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Church of the Brethren
Gospel MESSENGER

JANUARY 7, 1961

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Religious News Service

If Winter Comes

January is the one month in the year when, in northern latitudes at least, the out-of-doors seems lacking in color. However brilliantly the sun may shine in the midst of a pale blue sky, its radiance, like its warmth, is of short duration. The effect is that of bony trees casting long silhouetted shadows on a wide expanse of snow. White and dark may be in contrast and snow, of course, has a magic beauty all its own, covering the earth with a crystalline coating, like icing on a rough-textured cake. But January is a month when gray shadows give to wintertime its most somber look. . . . January may indeed be the Creator's way of reminding his creatures that sorrow and pain, suffering and loss are normal facts of life. They have their place in the divine economy of the natural world, just as they must have a normal and expected place in human existence. Yet January will still display its own signs of assurance for the spirit-minded man who can say with the poet, "If winter comes, can spring be far behind?"

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
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DeWitt L. Miller, pastor of the Hagerstown church, Middle Maryland, and member of the General Brotherhood Board.

Marion Van Horne, staff writer for the Committee on World Literacy and Christian Literature.

Rodney Davis, director of volunteer services for the Church of the Brethren.

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"We Christians have hidden under our institutions the mystical character of the relationship between the grace of God, human beings, and the saved world. In the hands of men, Christian communities have given in to the thirst for power instead of remaining in submission to the Holy Spirit by which God united them." — *Dr. Nikos Nissiotis, Greek Orthodox theologian.*

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Significant and Creative Idea

I am writing to call our readers' attention to an item appearing in Nov. 14 issue of Time magazine concerning a proposal President-elect Kennedy made for a volunteer peace corps of talented men and women who would serve abroad for three years as missionaries of goodwill for the U.S. as alternative or supplement to peacetime selective service. On election night, Chet Huntley (NBC) showed telegrams and one petition of two hundred university students clamoring to join such a peace corps. I understand from our director of Christian education that right now our local high school students are responding to this idea with themes on the subject.

In the news item, Kennedy asks for a "fulcrum to move the world." Do we Brethren really believe that this Brethren Service ideal of "love in action" is God's fulcrum to move this world toward peace and brotherhood? If we do, let each one of us be bold enough to lend our active support to this proposal by writing to this young man, promising our support and daily prayers for this idea. Cannot our Brethren Service Commission officially call upon him, offering the knowledge gained through years of experience in this field? Some letters from our alternative service young people might be the most meaningful of all.

I believe this was the most significant and creative idea of the entire campaign. Will Brethren actively support it? — Mrs. Clarence R. Smith, 1807 Beryl St., San Diego 9, Calif.

Foundations for Trine Immersion

Viewing the current inquiries in Readers Write on the foundations for trine immersion, an interesting insight was gained on this some years ago when our elder in Nebraska, D. G. Wine, sent a letter to a prominent New York rabbi, explaining our interest in the Jewish origin of water baptism as urged by John the Baptist, and asking for whom it was practiced, how administered, spiritual values conveyed through it, etc. The rabbi's reply contained much already familiar to us "Gentile proselytes, not being of Abraham's posterity were 'born of the water' into Abraham's family and covenant relationship with Abram's God by the ceremony of water baptism, an ablution of cleansing. The applicant entered the pool alone, immersing himself while the officiating priest read Jewish names from a genealogy 'in the name of Jesse,' 'in the name of Manosh,' etc. For a person of some rank the prominent names employed might be limited to a few for one who had a sinner's reputation the list of names employed might be rather lengthy."

The issue of The National Geographic magazine that discussed the finding of the Dead Sea Scrolls verifies the statements made in the rabbi's letter. The picture of the applicant alone in the pool, the priest standing by, scroll in hand was of course made by a modern artist trying to illustrate the Essene record of cleansing by water as a profession of faith for some applicant to Jewish faith or Essene colony or special order. The text describing the picture said, "A rabbi reads a blessing from a scroll." The use of the word *blessing* instead of *genealogy* was the only deviation between the rabbi's letter and the scroll.

A ceremonial genealogy can easily be read in the vocabulary of a blessing. The chief point of interest of course is the frequent immersion accompanied by a name of spiritual significance. Since in the Great Commission Jesus included three names, three acts of immersion is the logical pattern, logical to the early Christians and also today.

Our loyalty to this New Testament pattern goes beyond loyalty to the Schwarzenau founders, beyond loyalty to the early church. It is our ritual affirmation of our loyalty to the authority of Jesus Christ. Since we are Brethren under the Lordship of Christ, his word is final, explicit, supreme, not to be gainsaid or deviated from, either in ritual or in daily life. Explicit obedience in ritual, of course, is always easier than explicit obedience in daily life.

Since Jesus Christ is Lord, we find the mind of Christ, for our day, in the words "which I [Jesus] have spoken unto you." Schwarzenau Bible students found the mind of Christ where it is to be found today in the words which "God has spoken unto us in his Son" (Heb. 1:1-2). — Galen Barkdoll, Copemish, Mich.

■ In preparation for the Study Conference on the Nature and Function of the Church five persons were asked to work on the theme, The Church, the Churches, and the Church of the Brethren. They were DeWitt L. Miller, chairman; Warren Groff of Bethany Biblical Seminary, Donald Durnbaugh of Juniata College; Dale Brown of McPherson College; and J. Quinter Miller, an associate secretary of the National Council of Churches. These five presented their findings in a symposium consisting of five papers . . .

1. The Church, Its Nature and Function, a study of the teachings of the Bible regarding the people of God, Christ and the church, the community of the spirit, and the church and the kingdom.
2. The Church and Its Historical Expression, a survey of ways in which the church has expressed itself: "Catholic" tradition, the classical Protestant tradition, the free church tradition, and the American amalgam.
3. The Church and Its Ministry to the Individual Member, a look at the sacraments, criteria for membership, the verbal confession of faith, the discipline and nurture of members.
4. The Church and the Churches, a consideration of the relationship of denominations to the church and the ecumenical movement.
5. The Church and the Church of the Brethren, a survey of the varying views concerning the basic philosophy of Brethrenism from writings by Brethren authors.

The Church, the Churches, and the Church of the Brethren

DeWitt L. Miller

HOW shall we define the church? Is it a building, a congregation, a denomination, or something larger than any of these? How is the Church of the Brethren related to other denominations? How are local congregations related to the total body of Christ? What does the Bible say about the church and its function?

These were just a few of the hard questions directed to one of the four study commissions that had been requested to help prepare for the Study Conference held last August at Manchester College. Other questions our commission was asked to deal with involved the basis of membership in the church, the value of creeds or a confession of faith, the relation of the church to the kingdom of God, and what basis, if any, is really valid for participation in the ecumenical movement or consideration of church union.

Our commission went to work more than a year before the larger study conference was called. We prepared papers and bibliographies and offered our documents for use by conference delegates so that they could read and ponder them before they came to Manchester. Then, in sectional meetings there, the larger group tackled the same questions that had already confronted our study commission. Out of these discussions a number of issues emerged.

The first had to do with the dual nature of the church. The teaching of the Scriptures seems to indicate that the church is the gift of God's gracious work in and through Jesus Christ, that it has its continuity through history by virtue of the presence and power of the Holy Spirit. It is made up of the children of God who were born not of blood nor of the will of the flesh nor of the will of men, but of God.

On the other hand, the church consists of very human creatures who respond to God's invitation and because it is made up of people who are all too human, the church is a visible institution subject to all the perils of institutionalism. Both elements belong to the very essence of the church.

It was pointed out that it is through the particular tradition (denomination) that men are brought into a relationship to Jesus Christ. The study group felt that sometimes denominationalism had been a good thing resulting in the purification of the church. The group was also aware that whenever a specific tradition blocks the appropriation of the common heritage of the Christian community and divides brother from brother it stands under the judgment of him who is the Lord of the one body.

When we came to the nature of the Church of the Brethren it soon became apparent that there was no unanimity of opinion as to where we stand in the various Christian traditions. There were those who thought we belonged to the Antibaptist-Pietistic wing of the free church tradition and yet it was quite apparent that we had borrowed from many traditions.

An interesting question was raised regarding the extent to which the Brethren returned to a pre-Reformation emphasis upon tradition and "work is righteousness." It was freely admitted that the Brethren have been enriched again and again by their contact with other traditions and that we should continue to be open to other traditions but at the same time make an effort to contribute something significant and vital to the total Christian heritage.

It was when we came to a discussion of the Church of the Brethren in its relationship to the ecumenical movement that we experienced our sharpest difference of opinion. There were sixteen in the study group and fourteen of these felt that as a manifestation of our oneness in Jesus Christ the Church of the Brethren should continue co-operating in local, state, national, and world councils of churches. Two of the group entered a minority report into the record which expressed a belief in unity without organizational expressions, favoring co-operation with other Christians but opposing affiliation with state, national, and world councils of churches.

The group, however, went beyond a position of co-operative participation in the life of the church and expressed a belief that the Church of the Brethren should engage in conversations with other Christian bodies, seeking a fuller understanding of God's will regarding a visible manifestation of the inherent unity of God's church in harmony with the truth of Scriptures as revealed under the guidance of the Holy Spirit. The group felt that the following principles should guide such conversations: (1) a common faith, (2) an effective witness, (3) the preservation of our heritage, (4) a faithful stewardship, and (5) a Christian freedom under the direction and guidance of the Holy Spirit.

We were also concerned with our responsibility to work for a greater unity within the Church of the Brethren. We recognize that owing to human limitation and to the intent and extent of the Christian gospel which is beyond our total comprehension there are bound to be wide and diverse interests, concerns, and sincere convictions. We believe the Brethren should give some study to the possibility of developing ways by which expression can be given to this diversity within the framework and fellowship of the total church.

It was definitely stated that the councils of such fellowship should be heard and that they should be urged to relate in brotherly love and devotion to the larger body, recognizing that they may have a vocation to be different and to attempt in love to correct the church.

Many matters were proposed but the limitations of time made it impossible to consider them all. It was felt that the Brethren had not sufficiently recognized the sacramental principle at work in her symbolic observances, particularly in baptism and the eucharist. There was some difference of opinion as to whether the mystical working of divine grace operated in the same way in the feetwashing, the love feast, the anointing and the laying on of hands. We considered this to be an area for further study.

Considerable thought was given to the development of a confession of faith which would be used not as a test of orthodoxy or as a fixed statement of faith but as the basis for edification, encouragement, unification of the saints, and a regular witness before an unbelieving world. It is quite apparent that there is needed a rediscovery of the Scriptures as a rule of belief and action.

The same motivation that prompted our church fathers should lead us to study the Scriptures, particularly as it relates to the doctrine of the church and of the Holy Spirit. By the same token we need to study not only our own church and its history but the history, beliefs, and practices of other churches. More and more we need to discover the mind of Christ for this day and generation.

As a part of the total Protestant heritage, we need to recognize that the future and destiny of the church depends not so much upon the decisions of Annual Conference or the work of the General Brotherhood Board as it does upon what each of us is willing to do about our faith as it relates to the church of which we are a part.

A Ministry for All Kinds of People

MR. DONALD SOPER, a British clergyman, thinks that preachers should do more of their speaking in a secular environment. The Methodist leader is a regular visitor to Hyde Park in London, where he competes with soapbox orators of every persuasion. So he speaks from experience when he recommends that ministers get out into the open air where they are "in front of people to be shot at without the privileges of the pulpit."

Dr. Soper insists that Christianity today must address itself to pagans, to "porch" Christians, to "pew" Christians, and to the truly penitent. Each group requires a different kind of ministry.

We report his classification not only for the benefit of any preachers who are listening in, but for the enlightenment of all of us. To what category do you belong? Be honest, now. The *pagans* are those who are not only ignorant of religion but indifferent to it as well. Not many will get beyond the cover of a religious paper and hardly one will read an editorial. Yet they need to be confronted with the gospel.

How about the *porch* Christian? He gets to church a few times a year. His name is on the books. He occasionally talks to the minister. But, while he likes to live in the shadow of the church, he is careful to guard against becoming involved in any of its regular activities. Neither does he want to become involved personally in a real encounter with the faith of the church. But he desperately needs to be brought face to face with Jesus Christ. Will good preaching from the pulpit reach him out on the edges of the porch? It is doubtful. There must be some other means of capturing his attention and making Christ known to him.

The *pew* Christians are another story. They are so regular that they are hardened churchgoers. But even good habits can become a substitute for standing in awe of the eternal God. These pew-sitters are a weekly challenge to a preacher. They have heard the familiar phrases so often, they have listened to the old expositions so frequently, they have responded in the same mechanical way so regularly that the gospel must somehow speak to them anew, catching them off their guard and surprising them with the shocking revelation that they wait in the temple but have not stood in the presence of God.

The *penitent* may or may not be regular attenders. They are likely to be men and women who class themselves with publicans and sinners rather than with scribes and Pharisees. They are teachable because their illusions of superiority have been shattered and their self-assurance has been damaged. They come humbly into the presence of God, ready to accept his offers of mercy and ready to respond to the invitation of Christ. Presumably it should be easier to minister to such honest seekers after forgiveness, but a minister cannot simply offer to them what he himself has not already found. He can hardly direct them to a forgiving Lord unless he is a penitent himself who joins them in their prayer.

In which category are you — pagan, porch, pew, or penitent? Wherever you are God is concerned about you and the church has a ministry and a message for you. —K.M.

Concern for the Needs of Older People

AN important White House conference, the first one to deal specifically with the needs of older citizens, has been called for next week. Each one of the fifty states will be sending delegations to participate in the meetings which will be held in Washington, D.C. There they will be joined by representatives from over three hundred nonprofit agencies serving older citizens. The conference, in addition to deciding on broad policy matters for this important age group, will help to publicize its significance and its place in our total national life.

We invite our readers to review a report that was received in November by the General Brotherhood Board from a special committee appointed to study ways in which our churches can minister to the aging. The report (see page 14 in this issue) covers a wide territory and shows how the needs of our senior members are related to many aspects of our total church program. Particular attention is given to our responsibility to provide adequate and friendly institutional care for many of our older persons.

The church has been interested in age groups for many years; but somehow this one vital classification, including the church's oldest and most experienced members, has been previously neglected. It is welcome news to learn that both state and church are concerned. — K.M.

The Bible in the Bread Box

Marion Van Horne

FEEDING on the bread of life is more than religious symbolism. To an Egyptian *fellah* (peasant) living in one of the remote villages along the banks of the Nile, it seems natural to place the Bible in the bread box. For books are such precious commodities that a villager without funds will offer bread in exchange.

Sun-scorched sands which isolate villages from towns make it impossible to buy bread. Like selling children, even the idea of taking money for bread is repulsive. If you are hungry, a villager will gladly break bread with you, but he neither expects nor wants money in return.

Faced with disease, poverty, and illiteracy, bread is both the stay and staff of life. Baked once or twice a month depending on the size of the family, it unites all in a common task. Tilling the soil, sowing the seed, harvesting the crop, and taking the grain to the village mill for grinding are all part of the long process.

Early in the morning of baking day, the women begin to gather. There are always at least three who work together. One woman seats herself at the big clay jar filled with dough. Taking a handful, she pats it into a round ball, bouncing it up and down until the dough covers the fanlike saucer. A second woman who has a bigger fan (almost a yard in diameter) takes over. She continues to bounce the dough until it covers the entire fan. A third woman places the dough in the large flat mud oven for baking.

One of the young girls feeds the oven with corn stalks and dung cakes. Only a few minutes are needed for the baking. When the bread is done, she pulls it out of the oven with a jerking motion and piles the thin crisp loaves into a high stack. As soon as the bread is dry it is stored in a large tin box. It then becomes the privilege of the oldest married woman (usually the mother-in-law) to act as "keeper of the loaf." She, as lady of the house, has the sacred duty of guarding and rationing the bread.

The three most precious possessions of an Egyptian villager are children, bread, and the Bible. No matter how large the family, and frequently the children number ten or more, the new baby is welcomed joyously. Like sections of the sugar cane, each new sprout is sweeter than the one before. Bread, the main item of the meal, is a physical necessity. The Bible, which costs twenty piastres, is the equivalent of two days' work. It will buy the food for an average-size family for a week. It is often placed in the bread box, side by side with the bread, and thus is protected from the inroads of ants, goats and children.

But before the Bible becomes an open book there is the desire to learn to read, and before the desire to learn, the courage to try. It is a long process.

A literacy team of eight or ten leaders, with a couple of supervisors, visits two or three neighboring villages at a time. For nine weeks the team remains, holding beginning classes and, equally important, training resident teachers and leaders who will carry on when they leave. The entire class takes a year to complete its work. First, they must master the relationship between sight and sound. Large illustrated wall charts are the beginner's tools. Graphically portraying sounds, pictures and letters, the charts are instrumental in giving a pupil his first taste of reading.

From there, he progresses to the primer. This simple reading material includes information on child care, farming, and homemaking

)nce the mysteries of the writ-en word have been mastered, ne group is ready for the next tep, The Book of Saleh. These tory booklets tell the villager ow to keep clean, how to nprove his home, and — most nportant — how to live a Chris-an life.

The students learn through eading what to do about flies, r the importance of clean vater. People may live their ntire lives on bread and on-ons, with meat every couple of veeks, until reading introduces hem to a variety of foods. imilarly, by learning to read, gyptians are taught how to aise better crops, to vaccinate heir animals, organize clinics, nd clean their streets.

It is both fortunate, and a rave responsibility for those vho teach, that the newly liter-te completely trust what the ook says on everything from aising chickens to Bible study.

As soon as a person finishes hese books he is examined and iven a certificate. When he ompletes the whole reading ourse, he is presented with a lew Testament. This is his ighest moment. For it marks he culmination of his lifelong ambition. More often than not, the real reason he enrolled in the literacy class was to learn how to read the Bible. And his mastery of the Arabic language, in which he can read the Bible, is the one thing he covets above all else.

The most important development following the literacy campaigns is the organization of weekly Bible study groups. In the old days the *fellaheen* (farmers) came in from the fields and, for lack of anything better to do, went directly to bed. Now they converge in the community center — at the church, where the spirit of sharing has led to the introduction of all kinds of unified village programs.

In the afternoons the adults come to borrow and return books. Two nights a week they meet around a table for Bible study. To this little group of Christians, the Bible is a possession beyond all price. From its pages come the strength and comfort and inspiration needed for daily living. And, as with other groups of new literates, the reading of the Bible in the church service is one of their richest spiritual experiences. For it helps them to learn to live together as God's children. It has even transformed a village atmosphere from hate to love — despair to love — and superstition to religion!

It is no wonder, therefore, that bread plays such a large part in the life of an Egyptian villager. He accepts his constant dependence upon physical food as a natural and inevitable thing. And he has come to learn, through the Bible's sacred pages, that He who clothes the lilies of the fields and feeds the birds of the air, will continue to feed him with the "bread of life."

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"While there are certain things which we affirm, others that we deny, let us recognize that Catholics, like ourselves, worship the same Lord, follow the same Christian way. Because of this, we have far more in common with them than with all those who reject the Lordship of Christ, whether they call themselves atheists, materialists, agnostics, scientific humanists, or whatever it may be. We ought, therefore, so far as we can, draw closer to Roman Catholics in Christian charity, seeking whenever we may to find ways of co-operation with them in Christian service to our fellow men." — *Sir Thomas M. Taylor, principal of Aberdeen University, Scotland.*



Breadmaking in Egypt is a co-operative undertaking: two women to make the loaves and one to feed the fire under the oven where it is baked

Understanding Alcoholism



FIVE million Americans — one in every fifteen drinkers — is an alcoholic, and millions more are likely to become alcoholics. Alcoholism shortens the lifespan of its victims by an average of twelve years and costs industry five hundred million dollars a year. Only cancer, heart disease, and mental illness are greater national health problems. Yet many people are unaware of what alcoholism is, how to recognize its early symptoms, or how to deal with it if it strikes.

Alcoholism has been recognized as a disease by doctors, psychiatrists, and clergymen. It is a progressive, and often a fatal disease — if it is not treated. Like other diseases, it cuts across social and professional lines, often to afflict those who "just could not be" alcoholics. "There i no way of predicting in advance where alcoho ism will strike," according to Mrs. Marty Mann executive director of the National Council o Alcoholism.

Who is an alcoholic? Mrs. Mann offers simple definition: "Someone whose drinkin causes a continuing and growing problem i any department of his life." If a normal drinke finds that his drinking is causing him trouble he will either cut down or cut out his liquc consumption. The alcoholic may wish to do s but he will not — because he cannot. He is nc necessarily weak-willed; he has simply lost th ability to control his drinking.

This loss of control may take place years be



fore the outside world is aware of it. According to the Journal of the American Medical Association (June 1956), the typical alcoholic drinks from ten to fifteen years before the fact becomes impossible to hide from supervisors and co-workers!

But the symptoms are recognizable much earlier. "The first sign of abnormal drinking," says Dr. Paul H. Stevenson of the National Institute of Mental Health, "is likely to be a change in drinking pattern." Drinking more, drinking more often, drinking for a different reason — any or all of these changes may signal the drift into alcoholism.

The budding alcoholic gulps drinks and complains about the slowness of fellow drinkers. He sneaks drinks before going to a function at which drinks will be served, insists on drinks before lunch and dinner and after work, and for "special occasions" such as sports events, the theater, meetings, week-end jaunts. He must have drinks for nerves, worries, depression: "nothing else helps." Yet he is increasingly reluctant to talk about his drinking and will lie if pressed.

This first stage, which may last as long as ten years, is remarkably free from hangovers, thick speech, and other popularly accepted hallmarks of drunkenness. Blackouts may begin, but can usually be covered up.

In the middle stages — two to five years in duration — "must" drinking times are moved up,

and the morning "eye opener" becomes a necessity. At home, the alcoholic always fixes the drinks; when visiting others, he insists on it. Always "dog-tired," worried or depressed, he is increasingly irritable between drinking times. Eating is now noticeably irregular, made up for at odd times of the day or night.

Because others criticize the now unmistakable "differentness" of his drinking behavior, the alcoholic now prefers to drink alone. He sometimes gets antisocial — pugnacious and destructive — when he drinks. Hangovers now show in missed days of work and in a hand tremor when he tries to concentrate. Work pace is uneven and output reduced. Going on the wagon, often for long periods, becomes part of the pattern.

The final stage, recognizable to all, can be summed up in one phrase: the alcoholic lives to drink and drinks to live. With proper treatment, recovery is still possible, but it is far less certain.

What can you do to help an alcoholic? First, know what not to do. Do not nag, lecture, or moralize; do not try to cut off his liquor supply; and above all, do not make threats you do not intend to carry out. The loss of spouse, job, or friends may jolt an alcoholic into seeking treatment, but threats he knows to be empty never will.

The most positive step you can take is to learn all about alcoholism and find some tactful way of getting your knowledge across to him. Sound, unbiased information is available from the National Council on Alcoholism, 2 East 103rd Street, New York 29, New York. The NCA is an independent voluntary organization which holds no brief for or against drinking *per se*. To combat alcoholism, it carries on a comprehensive program of public and professional education, community services, and research into the causes and treatment of the disease.

What types of help are available to the alcoholic and those close to him? Local Committees on Alcoholism, affiliated with the NCA, maintain information centers which provide guidance and counsel. Blueprints for organizing such committees are available from the NCA.

Alcoholics Anonymous, which has helped thousands of alcoholics return to normal lives, has 4,500 local groups throughout the United States and Canada. Thirty-two states and innumerable communities provide information and therapy. Increasing numbers of business concerns are either setting up their own alcoholism programs or making use of community facilities to help alcoholics on their staffs.

Today there are many good medical treatments for getting an alcoholic sober and building up his physical condition in a very short time — usually five days. Such treatments are by no means "cures," but they have great value in preparing the alcoholic both mentally and physically to undertake further treatment, or to understand and adopt some program of recovery.

Any such program must take for granted that the alcoholic can never drink again. There is no authentic medical evidence of any alcoholic being enabled to start drinking normally again. In this sense there is no "cure" for alcoholism. But the disease can be so successfully arrested that the alcoholic can lead a perfectly normal healthy and happy life — without drinking.

What causes the disease of alcoholism? A few scientists believe it stems from a physical

Continued on page 20



Spiritual aspects of Alcoholics Anonymous are discussed by Harry Henderson, president of the Brighton Hospital Foundation, in its new chapel — believed to be the first built exclusively for alcoholics. The chapel was donated to the Brighton Hospital for Alcoholism by the Ford Motor Company

Religious News Service

The General Brotherhood Board hears a report concerning

A Major Study Conference



THERE is a widespread hunger for profound and significant theological discussion in the Church of the Brethren," observed Jesse H. Ziegler when he reported to the General Brotherhood Board in November concerning a major study conference held last August.

This eagerness to examine basic Christian concepts may even be stronger than the desire to carry out a particular church program, if the response of the sixty-five persons who participated in the Manchester Conference is any indication.

According to Jesse Ziegler, who served as chairman of the planning committee for the study conference, the experience of exchanging different points of view, of listening and speaking in brotherly love, should contribute to the deepening of spiritual life in the church as well as to its unity. He explained to the Board, which had sponsored the conference at the request of Annual Conference, that the representative group of Brethren who met at Manchester could reach solid agreement in some areas of their discussion about the church, but in others they must frankly recognize a lack of consensus. Yet every participant in the conference was impressed with its value, and all joined in urging the Board to plan for other similar conferences.

One member of the Board, who had also taken part in the conference, observed that one week's time was not enough for a group to move beyond their initial discussions and to reach common affirmations. Therefore, the conference produced no single "message" or "statement" to which everyone could agree or which might be regarded as in any way a formulation of the position of the church.

What, then, did the Study Conference on the Nature and Function of the Church really accomplish? Did it answer even in part the concern that was brought to Annual Conference a few years ago, a concern that Brethren were letting their program determine their doctrine rather than letting basic beliefs determine program? Did it offer any guidance to Brethren who are puzzled about the church's relation to other denominations and the ecumenical movement? Did it provide any guideposts for the church in its stand on current issues or for the inner life of congregations and the personal spiritual growth of members? Members of the Board who had not had an opportunity to take part in the study conference itself were invited to study the reports of four sectional study groups who worked together at Manchester. These reports would provide some answers. Readers of

Jesse H. Ziegler (left), chairman of the planning committee for the Study Conference on the Nature and Function of the Church, hands over to George L. Detweiler, chairman of the Board, a bundle of documents representing the work of the conference

the Gospel Messenger may learn about some of the findings of these study groups in a series of four articles beginning with one by DeWitt Miller in this issue. Each article will review the studies undertaken in one of four major areas.

In preparation for the Manchester conference four study commissions were given research and writing assignments at least a year in advance. Their study outlines were made available to the delegates prior to their meeting last summer. By action of the Board in its November meeting these papers have been released for later publication as signed articles in Brethren publications.

The Board also approved the preparing of a special study course for adults which would make use of many of the studies and findings of the conference. The elective unit, however, will be developed as a guide for adult classes and church groups in their study and will be geared to the interest of lay members. While dealing with basic doctrinal issues, it will not be technical or scholarly in its demands on class members. The hope is that in this manner every local church can be encourged to undertake its own study of the nature and functions of the church.

Several members of the Board supported the idea of holding periodic conferences, perhaps on a regional basis, to discuss more thoroughly some of the questions that were raised at Manchester, but which could not be adequately dealt with in so short a time.

Now that the study conference has completed its work and made its report to the Board, it remains to be seen whether the conversations which were begun at the conference can be continued so that they involve many more church leaders and eventually help every member to appreciate the nature and the mission of the church of which he is a part. The publication of articles, the preparation of lesson materials, the planning of similar conferences, as well as continued seaching of the Scriptures on the part of everyone, can contribute to the process. At least, it is evident that the Board, having sponsored one major theological study conference and viewing the tentative results, feels that only a beginning has been made. If there is such widespread hunger for basic understanding as some think, Brethren will ask for many more such opportunities to delve into Christian truth.

Religious Freedom

Rodney Davis

WHEN the history of religious liberty in the United States is written, one of the major chapters will deal with the rights of conscience. Detailed consideration in the chapter will be given to conscientious objection to participation in war and the role of the National Service Board for Religious Objectors as a channel of communication between individuals, religious groups, and the federal government." With these words W. Harold Row, executive secretary of the Brethren Service Commission and chairman of the board of directors of NSBRO since 1953, opened the twentieth anniversary meeting of the directors in Washington, D. C., on November 2.

The National Service Board for Religious Objectors was formed on November 26, 1940. The first peacetime draft law in United States history had been passed two months earlier and Brethren, Mennonites, Friends, other religious groups, and representatives of government had been meeting to make plans for an organization which would assist the churches in serving conscientious objectors and in working with the government to provide appropriate and meaningful civilian work of national importance.

To accomplish this task an agency was formed which invited the participation of any religious group. The result has been an ecumenical venture of unequaled proportion. Working together in the cause of religious freedom and the rights of conscience are Episcopalian and Pentecostal groups, universalists and fundamentalists, Protestants, Jews, and Catholics. The service nature of NSBRO has made this co-operation possible. NSBRO interprets the law, but does not promote it. It proposes legislation, but does not lobby. It clears assignments of alternative service workers, but does not assign them.

Three men who participated in organizing NSBRO attended the anniversary luncheon and spoke of their faith and of their understanding of what NSBRO had done in twenty years. They spoke from maturity, from conviction confirmed by experience. These men were M. R. Zigler, first chairman of NSBRO; Orie Miller, for many years head of the Mennonite Central Committee; and Charles F. Boss, of the Methodist Church.

M. R. Zigler spoke of injecting certainty into our work for peace. "We don't believe in war. Who does?" With this simple declara-

ion and question, Zigler established the universal desire for peace. He believed that we should work for peace without questioning our efforts. He advised those in leadership positions today to "put certainty in your work." Reflecting on the formation of NSBRO, Zigler noted that everyone felt it was a good thing, but few people believed it would work so well. He concluded that with more faith in what we do, we can do more than has been done.

Charles F. Boss said NSBRO has had an important impact upon the Methodist Church. "The complete dedication of life to the cause of peace has been inspiring." Boss noted that Brethren and Mennonites assumed equal shares of the financial obligations of NSBRO and invited other church groups to participate without any financial commitment. Such a trust "made for a great fellowship," Boss said. Finally, Boss said NSBRO has helped train leadership for the cause of peace in the Methodist Church.

Orie O. Miller reported on visits he made recently to three new capitals of the world at the time the countries were caught up in celebrating "their July 4, 1776." The burning question in these newborn nations was: "What does our freedom mean?" Miller believed that helping these nations understand freedom is the new frontier for NSBRO and for those who cherish religious liberty and the rights of conscience.

With the late Paul Comly French, who was the first executive secretary of NSBRO, these three men and others took



General Lewis B. Hershey, director of Selective Service, receives a copy of the film, Alternatives, from W. Harold Row, chairman of NSBRO. The film will be used by Selective Service officials to interpret conscientious objection and the alternative service program. The presentation was made following Hershey's speech at the twentieth anniversary luncheon of NSBRO

the lead in setting up the sizable Civilian Public Service program during World War II. Working out the details of Civilian Public Service which involved 11,996 CO's and counseling with registrants on draft problems consumed the energies of the infant organization.

More recently, NSBRO has kept in contact with the more than 11,000 CO's who have been drafted since July 1, 1952, to do "civilian work contributing to the maintenance of the national health, safety, or interest." Many young men have been assisted

Continued on page 16



M. R. Zigler, first chairman of NSBRO; J. Harold Sherk, present executive secretary; Orie O. Miller, former secretary of the Mennonite Central Committee and first vice-chairman of NSBRO; and J. S. Noffsinger, executive director of International Voluntary Services, Inc., discuss new frontiers of religious freedom at the twentieth anniversary meeting of NSBRO

The General Brotherhood Board gives major consideration to the church's

Ministry to the Aging



This resident in a home for the aging finds satisfaction in maintaining the flower garden

Three Lions

MANY of the most faithful readers of the Gospel Messenger are among the sixteen million persons in our country who are sixty-five or older. Each year another one and one-fourth million reach the age of retirement and the total number of older persons increases about three hundred thousand each year.

The General Brotherhood Board at its November meeting took a good square look at this rapidly growing "age-group." This was not the first time that Brotherhood leaders had asked themselves, "What should be our ministry to the aging?" But it was the first time in a number of years that they were confronted with a comprehensive study and with some specific suggestions for action.

Aiding the Board in its approach to the aging was a committee that had been appointed a year earlier. Under the chairmanship of S. Earl Mitchell, this group of eight men met several times to assemble all the information they could find and to chart some policies for the guidance of the Brotherhood. The committee included two members of the Board, two members of the Elgin staff, and four members at large. Two of the men were closely associated with Brethren homes. Two of them are professional counselors.

It soon became apparent to the committee that the church, busily engaged in programs to meet the needs of children, youth, and young adults, had lost some of its concern for the aging. They pointed out to the Board that the New Testament church "accepted no bounds or limitations to its ministry at the point of chronological age" and that there is both scriptural and historical support for a more vigorous ministry to the aged.

Brethren, too, have a long tra-

The Needs of Older Persons

1. Every person needs to be regarded as an individual.
2. Every person needs privacy, either in private dwellings or in institutions.
3. Aging persons need balanced, adequate diets.
4. Older persons should be allowed to retain objects of personal value and convenience.
5. Aging persons need as much freedom as possible in the choice of clothing.
6. Good appearance and cleanliness are as important for the self-respect and comfort of older people as for others.
7. Older persons need to participate in social activities.
8. Each older person needs the experience of creative group living.
9. Older persons need meaningful activities geared to their interest and ability.
10. Aged persons, whenever possible, should share in community activities.
11. Older people need new experiences and sense of new achievement.
12. Aging persons need a growing religious experience.
13. Older people need recognition, appreciation, and opportunity for unselfish service to others.



Residents in one home for the aging earn small sums by working at such jobs as packaging sea shells. More important than the money is the feeling that they are being useful

Three Lions

dition of caring for the aged as well as for others in need. Yet obviously the church needs to take a new look at the contributions the aging can make as well as their needs which must be met. "Our supreme task in relation to older people is the conservation of the experience, the skills, the wisdom, and the creativeness of the aging and the aged." And this job of guiding and helping so large a group of the church members requires what the committee called "a religious ministry." So it is an appropriate task for the church.

But how to do it? That is the question. One way to begin is to recognize the basic needs of older people. The committee listed these (see box) for the Board's consideration. Then on the basis of such needs it is imperative to examine ways in which the local church can have a more adequate ministry to the aging. Some specific suggestions: use employed or volunteer leadership in programs for senior citizens; cooperate with community agencies; keep the program flexible; find out what is being discovered in the general field of gerontology (study of old age); include older adults in regular church programs; use their talents as widely as possible; provide counseling services on matters of finance, institutional care, and part-time employment; provide libraries and recreational facilities, special classes, and opportunities to develop and display hobbies.

Of the sixteen million persons in the nation's older population, about seven hundred thousand live in institutions of some kind or in hotels and boarding houses. There are many others among the eight million still able to maintain their own homes or among the three million who live in the homes of their children who have been giving serious thought to their own need, sooner or later, for some kind of institutional care. The Church of the Brethren has its proportionate share of the three million older persons who at this time need some kind of help, either for housing or for the kind of personal and medical care they cannot provide for themselves.

It was important, therefore, that the Board give major attention to the problem of institutional care, thinking specifically of the thirteen homes now under Brotherhood sponsorship, but considering also the desire of several other district or regional groups to establish homes.

How many homes should the church provide for its constituency? The Board agreed with its committee's judgment that "Brethren should build homes only where an adequate need exists." This would mean that homes would be established primarily in areas where the concentration of Brethren would indicate a pressing need. The Board felt that the Brotherhood should continue to study the number and location of homes and offer guidance to interested district committees.

Is there a place for specialized homes for vocational groups? The Board thought not. Homes should be open to persons from many occupational and vocational backgrounds. Also, "every home should minister to persons of various religious affiliations, racial, or other backgrounds." Of course, the church has a prior obligation to care for its own members, but it cannot forget the larger community.

As new homes are developed and older ones are remodeled, attention will be given to facilities that "minister to the whole person," recognizing needs of body, mind, and spirit. This involves concern for infirmary and other medical care; provision for recreational and social programs; and adequate religious services through the help of a resident chaplain, a meditation center, and the co-operation of nearby churches.

Kinds of Homes for Older Persons

Retirement home — individual or couple reside in a facility provided and supervised by an institution but provide their own maintenance and personal care.

Home for the aged — institution providing maintenance, personal care, nursing, sheltered care, or geriatric services to aged persons.

Sheltered-care home — institutional service including maintenance, program services, simple medical care, for those who are primarily ambulatory.

Nursing-care home — institution providing services included in sheltered-care program but giving also nursing care or infirmary services (with the exception of the chronically ill, the mentally ill, those needing hospitalization).

Geriatric-care home — institution offering maintenance, program services, nursing care, and also rehabilitative and restorative services for those needing such care.

This brief summary cannot reflect in detail all the facets of an adequate ministry to the aging. As the General Brotherhood Board seeks to follow through on its decisions in November, it will be thinking about ways in which the church generally can continue to use and to provide for its long-term employees. Insurance, hospitalization, and pension plans are important steps ahead, but still more must be done for those whom the church employs. And how can the talents of older church leaders be used creatively?

The Board realizes also that some attention must be given to caring for the mentally ill, although no specific proposals have yet been offered. In the near future Board offices will be preparing literature that will be of help to local churches as well as to district leaders in developing a more adequate ministry to the aging. Attention will also be given to ways by which pastors and ministers-in-training can prepare themselves to minister to older persons in the church.

Religious Freedom

Continued from page 13

in establishing the sincerity of their claim to conscientious objection or in working out some other problem relating to selective service and the protection of the rights of conscience.

Today much work is being done by NSBRO to assist men in the armed forces who become conscientious objectors to gain recognition for their convictions. Policies within the armed forces and reserves have been clarified as a result of NSBRO activity and the procedures for seeking release from the armed forces for reasons of conscience are recognized more widely.

NSBRO has been active in seeking recognition for conscientious objectors who attend schools which have compulsory ROTC programs. The University of Maryland has granted an alternative to ROTC by permitting students to take substitute courses.

NSBRO observes and reports on developments in all countries of the world which relate to the rights of conscience. Conscientious objection to participation in war develops along different patterns in various countries, but the basic recognition of conscience remains the central and similar issue.

Three Brethren preceded the present executive secretary of NSBRO, J. Harold Sherk of the Mennonite Church. These Brethren are Ora Huston, A. Stauffer Curry, and C. LeRoy Doty. Ellis J. Shenk of the Myerstown Church of the Brethren, Pennsylvania, now serves as associate secretary. Shenk carries responsibility for the production of The Reporter, which goes to 5,000 readers. The Reporter carries news of Selective Service developments and of unusual cases which illustrate many different points of the law. Robert B. Myers serves as attorney adviser for NSBRO. The NSBRO office is maintained at 401 Third Street, N. W., Washington 1, D. C.

Special guests at the anniversary luncheon were General Lewis B. Hershey, director of Selective Service, and Colonel Daniel A. Omer, deputy director and administrator of the civilian work program for CO's.

General Hershey commented on the early difficulties in securing permission to assign CO's to projects outside the country. He spoke highly of the work being done by alternative service workers overseas. "These men, at Karlsschule and elsewhere, are examples of what one should be to represent the United States abroad," Hershey said. "The standards of work set by these men will be hard to meet by the peace corps being advocated by President-elect Kennedy."

As part of the twentieth anniversary, the NSBRO board of directors presented General Hershey with a copy of the film Alternatives which was produced by member agencies of NSBRO. The film will be housed in the archives of the Selective Service System. Another copy of the film was ordered sent to the World Council of Churches film library in Geneva. By placing the movie with the World Council of Churches, NSBRO has extended to the world community its presentation of the cause of religious freedom and the rights of conscience.

What will the next twenty years require of NSBRO? The guarantees of religious freedom in the First Amendment of the Constitution must be championed constantly, and NSBRO must continue to be an important voice in this ageless cause.

KINGDOM GLEANINGS

"An Altered Dream," which appears on page eight-n of this issue, was written by Aline Walsh of Clare-ont, Calif.

A total of 1047 students are enrolled for the winter rm at Manchester College. This is 59 more than the mber that enrolled during the same term last year.

President Harold D. Fasnacht of La Verne College as the official representative of the Southern California ouncil of Churches at the General Assembly of the ational Council of Churches held in San Francisco in ecember. Vernard Eller, assistant professor of religion La Verne, was one of the representatives of the hurch of the Brethren.

Pastors and friends of Church of the Brethren fam-es moving into or relocating in the Chicago and ortheastern Illinois area are asked to inform one of e following pastors of such families and their current ldress: Earle Fike, Jr., 3560 W. Congress Parkway, hicago 24, Ill.; Raymer Cox, 1605 S. California Ave., hicago 8, Ill.; Lee Whipple, 18 W. 665 13th St., ombard, Ill.; Alvin Cook, 129 W. Benton Ave., Naper-lle, Ill.; Kenneth Yingst, 5 N. Bereman Rd., Aurora, l.; Martin Kreiger, 611 N. Van Buren St., Batavia, Ill.

M. R. Zigler will be attending three meetings of ie Administrative Committee for Refugees and Inter-hurch Aid of the World Council of Churches during ie year 1961. The first of these is scheduled for nuary 9-13, the second some time in June, and the ird some time in October. In addition to attending ie sessions in Europe, he will spend most of the year n Europe and Africa and will attend the Assembly of ie World Council at New Delhi, India, Nov. 18 — Dec. . He is planning to return to the states early in 1962 nd will be available for speaking appointments follow-ng that time. Until October he can be addressed in are of the Brethren Service office, 17 Rte de Malagnou, Geneva, Switzerland.

Major questions or areas of concern and discussion n contemporary religious thought are being explored n a 15-week series of Faith in Action broadcasts on ie NBC radio network. The series, heard from 8:15-:30 a.m. EST on Sundays, is called "Theology Today," nd is produced by NBC Public Affairs in co-operation vith the National Council of Churches. The series take he form of conversations between Dr. Ralph Hjelm, ssociate professor of religion at Upsala College, E. Orange, N.J., and guests. Dr. J. Carter Swaim will ppear with Dr. Hjelm on Jan. 8, discussing "Problems n Biblical Analysis." Professor Paul Holmer of Yale Divinity School will be the guest on Jan. 15 when the ubject is "Existentialism and Modern Thought."

Change of Address

Emma K. Ziegler, recently retired from the mission n India, is living at 228 South Main Street, Hatfield, Pa.

The *Monroe C. Good* family has returned on fur-ough from Nigeria and is living at 1340 Glen Moore Circle, Lancaster, Pa.

H. Stover Kulp has returned on furlough from Ni-geria and may be addressed: % Mrs. Galen Keeney, 3911 Jonestown Rd., Harrisburg, Pa.

The 1960 Elizabethtown College soccer team was declared co-champion with Newark College of Engineering by the National Association of Intercollegiate Athletics following the recent tourney at Slippery Rock, Pa. Elizabethtown won ten, lost one, and tied one during the season.

The Wilbur McFaddens may soon be joining the Joel Thompsons in Indonesia. Their long-awaited visas have been received. The Thompsons will soon go on from Djakarta to Ambon, their specific place of service, and then will send back advice which will enable the McFaddens to make final preparations to be on the way. In the meantime they are serving under the Brethren Service Commission in Puerto Rico.

Representatives from the Christian Education and Finance Commissions joined with official delegates from eleven other denominations to constitute the Cooperative Curriculum Project in St. Louis on Dec. 14. A basic design for a comprehensive, unified curriculum was adopted, and a four-year study schedule was accepted for further development of the project. Ercell V. Lynn will represent our church on the administrative committee of the project. It is anticipated that materials for use in local churches may be available by 1967.

Brethren Co-operate in Youth Corps Planning

The Brethren Service staff is keeping in close touch with developments in the "Point Four Youth Corps" program. The staff was represented in several significant meetings near the end of December involving other voluntary agencies, Selective Service, Congressional committees, and President-elect Kennedy's staff. The experiences of International Voluntary Services, in which the Brethren have participated actively since its beginning, are receiving careful consideration in the formulation of the new program. Also Brethren experiences in Alternative Service and BVS may receive detailed study in the research which is going into the program.

The Church Calendar

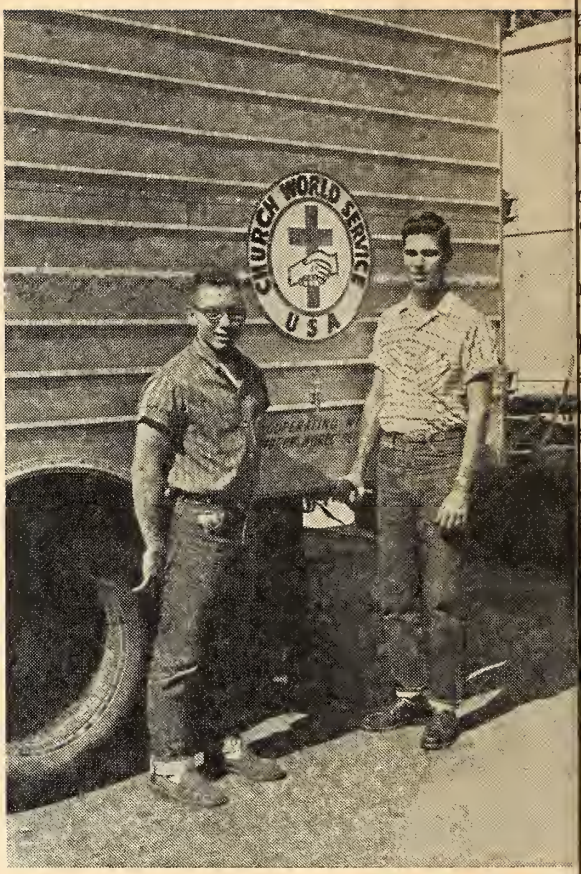
January 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: "The First of His Signs." John 2. Memory Selection: This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him. John 2:11 (R.S.V.)

Jan. 15-21 Church and Economic Life Week
Jan. 17-20 General Council of Women's Fellowship, Elgin
Jan. 19-21 General Council of Men's Fellowship, Elgin
Jan. 24-27 District Leaders Conference, Elgin
Jan. 29 — Feb. 3 Youth seminar, Washington, D. C., and New York City
Jan. 29 — Feb. 5 Youth Week
Feb. 7 Spiritual Life Institute, Bridgewater College, Va.
Feb. 12 Race Relations Sunday
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer

An Altered Dream



"Tex" Funderburg (left) and Dale Motes stop with th Church World Service— Brethren Service truck and trailer at one of the collection centers, the La Verne Church of the Brethren in Southern California

IT IS a long way from Kassel, Germany, to any part of our country, but particularly to California, where Dale Motes of Jacksonville, Fla., is doing his alternative service.

During three years at Jacksonville University, Dale studied German and everything that would help prepare him for work at the Brethren Service Center in Kassel. That was his dream.

But when assignment time came in his Brethren Volunteer Service training unit, a volunteer was needed to serve as Church World Service representative in California, and Dale seemed to be the man for the job. In May 1960 he found himself in Los Angeles shaking hands with David Cheal of Sunfield, Mich., who was completing his two years of alternative service in this position. It is a strategic post which needs a man able to organize and direct many projects. Dale Motes was the third volunteer to be assigned to the task. Don West was the first

Soon David was gone and Dale was "on his own" with a job that looked almost overwhelming The Chilean disaster had opened people's hearts and wardrobes. Tons of clothing were pouring in

Japanese children on the deck of a "pioneer" ship receive candy from Miss Jean Oltman, a former teacher in Yokohama



le was to schedule pickups the truck operating from Brethren Service Center at odesto, Calif., in conjunetion th Church World Service, and help in the actual physical rk of loading at Los Angeles a collection centers.

There were meetings to attend d contacts to make with officers the Southern California Coun- of Churches, where his desk s to be. Organizations were ling for talks on Church World vice. There were ships to et. And his knowledge of rman did not help, for the ssengers were all Japanese migrants on their way to South neriea.

Dale Motes works with Emmert nderberg, "Tex," who took over February 1960 the huge silver lored truek and trailer that Sam iver had been operating. Once month he brings from his head- arters at Modesto, Chureh orld Service supplies and gift rcels for every adult and child the ships that carry from 350 800 Japanese "pioneers."

"Tex" graduated from high hool in 1959 in New Carlisle, hio, and trained at New Wind- r, leaving his father to run the rm in which they are partners. his first nine months of travel etween Modesto, some thirty llection centers in Southern alifornia and those in Oregon, ashington, Idaho, Nevada, and rizona, he has driven over ,000 miles — more than once d a half times around the world.

Both Dale and "Tex" speak of e excitement of meeting the migrant ships. They are im- essed by the happy faces of e passengers, all looking for- ard to a great adventure. The ioneers" have heard that there always a welcome at the port, eir only stop, and they eagerly ok for the visitors who come om churches in the area.

Many churehes have adopted e idea of making colorful scrap- oks for the children to lighten e tedious voyage from over- owded Japan to waiting Brazil. hese scrapbooks, picturing scen- y and what is worthwhile in American life, are sent or brought to the ships.

► Persons in the West Coast area interested in participating in the Japanese Pioneer Parcels project should write to the Brethren Service Center, Box 2455, Modesto, Calif., for further information.

It has fortunately been possible to take as interpreters retired missionaries who live nearby. One who has frequently gone as "master of ceremonies" is Mr. Carl Krietc of Claremont. During his twenty-three years in Japan he was president of Miyagi College, an organizing founder of International Christian University in Tokyo, and direetor of Chureh World Service for all of Japan for three years after the war.

Dale hopes to be his own interpreter some day. He is studying Japanese with help from Mr. Kriete and other friends, and he plans to enroll in an evening eourse that opens in February.

When Dale boards a Japanese ship with his visitors, there is a friendly time on deck with candy for the ehildren, followed by a meeting below decks. Peoplc of all ages crowd in, from grandparents to babies on their mothers' baeks. There are young men going out alone to "seek their fortunes" and young women going to marry men already established in Brazil. The meeting is eonduetcd in Japanese with first a eeremony of greeting and goodwill. Then Mr. Kriete introduces Dale Motes as representative of Church World Serviec and presents the pieture books with a word about the group who made them.

The Chureh World Service gifts are distributed after the ship leaves port. Remodeling the used elothing for their families gives the women something to do on the remainder of the long voyage. Gift pareels contain sewing materials and items useful on the trip and after families are settled miles from shops. The message of friendly coneern and a New Testament printed in Japanese provide every adult with something to read. Perhaps for some it is their first contaet with the Christian story.

Many of the passengers have had to sell most of their possessions to pay their fares. In some



David Cheal turns over reeords to Dale Motes, third volunteer to be assigned to Chureh World Service in Southern California

cases the Japanese government gives loans to make the trip possible. Brazil welcomes the newcomers to its vast, underpopulated, untilled areas. Each man expects to spend four years in agricultural work. After that he is free to decide whether to remain and eventually buy the acres he has been working or to migrate to a town to make his living in a different way.

Most Americans have heard little of these ships that carry 6,000 "pioneers" each year. But stamp collectors will know of the arrangement between the governments of Japan and Brazil because of a 1958 commemorative stamp in honor of fifty years of such co-operation.

Many people send back letters of appreciation for the friendliness shown them at Los Angeles. One said, "I thank you for your prayers that we shall find happiness in our new life." A child wrote, "The sweetness of the candy made me feel the love and kindness of you American friends. I thank you from the bottom of my heart." And a parent said, "I hope our children have a peaceful, happy life."

These courageous Japanese pioneers are a part of an organized movement to find peaceful solutions to the problems of overpopulation that have so frequently caused war and strife. Our assistance to them through our representatives in Church World Service and Brethren Service is a contribution to the understanding between nations and to the peace of the world. Dale finds his work with the pioneer parcel project one of the most challenging and satisfying parts of his "altered dream."

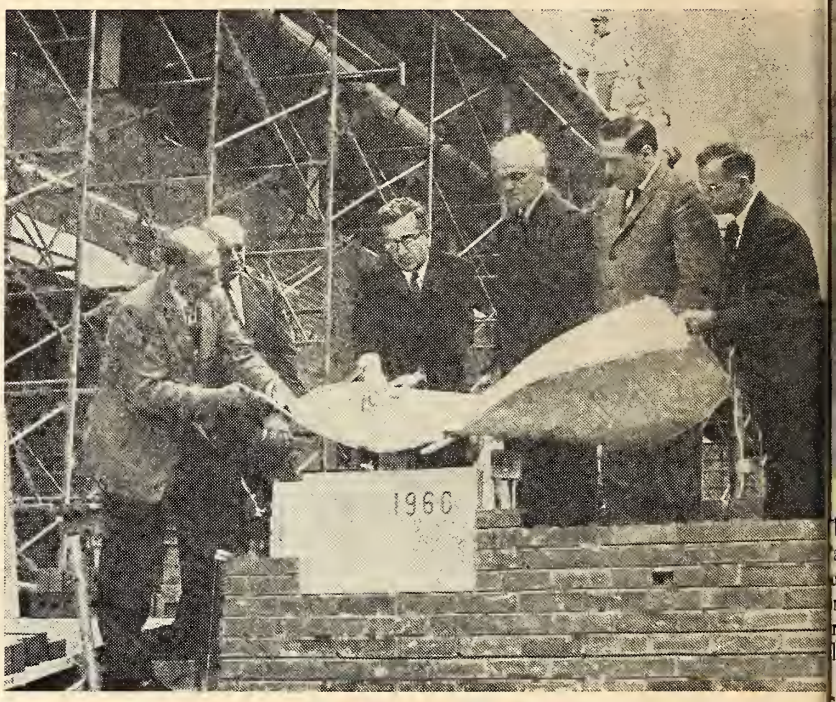
Understanding Alcoholism

Continued from page 10

imbalance that makes the victim unable to "take" liquor as normal persons can. Many blame personality maladjustments; the head of a state alcoholic rehabilitation center says that alcoholics "lack some skill in the art of living."

Very often alcoholism strikes the most promising member of a family, class, or job team, the typical alcoholic employee was rated above average in job skills before his drinking became a problem. An above average sensitivity, turned unhealthily inward, may be partly at fault. But others with this same emotional difficulty do not develo alcoholism.

Till scientists can strike directl at the cause of alcoholism, they mus rely on early detection and treat ment. Or, putting it another way they must rely on you — on you alertness, knowledge, understanding



Manchester College officials look at some of the building plans at the layin of the cornerstone for the new dormitory for men being constructed on th campus. They are, left to right: Rufus B. King, college director o development; Harry R. Weimer, chairman of the division of science; Davi B. Yeatter, college treasurer; Robert Stauffer, chairman of the colleg board of trustees and of the building committee; A. Blair Helman, presiden of the institution; and Russell V. Bollinger, dean of students. The dormitor is the first unit to be constructed as a part of the current second phas of the March of Progress campaign. Plans include two other buildings a student center and the enlarging and remodeling of the librar

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessar ily constitute an unqualified recommendation. Purchase can be made through th Church of the Brethren General Offices, Elgin, Illinois. Titles recommended fo church libraries are marked with an asterisk (*). — Editor.

***Practical Religion.** John Charles Ryle. Crowell, 1960. 324 pages. $4.50.

The assumption that man faces the same basic problems today that he faced a century ago seems to be supported by reading Bishop Ryle's Practical Religion.

Written before the 20th century began, its latest edition still speaks to our time. The author presents a picture of prospering Christianity in England, with full churches and adequate support. But he also calls attention to the spiritual poverty which accompanies such a condition. This particular concern could easily have come from our age.

Beyond this, the author keeps a excellent balance between the doc trinal emphases and the need t demonstrate our faith in daily life Anyone struggling with the faith versus works argument will find much help from this quite evangelistic Anglican. This is done in th elegant and extended sermonizing style of the last century, which though being informative, tends t become wearisome. Other than this the book has no serious faults, an for those willing to spend time with it, it will be helpful. — *Floyd E Bantz, McPherson, Kansas.*

News and Comment From Around the World



Religious News Service

he Rev. Lloyd A. Foreman, Methodist minister, escorts his daughter mela Lynn, from the newly integrated William Frantz elementary hool in New Orleans. The Rev. Jerome A. Drolet, a Roman Catholic iest of Kenner, Louisiana, accompanies them despite jeers from a small owd of segregationists. The girl is one of two white pupils still attending ass at the school after a Negro pupil was permitted to enroll

piscopalians Reaffirm postles, Nicene Creeds

Bishops of the Protestant Epispal Church recently issued a ,000-word pastoral letter which ffirmed the Apostles' and Nicene reeds "as the symbols of the rock f our faith."

Reminding Episcopalians of their ots in the historic Christian faith, he letter from the bishops at the me time declared that the two ncient creeds must always be inrpreted in the language of the mes. The Apostles' Creed dates om the First Century and appears be based structurally on Matt. 8:19. It is used only in the Westrn church. The Nicene Creed was rmulated by the Council of Nicaea 325 and affirmed in 451 at the Council of Chalcedon. It is longer nd more explicit than the Apostles' reed and is accepted by both the Western and Eastern churches.

Mennonite Brethren Urged o Active Evangelism

Members of the Mennonite Brethen Church of North America were alled upon to use their increasing ontact with the world by spreading heir beliefs and engaging in active ersonal evangelism.

J. A. Toews of Winnipeg, Manitoba, addressed some 6,000 delegates to the denomination's triennial General Conference in Reedley, Cal. He warned church members against accepting ways of the world that are "self-destructive." He urged them to check themselves to see whether the great changes wrought by society in the last one hundred years have affected their basic faith in addition to changing their external habits and living patterns.

1,200 Clergymen Appeal for Morton Sobell's Freedom

Recently 1,200 clergymen of different faiths sent an appeal to President Eisenhower asking him to free imprisoned scientist, Morton Sobell.

The appeal was made public by a delegation of representative clergymen who came to Washington to speak with government officials on behalf of Sobell. It had been initiated on the West Coast by Reverend Peter McCormack, a Presbyterian minister who was Protestant chaplain at Alcatraz during Morton Sobell's imprisonment there and who became convinced of his innocence. Sobell is now at the Atlanta federal prison in the eleventh year of his thirty-year sentence.

A special inquiry into the Sobell case which was made by an independent group of ministers and professors called the case against him "vague in content and slender in proof," and recommended a commutation of sentence.

Jewish Groups Urge Abolition of Un-American Activities Unit

The abolition of the House Committee on Un-American Activities has been urged by the Joint Commission on Social Action of the United Synagogue of America, the Rabbinical Assembly of America, and the National Women's League.

In a joint resolution the three groups recommended that the House of Representatives abolish this committee and transfer its investigatory functions to other standing bodies. The Jewish bodies said their action was prompted by "our concern for the basic freedoms and rights of individuals and organizations, our concern for human dignity and orderly procedures, our dedication to religious liberty as a fundamental tenet of American democracy, and our conviction that over the course of years this House Committee has repeatedly violated these principles."

Missionary Imprisoned by Chinese Returns to U.S.

A Lutheran missionary, who chose to remain in Red China for three and a half years after his release from a Communist prison in 1957, recently arrived in New York after a voyage from Hong Kong. He is the Rev. Paul J. Mackensen, Jr., a pastor of the American Lutheran Church.

In September 1957, six months after his release from prison, he became a teacher of English at the Shanghai Institute of Foreign Languages. He said his chief reason for returning to the United States was to see his parents.

1961 Kirchestag Theme Announced

"I Am With You" will be the theme of the tenth German Evangelical Church Day scheduled to be held in East and West Berlin July 19 to 23 next year. The words are from Christ's message to the apostles at his ascension.

Dr. Kurt Scharf, chairman of the preparatory committee, said that so far no binding promises have been

given by the Soviet Zone authorities to make East Berlin available for some of the church-day events. Dr. von Thadden-Trieglaff, president of the organization, stressed the non-political character of the rally and expressed hope that the event can be held in both parts of Berlin as planned.

Schweitzer Birthday Gift Totals Eighty-six Tons

Dr. Albert Schweitzer, famed Protestant medical missionary in French Equatorial Africa, will be honored by American businessmen on his eighty-sixth birthday, Jan. 14, with donations of supplies totaling eighty-six tons — a ton for each year of his life.

The sponsor of the Schweitzer project is Religious Heritage of America, an intercreedal organization which annually conducts the Washington Pilgrimage of American Churchmen.

Magazine Editors Cite Importance of Religious Articles

Editors from three of the country's leading magazines recently attributed a large part of their publications' success to religious articles and stories which underscore spiritual values and happy family life.

Speakers include John Bird of the Saturday Evening Post, Glenn Matthew White of the Ladies Home Journal, and Richard C. Davids of the Farm Journal. The three said their editorial boards constantly are seeking inspirational material.

French, German Protestants Seek Increased Co-operation

Increased co-operation between French and German Protestants was voted at sessions of the Franco-German Brethren Council.

The meeting marked the tenth anniversary of the council, which was established by Protestant leaders in the two countries to promote better understanding between their respective churches and to demonstrate "the unity of the Protestant churches beyond their national frontiers."

Since its founding the council has concerned itself with arranging exchange visits by pastors, laymen, and representatives of youth, workers', and students' groups in the two countries as well as seminars and discussions on theological and practical problems of interest to churches in both lands.



Religious News Service

Among the first refugees to arrive under the new law whereby the United States accepts a "fair share" of nonsettled persons under United Nations jurisdiction were Radivoj and Zagorka Krkljus and their four children. Aided by Church World Service the Yugoslav family has been reunited with Mrs. Krkljus' brother, Zarko Kulacic in Kenosha, Wisconsin. Persecuted for their Seventh-day Adventist beliefs and resistance to Communist indoctrination, they fled Yugoslavia last March, hid aboard a freight car, and after eight days of hunger and thirst reached Austria. Mr. Krkljus is a tailor

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Baptist Leaders Report Religious Liberty Gains in Brazil

Dr. John F. Soren of Rio de Janeiro, president of the Baptist World Alliance who is on a fraternal visit to the United States, reports that in Brazil all faiths have a cordial relationship. He said that religious liberty in his country matches that in the United States.

He noted that the Baptists in the South American nation number about 165,000 and are one of the fastest growing denominations. In Brasilia, the nation's new capital, five new Baptist churches are supporting a grade school and erecting a high school.

First Hungarian Bible Translation Published in Facsimile Edition

The first complete translation of the New Testament in Hungarian, published in 1541 by Janos Erdosi Sylvester, a Lutheran pastor, has been republished in a facsimile edition by the Hungarian Academy of Sciences. Pastor Sylvester's translation was one of the earliest in a modern European language to appear at the time of the Reformation.

The new edition, which has been praised for its typographical excellence, was prepared from a copy treasured by the Raday Library of the Reformed Theological Academy in Budapest.

Flight of East German Ministers Poses Problem for Churches

The flight of East German pastors and church officials to the West is creating a dilemma in both the practical and theological realms for the Evangelical Church in East Germany.

A decree of the Evangelical Church in Germany stipulates that no pastor or church officer who has given up his post on his own accord may be employed by a West German church. This must be observed even if the church leader has been recognized as a political refugee. However, church leaders recognize that in many cases a clergyman whose safety is endangered has no time to ask permission to flee.

Ceylon to Nationalize All Schools

The Senate of Ceylon, by a vote of nineteen to six, has ratified a bill to bring Protestant, Roman Catholic, Hindu, and other private schools in that predominantly Buddhist country under state control.

Most seriously affected are 750 Catholic schools, which are said to include some of the best in the country. The bill nationalizing the schools was passed by the House of Representatives in October despite strong protests by religious leaders.

Legion of Decency Cites Objectionable Films Rise

The number of morally objectionable motion pictures among domestic films reached astounding proportions during the past year, according to a report of the Legion of Decency. The legion made a report to the Roman Catholic bishops at their recent annual meeting. The report said that last year's films were "an alarming departure from previously accepted and respected standards."

UN Unit Adopts Religious Freedom Article

A United Nations Committee on Social, Humanitarian, and Cultural Affairs has adopted unanimously an article stating that all people have

ıe right not only to "freedom of ıought, conscience, and religion, ut to maintain or change their be-efs, free from coercion."

The article stated that freedom) manifest one's religion or beliefs subject only to "such limitations s are prescribed by law and are ecessary to protect public safety, rder, health, or morals, or the fun-amental rights and freedoms of thers."

Delegations of Communist coun-ies in debating the article claimed ıat their state constitutions guaran-eed complete freedom of religion.

ndian Women Launch Antiobscenity Drive

The problem of morally objec-ionable movies and publications has esulted in concerted action by a umber of women's groups through-ut India.

"Indecent pictures" were con-emned at a women's rally in Kottayam, and Catholic leaders have ıitiated a letter campaign to per-uade officials to exclude objection-ble books from a government list f school texts. In Indore in Central ndia housewives recently joined to-ether to protest the exhibition of bjectionable posters and advertise-ıents in public places.

Church Construction Seen Topping Billion Dollars in 1961

Church construction, which will xceed one billion dollars this year or the first time in history, will in-rease even more in 1961, according o the forecast by the Department f Commerce in Washington.

Building activity by nonpublic chools and colleges, many of which re church-related, also is expected o set a new mark next year. It is xpected also that construction by rivate hospitals and institutions, nany of which are also church-re-ated, will advance in 1961.

New Worker-Priest Movement Seen Growing in Italy

A new kind of worker-priest ıovement is developing in Italy, ut unlike the one in France which vas dissolved by Pope John XXIII ast year, the Italian experiment has he Vatican's blessing.

Every Thursday hundreds of oung men in training for the Cath-lic priesthood trade their clerical arb for workers' clothes and spend he day in manual labor throughout he city. The innovation is intended o help the future priests become rofoundly conscious of their re-sponsibility to the working class. It is hoped the program will become a key weapon against communism, which has been threatening Italy's Catholic Church.

The worker-priest movement which drew papal censure last year had begun in Paris at the end of 1943. Priests, donning working clothes, spent all day in factories and lived among the workers.

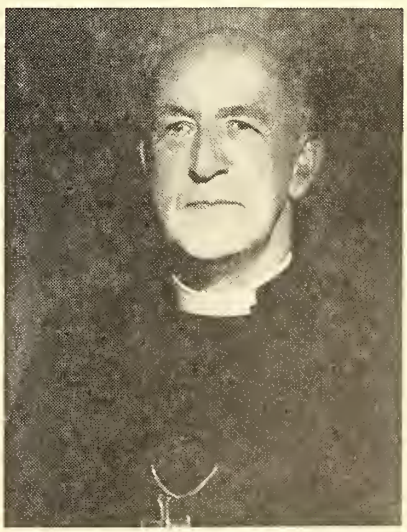
ABC Launches Weekly Religious Telecasts

A weekly religious TV program has been launched by the American Broadcasting Company, formerly the only one of the three major television networks without a religious series in its public affairs schedule.

ABC has begun Directions '61, a Sunday afternoon telecast which will be produced by three major religious groups in conjunction with the network. The number of programs will be divided equally between the three groups.

The series began Nov. 13 with a program coproduced by the radio-TV department of the National Council of Catholic Men. The Broadcasting and Film Commission of the National Council of Churches will coproduce the Protestant segments and New York's Jewish Theological Seminary the Jewish portions.

A magazine format will be used on the programs, reportedly a first for network-television religious programming. In a magazine format, a number of topics may be treated in each program, or one topic may be covered over a number of telecasts.



Religious News Service

Dr. Geoffrey Fisher, Archbishop of Canterbury, had a private audience with Pope John XXIII early in December. This visit marked the first time since the Reformation that an Archbishop of Canterbury had visited a Pope

"Ham" Radio Operators Hold Sunday School on Air

A unique Sunday school class is maintained by various persons in North Carolina, Tennessee, and Georgia who conduct a meeting on Sunday morning for ham radio operators. They use the standard international Sunday school outlines, and their meetings open with prayer.

One operator will read the scripture; another, who may be hundreds of miles away, will then read the lesson. All take part in a discussion period. When reception is good, ham operators from other states join in.

Ground Broken for Pennsylvania Church Center

Ground has been broken in Harrisburg, Pa., for the new $400,000 Pennsylvania United Church Center, which construction is expected to begin early in 1961. Sponsored by the Pennsylvania Council of Churches, the center will provide office facilities, meeting rooms, a chapel auditorium, cafeteria, and service space for related agencies occupying the building.

WCC Announces Third Assembly Themes

The World Council of Churches has announced that witness, service and unity will be the subthemes of its Third Assembly to be held at New Delhi, India, Nov. 18 — Dec. 6, 1961. The assembly's main theme is: Jesus Christ — the Light of the World.

Under the three subthemes churchmen from around the world will focus their attention on taking the Christian message to those outside the church, on Christian responsibility to society, and on unity among the churches. Assembly actions on these subthemes are expected to set the tone and direction for conversations within the ecumenical movement until the WCC's Fourth Assembly six years later in 1967.

Participants at the New Delhi meeting will be limited to about 1,000, of whom 625 will be officially appointed delegates of the member churches, coming from more than 50 countries. The remainder of the participants will include invited advisers, youth leaders, fraternal dele-

gates from national Christian councils and other world Christian bodies, observers, and special guests. Among the observers will be representatives of the Roman Catholic and Russian Orthodox churches.

News Briefs

Per capita giving of $142.37 set a denominational record in 1960 in the Church of the Nazarene. Increase was about $7 per person over the preceding year. Church membership in the Church of the Nazarene increased to 318,000 persons, a net gain of more than 7,000.

More than 250,000 shillings has been raised by the Austrian Lutherans toward a "Bread for the Hungry" campaign for needy people in other parts of the world. Patterned after the successful German Protestant drive, the Austrian effort was conducted by Lutheran women and foreign mission organizations in that country.

Methodists will again outnumber members of other denominations in the United States Senate, with a total of nineteen members. Baptists will be second with fifteen senators, Episcopalians third with fourteen and Presbyterians will follow with eleven. The new senate will have eighty-seven Protestants, eleven Roman Catholics, and two Jewish members.

Dr. Edgar H. S. Chandler, executive vice-president of the Church Federation of Greater Chicago, has been appointed religious affairs adviser of the U. S. Information Agency in Washington. He will succeed the late Dr. Ronald Bridges at the post. Dr. D. Elton Trueblood, a well-known Quaker author, was the first USIA religious affairs adviser.

A service consummating the merger of the Krimmer Mennonite Brethren Conference with the Mennonite Brethren Church of North America was the highlight of the latter denomination's triennial general convention. Officials of the two bodies said they were merging in order to strengthen their mission program and pool their resources. The convention was attended by 6,000 delegates.

Christian and Missionary Alliance personnel in Laos are remaining at their stations despite increased Communist guerilla action in border areas. At present there are sixteen missionaries of the church now active in Laos. The group has worked in the country since 1929. There are around 5,000 believers affiliated with the mission and its program.



Religious News Service

Because of continual travel and relocation, children of migrant workers have little chance to attend a nursery or school. However, they are given some opportunities for education when the Migrant Ministry of the National Council of Churches opens informal classes for them across the country

The membership in the Methodist Church in the United States, Puerto Rico, and Cuba has risen to a total of 9,910,000 according to latest official figures. Not included in the figure are nearly 1,000,000 members overseas and 1,609,000 preparatory members on Methodist church rolls in this country.

A ten-year project to publish the first complete definitive edition of John Wesley's works has been undertaken jointly by five Methodist seminaries in this country. Co-operating in the effort, which is expected to result in about thirty-five volumes, are scholars at the theological schools of Southern Methodist University, Emory University, Boston University, Drew University, and Duke University.

Quotes in the News

Dr. G. Paul Musselman, director Department of Evangelism, National Council of Churches: "Evangelism is an attitude of real concern about the lost world, a heartbreak over people. Our evangelism is not to prove our particular point of view, but to bring people into the fellowship to which God has given his plan for people and nations. Don't ask people to come to church just because of the good preaching or the architecture, but because it is God's last word to the world."

Gerald Kennedy, Methodist bishop: "When the church has a laity conscious of its high calling it is stronger than a church with a big staff."

S. Radhakrishnan, vice-president of India: "If millions of our people are in a neurotic condition, if mental hospitals are crowded, if the demand for psychiatrists is on the increase, if a sense of boredom and use of sedatives are the constant companions of many of us, it shows that where an ideal or a purpose should be there is only a vacuum. Our difficulties are traceable to the confusion of belief with religious experience. Those who are satisfied with belief live on the surface and do not come to terms with the ultimate mysteries of life and death. Religion is life experience in its depth. Religious experience unites rather than divides. In it the sense of separateness is transcended."

Alexander Federoff, author and playwright: "All real drama involves human conflict and is by definition religious drama because all human conflicts involve value judgments. To specify is a mistake."

Anniversaries

Mr. and Mrs. Samuel D. Bare celebrated their fifty-second wedding anniversary on Nov. 24, 1960. They have twelve children and thirty grandchildren. Brother Bare serves in the office of deacon in the Meadow Branch church, Md., of which both are members. — Mrs. Charles W. High, Westminster, Md.

Mr. and Mrs. Maurice Berkley of Hamlin, Kansas, celebrated their sixtieth wedding anniversary on Nov. 20, 1960. They have two children, six grandchildren, and five great-grandchildren. They are members of the Morrill church, Hamlin. — Mrs. Clarice Baily, Hamlin, Kansas.

Mr. and Mrs. Ray Engle of Morrill, Kansas, observed their golden wedding anniversary on Sept. 14, 1960. They have two sons and two grandsons. They have been members of the Morrill church, Kansas, for many years. — Mrs. Clarence Bailey, Hamlin, Kansas.

Mr. and Mrs. W. D. Livengood of Morrill, Kansas, observed their sixty-third wedding anniversary on Nov. 13, 1960. They have one daughter, two grandchildren, and three great-grandchildren. — Mrs. Clarence Bailey, Hamlin, Kansas.

Mr. and Mrs. Howard McCary observed their fiftieth wedding anniversary on Nov. 24, 1960. — Mrs. Patricia Shirey, Port Republic, Va.

Mr. and Mrs. James Snyder observed their golden wedding anniversary on Aug. 10, 1960. They have four children and nine grandchildren. They were charter members of the Four Mile church, Ohio. — Myrtle Gaeth, Eaton, Ohio.

Obituaries

Beam, Harry E., son of Alex and Amy Blough Beam, was born Aug. 19, 1885, and died Oct. 28, 1960, in Scalp Level, Pa. He was a member of the Hooversville church, Pa. Surviving are two daughters, four granddaughters, and one sister. The funeral service was conducted by Bro. Clayton Gehman, and burial was in the P.O.S. of A. cemetery. — Blanche M. Hershberger, Hooversville, Pa.

Bowman, Jennie Daley, daughter of Thomas and Anna Cosey Bowman, died at her home near Greeneastle, Pa., Nov. 23, 1960, at the age of seventy-three years. She had been a member of the Church of the Brethren for many years. Surviving are her husband, three sons, six grandchildren, one brother, and one sister. The funeral service was conducted by the writer and Rev. Guy Baer, and burial was in the cemetery adjoining the Pleasant Hill United Brethren church. — Samuel D. Lindsay, Greencastle, Pa.

Boyd, Lawrence H., son of Jacob and Carrie Rowland Boyd, was born Jan. 22, 1899, in Lanark, Ill., and died Oct. 1, 1960. On Nov. 17, 1924, he was married to Esther Spanogle, who survives. He was a member of the Milledgeville church, Ill. The funeral service was conducted by Karl Baldner, and burial was in the Lanark cemetery. — Mrs. L. W. Kreider, Milledgeville, Ill.

Brunner, Mary Wills, was born March 15, 1907, and died Oct. 19, 1960. She was a member of First church, Baltimore, Md. She is survived by her husband, two sisters, and stepfather. The funeral service was conducted by Bro. David J. Markey, and burial was in the Mt. Olivet cemetery, Frederick, Md. — Mrs. Frances C. Blough, Baltimore, Md.

Clements, John, was born April 4, 1875, at Gratis, Ohio, and died Oct. 6, 1960. He was married to Minnie Errand, who died one year after marriage. He was a member of the Eaton church, Ohio. The funeral service was conducted by Bro. Ellis Guthric. — Myrtle Gauch, Eaton, Ohio.

Danner, Clara, daughter of Christian and Emma Brodbeck Stucky, was born in Wayne County, Ohio, Jan. 2, 1900, and died Aug. 4, 1960. She was a member of the East Chippewa church, Ohio. Surviving are her husband, Jay Danner, three brothers, and four sisters. The funeral service was conducted by Bro. Guy Buch, and burial was in the East Chippewa church cemetery. — Bessie F. Coffman, Dalton, Ohio.

Geiman, Olive Ruth, was born Sept. 21, 1893, and died Sept. 23, 1960. She was a member of the First church, Baltimore, Md. Surviving are her husband, one daughter, and one grandchild. The funeral service was conducted by Bro. David J. Markey, and burial was in the Woodlawn cemetery, Baltimore, Md. — Frances C. Blough, Baltimore, Md.

Hulvey, Ray Harold, son of Charles F. and Fannie Garber Hulvey, was born at Cross Keys, Va., Sept. 9, 1899, and died Oct. 31, 1960. He was married to Myrle Miller, who survives. The funeral service was conducted by Paul Shiflet and Charles E. Zunkel, and burial was in the Cross Keys cemetery. — Mrs. Patricia Shirey, Port Republic, Va.

Karns, Velma, daughter of George and Emma Brooks, was born Oct. 1, 1887, in Miami County, Ohio, and died Oct. 12, 1960. On July 22, 1905, she was married to John Lester Karns, who preceded her in death. She was a member of the East Dayton congregation, Ohio. Surviving are four sons, four daughters, one sister, three brothers, twenty-one grandchildren, and fifteen great-grandchildren. The funeral service was conducted by Edgar G. Petry, and burial was in the Happy Corner cemetery. — Ella Seifer, Dayton, Ohio.

Kindy, Clement Claypool, son of Moses D. and Mary Elizabeth Claypool Kindy, was born near Seville, Ohio, Nov. 19, 1869, and died in Chula Vista, Calif., Aug. 19, 1960. His wife, Sadie J. Zimmerman Kindy, died Sept. 1, 1941. Surviving are five sons. He was called to the ministry in the Church of the Brethren in 1907 and was ordained to the eldership in 1911. He served churches in Indiana, Illinois, and California as pastor. He retired from the active ministry after nineteen years. He was buried in the San Gabriel cemetery, Calif. — H. Lynn Sheller, Fullerton, Calif.

Kraly, James A., died Nov. 5, 1960, at Mechanicsburg, Pa., at the age of forty-three years. He was a member of the Assembly of God but had attended the Mechanicsburg church for the past few years. Surviving are his wife, Fern Kraly, two daughters, his mother, five brothers, and six sisters. The funeral service was conducted by Bro. Howard A. Whitacre, and burial was in the Mechanicsburg cemetery. — Edward Burket, Grantham, Pa.

Landis, Ira, son of David and Eliza Landis, was born in Darke County, Ohio, Dec. 28, 1885, and died July 31, 1960. He was married to Grace Lyday, who preceded him in death. Later he was married to Nettie Seifer. He had served as a deacon in the East Dayton congregation, Ohio. Surviving are two sons, six brothers, one sister, and six grandchildren. The funeral service was conducted by Edgar G. Petry, and burial was in the Bear Creek cemetery. — Ella Seifer, Dayton, Ohio.

Landis, Nettie, daughter of George and Mary Seifer, was born near Dayton, Ohio, Sept. 2, 1883, and died Oct. 14, 1960. On Dec. 24, 1942, she was married to Ira Landis, who preceded her in death. Surviving are a brother and a sister. The funeral service was conducted by Edgar G. Petry, and burial was in the Woodland cemetery. — Ella Seifer, Dayton, Ohio.

Lewallen, David H., was born April 4, 1889, and died Nov. 19, 1960. He was a member of the Maple Grove church, Wis. Surviving are his wife, Stella Mason Lewallen, one son, and grandchildren. The funeral service was conducted by the undersigned, and burial was in the Edson Union cemetery. — Walter A. Miller, Mondovi, Wis.

Myer, Adam E., son of Rife H. and Sarah Eshenshade Myer, died Nov. 15, 1960, at the age of seventy-six years. He was married to Margie Good fifty-five years ago. He was a member of the Bareville church, Pa. Surviving are his wife, four daughters, three sons, thirty-two grandchildren, twenty great-grandchildren, and five brothers. The funeral service was conducted by Brethren Paul Wenger, Harry Wolgemuth, and Lester Buckwalter, and burial was in the Bareville cemetery. — Mrs. Richard Buckwalter, Bareville, Pa.

Petry, Michael W., was born Nov. 15, 1883, at North Manchester, Ohio, and died Nov. 21, 1960, at Minot, N. Dak. On Nov. 10, 1909, he was married to Anna Quammen. He was elected to the ministry and also served the church as Sunday school teacher and superintendent. Surviving are his wife, three daughters, one brother, two sisters, and three grandchildren. The funeral service was conducted by Bro. Willard McDaniel, and burial was in the Roschill cemetery. — Mrs. Jennie Long, Minot, N. Dak.

Read, Jessie Jarvis, was born in Enfield, North London, England, Nov. 25, 1884, and died at Batavia, Ill., Feb. 8, 1960. On Nov. 23, 1910, she was married to Ray Read. The funeral service was conducted by Bro. Herman Landis, and burial was in the East Batavia cemetery. — Mrs. Fred Herren, Batavia, Ill.

Reichard, Otelia H., daughter of Joseph and Anna Elizabeth Emmert Rowland, was born July 21, 1869, near St. James, Md., and died Oct. 21, 1960. On Jan. 22, 1891, she was married to R. Howard Reichard, Sr., who died on Feb. 24, 1926. She was a long-time member of the Manor church, Md., and an active worker, having served as president of the ladies' aid society and as a Sunday school teacher. Surviving are one daughter, two sons, six grandchildren, fourteen great-grandchildren, one sister, and two brothers. The funeral service was conducted by Brethren Lester Fike and Charles Green, and burial was in the Manor cemetery. — Naomi H. Coffman, Hagerstown, Md.

Snider, William Donald, son of William Otto and Blanche Overholtzer Snider, was born at Covina, Calif., on Sept. 28, 1908, and died early in 1960. He was a member of the Covina church. Surviving is one brother. The funeral service was conducted by Bro. Stanley Keller, assisted by the undersigned, and burial was in the Oakdale cemetery at Covina. — Paul B. Studebaker, Pasadena, Calif.

Strowbridge, Simon, son of James and Sarah Strowbridge, was born in Clarke County, Ohio, May 6, 1881, and died Oct. 30, 1960. He was married to Ida Carlisle on June 17, 1906. He is survived by his wife, six daughters, two sons, four sisters, two brothers, twenty-three grandchildren, and sixteen great-grandchildren. He was a member of the East Dayton congregation, Ohio. The funeral service was conducted by Edgar G. Petry, and burial was in the Yellow Springs cemetery. — Ella Seifer, Dayton, Ohio.

Suman, Minerva V., was born Oct. 1, 1885, and died Nov. 25, 1960, at Greenville, Ohio. She was a member of the Eaton church, Ohio. The funeral service was held by Bro. Ellis Guthrie, and burial was in Twin Valley cemetery near Gratis, Ohio. — Myrtle Gauch, Eaton, Ohio.

Whitacre, Harrison R., son of Addison and Ruth Miller Whitacre, was born at Loom, W. Va., Dec. 3, 1871, and died in 1960. He was a member of the Mt. Olive Christian church, W. Va. His wife, Ellen Catlette Whitacre, preceded him in death. Surviving are one son, four daughters, twenty-nine grandchildren, and forty-six great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Queens Point cemetery near Keyser, W. Va. — B. B. Ludwick, Keyser, W. Va.

Woodring, Jacob E., son of George and Amanda Burkett Woodring, was born Aug. 30, 1880, and died Nov. 16, 1960. With his wife, Maggie Literal Woodring, he was active in establishing the Eaton church in Ohio and maintained his membership there until his death. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill Cemetery. — Myrtle Gauch, Eaton, Ohio.

Wright, Anna, daughter of D. H. Zigler, was born at Broadway, Va., Dec. 28, 1889, and died at Bellefonte, Pa., Oct. 27, 1960. In 1914 she was married to Frank J. Wright. She was a member of the Bridgewater church, Va. Surviving are two sons, six grandchildren, one sister, and one brother. The funeral service was conducted by Brethren Paul H. Bowman and Bernard N. King, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Church News

Southern California and Arizona

Glendora — Guest ministers during the pastor's vacation were I. V. Funderburg, H. Spenser Minnich, and Dave MacEwen, a student at La Verne College who continues to help us with the young people. On Sept. 4 we had a welcome tea for all the college students. One Sunday night each month we have a family potluck supper followed by an inspirational program. Margaret Gnagy and Arthur Baldwin attended a district workshop on evangelism bringing back many good ideas which the evangelism commission is using in preparing their training program for personal evangelism. Delegates to district conference were Robert Sink, Myrtle Baldwin, and Mary Ford. The union Thanksgiving services were held in our church on Thanksgiving morning with our choir and pastor participating. — Mrs. George L. Ford, San Dimas, Calif.

Washington

Seattle, Olympic View Community — Our church was host to the district conference, Nov. 9 to 13. Mrs. Lee Newman and Clement Bontrager directed a historical pageant. On the last night of the conference, the faith banquet was held. Bro. Dewey Rowe preached the dedication sermon for the new church at Salkum, Wash. In his absence Bro. Russell Jarboe was the speaker. He also spoke at the youth rally in the evening. The pastor of the Maple Leaf Evangelical United Brethren church was the minister for the union Thanksgiving service. — Mrs. Calder Muirhead, Seattle, Wash.

Iowa and Minnesota

Cedar Rapids — Elder U. H. Hoefle installed Bro. Robert Faus as the new pastor on Oct. 2. Mrs. Jeff Cook attended the regional conference as our delegate. A quartet from McPherson College gave a program here on Nov. 17. The women's fellowship has sent clothing to relief, rolled bandages, and made six new comforters and two bedspreads. They also prepared packages of cookies and fruit for the patients at two local nursing homes. The father and son banquet was held on the last night of November. — Mrs. Elma E. White, Cedar Rapids, Iowa.

Southeastern Kansas

Mont Ida — The men's fellowship had a Lord's acre project on which they sowed wheat and milo. Two of the men of the church built the cupboards for the church kitchen. Two members of the congregation attended the annual convention of the National WCTU at Portland, Maine, in September; they brought back an encouraging and informative report. Bro. Loshbaugh recently conducted a funeral service for Minta Thomas, who was a direct descendant of Alexander Mack. She has a sister living in Burlington, Kansas, as well as a daughter. — May Shaefer, Garnett, Kansas.

Western Kansas

McPherson — The vacation Bible school was held late in the summer and was manned by a corps of able teachers. Barry Deardorff served as our summer pastor. With the arrival of Harold Z. Bomberger in August, we are again being served by a full-time pastor. He was installed on Sept. 11. The church was involved in three important events in October. Oct. 14, 15, and 16, we celebrated the seventy-fifth anniversary of the church. Regional conference convened Oct. 22 to 26, and two of the new college buildings, Mohler Hall and Brown Auditorium, were dedicated Oct. 20 and 21. The undershepherd program for the new year got off to a fine start with well-attended flock meetings. Students assigned to the flocks have responded well. Paul Sherfy, a layman, was elected moderator of the church to succeed Burton Metzler, who had served many years. One hundred thirty students have been accepted in a student-membership relationship. — Mary E. Sherfy, McPherson, Kansas.

Morrill — On Nov. 6, Mrs. Lloyd Meyers was honored in a service which terminated thirty-eight consecutive years of teaching in the Sunday school. Bro. W. H. Yoder, McPherson, Kansas, a former pastor, made the presentation of the painting, The Master Teacher. He also brought the morning message. Mrs. Meyers' teaching has been mostly with the youth, and asked what had been her greatest satisfaction through the years, she commented that it was seeing them take their places in the world, living Christlike lives, and establishing Christian homes. — Mrs. Clarence Bailey, Hamlin, Kansas.

Texas and Louisiana

Falfurrias — On July 1, Bro. Archie L. Patrick was installed as the first full-time pastor of the church here. The church and parsonage were repaired and painted on several workdays. The church was host to the district conference in July. During September, we had special emphasis on regular attendance and visitation of absentees which came to a climax with rally day and home-coming on Oct. 2. Stanley Bittinger and Jaime Redin, former pastors, and their families were present. Bro. Forest Whitcher was elected church moderator at the fall council meeting. A building fund has been set up and a building committee elected. Bro. Arthur Dean, the church architect, met with us in December. The youth cabinet had an all-day planning retreat at Lake Mathias, and we have organized a junior high fellowship. Six have been baptized, and four babies dedicated. — Mrs. Archie L. Patrick, Falfurrias, Texas.

Northern Illinois and Wisconsin

Chippewa Valley — At the fall council meeting, Jerome Schuster was relicensed to the ministry. On Oct. 9, a service of dedication was held for

I was a stranger



Ruth Beeghly Statler

This book tells in fiction the experiences of a German girl from the time she first hears of the exchange program, through her year in the home of a Church of the Brethren family in Pennsylvania, on to her return home. Told with the author's characteristic insight and sympathy, this is an informative as well as interesting narrative. For youth and adults. $3.00

Church of the Brethren
General Offices
Elgin, Illinois

those babies who had not been consecrated on Mother's Day. Bro. C. H. Petry, who is retiring from pastoral work, preached his farewell sermon on Oct. 16, and the next day he and Mrs. Petry left for their home at Ft. Meyers, Fla. One has been baptized. On Nov. 6, Bro. Wilburn Lewallen, district executive secretary, installed Walter A. Miller as our pastor. We had an early morning service on Thanksgiving. — Mrs. Floyd Root, Mondovi, Wis.

Lanark — Our church participated in the union vacation Bible school. One Sunday, Rev. Richard Bouwkamp of the Faith Reformed church filled the pulpit, and in the absence of our pastor, Rev. Alfred Lile of Chicago brought the message. Four have been baptized. Some of the women's fellowship go to the Dixon state school one day each month. The pastor, John Thomas, is holding a membership class each Tuesday after school, and is also conducting Bible study each Tuesday evening. We had an every-member canvass in September. In November the church honored two retiring deacons, Virgil Royer and Robert M. Livengood with a basket dinner and a program. Donald Kindell of California, formerly of Lanark, preached for us on Aug. 28. — Mrs. R. M. Livengood, Lanark, Ill.

Southern Illinois

Canton — Fifteen have been baptized and one received by letter. Church attendance and Brotherhood and district giving have greatly increased. David Waas was the speaker for the father and son banquet on Nov. 2. The executive secretary of the Illinois Temperance League, Dr. Tigner, spoke in our church one Sunday and then to the young people in the afternoon. We joined in the community Thanksgiving worship service at the Baptist church. Several of our teachers have attended the life and leadership school sponsored by the churches of the town. Mrs. Dulcie Cover, who had served at the Hillcrest School in Nigeria, spoke and showed pictures of her work there. Our youth group was host to the district youth retreat in October. During October and November the evangelism commission sponsored morning prayer meetings in the homes every two weeks. — Mrs. Harry D. Rose, Canton, Ill.

Middle Indiana

Logansport — Six have been baptized and five received by letter since our last report. The district secretary, E. Paul Weaver, brought the morning message on Sept. 18, and then installed Bro. Herman Landis as the pastor. In October, Bro. Dolar Richey conducted an evangelistic meeting which ended with the love feast. We had a homecoming on Nov. 13. Brother and Sister Herman Landis attended the regional conference at North Manchester. Our evening meetings for the winter are held every other Sunday evening, as are also the youth meetings. — Mrs. Florence Stineman, Logansport, Ind.

Northern Indiana

Auburn — Dr. R. S. Kulman brought the morning message at the harvest and home-coming service. In the afternoon, he showed pictures and told about his trip to the Holy Land. Our women contributed layettes and other articles of clothing to the district project. Ruth Graham of North Manchester was the speaker for the mother and daughter banquet. The church participated in the blanket drive, conducted a vacation Bible school in August, and observed World Communion Day on Oct. 2. — Vesta Graham, Auburn, Ind.

Southern Indiana

Beech Grove — Raymond La Rue is continuing as pastor and Eldon Petry of Anderson is the moderator of the church. During the year we have had as special speakers Mr. Orput, Bro. E. O. Norris, Rev. Marion Norris, and Louise Spall, who gave a report of the dedication of the hospital at Castañer, Puerto Rico. Ivan Cornelieus, who has returned after two years in Hawaii, told about his work there. The new Sunday school addition and remodeled entrance are about completed, and we are looking forward to the dedication. Brother and Sister William Beaver donated funds for a new hardwood floor for the older part of our building. Bro. LeRoy Shafer, Pontiac, Mich., has completed one week of revival meetings. Ten were added to the church. Mrs. John LaRue showed pictures of her work camp experience in Germany. — Mrs. Hazel Foust, Ingalls, Ind.

Ladoga — Forrest Groff of Crawfordsville continues to serve our church as pastor. Albert Harshbarger is the moderator. John E. Stoner, who recently returned from a period of service in Thailand, has given lectures on the life of Thailand illustrated by slides. Another message of special value was brought by a deputation of students from Manchester college. During this school year, James Talcott, a student from Wabash college, has been sharing our services. The congregation has adopted the single offering plan of giving and we are using envelopes. John A. Harshbarger, who served as church clerk for over forty years, and his wife observed their sixtieth wedding anniversary on Nov. 29. — Olive M. Harshbarger, Bainbridge, Ind.

Michigan

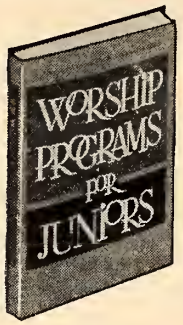
Lansing — Instead of a ten-day or two-week Bible school, we had an all-day one-week school which was well attended. Twelve from our Sunday school attended Camp Brethren Heights this summer and thirty-four the family camp. T. Wayne Rieman of Manchester college was the speaker for our home-coming in October. Our church co-operated in the Call to Discipleship program. Under the leadership of our district secretary, Bro. J. F. Baldwin, we have adopted a job analysis for each office in the church. — Emma Engle, Lansing, Mich.

Onekama — Attendance at our worship has been increasing from year to year for several years. The summer attendance is especially good, for then our members are home from their winter in the south and many visitors are here during the resort season. James Renz was the speaker for the harvest meeting and fellowship dinner on Sept. 25. The facilities of the church were taxed to the limit for the communion service on World Communion Sunday. Dr. Alvin Brightbill of Chicago conducted a music institute to which the other churches in the area were invited. On Dec. 3, the homebuilders class had a Christmas party in some of the cottages at an institution in Traverse City. They also took a number of gifts for the guests, many of whom would receive no Christmas remembrance otherwise. — Cora W. Helman, Onekama, Mich.

Northeastern Ohio

East Chippewa — Walter Bowman showed pictures and told of his experiences as a director of an international work camp in Italy. The men's fellowship is joining the men in the Smithville area in a church and community night. The entire Sunday school used November for a school of stewardship. Plans are being made by the women's fellowship to honor the senior members of the church with a dinner and program. During the year, fifty different women gave twelve birthday parties for ward 53 at the Apple Creek state

Worship Programs



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MATURITY DATES: THIRTEEN TO EIGHTEEN YEARS

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hospital. They will continue that work during the coming year, and also visit new families in the community, inviting them to share the church services. They also want to start a prayer fellowship among the older members who cannot attend the meetings. — Bessie F. Coffman, Dalton, Ohio.

Northwestern Ohio

Deshler — Bro. Floyd Mallott was our speaker for the harvest home-coming service on Sept. 11. The offering taken that day was used to purchase blankets for the blanket drive. We gave twelve in all. Bro. Estel McCullough of Pendleton, Ind., was the evangelist for our meetings, Sept. 25 to Oct. 2. Two were baptized and several rededicated their lives. The meetings closed with a love feast. The new pastor is Philip Shankster of Pioneer, Ohio, a student minister. The women meet twice a month on Thursday evening and besides quilting, sew for Bethany hospital. The young people gave a play at Christmas. — Mrs. Marvel Anderson, Hoytville, Ohio.

Eastern Pennsylvania

West Greentree — Fourteen have been received by baptism. Norman Musser of Mountville, Pa., was the speaker for the service and the dinner in honor of our older folks. J. Floyd Wine of Winchester, Va., and Earl Forney of Annville, Pa., were guest ministers for the love feast service. Twelve babies were dedicated. — Ruth Brownsberger, Mt. Joy, Pa.

Middle Pennsylvania

Diehl's Cross Roads — Clyde Carter, the district executive secretary, installed the new pastor, Harold Bowser, on Oct. 9. The ministers from other churches and denominations were also present to welcome Brother Bowser to the community. Rev. Delbert Hanlan was the speaker for the father and son banquet on Nov. 6. The women of the Clover Creek church gave the program at the women's fellowship te on Nov. 20. The women of the Cros Roads church furnished the refresh ments. — Mrs. Elizabeth Frederic Curryville, Pa.

Roaring Spring — The CBYF spon sored a volunteer service program which Margaret Hess, a returned vol unteer worker, was the speaker. A dis cussion on the use of Brethren curricu lum materials was led by Bro. Ronal Morgan. A church library has bee dedicated and put into operatio Donald Shank of Drexel Hill, Pa., wa the speaker for spiritual emphasi week. Two were baptized and fiv were received by letter. At the fiftiet anniversary service the pastor, Bro Berkey Knavel, brought a message o the Tug of Greater Things. A specia service of dedication for the pipe orga and chancel choir robes followed th fellowship meal. During our mornin worship service special recognition wa given to the older members of th church. They were also guests of th women's fellowship at the noon meal. — Margaret E. Guyer, Roaring Spring Pa.

Southern Pennsylvania

Marsh Creek — During August th morning worship service was broadcas over the local radio station, WGET Several of the junior highs and youth attended Camp Eder. Dr. and Mrs Paul Petcher showed slides and film on the work in Nigeria, Africa, at th dinner in honor of the older member of the congregation. The district min isters and their wives met in ou church for Labor Day meeting, a which Bro. Olden D. Mitchell and Dr Clifton G. Best were the speakers Fifteen of our members and friend went to New Windsor one day t process clothing. Our church is partic ipating in the Adams County leader ship training school. The men in the congregation took part in the morning worship on Laymen's Sunday. The women's fellowship has been visiting the guests of the Cross Keys home a least once each month. The Adam county peace institute at the St. James Lutheran church was attended by sev eral of our members. The offering tak en at the joint Thanksgiving and harvest service was given to the Brethren Home and the children's home. The pastor, C. Reynolds Simmons, served as chaplain at the Annie Warner hospital for a week. Bro. Ora Huston, peace counselor for the Church of the Brethren, spent a day with our youth in December. — Jeanne Jacoby, Gettysburg, Pa.

Mechanicsburg — While our pastor D. Luke Bowser, has undergone surgery, Jesse Jenkins and Paul Smith have been preaching for us in the morning and evening respectively. Six have been baptized. Half of the unit at the Brethren Service Center at New Windsor visited our church in November. On Saturday evening they met with the youth of the church with some other churches being invited in, and on Sunday they had charge of the morning worship and assisted in the Sunday school. The material collected at the harvest home service was sent to the home at New Oxford, Pa. The

sion projeet for this quarter is Ni-an school kits. Bro. David Wilson ducted our revival on Nov. 13-20. women of the ehureh filled Christ- stoekings whieh were distributed correetional institutions. — Edward Burket, Grantham, Pa.

Western Pennsylvania

Oakdale — Wilfred N. Staufer offiei- at the ordination service for the pastor, Lanta A. Sholley, Jr., and nn H. Bowlby, district exeeutive retary, delivered the morning mes- e. Bro. Sholley began his minis- here around Aug. 14, the first -time pastor. Speakers this fall e ineluded Bro. Clayton H. Geh- n, who eonduеted a week of evan- istie meetings, and Earl M. Zigler, o showed slides of the work in lia. Samuel Longeneeker of Mon- ville and Mr. and Mrs. Olin Brough- and Brother and Sister Glenn H. wlby were leaders for the leadership ining session on Nov. 6. The ehurch pted a budget of $10,000 at the l eouncil meeting, and eleeted Galen er moderator. Pastor Sholley is eur- tly participating in a dial-a-devotion gram sponsored by the Redbank lley ministerial assoeiation. — Mrs. nta A. Sholley, Jr., New Bethlehem, .

Penn Run — On Nov. 12 the wom- 's fellowship sponsored a family ght supper. Bro. C. Walter Warstler Eaton, Ohio, was our evangelist for e meetings on Nov. 13-21. Two were ptized, and one was reeeived by let- . This was the first baptismal service our new baptistry. We had a eom- unity vaeation Bible sehool this sum- er, and the offerings were sent to e American Leprosy Mission. The en in the ehurch have been remodel- g the basement. We had a Thanks- ving sunrise serviee which was well tended. — Mrs. Charles L. Strong, ., Penn Run, Pa.

Salisbury — The love feast service as observed on World Communion nday, Oct. 2. The ehurch board has organized the eommissions for the ew year. We are making plans for e annual Christmas program. — Mrs. illiam H. Bittner, Meyersdale, Pa.

Florida, Georgia, and Puerto Rico

Orlando — Glenda Fisher, a returned VS'er, showed colored slides and lked about the project at the Navajo ndian school at Riehfield, Utah, and e migrant workers in Michigan. The ltar Bible, given to the church by David K. Webster and family, was edieated recently. On Oct. 23 Bro. . Myrl Weyant of Sebring installed e new pastor, Bro. Carroll S. Ring- old. He also brought the morning essage. Twelve have been reeeived the ehurch. The distriet youth had diseussion led by Dan West. Brother Vest also spoke to the congregation the evening. The children's depart- ent went out on Halloween for NICEF and collected $52.91. — Mrs. loria A. Baker, Orlando, Fla.

Tampa — Some of our members at- nded the district meeting in Oetober. he pilgrim supper was observed on ov. 23 with a thanksgiving and prayer rvice. We have begun work on the new Sunday school rooms. Two have been baptized. We observed the love feast service on Dee. 11. The women's fellowship meets for two day meetings and one night meeting each month. The women also are working with the United Church Women. The children and the young people will eaeh give a program at Christmas. — Mrs. Tom Tomlonson, Tampa, Fla.

Eastern Maryland

Blue Ridge — At the September eouncil meeting, Bro. Byron Flory, Jr., of the Bush Creek ehureh was eleeted moderator following the resignation of C. Reynolds Simmons. We are having a family night onee each month. During the summer it was held on the lawn in the rear of the church. The supper, worship, and fellowship are enjoyed by all. The women's fellowship has visited the Fahrney-Keedy Home several times. Sunday school classes have been set up in the parsonage together with a nursery. A dedication serviee was held for this. — Mrs. James Gaver, Waynesboro, Pa.

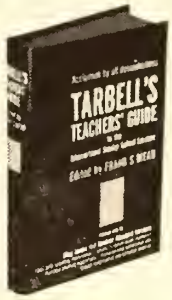
Meadow Branch — Bro. David J. Markey, pastor of the First church, Baltimore, officiated at the love feast service. He was also guest minister for the evangelistic service, Oct. 16-23. Mrs. Ruth Rinehart received a eitation for service at the eonvoeation at Bridgewater College. Three babies were dedieated at a conseeration serv- ice. Our church partieipated in the

COMMENTARIES

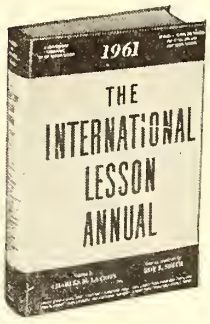
on the International Sunday School Lessons

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Frank S. Mead, Editor



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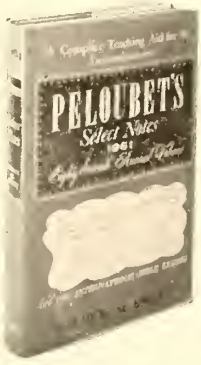
The International Lesson Annual — 1961

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Lesson analysis by Roy L. Smith

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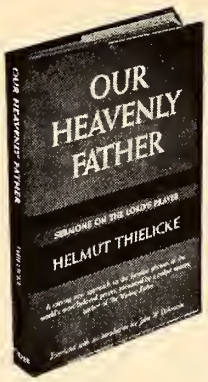
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois



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CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

training school for the churches in the county held at the Union Bridge church. A number of our men and boys attended the district men's dinner at Camp Woodbrook. Bro. Ora Huston, the Brotherhood peace counselor, spoke at the men's dinner and Thanksgiving service for all the families of the church. The women's fellowship entertained the women of Edgewood, and Rachel Garner gave a talk on arts and crafts. — Mrs. Charles W. High, Westminster, Md.

Middle Maryland

Mercersburg — The vacation Bible school was held jointly with Welsh Run. We had an average attendance of one hundred ninety-one. The project was to support a Korean orphan for one year. Bro. Jeremiah Cassel of Manheim, Pa., conducted evangelistic services in October. Three were baptized and one was received on former baptizm. — J. Roy Keller, Mercersburg, Pa.

Sharpsburg — Our one-week preaching mission was conducted by Bro. Austin Cooper. Three were added to the church. Four of our juniors attended Camp Peniel, and three of the adults served as counselors. Byron Berkey was elected moderator for a year. Three of their members attended the workshop at Hagerstown on full-time Christian service. Russel West and Joe Long were guest ministers recently. During the summer we remodeled our church, adding new classrooms and rest rooms, modernizing the kitchen and the heating plant, and putting a new roof on part of the building. Three of the classrooms have been arranged so that they can be thrown together for fellowship meetings. The remodeling project was dedicated on Nov. 20, when McKinley Coffman and Rowland Reichard, both former pastors, and Leo Miller, a former member of the church, spoke. — Ruth E. Otto, Sharpsburg, Md.

Stone Bridge — Since the last report six have been baptized. Bro. Perry Huffaker conducted a week of evangelistic services. Paul Bashore, the summer pastor, was the director for the vacation Bible school. The offering of $132 was given to the building fund of the Corner church. Seven of our members attended the church vocational workshop at Hagerstown, Md., and some members heard Dan West speak on Brethren Service at the Broadfording church. The moderator, Stanley Earhart, was the speaker for the Thanksgiving service. We donated food to the Fahrney-Keedy Home and clothing for overseas relief and gave an offering for Brethren Service. — Mrs. Harold Winters, Hancock, Md.

Welsh Run — Brethren Ollie Hevener officiated at the love feast on Nov. 5. On Sunday morning Donald Miller taught the Sunday school lesson and Brother Hevener preached the sermon. We had a service on Thanksgiving Day by the home Brethren. The offering was given to the Brotherhood Fund. On Nov. 20 Bro. Edward Wingert delivered the morning message. — John D. Martin, Mercersburg, Pa.

Western Maryland

Cumberland, Living Stone — Several of the youth together with Brother and Sister Chaney attended the district youth round table at Silver Lake, W. Va. Special music was provided by our choir for the community vesper service in July. James Sperry brought the morning message one Sunday. One evening Howard Ludwig showed films of his work in Puerto Rico. What I Saw Inside Russia was the topic used by Ora Huston, who spoke to us in August. Perry Huffaker of West Milton, Ohio, was the minister for the fall evangelistic services. A visitation program was carried out by members of the church. Anna Warstler spoke at the district women's fellowship rally which met at our church. On Oct. 9 we celebrated the thirty-eighth anniversary of our congregation. DeWitt H. Miller of Hagerstown, Md., spoke at the morning service, Jonas Sines at the afternoon service, and in the evening the men's chorus of the Meyersdale church, Pa., gave a program o

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisting i dividuals or families to relocate secure employment in Brethren cor munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Office

This service is part of the Brothe hood program assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility ca be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Office Elgin, Ill.

No. 476. Wanted: Single man t care for young paralyzed man in Bret ren home. Separate living quarte with salary and board provided. E perience as orderly helpful but n necessary if willing to learn. Contac Rev. Harper Will, 6414 S. Calhou Fort Wayne, Ind.

No. 477. Wanted: Doctor in sma town in good farming area of Indian New office building, made possible b the people of the area, is ready fo occupancy. Modern hospital eigh miles away. Brethren church and col lege ten miles. Believe doctor woul soon have all he could do. Contact A. G. Heisler, Urbana, Ind. Phone Urbana 62.

No. 478. A man in his fifties wit an agricultural business background i interested in a good position. If yo have a small business, farm, or ranc for which you need a capable ma and feel you have a good propositio to offer, contact Post Office Box 25 Lesterville, Mo.

No. 479. Needed: Couples withou children to work as house parents i therapeutic program for emotionall disturbed children, ages 7-18. Maxi mum of twelve children per depart ment. Maintenance and comfortable living quarters provided, regular salary increments, and a two-week vacatio with pay, plus other benefits. Challeng ing and rewarding work. Contact Fort Wayne Children's Home, Bo 2038, Station "A", 2525 Lake Ave. Fort Wayne 3, Ind.

No. 480. Wanted: Position in offic or caring for children in private hom where room and board is furnished 1960 high school graduate. Ca furnish references. Contact: Miss Judy Baldwin, R. 1, Cedarville, Ohio.

gious music. The pastor and his e attended convocation services at lgewater College. Nine have been tized and two received by letter. — . Gene G. Weber, Cumberland, Md.

Tennessee

Bristol — At the quarterly council eting Bro. R. B. Pritchett was ted moderator. The pastor, Butler emore, resigned, and Roy White, nerly of Chicago, has taken over work here. Brother White was in- led by Bro. B. J. Wampler on Sept. at the time of their annual home- ning. Two have been baptized. women's fellowship is making nforters for relief. The church plans build a parsonage. A number from church attended the district men's women's meeting at White Horn, n. Bro. Dan West conducted a gram in the interest of peace; he spoke at our church concerning rld peace. — Ina Gray, Bristol, Tenn.

Eastern Virginia

Newport News — A dedication serv- was held for the remodeled and ccorated parsonage. The speaker s Samuel A. Harley, the Southeast- regional executive. Thirty enrolled the day camp for the juniors and ior highs. Dale Hess conducted a cessful stewardship drive in the rch the week of Aug. 15. We have tituted the One Write financial rec- l system and adopted the unified dget. Sixteen of our women at- ded the Tidewater workshop for men at the West Richmond church. e CBYF sponsored the building of new bulletin board for the church. n babies have been dedicated. The st Sunday evening of each month being observed as family fellowship eting and on the second Sunday ening all the boards and committees the church meet. The senior choir esented the cantata, The Childe sus, on Dec. 18. Eight have been ptized and eleven received by letter. e women have made quilts for relief, lled bandages, and packed four med- l kits for Chile. — Mrs. Robert C. llahan, Newport News, Va.

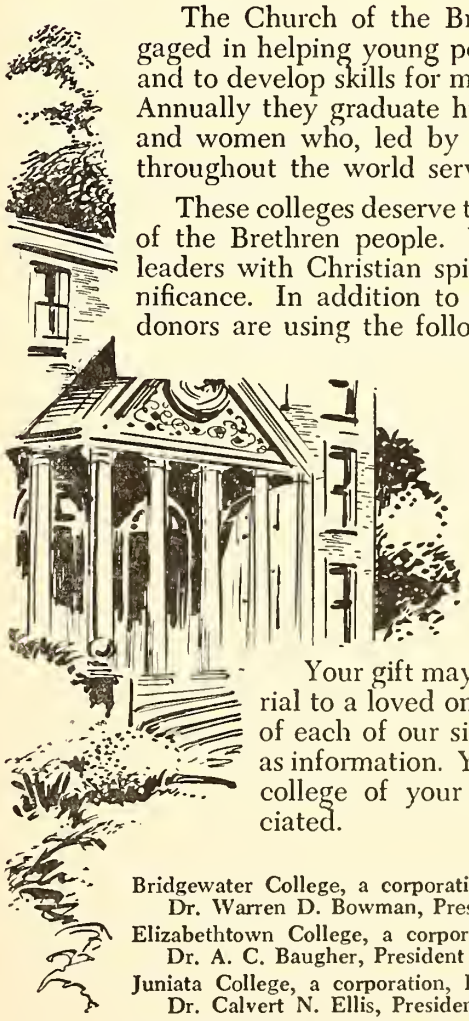
First Virginia

Oak Grove — Herbert A. Fisher, pas- of the Sweetser church, Ind., was e evangelist for the revival, Nov. 13 20. Eight were baptized and ten ceived by letter. This was the first rvice held in our new church build- g. The congregation joined with four ighboring congregations for a union anksgiving service at the Windsor lls Baptist church on Thanksgiving orning. Our pastor, John E. Sayre, as the speaker for this service. — Mrs. . E. Broyles, Roanoke, Va.

Roanoke, Hollins Road — After the signation of Merlin Garber, Law- nce Rice was elected moderator. We d an every-member canvass with the rgest membership and the largest dget in our church's history. During e week of Oct. 15 we entertained ven BVSers from New Windsor. A mber of our young people attended mp at Camp Bethel. During the past ar twenty-four have been baptized

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and twelve received by letter. Bro. Cecil Showalter of Woodstock, Va., conducted our fall revival. The fourteen deacons and deaconesses meet every fourth Sunday night. We had a ground-breaking service for the new educational building on July 17 and we hope to be in it by the end of the year. Our church along with the other churches in the city are preparing "Happy Bags" for needy children. — Mrs. Iona J. Sarver, Roanoke, Va.

Second Virginia

Staunton — In the absence of our pastor Bro. Guy Stump filled the pulpit. Bro. Ray Showalter helped us in the stewardship campaign. Total commitments amounted to $39,246. A representative of the Gideons spoke on Sept. 11. A church leaders' conference met in our church in September. Robert L. Sherfy, pastor of the Harrisonburg church, spoke at the district men's fellowship banquet. We entertained the choirs at a supper in September. Bro. Robert Houff of Uniontown, Pa., conducted the revival in October. Sixteen members have been received since the last report. — Mrs. W. Elton Cline, Ft. Defiance, Va.

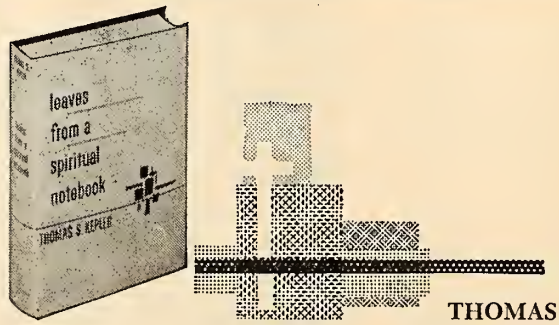
Summit — Bro. Ernest Muntzing of Roanoke, conducted a revival service Oct. 9-16. Two were added to the church. We observed communion on World Communion Day. Jesse Glick and Lois Terry were delegates to district meeting at the Staunton church. We have sent two heifers for relief. During the month of November we had a school of stewardship. One night the film, Reason for Being, was shown, and on the other three nights Norman Harsh, Robert Sherfy, and Samuel Harley gave talks. On Thanksgiving Day we had a service at which the pastor, Bro. Beverly Smith, was the speaker. Our church is sponsoring a family from Holland. — Mrs. Sada Craun, Bridgewater, Va.

Southern Virginia

Boones Mill — Horace Miller of Spray, N. C., conducted our evangelistic service, Oct. 9 to 16. One was baptized following the meeting. We have also received two by letter. On Nov. 23 we had a fellowship supper sponsored by the youth and the fellowship committee. We are installing a new heating system and doing repair work on the parsonage. The pastor teaches religious education in the Boones Mill school one day each week. — Mrs. Crawford Turner, Boones Mill, Va.

First West Virginia

Bethel — This church was formerly a part of the North Mill Creek congregation and was recognized as a separate congregation at the district meeting in October. The church is now engaged in an extensive building program, remodeling the old church building and adding a basement. W hope to have a dedication service earl in 1961. The women's fellowshi which meets the first Friday of eac month, is active in local and oversea mission work. The youth fellowshi belongs to the UNIDEO area fellow ship and meets with them once eac month as well as in their local meet ings. Mr. and Mrs. Oather Ours ar councilors this year. — Mrs. Paul S Ours, Petersburg, W. Va.



THOMAS KEPLER

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Leaves from the notebook of Dr. Kepler provide inspirational reading for personal meditation and a wide range of devotional resources for group leaders and public speakers. Part 1 contains a variety of human interest material. Here are letters, memoirs, personal sketches, biographies and autobiographies of such men as Lincoln, Faulkner, Einstein, Lindbergh, and Hoover. Part 2 includes classic prayers of Francis of Assisi and Brother Lawrence, plus a wide selection of prayers from more recent times. In Part 3, the author has compiled reflections from the contemplative life of men and women of faith across the centuries. $5.50

CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 14, 1961

Learning to Write



Religious News Service

THE boy is too young to be writing. You can tell by the way he holds on to the crayon that his fingers have not yet mastered it. But he is trying. Around his grim smile there is a look of determination that will assure his progress. Give him many pencils and reams of paper and plenty of time to follow the letters that now fascinate him. Soon he will be able to put something of his own personality on paper — in a drawing that is all his own, if not in a legible word or a simple sentence.

He is already a communicator of thoughts and feelings, as indeed he has been from the first wild cry that followed his birth. But soon he will begin to master the tools of communication. He will have new means of telling his own story, of interpreting the world as he sees it. He will have news to proclaim, tidings to publish, a word to share. Should not each Christian be also a communicator of the good news that transforms life and makes all things new? Witnessing may require that Christians learn to express in new ways their heritage of faith. Christians are never too young or too old to be publishers of glad tidings.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Dr. Lawrence M. Gould, president of Carleton College: "I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care, when the spiritual forces that make us wish to be right and noble die in the hearts of men."

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

A Personal Matter

I want to say first that I am 100% for Mrs. Shawgo's letter, "Funeral Customs," in the Sept. 24, 1960, Messenger. Surely this should be a personal matter, what kind of a funeral we want for our loved ones.

When Mary anointed Christ with the precious ointment to show her love, some were indignant and said, "Why this waste?" But Christ did not consider it a waste for he said, "The poor you have with you always, whensoever ye will ye may do them good."

We do not consider it a waste to have lovely flowers at weddings, social gatherings, in our homes, etc. Of course, they soon wilt, but the wonderful love, sympathy, and words they convey at the time of death are better than any words we could say.

We have many serious problems in the world today for the church to deal with (or that it should deal with). We send our delegates to conference not to quibble over matters that are personal, but for the advancement of Christ's kingdom. — Mrs. Sudie B. Flory, 2005 Peyton Ave., Burbank, Calif.

"Harvest of Shame"

Last evening (Nov. 25) I viewed the television program the Harvest of Shame as presented on CBS Reports. It was an excellent presentation of the life of the migrants.

Although I have read about migrants in articles by Julian and Ruth Griggs in the Gospel Messenger and elsewhere, the real conditions never penetrated until this program. And now I feel compelled to speak and write of my deep concern.

My husband has pointed out to me that there are many areas of need, and underprivileged people. And I know well how ably the Brethren have helped and are helping in areas world wide. And in years past there have been at least two units of volunteer workers in Florida to help these very same people.

Perhaps it was actually seeing the families, the children especially who through no fault of their own are denied the education we take so for granted for our own children. Perhaps it was knowing of their hunger — milk once a week, and the contrast between their food supply and ours, particularly after a bountiful Thanksgiving meal, which in dentally they helped to harve Perhaps it was seeing the shac they live in, their lack of sanita facilities, and the children left care for themselves. It might ev be the way they are packed in truc like animals to be transported their next field of work or the Neg lady who received $1.00 for ni hours of labor, because the bea were poor quality.

All these added up pricked i conscience thoroughly and have l a deep impression which I hope ti will not fade. Where are the Chi tians? What are we doing, th of us who have so much? Are wrapped up in our own lives, se ing only for ourselves, only int ested in what affects our sm world?

This is what makes me heartsi that we have so much and they ha so little, and seemingly so few ca These too are our brethren.

Let us hope that the program l aroused public opinion which v in turn affect the legislators of country.

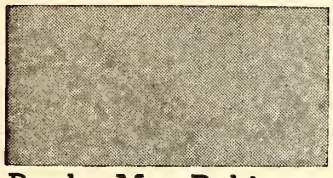
I have written to the Secretar of Labor, Agriculture, the Interi and Health, Education, and W fare, and to our own Brethren Se ice Commission.

In the meantime (governme wheels are sometimes slow to tu and especially in the next f months when the administration v change) would it be possible those of us who feel it laid on hearts to open our homes to t children who could be spared, that their education might be co pleted through the eighth grade, even on through high school? I re ize there are pitfalls in such a pl but I am sure it could be work out through personnel already the or through a couple placed the

May we encourage our church work in any way possible, with otl denominational groups, to fo ahead, keeping the vision of necessities of life, that is, fo clothing, housing, a living wa education for the children, for So that, in turn, these people v know we care and can find loving Savior, who values each l and who enables us to seek the l and forgotten. — Mrs. Alvin Cook, 42 E. Chicago Ave., Nap ville, Ill.



The Nurture of the Church



Paul M. Robinson

HOW is the spiritual life of the church nurtured? This was the question asked of the participants in one of the sections the Conference on the Nature and Function the Church held on the campus of Manester College last August.

A study commission of five had been at work r more than a year attempting to gain from e study of the Bible, the record of the life d growth of the church, theological inquiry, well as the insights of psychology and socigy, the ways in which Christians in both eir personal and corporate life are spiritually urished. Their extensive report became the ide for the sectional conference discussion. rticipants had carefully studied the document fore the conference began.

A preliminary consensus was rather easily ached indicating that "an important part of the ssion of the church is the nurturing, through a riety of ministries, of its own members." It was rther agreed that Christian nurture has its ori- in God himself, and that, though God's activ- may occur at any time or place, the task of ristian nurture was located primarily within e church which God had constituted through sus Christ.

The conference accepted the judgment of the study committee that it should consider four basic ways by which the church received spiritual nurture: through the Word of God, through Christian education, through worship public and private, and through the fellowship of group life. Most of the discussion of the sectional conference centered upon these special areas of concern.

In thinking of the way the Word of God nourishes Christian life, the group came to the realization that they were dealing with more than the Bible, the written Word. The Bible points beyond itself to the living Word, God himself, who addresses himself to the hearts and minds of man in many ways. The line of a hymn expresses it thus, "Beyond the sacred page, I seek thee, Lord." Moreover, the Word of God became incarnate in Christ Jesus. "The Word became flesh and dwelt among us" (John 1:14). This Word of God has come to man in his historical predicament in such a clear and uncompromising way that it must be shared. So the church is nourished by the witness of the Word in preaching, the administration of the sacraments, and the life of Christian fellowship.

When the study conference came to discuss

the place of worship in the life of the church, it was soon discovered that there were sharp differences of opinion, both about the purposes of worship and the values of liturgical forms. It was evident that there is a wide difference in the character of public worship in the life of the Church of the Brethren.

Does a Christian worship because of the benefit he receives from the experience or because of his obligation as a creature to praise his Creator? Should worship be centered wholly upon God, or should it be concerned with the worshiping community as well? The group struggled with important questions like these, recognizing that the character and forms of public worship would depend upon the theological concepts of the worship experience.

The increasing use of liturgical forms in the Church of the Brethren also came under careful scrutiny. The dangers of copying worship patterns of other Protestant traditions, that may or may not have meaning to our own church, were expressed. Church architecture as it relates to a theology of worship was also discussed, with evident diversity in points of view.

Unable to reach any consensus, the body referred the problem to a small committee and assigned them the task of attempting to prepare a statement which could be approved by the conference. The resulting report suggested that the Church of the Brethren should become increasingly aware of the significance and vitality of forms of worship in other traditions of the universal church which might be used to enrich our own worship. At the same time, the Church of the Brethren is encouraged to reevaluate the elements of strength in our own worship, especially in our emphasis upon simplicity and sincerity and the centrality of the ministry of the Word of God. Where liturgical forms, vestments, or symbols are used, th meaning should be carefully interpreted so th they would not ever become idolatrous or mea ingless.

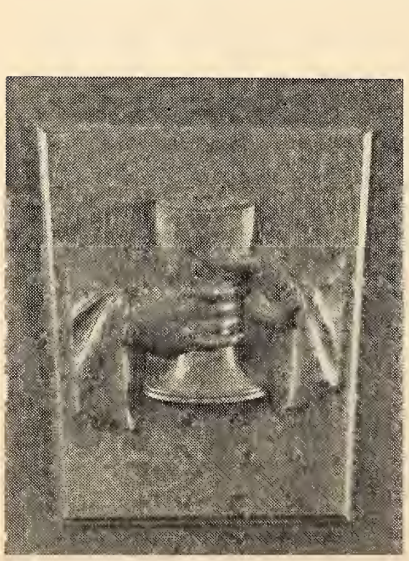
Most of the study section felt that this r port did not really meet the issues that need clarification, and that the church should gi itself to a continuing study of the whole ar of public worship. The nature and meaning the sacraments were almost totally passed ov because of the lack of time to give careful co sideration to these important elements in the li of the church.

There was considerable difference of opini in the way Christian education should nurtu the life of the church. Here it was evident th educational philosophies as well as theologic concepts of human nature influenced the d cussion. What can and should happen in t process of education? How is God at work the educational task, and to what extent a human skill and understanding the determini factor in learning?

The conference finally adopted a synthesis ideas in stating that "in the process of Christi education, a double tension rests continual upon us. On the one hand, the claim of Goc infinite love will not let us rest as we are, b draws us toward fulfillment; on the other han the realization of our acceptance by God as v are, of our adoption into his covenant co munity evokes the gratitude of our hearts."

The program of Christian education in t Church of the Brethren drew sharp criticis from some, because of its general ineffectiv ness. The values of the Sunday school were di cussed at length, and the inadequacies of t educational program in most local churches d plored. The need for better trained leaders wh understand both the goals and task of Christi education was stressed in the final report: "Th ministry of teaching, as mutual exploration a God-man relationship and common searchi for ways and means of expressing this relatio ship in life, cannot survive halfhearted, par time approaches. We recognize that the gif that characterize the leader are given of Go Providential wisdom provides natural endov ment, and divine love evokes faith. Yet th

Continued on page 16



Now peace is torn with enmity
That bombs cannot abate;
But cups of water shared in lo
Can quench the fires of hate.

From As Pilgrims of the Master's Way
by Ernestine Hoff Emrick

ime of Change – Time of Opportunity

N just a few days a new president will be in charge of the administrative functions of our government. The president-elect has ready selected the cabinet officers and other aders who will guide various departments for e next four years.

A time of change in leadership always brings prehension to some citizens, great expectation others. Some new policies will be regarded as ghly partisan, others as totally nonpartisan; t on some questions, particularly those relatg to issues of foreign policy, we have a right expect that leaders of both parties will coerate in efforts that will benefit the entire tion.

Many of the readers of the Gospel Messenger ll want to join in the written request of one ngregation that went as an open letter to esident-elect John F. Kennedy. The Middlery church in Indiana urged the "co-operation all people in the development of a bipartisan licy on vital issues that are so crucial to the hole world in our day." Their statement listed ven specific concerns growing out of issues ring the presidential campaign. They urged:

"1. The seeking of peace, even to disarmament.

"2. The promotion of equality and justice for all people.

"3. The closer achievement of equal educational opportunities for all, beginning with America.

"4. The amelioration of unemployment and tragic need of depressed areas.

"5. The coming to grips with the age-old problems of hunger and human need for food, fiber, and technological assistance so that all men may achieve the dignity and abundance God intended in creation.

"6. The inauguration of a trained peace corps.

"7. The increased use of the United Nations in resolving international problems and differences."

If every occasion of change is a time of opportunity, surely Christians should seize this time to bear witness to their deepest convictions – and also to indicate their willingness to work as well as to speak for what they believe. – K.M.

eace Making -- With or Without a Prize

THERE was no Nobel Prize for peacemakers in 1960. Will there be one in 1961? We do not know why the Nobel Committe could make no award this year. Peacemaking as been a perilous calling in many of the fifty-x years that prizes have been given, but in all t fourteen of these years the committee was le to name some person or some organization the recipient of the honor. Perhaps the members of the committee could not agree among emselves – thus illustrating how difficult it to find concord and the things that make for ace. Or perhaps they sensed that real peacemaking often passes unnoticed and unheralded the headlines shouting about violence and rife allow little room for news of reconciliation d rebirth.

Yet surely in this troubled world there were acemakers in 1960. They engineered no peace cts, they arbitrated no disputes between nans, they made no speeches, and they made no ving trips to ease tensions or allay fears. But still they worked quietly and steadily for peace. Perhaps some of them could only suffer in silent witness for their faith. Others could only forgive and show mercy to their opponents. Still others could only trust that their single vote or their constant prayer or their small sacrifice could speed justice or soften anger or restrain a violent impulse. Yet they were peacemakers.

If there had been a Nobel Prize for Peacemaking in the Roman world of the first century, we doubt if it would have been awarded to a prophet hanging on a cross or a teacher surrounded by farmers and fishermen. There was a Roman peace that seemed then to be far more important. They would have scorned the peace of Christ that seemed so irrelevant to the real problems of power in the Roman world. The empire fell long ago but the words of the teacher remain: "Blessed are the peacemakers, for they shall be called the sons of God." What greater honor, what better award could anyone desire? – K.M.

"For everything there is a season, and a time for every matter under heaven

a time to be born and
a time to die

a time to plant and
a time to pluck up"



Heilman



Religious News Service

GOD'S OTHER ROOM

Lois Teach Paul

About a year ago one of our young junior high girls entered the hospital for observation. Her illness was diagnosed as cancer. She died just after Easter. Marlene was fourteen, a pretty girl, courteous and gentle, with a quick, creative mind and a beautiful smile. She had been brought up in a Christian home and had become dear to all of us who watched her grow up through our Sunday school. Her suffering and death and her parents' anguish have confronted our church fellowship with the meaning of prayer, suffering, and death.

To me, who had been her Sunday schoo teacher, it raised the question: Are we doin right by our children in our neglect to teach c even to talk about death? Are we holding bac from them the sense of serenity to which thei faith entitles them with the cliché, "Let's nc get morbid"? Death is no stranger to children They sense it as a vague finality, and we ar sometimes appalled at how casually they ki one another in a game of cowboys or detectives

But when death is a man on TV crumplin before a blazing gun or a picture in the pape of a grotesquely twisted car, it can come wit

aumatic force. One day a friend is gone be-
ıuse he was riding in that wrecked car.

We who profess to believe in immortality
ust give that belief to our growing children
better terms than we do. There are many
ıades and variances in our individual concepts
the hereafter and many a puzzling question.
that not natural, seeing that no one has ever
›me back to tell us about it? But one thing
e seem to understand instinctively: that part
the person that makes him individual never
es.

The way death comes is probably the most
fficult thing to understand. What answer is
ıere to the suffering of a child or the untimely
eath of a young mother? Sometimes it comes
ith appalling swiftness, leaving a family dazed
disbelief, but it does come to every living
ing. When death comes, can we learn to ac-
pt it as a friend?

To understand death, we must first accept
as a natural part of life, as birth is a part of
e. Neither one of these gifts of God do we
lly comprehend. We are born, we live, we
e, and no one part of the cycle is to be feared
ore than another. When your child accepts
is, then death will hold little fear and we
n build a truly Christian understanding of
e.

It will help the child to know that grownups
o find death hard to understand and accept
cause it is a sad time of parting. We can
lp ourselves as we help our child to a trust
the love of God, the love that is the soul's
idge from here to eternity. We have experi-
ıced love; we know its strength and timber.
e set our loved one on this familiar end of
ıe bridge, certain of its strength, and watch
im disappear, surefooted into the beyond.

Some thoughtful parents find the allegory of
ıetamorphosis helpful. It is a pattern children
em to readily accept and understand.

Marlene did not want to speak of dying,
ut she must have read in all our faces that
ath was imminent. Accepted medical prac-
ce says to withhold the information that there
no hope of recovery, for it is essential in
ıaintaining the morale. Did we leave her
nely, lacking in the real Christian communion
concern as we perpetuated a cruel mockery?
oes it necessarily follow that understanding
ıat death is the prognosis will end a person's
ill to exhaust every possibility of life? There
a difference between a preoccupation with
eath and its dramatic overtones and a mutual
cknowledgement of a coming event.

Marlene's mother says she was reluctant to
even consider that she might not recover. "I regret so now that we never spoke of heaven or such things as Marlene was growing up; then she couldn't talk of them when the time came so cruelly early."

From the time a Catholic child learns to say, "Hail Mary, full of grace . . . pray for me now and in the hour of my death. Amen," he is given a loving hand to hold. He is started simply and naturally toward a wholesome attitude toward death. Was your child's first acquaintance with the subject a shadowy threat in the night, "If I should die before I wake . . ." Is one of the first Psalms he learns one that says frighteningly, ". . . yea, though I walk through the valley of the shadow of death . . ."? Yes, it does go on to speak comfortingly, but this beautiful poetry requires some understanding.

Older children learn to love it, and to understand and appreciate Bryant's sweeping rhetoric in the last pages from Thanatopsis. They sense the faith so simple and clear in George Matheson's O Love That Wilt Not Let Me Go. Have you recently read Whittier's The Eternal Goodness or anything of Edna St. Vincent Millay? Among the memory phrases you teach your children, why not include such passages as Eccles. 3:1-4: "For everything there is a season, and a time for every matter under heaven:

a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted."

Jesus spoke of being the resurrection and the life and the apostles' faith was transcendent.

Marlene's classmates came in a delegation to her funeral. In studying their faces one could see curiosity. Others dropped a curtain of decorum over their feelings, and a few just refused to allow the experience to touch them. But in the eyes of everyone there was a question.

We strive these days to answer children's questions about behavior, about sex. Let us not leave the area of death a void. Let us help them to an understanding and confidence before death is thrust upon them cruelly as a fearful unknown and their growing Christian concepts suffer a mortal blow. The most realistic thing is to acknowledge that we do not understand — no one does — and that is where faith comes in. Assurance comes with the knowledge that one is not alone in his doubts and questions, and that answers are not always forthcoming.

Marlene's junior high Sunday school class has had some searching discussions since her death. She has become a real teacher to her friends, and she can teach your child too.



Religious News Service

"The grass withers, the flowers fade;
but the word of our God will stand for ever"

The Living Word
and
Our Living Lord

J. Carter Swaim

THE 1960 White House Conference on Children and Youth received a report from Kansas which spoke of the widespread anxiety of our people and "their desire for security not to be found in current culture." It described the disappointment and frustration which seem to be the end result of our vaunted technology.

"World events," the report said, "have convinced many that man is not inherently good, that life on earth is threatened by automobiles and hydrogen bombs and missiles." The present situation demonstrates, too, "that those who love God suffer along with those who do not, and that there is no assurance that the world is getting better. Since security cannot be found in the brave new world, there is a desire to return to the assurances of the Bible."

One could debate "the assurances of the Bible." The Scriptures seem more often to disturb than to reassure. Jesus summoned people to venture rather than to security. Nevertheless, here is evidence that twentie century man believes God h some word for him. This com precisely at the time when the logians are assuring us th "what is primary is not t church nor the Bible but t word of God."

There are some who do n like that. For them, it is t church which is all importa It is the church, they tell u which wrote the Bible. It the church that decided whi books should be included in t Bible. It is the church whi alone can tell us what the Bib

ans and what God wants. On the other hand, some uld not agree to the proposin that the Word of God is re important than the Bible, cause they regard them as e and the same. The Bible is e Word of God. Yet the ripture suggests that the two e not to be equated. Isaiah :6ff contrasts the permanence God's Word with the transiy nature of many of the veliest things which earth afds:

he grass withers, the flower fades;
but the word of our God will stand
for ever."

Perhaps the reference is to a ll-remembered grassy field tted with bright flowers, pops, and anemones. Jesus himf referred to "the grass of the ld, which today is alive and morrow is thrown into the en" (Matt. 6:30).

Only the daily paper is more nsient than the grass of the ld. In contrast with this melcholy symbol of instability e prophet sets the permanence and the immutability of ernal truth: "The word of our od will stand for ever." Now e prophet did not say, "The ble will stand for ever," for e simple reason that he did t have the Bible as we know For him the Bible consisted ly of that portion known as e Law, with some of the ophets' sermons beginning to n the kind of approval which es with canonization.

Other portions of the Scripre had not come into being. he Book of Job had not been ritten. Jonah and Daniel had t received literary form. Invidual psalms may have been own, but they had not been sembled into that collection hich we know as the Psalter. nd, of course, no one had yet eamed of a New Testament. One who had never heard of Luke or John or Paul cannot have in mind the Bible as we know it when he says: "The word of our God will stand for ever." For him the word was the promise to Abraham, prophetic pronouncements upon national life, and the messianic hope.

That, of course, is a great deal, but we should not trade it for the Bible which adds to these a variety of missionary letters, a fourfold Gospel, and the acts of the Holy Spirit. As always, the New Testament helps us to see the Old in true perspective. 1 Peter quotes the passage from Isaiah, but something now has been added:

"The grass withers, and the flower falls,
but the word of the Lord abides for ever.
That word is the good news which was preached to you."

Note, in passing, how the New Testament uses the Old Testament. To begin with, there is no attempt to be exact. 1 Peter does not precisely quote Isaiah, but the word of the Lord seems never to have been bound up with literalism. Paul says, in fact, that the letter kills; the spirit makes alive. In the second place, Old Testament phrases are given new meaning as they are set in a new light. The words in Isaiah were addressed to folk in exile. The Hebrews were far from home, in Babylon.

As used in 1 Peter the words are addressed to Christians of the new exile, those harried souls driven from home and family by the Roman persecutor's violence. As in 1 Peter all the promises of the Old Testament are transferred to the Christian community, so here the refugees are offered the consolation of an imperishable hope.

Mortality is like vegetation, and vegetation withers quickly. Man's glory – his wisdom, strength, riches, and righteousness – is vainglory and dries up from the roots. But the New Testament scene has the same sustaining hope as the ancient one: "The word of the Lord abides for ever."

The author of 1 Peter, however, is in a position to define the word of the Lord as it had not been defined before: The Greek says a little more than "preached to you," preached for your benefit, for your salvation. The word of the Lord is the message of the gospel, the good news that has been proclaimed. God's best Word to man is not a book but a Person.

Two other New Testament passages should be joined with this. Hebrews 4:12 says that "the word of God is living and active, sharper than any two-edged sword. In Rev. 1:17f we read: "I am the first and the last, and the living one; I died, and behold I am alive for evermore." The risen Savior is God's living word. In Southern California there is a town called Azusa. We are told that this is a coined word meaning that in this community there is everything from A to Z in the U.S.A. Jesus is the first and the last, and the living word contains everything from A to Z.

The prophet's assurance was spoken at a time when it appeared that Israel's national leaders all were dead. Moses, of course, had lived long years before, and Abraham was but a racial memory. Elijah and Samuel are no longer with them, and Jeremiah was permitted to remain behind when the nation was carried into exile.

The monarchy is no longer in existence. With Saul had begun the theocratic state in which the king visibly represented the power and authority of God.

Among all the kings David had been the most loved and Solomon the most illustrious. But David and Solomon are no longer in the land of the living, nor is there as yet any throne for their descendants.

The symbols of national sovereignty have perished. The Ark has disappeared and the temple has been laid waste. Everything upon which the nation once depended appears now to have been destroyed. All flesh is like grass. It withers "when the breath of the Lord blows upon it."

Here is another important point of Biblical interpretation. Jesus says, "The wind blows where it wills," and we are likely to interpret that as an April breeze or a pleasant breath of air stirring along the Florida coast. But in the Scripture the wind of God is no June zephyr, but a "mighty storm blast, tearing up the grass and hurling it to destruction" or a sultry sirocco, drying up the flowers from their roots. The east wind of Bible lands is a pitiless thing, withering all it touches. So the psalmist sings of the nation's history:

"Thou dost sweep men away;
they are like a dream,
like grass which is renewed
in the morning;
in the morning it flourishes and
is renewed;
in the evening it fades and
withers" (Ps. 90:5).

But that is not all of the nation's history, and it is not all of our human story. "Back comes a voice," says George Adam Smith, "like the east wind's for pitilessness to the flowers, but of the east wind's own strength and clearness, to proclaim Israel's everlasting hope." The exiles do not speak now of the sins, failures, and disappointments of the past. Their hope now is in the promise of God. His Word "is the instrument of their salvation and their destiny is to be its evangelists."

Because God's Word is living, it gives an entirely new significance to historic and philosophic materials which the Hebrews had in common with other ancient people. Items which, in other hands, became grotesque with polytheism or crude in physical detail become in the Bible vehicles of truth about the everlasting God, Creator of the ends of the earth.

Into a world where legalism had stifled spontaneity there came a living Lord to breathe new meaning into the living Word. Referring to the Old Testament as well as the New,

THE ever-living Christ makes the never-dying church.

Phillips Brooks

Luther said: "If you would interpret rightly, take Christ with you. He is the one whom everything concerns."

It ought to be noted, too, that other sacred books have not shown this power of renewal. Their text is fixed and unchangeable. Even the interpretation of the texts was long ago made final, so that it is not even permissible now to question them. What literature of any kind lives as the Bible lives? What writer compels attention as does the living Lord?

The story is told of a visit which Emerson made to Carlyle's home at Craigenputtock. It was the beginning of a friendship continued in a famous correspondence. As the American transcendentalist and the Scottish philosopher walked over the hills, talking interminably, the little village church came into view in the valley below. Carlyle stopped. Turning to Emerson, he said: "Christ died on the tree; that built I[illegible] score Kirk yonder; that bro[illegible] you and me together. Time[illegible] only a relative existence."

Both had once been inte[illegible]ed in the ministry. Yout[illegible] doubts deflected Carlyle f[illegible] preparing for it, but all [illegible] life his writings were sa[illegible] with Biblical phrases. Eme[illegible] served briefly as pastor [illegible] Boston before turning to [illegible] ropean philosophy, but Er[illegible] son's considered judgment u[illegible] Jesus was that his "name is [illegible] so much written as plouge[illegible] into the history of this worl[illegible]

Carlyle was right: It [illegible] Christ who brought him [illegible] Emerson together; Christ [illegible] bridged the gap between d[illegible] Scot and ebullient Americ[illegible] Christ who provided a meet[illegible] place for their minds; Ch[illegible] who furnished them both w[illegible] concern and hope for human[illegible] Carlyle was right, too, when[illegible] said that in Christ "time [illegible] only a relative existence." T[illegible] becomes apparent in wors[illegible] when the living Word is read[illegible] living language and the liv[illegible] Lord stands among us in all [illegible] risen power.

Sir Michael Sadler, Master[illegible] University College, Oxford, [illegible] ports having met a Europe[illegible] theologian who "made me f[illegible] that tomorrow had alrea[illegible] happened." In Christ tomorr[illegible] has already happened. T[illegible] age to come has already co[illegible] What is real has been re[illegible] ized. When the living Lo[illegible] is heard, God's searching lo[illegible] and God's triumphant purp[illegible] become present experien[illegible] That confessional group w[illegible] right when, after setting fo[illegible] the fear and hopelessness whi[illegible] characterize our age, it s[illegible] this message to its consti[illegible] ent bodies in forty-two [illegible] tions: "We beg you, therefo[illegible] to heed God's living Word [illegible] it comes to you through t[illegible] Scriptures."

The Local Church in Lay Hands

Charles E. Zunkel

Devaney



IN A meeting with the laity at the Ocean Grove Conference Leila Anderson of the staff of the National Council of Churches said, "Laymen are to the local church what apples are to apple pie." Does your church have enough apples between the crusts to make it a real apple-pie church? A real lay church?

Every local church needs, indeed must have, some organization to get its work done. Our tendency is to overorganize. We let the machine become all important, losing its drive, its life, its way. When we do this, reaction may set in and we may have the attempt to discard all machinery and begin over again, unorganized. If we should do this, it involves great loss, with whatever gain we may achieve.

But man is an organizational creature. Destroy all organization, and we will soon find him busily at work rebuilding it. Let us face it. We need people who assume responsibility for certain work and who pour their minds and hearts, their bodies, their creativity and work into their tasks. This must be so, if God's work is to get done – the sharing of the good news, the nurture of those of the way, the ministry to human needs, be they physical, mental, or spiritual, and the transformation of lives and of society.

What was the intention of Jesus? Frankly, I think we must admit that we do not know too much about this. But we do know certain things which come out of his life and actions. It is obvious he did call men to discipleship. These he trained, taught, developed. Later he sent them out by twos, both the twelve and the seventy. He left the task in their hands saying, "Go, therefore, and make disciples of all nations, baptizing . . . teaching . . . and lo, I am with you always." So he organized, trained, and commissioned laymen! This much we know. This seemed to be his intention. He did not make them priests, bishops, or pope.

Let us look at the historical roots, or development. In earliest days, every Christian was a witness. In the New Testament, we discover the story of how those whom the disciples won became other witnesses. We have to think only of Paul, Barnabas, John Mark, Philip, Cornelius, and others. If we read the letters of Paul, he names as his yokefellows Timothy, Titus, Silas, Sosthenes, Stephanas, and others.

Recently, Mrs. Zunkel and I read an exciting book entitled Letters From the Early Church, written by an English clergyman, Roger Lloyd. It is a book of imaginary letters written by some of the writers of our New Testament and also by others who wrote no letters included in it.

But the letters are true to fact, even though imaginative, and are most inspiring and revealing. Converts became convinced and eager participants in the sharing of their newly found life in Christ. As has been said, "The early church grew because every convert became an informal missionary."

When did this universal ministry cease? It did not happen all at one fell stroke of circumstance. It happened gradually. Nor did it happen because the clergy grabbed for power, not entirely so. But laymen did bow out of this sharing in the ministry of the church.

Along came the Reformation with its emphasis on the "priesthood of all believers." This was much more than an emphasis that every person might have direct access to God. It was a sharing in the total ministry and work of the church by laymen.

Much later in history, we Brethren came on the scene. In a long period of our history we depended upon lay preaching. Men with other occupations shared this ministry with and for the church. We made the shift to the pastoral ministry, at least in part, because we felt the need for trained ministers and because our complex life did not allow an adequate time for the sort of ministry we had been having.

But very often the local church, when it moves into the pastoral ministry, has the feeling, implied if not expressed, "Let the preacher do the work; we're paying him for it." And this is nothing short of tragic. The pastor should not be the chore boy, not the worker instead of the layman, but a fellow worker, a teacher, a guide, a helper in the task to be done.

We Brethren also developed large official boards. Who were members of them? Ministers and laymen elevated to the deacon's office out of the run-of-the-mill laity. So, in a sense, the official board, the all-powerful body of the local church, was made up of those outside the common-run laity.

Suppose we look at our situation today. Does your local church have responsible lay leadership in all phases of its organization and life? If so, it is most fortunate. What do we mean by "responsible"? And why do we emphasize it? Let us illustrate. In most of our churches, the pastor is an ex-officio member of all boards, commissions, and committees. And this is right and may be good. But if he is, does he then take the responsibility some layman should assume? It may be because he is expected to do it.

How often something is planned and then some detail is overlooked. When the question is raised with the committee chairman, the response comes, "I thought Brother So-and-So — the pastor — would take care of that."

Often a committee considers some piece of work to be done. The matter is left in its hands. Months pass and nothing happens. The pastor may become concerned and check into it. It has been sidetracked. Yes, it will be cared for. Again, months pass. A further check is made and again it has been just procrastination. The pastor can soon find himself overburdened, and even under suspicion by his laymen, because he assumes such details as this.

What sort of activities in the local church should laymen carry on? Let us look at a few. There is a mass of program planning of all kinds and among all the groups. Often when the pastor or his wife comes to a meeting to plan program, no one has done any previous thinking about it, and no one has brought any materials with which to work! And so th committee turns to the past and/or his wife and asks f ideas and for materials. It not good that they should b the only "idea" persons or "r source materials" persons f the church. Laymen and la women read. They can jot dow ideas and file materials again the day when they may b needed.

Consider the matter of th care of and concern for th church property. Why do w not all take pride in the churc property? Why do we not wa to see it clean, well-painted, r paired, improved, and even r placed, as the need arises? Y often, unless the minister kee a watchful eye on it and proc to get the improvement don it does not happen.

I shall never forget on church where the member o the trustee board who was de tailed to watch for the needs i repair or improvement did a outstanding job. He was justl proud of his church's propert and was constantly calling at tention to needed improve ments, repairs, or replacements

Or there is the matter of th upkeep of the parsonage. Ofte nothing gets done unless th minister or his wife asks or eve presses for it! This is not good Every church should have a least one woman on the truste board, or have a parsonage com mittee who will be constantl checking on needs there. Thi same good layman, mentione before, brought such joy to u because he was always lookin out for our comfort at the par sonage. If he could see no need he often asked, "What more ca we do to make you comforta ble?" Rare indeed is such a situation. But fortunate is th church and the minister wh has such a layman!

There is also the matter o financing the local and world

ide program of the church. his belongs in lay hands. Re- ently a pastor went to a new astorate and reported with joy at when he arrived on Sep- mber 1, the laymen had al- ady planned and had under ay the every-member canvass r the new church year. Often pastor has to prod and prod s chairman of the finance mmission to get the planning ne in time, to organize it refully, and to do it thorough- . And when this is not done d the church fails to measure to expectations in giving, ere is only the cry that the cal church cannot meet its ligations.

Or there is the need for achers in the local church hool. Often when the church as difficulty securing the achers needed, the minister, is wife, and his children are ressed into a duty which ould be carried by the laity f the congregation.

Let me raise another concern ere. It is that of the minister's lary. For sixteen years in our rly ministry, we had the feel- g that nobody in the churches e served cared how little sal- ry we got or even if we indeed ot what the church had prom- ed to give. Usually the pasto- l board did not care. And if ey did, the finance board saw it that the minister's salary as kept from being increased.

Then we were called to serve church that cared about its inister and his welfare. We ere given what we thought as a good salary when we ere invited to come. Near the lose of the first year, one of e laymen said to me, "What re you thinking about next ear? How much increase in alary do you want?" I was eally surprised and said, "We aven't thought about it. Of ourse, we know that the cost of ving is constantly going up."



Elmore

Planning programs, carrying through on committee assignments are the work of responsible laymen in the local church

"Well," said he, "you are going to get a raise in salary. The only question is how much. One of the fellows on the pastoral board wants you to have a $500 raise; some others say $300. They will be talking to you about it." And they did.

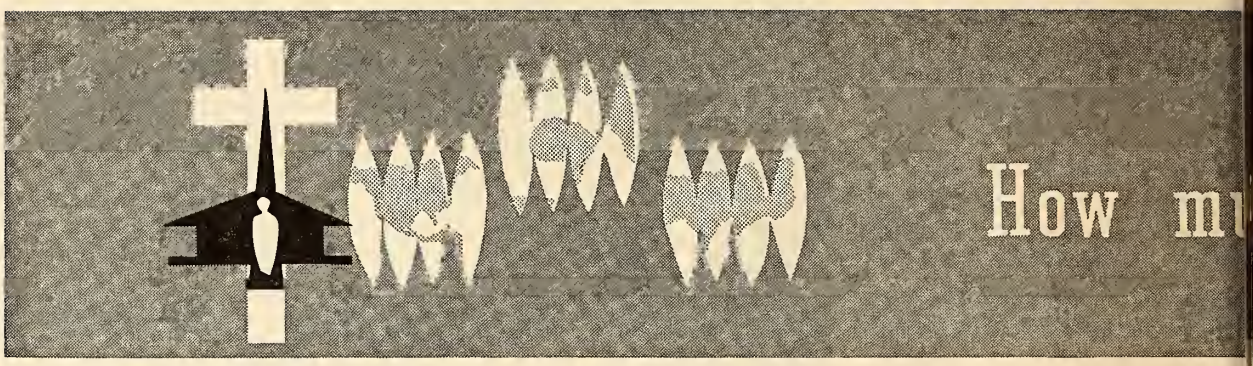
The layman who wanted us to have a $500 increase agreed to settle for $300, if they would put an oil burner in the parsonage furnace, since we had been having heating problems. The next year, without any ado, they gave us another $300 increase. The third year the increase was $500. A minister serving a church like that feels there is nothing too much he can do for the church because he senses that people love him and care about his well-being.

Last summer at Champaign-Urbana, the laymen passed a new salary schedule for ministers. It came out of the study of a lay committee. The vote was taken with only laymen voting. But I wonder how many pastoral committees or commissions went home to give any consideration to what their congregation should do in the light of this new schedule. Did yours?

One night at this Annual Conference several of our finest young pastors were discussing their deep concerns. They all expressed their love for the pastoral ministry; they felt they would rather give their lives to this than anything else. Yet, I was told, they each confessed that they had seriously considered leaving the pastoral ministry because they did not see how they could feed, clothe, educate, and give the opportunities to their families that they deserved, not on their salaries. And they were serving churches which were paying some of the more adequate salaries under our present range of pay.

If the laymen do not take responsible leadership in program planning, care of church property, teaching in the church school, financing the church's program, and in other aspects of the work of the church, then the minister is forced into doing

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What is the outreach program of the church of the Brethren?

The outreach program is the combined work of the churches beyond their immediate areas, including work in districts, regions, colleges, and the Brotherhood.

How does this differ from the Annual Conference administered Brotherhood program?

It is essentially the same. The Brotherhood program is a major part of the outreach ministries and, according to 1960 Annual Conference action, is "the primary responsibility of each congregation."

Why is the outreach program important?

Because of Christ's injunction, "Go . . . teach all nations." It fulfills God's mission to the world.

What are examples of the Brotherhood program?

- Evangelistic work among people in rapidly changing nations such as Africa and Ecuador;
- Extension of the life of the church by establishing new churches in this country and overseas;
- Ministry to minorities such as refugees, migrants, Navajos, residents of the inner city;
- Christian education for all age groups including specialized ministries such as camping and stewardship.

Haven't we been supporting the Annual Conference Brotherhood program?

Yes; per capita giving for the Brotherhood program has risen from $5.41 in 1950 to $7.94 in 1959-60. A high proportion of this increase was expended not for new program but for inflationary costs in operating ongoing work.

The per capita giving of $7.94 per year comes to about 15 cents a week — hardly the price of a good soda at the drugstore. But ho much should a congregation contribute the outreach work of our church?

That depends on what we want the churc to be. An outreaching, pioneering church? church with eager hands and impatient fe for the service of the Master? A teachin church? A nurturing church? A growin church? A sharing church? If these are wh we seek then we must make our church missionary church in the absolute sense — church committed to the full work of the gosp in the whole world. Toward this end, the 196 Annual Conference recommended a "two-fo one ratio."

What do you mean by the two-for-one ratio?

By this Annual Conference urged eac church to strive to reach a level of giving i which $1.00 is given for outreach for ever $2.00 spent locally. Funds for building or majo remodeling are not included. Each congrega tion figures out what this level means for itse in dollar terms by a process called Self-Alloca tion. After the church has reached the two-fo one ratio, then such a church strives for a equal division of all money given, that is, $1.0 for outreach for each $1.00 for local expense

Is there a recommended increase for th Brotherhood program for 1961-62?

No; each church will make its own decisio Annual Conference asks only that each congre gation give prayerful and deliberate thought t its investment in the world Christian mission.

How is the Self-Allocation plan to be presente to the churches?

Through an every-church visitation.

What is the every-church visitation?

The General Brotherhood Board is askin each district to visit churches to interpret th Self-Allocation plan and acquaint members o

uld a church give for outreach?

ch church with the urgent needs which the rotherhood faces as it seeks to minister in day's world.

hen will the visitation take place?

The visitation is to be made during Febru-y, March, and April by teams of two repre-nting the district. They will meet with the stor, moderator, church board, commission embers, and other key local church leaders. he team will help the group prepare a Self-llocation "proposal" for church council con-deration.

hat is a Self-Allocation "proposal"?

This represents the congregation's responsi-le share proposed in support of the church's orld-wide ministy for the year 1961-62.

hy is it important to make the Self-Allocation proposal so early in the year?

The action of Annual Conference calls for he reporting of the Self-Allocation proposal om each congregation at Annual Conference. he total of all Self-Allocations becomes the rotherhood goal, replacing any other goal and ecoming a guide to the General Brotherhood oard in projecting a realistic advance in the rotherhood world-wide witness.

s there a difference between a Self-Allocation proposal and a commitment?

It is to be clearly understood that the Self-llocation proposal reported by the congrega-ion to the Annual Conference is not to be onsidered as a commitment. In budget hurches, at the time of budget making the roposal shall be reviewed along with local rogram needs. Final action on the proposal s to be taken by church council at the time the ntire budget is approved.

f we are paying on a church building program, are we still expected to participate in Self-Allocation?

Many churches are involved in special financial efforts. The Great Commission does not say, "Go . . . teach all nations, except when you are in a building program." If we are meeting local needs it is also important to meet the church's needs in all the world.

Our church has made considerable advances lately. Are we expected to continue the advances year after year?

Each church is being asked to strive toward its highest potential. A church that has made significant advances probably plans to continue to grow in a systematic way. Is not the limit of the love Jesus Christ expressed in his sacrifice on the cross the guide for our response?

What difference will it make if our church accepts the Self-Allocation plan and increases its support of the Brotherhood program?

Quite often a congregation feels it is all alone in the support of Brotherhood program. It must be remembered that more than a thousand churches are united in extending the church's world-wide ministry. If each church increased its Brotherhood Fund giving by twenty-five per cent, there would be an additional $400,000 next year to meet new needs. This increase would expand the work of our church in spreading the gospel in other countries and extend the work of our church in new church development. Such a response will save the lives of refugee children. It will reveal the gospel to a person who has never heard the Christian story. It will furnish needed medical supplies in a hospital. It would be difficult to overemphasize how really important and how desperately needed your help is in the days ahead.

— DONALD E. ROWE
Director of Interpretation

The Nurture of the Church

Continued from page 4

developing of a vital teaching ministry will depend upon the extent to which this faith can find expression in holy obedience, and these endowments can become instruments of Christian nurture."

In the importance of Christian fellowship as nurture in the life of the church, the conference found itself in essential agreement. The significance of small primary groups at work in the church in both study and service was stressed. Where such natural groups already exist, such as the men's and women's fellowship, CBYF, junior high fellowship, choirs, boys and girls clubs, and church school classes, they should be urged to explore ways of allowing their fellowship to deepen and strengthen the spiritual life of the members of the group.

The study section agreed that it had only begun its task of setting a direction for the Church of the Brethren in Christian nurture. The twin frustrations of lack of time and breadth of assignment produced a feeling of genuine inadequacy in fulfilling its commission. While several significant conclusions were reported to the church at large, it was the general feeli that major areas of concern were not satisfa torily met.

The church will need to give continuir thought to questions like these: Should th Brethren have a prayer book to help give unit and structure to her services of worship? worship to be objective or basically subjective What guidance can the church give its membe and other worship leaders in the use of liturgic forms, vestments, and other visible symbols? the Sunday school the most adequate agenc for Christian education in the local church? Ha the church a plan to adequately nurture th spiritual lives of youth and adults in Christia education? Has the time come when mor emphasis should be placed upon the "hous church" instead of the expenditure of large sum of money for huge church buildings?

These and many other questions remain fo the church to answer in one way or anothe The Manchester conference did not and coul not meet all of the concerns crying for con sideration. It did at least point a direction fo the church in her task of nurturing the spiritua life of her members.

The Church in Lay Hands

Continued from page 13

what the laymen ought to be doing. When this happens, the cry often goes up, "He's a dictator!"

Or, if wearied by the multitudinous details forced upon him by irresponsibility on the part of his laity, he says, "Oh, well, what's the use? I can't get everything done. Others do not seem to care." Then he may settle down to letting some things slide. Then there is the cry, "Our minister is not on the ball. Look at Brother So-and So and what his church is doing! We had better get a new preacher."

Let me hasten to say that this dark picture I have just painted is far from universal. There are many wonderful laymen who are giving unstintingly of their time, their skill, and their devoted services. We just need many more of them.

FAMILY FUN FARE

STEW HUNT

► This a family game for indoors or out-of-doors. The game might also be used for a small group afternoon activity at junior camp.

Materials: Any list of ingredients for a good stew (or use recipe below). All loose or liquid materials should be put in secure containers.

- 2 pounds beef chuck, cut in 1½" cubes
- 2 tablespoons fat
- 4 cups boiling water
- 1 teaspoon Worcestershire sauce
- 1 clove garlic
- 1 medium onion
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 teaspoon sugar
- 6 carrots
- ½ pound small white onions
- 3 medium potatoes

Hide all the ingredients in various rooms of the house or within a designated area out-of-doors. Then each member of the family is to find as many of the stew ingredients as he can. The losers must peel and slice the medium-sized onion, peel and quarter the potatoes, clean and quarter the carrots, and boil the water. The winner gets the honor of being the chief cook and is to supervise the making of the stew.

Thoroughly brown the meat on all sides in hot fat; add water, Worcestershire sauce, garlic, onion, and seasonings. Simmer two hours; stir occasionally to keep from sticking.

Add carrots, onions, and potatoes. Continue cooking until vegetables are done. When stew is finished, eat it. Makes six to eight servings. (Be sure to remember to plan a dessert, and have ready crackers, bread, and butter, and anything else that will enhance the meal. — Tom Rotruck.

KINGDOM GLEANINGS

Elizabethtown College has invited all CBYF groups the Eastern and Southern Pennsylvania districts of e Church of the Brethren to attend one of the col-ge's home basketball games during the 1960-61 ason. CBYF members and their adult counselors will guests of the college.

Contributors to this issue include J. Carter Swaim, rector Department of English Bible of the National ouncil of Churches; Paul M. Robinson, president of thany Biblical Seminary; Charles E. Zunkel, pastor the Mill Creek church, Virginia, and moderator of nual Conference; and Mrs. Galen Paul, homemaker ing in Dayton, Ohio.

Lauree Hersch, BVS'er in Germany, is presently rking with the German Evangelical Church in its ogram of developing more opportunities for volunteer rvice among the youth of the church. Such aspects a full year of volunteer service, vacation projects, d volunteer service in the local church are being veloped.

A capital grant of $5,000 for a proposed science ilding and an unrestricted grant of $2,000 was made Juniata College by the Esso Education Foundation. niata was one of only three colleges in Pennsylvania receive capital grants. Juniata has also received an ard of $40,200 from the National Science Founda-on for a six-week institute in chemical equilibrium r high school chemistry teachers, which is scheduled r the summer of 1961. Dr. David M. Hercules, asso-ate professor of chemistry at Juniata, will be director the summer institute.

The proposal for a Point Four Youth Corps which as publicized in the campaign of President-elect ennedy was described in an article by Franklin Vallick, which appeared in the July 30, 1960 Gospel Messenger. Readers who have ideas or recommenda-ons for such an American "peace corps" are invited to mmunicate with Franklin Wallick at 3520 West klahoma Ave., Milwaukee 15, Wis. He indicates that study authorized by the Mutual Security Act of 1960 now under way at Colorado State University to con-der the feasibility of such a program. He is interested collecting information about voluntary overseas pro-rams from persons who have served in the Brethren ervice unit in China or similar projects.

Frontiers of Faith, the NBC television program hich can be seen on Sundays 1:30-2:00 p.m. ET omes back on the air in February to continue through pril with a series of programs on the general theme: he Christian Conscience. Revue, drama, monologue, locumentary, interview, music and commentary will all e used in a variety of ways in the format. Programs cheduled in February include the following: Feb. 5, rotest and Affirmation (the importance of decision naking); Feb. 12, The Practice of Decision Making (a ramatic examination of the decisions made by nine amilies in Little Rock, Ark., to send their children to entral High School); Feb. 19, The Far-reaching Ef-ects of Individual Decision (a drama); Feb. 26, Our ife Together (shifting patterns of relationships between economic and ethnic groups).

Two thousand dollars from the emergency reserve fund of the Brotherhood Fund has been sent for emergency assistance in the Congo. For the flood area of East Pakistan another five hundred dollars from this fund has been allocated. Developments in the Cuban refugee situation in Florida are being watched and it is probable that an appropriation to assist in this area will be made soon.

La Verne College students named to "Who's Who in American Colleges and Universities for 1960" include Alma Cooper, La Verne; Cathy Crist, Wenatchee, Wash.; Terry Deal, La Verne; Terry Plumer, Claremont; Jack Rouse, Chilliwack, B.C.; Larry Cunningham, Fresno; and Harry Gates, Rolling Mills. All are seniors.

Serving at the Pool of Bethesda is a new thirty-minute color film available free of charge from the Church of the Brethren General Offices, Elgin, Ill. The film describes the research activities of Brethren volunteers who serve as normal control patients at the National Institutes of Health, Bethesda, Md. It is recommended for groups interested in studying the Brethren Volunteer Service program.

The La Verne College choir and members of the administration will participate in a La Verne College Day in Churches of the Brethren and Evangelical United Brethren churches in the San Diego area on Sunday, Jan. 29. At 2:30 p.m. the choir will be heard on KFSD-TV in a program sponsored by the San Diego County Council of Churches. On Sunday evening the choir will present a concert for the combined churches at the First EUB church.

The Church Calendar

January 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Why Christ Came. John 3. Memory Selection: For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. John 3:17 (R.S.V.)

Jan. 15-21 Church and Economic Life Week
Jan. 17-20 General Council of Women's Fellowship, Elgin
Jan. 19-21 General Council of Men's Fellowship, Elgin
Jan. 24-27 District Leaders Conference, Elgin
Jan. 29 — Feb. 3 Youth seminar, Washington, D. C., and New York City
Jan. 29 — Feb. 5 Youth Week
Feb. 7 Spiritual Life Institute, Bridgewater College, Va.
Feb. 12 Race Relations Sunday
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer
Feb. 19-26 Brotherhood Week

Gains for the Kingdom

Six baptized in the Bethany church, Mo.

Three received by letter in the Bachelor Run church, Ind. Six baptized and seven received by reaffirmation of faith in the Beavercreek church, Ohio.

News and Comment From Around the Worl

German Churches Continue World Food Program

The second year of the Bread-for-the-World campaign of the Evangelical Church in Germany and the German Evangelical Free Churches was recently inaugurated at special ceremonies at the West Berlin fairgrounds.

A special appeal issued in connection with the drive said the campaign was to be a "bridge of peace and a step toward reconciliation between the peoples of Europe and our brothers in Asia, Africa, and South America whose confidence in us must not be disappointed."

Expressing gratification over the increasing aid by European governments to underdeveloped countries, the message stressed that the Bread-for-the-World drive must be kept free from all economic interests and political ties. To gain support of the drive, Protestant groups in West Germany urged businessmen and government authorities to renounce the costly routine sending of Christmas cards to customers and business friends, donating the money thus saved to the campaign.

Telephone Pastoral Service for All Switzerland Urged

The Synod of the Reformed Church of the Canton of Zurich in Switzerland has adopted a resolution stressing the desirability and possibility of establishing a telephone pastoral service for all Swizerland. It called for extending to the entire country the service which was originated in Geneva recently by Swiss Protestant church groups.

The service is designed to give anonymous spiritual aid and comfort to callers in distress, particularly those tempted to commit suicide. It has already been extended to other Swiss cities and elsewhere in Europe, particularly in Germany.

East German Christians Urged Not to Flee to West

The Evangelical Union Church, in a statement read from pulpits throughout Communist East Germany, urged Christians there against fleeing to the West despite the afflictions they are experiencing. It said that meanwhile its members in West Germany should try to persuade their Soviet Zone countrymen to remain where they are and help them to do so.

Obviously inspired by the recent sharp increase in the number of East Germans seeking refuge in the West, the appeal showed special concern over the loss of vitally needed church and professional workers in East Germany. The appeal was addressed especially to families, pastors, physicians, and university professors. It said members of each of these groups have a grave responsibility to remain where they are and should remember that "all men, including the powerful and the powerless, are in God's hands."

Parents Protest Communist Interference With Famous Choir

Parents of boys belonging to the world-famous choir of St. Thomas Lutheran church in Leipzig, East Germany, have threatened to withdraw them from the group if Communist authorities interfere with the choir's religious traditions. The parents also insisted on retaining religious education at the boarding school maintained by the choir.

Their ultimatum came after Prof. Kurt Thomas, director and conductor of the choir, announced in Hamburg last November that he would not return to the Soviet Zone because of steadily increasing obst tion of his work by Commu officials. He said that, among ot things, the officials had repeate required the choir to discontinue practice of saying grace bef meals or holding religious servi in the boarding school.

The boys' choir, which norm numbers eighty members, dates b to 1212. It has made many conc tours abroad.

Urges South Africa's Expulsio From British Commonwealth

Dr. Richard Ambrose Reeves, iled Anglican Bishop of Johann burg, said it must be made pl to the South African governm that if South Africa wishes continue its membership in t British Commonwealth, the gover ment must begin at once to chan its apartheid (racial segregatio policies.

Dr. Reeves, long a vigorous o ponent of segregation, was deport to London by the South Africa government last September. H preached at St. Paul's Cathedr after having returned from a mont long speaking tour in the Unite States. He suggested giving Sout Africa a two-year probation "t show its good faith in this matter.

Development Director for Foundation



► The appointment of William Z. Cline, a native of Harrisonburg, Va., and a nonresident member of the Church of the Brethren there, as director of development of the Near East Foundation has been announced by Dr. John S. Badeau, president of the foundation. The appointment is effective immediately.

The Near East Foundation is one of America's oldest voluntary agencies in the field of philanthropy and technical assistance. In the past thirty years it has worked in twelve countries of the Near East. Today its largest activity is in Iran and Jordan, where it is conducting demonstrations in rural education, home welfare extension, poultry and live stock improvement, and agricultural training.

Mr. Cline was born in Harrisonburg, the son of A. Fred and Frances Cline. He attended public schools in that cit and is a graduate of Bridgewater College. He took graduate work at Beth any Biblical Seminary and Northwestern University. He became associate on a part-time basis with the department of social welfare of the Churc Federation of Greater Chicago. Mr. Cline was national field director an later public relations director for CROP.

For the past nine years, Mr. Cline has been associated with the Ameri can Friends of the Middle East in New York as public relations director an more recently as Eastern Area director.

piscopalians to Improve inistry to American Indian

The Protestant Episcopal Church's ational Council has voted to adnce and improve the denominaon's ministry to American Indians. decided to increase its 1961 dget for Indian work by $69,500 ter hearing a report urging that dians should be involved constantin the planning and conduct of e church's program.

The report suggested a permanent dvisory council on Indian work, apointment of an officer from the ome department to carry major reponsibility in this field and the use pilot projects in work among merican Indians.

Other recommendations included n expanded scholarship program r Indians and recruitment of more orkers for Indian labor and renovaon of existing plants.

atholic Magazine Urges ennedy Privacy

America, national Catholic reiew, has urged the press to give resident-elect John F. Kennedy rivacy when he attends church on undays. The magazine noted in an ditorial that Senator Kennedy had equested such privacy some time go but he had been swamped by ewsmen and photographers every unday.

The editorial pointed out that, as Catholic, Mr. Kennedy would be bligated to attend Mass on Sundays nd holy days, which would mean e would be in the news at least ifty-eight days out of the year. The ditorial said, "Why not just leave im alone on Sunday? Reporters ight simply take the day off, and ven go to church themselves."

New Zealand Churches Oppose Commercial TV

The interchurch Council on Public Affairs, comprising all members of the National Council of Churches and the Roman Catholic Church in New Zealand, has issued a statement opposing any introduction of commercial television in that country.

The statement declared that "ownership and control of television stations should be in the hands either of a government department or of a public corporation." At present television is in the embryonic stage and is a state monopoly. But there is wide expectation that there will ultimately be an independent commercial television industry alongside of government network.

News Briefs

A group of technical workers in Moscow have been arrested for secretly engaging in the printing and distribution of religious prayer books. This meant defying the rigid government control over the publication of religious books and tracts. The arrests were disclosed by a Moscow newspaper.

The Vatican Radio has inaugurated daily French-language broadcasts beamed to West Africa. The announcer said the reason for the new broadcasts was the "growing importance of Africa." He added that the station is meanwhile planning more new regular broadcasts to other parts of Africa in the near future.

A booklet, Dear Mr. Clergyman, giving members of the clergy full information concerning the new election they may make on their 1960 personal income tax returns as to whether they want Social Security coverage, has been issued by the Social Security Administration. Copies are available free at all Social Security and Internal Revenue Service offices.

The total number of Protestant missionaries sent out from all countries has risen to 42,250, an increase of 3,644 in the last two years. Of the overseas personnel, 27,219 represent North American agencies. The remaining missionaries serve under groups in other countries.

Overseas Report ... from Central Europe

Kurtis F. Naylor

World Council of Churches — South Africa Consultation

The consultation of leaders of the eight member churches of the World Council of Churches in South Africa on the racial situation was held Dec. 7-14 in Johannesburg. Representatives of the World Council of Churches from outside of South Africa include Dr. W. A. Visser 't Hooft, general secretary of the WCC; Dr. Robert S. Bilheimer, associate general secretary of the WCC; Dr. Franklin Clark Fry, New York (Lutheran), chairman of the WCC Central Committee; Dr. Wilhelm Niesel, Wuppertal, Germany (Reformed), a member of the Central Committee; Sir Francis Ibiam, Nigeria, Presbyterian; Bishop Lakdasa De Mel, Ceylon, Anglican; Charles Parlin, U.S.A., Methodist.

Plans for the consultation were initiated during a conference held by Dr. Bilheimer and South African church leaders in Johannesburg in the spring of this year. The WCC officials visited the Union again in October to help make final plans.

In a statement issued in Geneva it was stated that "the task of the consultation is to confront together the acute problems of race relations in South Africa. Its purpose is to seek a common mind on the specific responsibility of the church in this connection and to do so in the light of the corporate statements made by the churches in many countries. The World Council's delegation goes to South Africa with readiness to learn and with the desire to interpret the convictions on group relations held in its member churches in all continents."

The eight member churches in the Union are: the Bantua Presbyterian Church of South Africa, the Church of the Province of South Africa (Anglican), the Congregational Union of South Africa, the Methodist Church of South Africa, the Dutch Reformed Church of South Africa of the Cape Province, the Dutch Reformed Church of Transvaal, the Dutch Reformed Church of Africa, and the Presbyterian Church of South Africa.

Training for Communist Youth Dedications

Opening ceremonies for the training for youth dedication rights — the Communist equivalent of church confirmation — are taking place in East Germany. The dedications will be held at the end of the current school year. The government seeks to enroll at least eighty-five per cent of the eligible teen-agers in the program, according to their announcement. The figure last year was about seventy per cent.

The announcement also said that all parents of youth in the training classes should be visited regularly and that "more than ever, youth dedication should be made a matter for the entire family."

Theme for Kirchentag

The theme of the tenth German Evangelical Kirchentag will be "I am with you." The Kirchentag will be held in Berlin, July 19-23.

The following reprint from the Houston Chronicle tells of a young couple's social work at the largest public housing development in Houston, Texas. Larry Landes is serving his alternative service under assignment by the Brethren Service Commission.

"Parents" of 1200 Kids

Lucy Germany

IMAGINE yourself, all in the space of one morning, playing host to ninety youngsters of assorted sizes and ages. Add to this bit of fancy by placing yourself and the children in a four-room apartment.

Not a nerve-wracking experience at all, say Mr. and Mrs. Larry Landes. They did it themselves last Christmas. It was shortly after a rumor started circulating around the San Felipe Courts housing project that the Landeses — Larry and Merle — were giving away books of Christmas carols. What started out to be a quiet morning for the young couple soon turned into a scene that would have done justice to a Cecil B. DeMille production.

The Landeses not only lived through it but loved every moment of it and their reaction is just about what you would expect of a young couple who, though married barely a year, have already acquired a family of 1,200 children.

For Larry is social service director for the courts while his pretty wife is a clerk in the administrative offices and his sparetime assistant. Their problem: Provide suitable recreation for 1,200 youngsters ranging in ages from 1 to 20.

Not only is the program new to Larry for whom it is actually an introduction to the whole field of social work, but it is also a pioneer experiment for the Public Housing Authority. The program, sponsored by the Bureau of Social Welfare of the Council of Churches of Greater Houston, was inaugurated a year ago last fall. Larry was tapped for the job shortly after receiving his diploma from Juniata College in Huntingdon, Pa., in history.

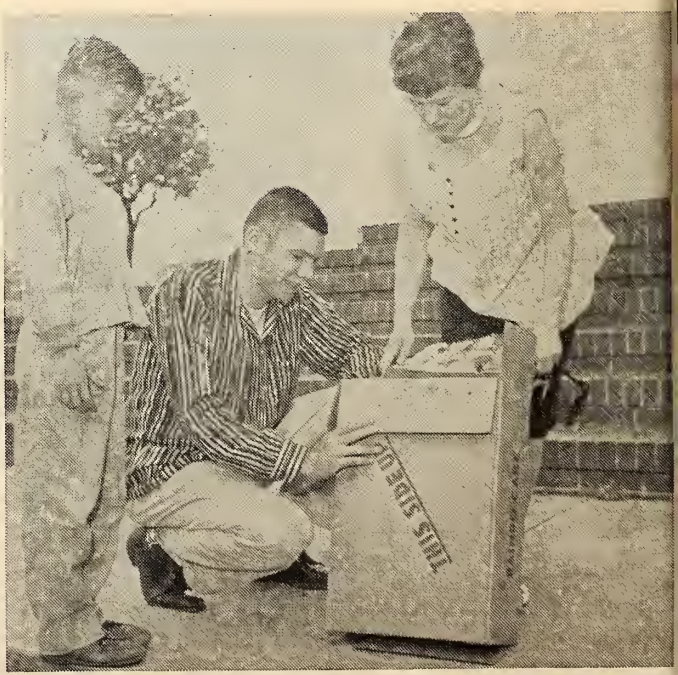
Thus, as veritable greenhorns in the field of social work, Larry and Merle proceeded to work out a menu of social and sports events which has not only proved highly palatable to the youngsters but a source of pride to the entire housing project.

Larry has organized a basball team with regular practice sessions. Merle finds herself busy on Saturday mornings with trips to the zoo or the local TV stations with twenty or thirty "friends." They also oversee a 250-volume lending library, work with some of the Latin-American youngsters on their English, operate a swap shop, where mothers may exchange outgrown items of clothing or toys, oversee a recreation program for senior citizens, and plan major social events for the courts, including dances, socials, and family nights. Then there are special interest groups to be supervised, such as the Y-Ettes, a YWCA-sponsored group for teen-age girls. Eventually the Landeses hope to add a nursery for tiny tots, more creative clubs and classes for older children, and a complete program of summer activities.

Larry lauds the help he has received from such organizations as the YMCA, Red Shield Boys



Merle Landes supervises the line-up for a Saturday trip to the zoo for these youngsters from the San Felipe Courts housing project



Larry and Merle unpack cupcakes for the zoo trip-and-treat, while one of the boys does some sidewalk superintending

Baseball is one of the many activities supervised by Larry Landes, social service director at San Felipe Courts. Here he shows the boys some of the finer points of hitting



b, and the Houston Police Officers Association, ich sponsors the Saturday morning trips-and-ats.

In describing their work, the couple enthusiically agree on the rewards it has brought d the progress they believe they are making.

They also agree on their moment of greatest rvard. It came at Christmas just after they d taken a group to a Christmas party at a al church. Upon leaving the party, a repreitative of the church stopped Larry and reirked: "That's the best behaved group of little lies and gentlemen it has ever been my pleasure see."

High praise indeed for the "parents" of 1,200 ildren.

Volunteers Go to Projects

THE fall unit of volunteers completed training Dec. 3, 1960, and have gone to their oject assignments. The training ogram was conducted at the New indsor Brethren Service Center by bert Mock, Anne Haynes, Murray agner, Jr., and a visiting faculty, hich included Ralph McFadden, enton Rhoades, Henry Long, uane Ramsey, and Ora Huston.

The volunteers and their project signments are:

Don Bixler, Goshen, Ind., and *ay Landes*, Harrisonburg, Va., ere assigned to the Brethren Serve Center, New Windsor, where ey will work in material aid and aintenance.

Martin Campbell, Detroit, Mich., serving in the material aid proram at the Brethren Service Cenr, Nappanee, Ind.

Ellie Chierchio, Irricana, Alberta, anada, and *Roger Stocksdale*, hillipsburg, Ohio, have been asgned to the Brethren Service projct at Falfurrias, Texas, to assist in e farm program.

Marie Cosner, Waterford, Calif., serving as a secretary in the legisative office of the Women's Inernational League for Peace and reedom in Washington, D.C.

Charles Croninger, Torrance, alif., is serving as assistant to the director of the social welfare department of the Cleveland Church Federation. He will assist the Protestant committee on Scouting and the material aid programs of the federation.

Nancy Detwiler, Williamsburg, Pa.; *Ruth Dibert*, Everett, Pa.; and *Lois Gibble*, New Bloomfield, Pa., are serving at the Lybrook Navajo mission, Cuba, N. Mex. Miss Dibert will serve as a nurse.

Elverda Fike, West Plains, Mo., and *Glenn Kipp*, Quakertown, Pa., are serving in the migrant project at Belle Glade, Fla.

Carson Good, Port Republic, Va.; *Lloyd Thomas*, La Verne, Calif.; and *Milton Nice*, Akron, Ohio, are serving as normal control patients in the medical research programs at the National Institutes of Health, Bethesda, Md.

Bill Hare, Polo, Ill., has been assigned to the Foreign Mission Commission and will serve as a senior primary school teacher at Marama in Nigeria.

Karyl and *Lois Hartzler*, Clarksville, Mich., were assigned to Hollyday House, Washington, D.C., as directors of the urban renewal project.

Wilma Leaverton, Cincinnati, Ohio, is serving at the migrant project at Pahokee, Florida.

Leonard Lichty, Camp Hill, Pa.; *Carol Mechling*, Walkerton, Ind.; *Linna Mae Miller*, Weyers Cave, Va.; *Gerow Reece*, La Habra, Calif.; *Annamae Rensberger*, Santa Ana, Calif.; *Carla Welch*, East Lansing, Mich.; and *Carl Zeigler, Jr.*, Elizabethtown, Pa., have been assigned to Kassel, Germany, where they will work in the European program of the Brethren Service Commission.

Jacob Miller, Jr., York, Pa., is serving at the Community Service Center in Rapid City, S. Dakota. The center works with Sioux Indians in a program sponsored by the South Dakota Council of Churches.

Richard and *Frances Newcomer*, El Monte, Calif., have been assigned to the Foreign Mission Commission and will teach at the Waka Training School in Nigeria.

Val Peterson, Santa Maria, Calif., has been named as volunteer assistant in the training program at New Windsor.

Marianne Senff, Portland, Oregon, is serving at the Brethren Pilot House in Baltimore. She will be engaged in the program of the Lafayette Square Community Center, working with Negro boys and girls.

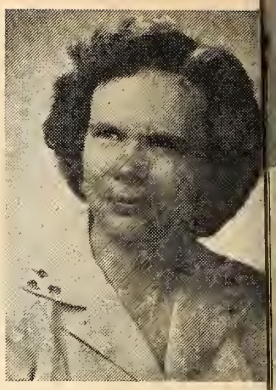
Bob Sesser, Modesto, Calif., and *Bill Switzer*, Waterford, Calif., are working at the Brethren Service

Continued on page 23

MEET YOUR MISSIONARIES

Robert and Joan Lenker





► After two visa rejections by the Indian government, Robert K. and Joan Stickelman Lenker now find themselves serving Christ and the church in the Ecuador mission of the Church of the Brethren. This full-time service is to them the only adequate answer to "expressing our gratitude to the Savior, heeding the steady call to the spirit, and helping our brother where he needs it most."

Preparation for this service involved a year at the Bethany Bible Training School, three years at Manchester College, and three years at Bethany Biblical Seminary. Nearly two more years were spent in pastoral work in the Painter Creek congregation of Southern Ohio.

Following years of uncommitted independence, Robert had searched through many inadequate answers and then met the Master. After a period of remolding mind, heart and will, his life took on new joy and purpose.

Robert was baptized, licensed and ordained to the ministry (1955) in the Pleasant Valley Church of the Brethren, near Union City, Ind. Joan was baptized into the Evangelical United Brethren Church. Following high school she worked as a bank clerk for three years. They both grew up in farming communities in Darke County, Ohio.

Robert and Joan were married in 1950, and united their home in the Church of the Brethren. Their decision for full-time service was followed by the years of preparation. Their home grew to include four children, Mona Kay, Johnathan Dean, Ruth Louise, and Teresa Ann.

Robert is the fourth child of Gerald and Ruth Lenker. Joan is the only daughter of S. D. and Lucille Stickelman.

The Lenkers count it a privilege to work beside others in the Father's work.



First row: Charles Croninger, Bob Sesser, Richard Newcomer, Lloyd Thomas, Glenn Kipp, Martin Campbell, Bill Switze Leonard Lichty, Karyl Hartzler.

Second row: Carolyn Showalter, Elverda Fike, Linna Mae Miller, Ruth Dibert, Annamae Rensberger, Frances Newcome Kathy Duncan, Nancy Detwiler, Anne Haynes, assistant training director, Bob Mock, training director.

Third row: Gerow Reece, Carol Mechling, Wilma Leaverton, Lois Gibble, Ellie Chierchio, Marianne Senff, Carla Welc Lois Hartzler, Bill Hare, Carson Good.

Fourth row: Milton Nice, Lowell Vanderveer, Carl Zeigler, Jr., Ray Landes, Roger Stocksdale, Loyal Vanderveer, Jac Miller, Jr., Val Petersen, Don Bixler.

Not Pictured: Marie Cosner, Phil West, Murray Wagner, volunteer assistant.



Townview Receives Its Charter

► In the May 16, 1959, issue of the Gospel Messenger there appeared an article under church extension entitled Townview Observes First Anniversary. Townview observed its second anniversary as an extension church on March 6, 1960, and on Oct. 2, 1960, became the newest addition to the Southern Ohio District. On that day the congregation was chartered. An appreciative congregation heard sermons delivered by Paul M. Robinson, president of Bethany Biblical Seminary, at the morning worship service and at the chartering service in the afternoon.

Townview Church of the Brethren, as it is now officially known, is located in a recently developed section of West Dayton, Ohio. The seed was first planted and took root through the efforts of Raymond Peters and Paul Kinsel, who foresaw the need of a church in that community. The Trotwood congregation nourished and cultivated it so that it developed into an organized church with Merle Kuns as its pastor.

The congregation is presently meeting in the Townview elementary school. The church has acquired a five-acre site adjacent to the school; three acres have been donated by Mr. and Mrs. Eldon Keller, members of the Trotwood church; they have agreed to sell an additional two acres at a nominal fee. Townview has engaged the services of Arthur Dean, Church of the Brethren architect, to prepare the master plans for the development of the church site.

From Jan. 11, 1959, to Oct. 2, 1960, the church membership has increased from eight to forty-one members, twenty-seven of whom were received by baptism. We trust that we can continue to grow in spirit and in service to God and to our community. We hope that we may some day be in position to foster a new church as we have been fostered by the Trotwood church. — *James C. Peace.*

olunteers Go to Projects

Continued from page 21

enter, New Windsor, while negotitions are being made to place them n an overseas training school.

Carolyn Showalter, Hopewell, Pa., as been assigned to the Sunrise ommunity Church of the Brethren n Albany, Oregon, where she will erve as pastor's assistant.

Lowell Vanderveer, Milford, Ind., s serving at the South Modesto ommunity Church of the Brethren s a pastor's assistant.

Loyal Vanderveer, Milford, Ind., as been assigned to the National Service Board for Religious Objectors in Washington, D.C., where he will assist in the office duties.

Phil West, Goshen, Ind., and *Murray Wagner, Jr.* of Troy, Ohio, who has served for a year as volunteer assistant in the training program, have gone to Poland as part of the exchange program which has brought Polish agricultural specialists to this country.

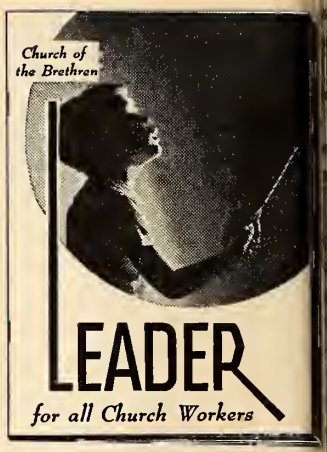
Kathy Duncan, Denver, Colo., is serving at the Presbyterian Community church in Richfield, Utah, which is an American Indian project.

Salkum Church Dedicated

► Three years ago Salkum church, Washington, was destroyed by fire. On Nov. 20, 1960, the congregation dedicated a new building, the result of the united efforts of the congregation and community. Dewey Rowe, pastor of the Olympic View church, Seattle, Wash., preached the dedicatory sermon.

The sanctuary was occupied last Easter. Prior to that services were held in the church basement. For the last two years Walter Peckover has been pastor, and has done a great deal of the work of building.

Previewing the February Church of the Brethren Leader



- We can no longer think of the missionary as a man sitting under a banana tree teaching a handful of pupils. Today we go *Into All the World* as specialists in an amazing number of fields. See the photo story of the new look in missions starting on page 2.
- Have we set our sights too low in inner-city work and expected too little in results? David W. Barry describes what he believes is *The Successful Inner-City Church.* Page 6.
- Would you believe it? Eighteen men in one prison had been granted parole but not one could be released! In his article *And ye visited me . . .* James Renz tells how we pay $1,500 to $2,000 per year to retain these men in prison rather than assist them in finding a place in society.
- Do you know what a *Laboratory School* is? In this isssue of the Leader you can read about the unique ways this type of training helps to produce better teachers in our church schools.
- Myrtle Crist Porter has written the drama, *A Charge to Keep I Have,* especially for the Lenten season. The play, which requires no memorization of lines, is designed to give meaning to fulfilling one's calling in life.
- *Are You a Good Father?* Discover how you rate with the check list on page 26. Being a good father is one of the important aspects of a man's Christian maturity.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Leaves From a Spiritual Notebook. Thomas S. Kepler. Abingdon, 1960. 304 pages. $5.50.

Here is one of those rare and rich resource books that every minister and creative mind will treasure. Dr. Kepler has given us a rich treasury from his own spiritual notebook, an anthology of selected personal sketches, prayers, and devotional readings from a broad sweep of time and from the greatest minds and souls of these periods.

In three parts, Part I contains "personal glimpses which speak to life situations." They are excerpts from letters, memoirs, personal sketches, biographies, and autobiographies which have appealed to him and enriched his life.

In Part II are prayers of yesterday and today, the classic prayers of the past and prayers of more recent times by such eminent men as Kagawa, Brooks, Baillie, Orchard, Holmes, and others.

In Part III are devotional writings which are reflections from the contemplative life of men and women of faith across the centuries.

Eighty-five per cent of the materials are those of others, and about fifteen per cent are those of Dr. Kepler himself.

This is worthy of a place in every minister's library and in the libraries of those who creatively think. — *Charles E. Zunkel, Port Republic, Va.*

***God's Unfolding Purpose.** Susanne de Dietrich. Westminster, 1960. 288 pages. $4.50.

Close to the heart of the Church of the Brethren in its beginning was the study of the Word of God. Today the acids of contemporary life have eaten away at this basic practice. As a denomination we have no greater need than for a revival of a devout study of the Bible.

One of the rich resources that will help make such Bible study meaningful to laymen and clergy alike is Suzanne de Dietrich's God's Unfolding Purpose.

Born out of many years of the successful teaching of the Bible to laymen, especially at the Ecumenical Institute at Bosse, Switzerland, this volume shows clearly how the Bible fits together. This book is written from the perspective of the "Christological interpretation," i.e., on the assumption that the God who revealed himself decisively for the redemption of man in Jesus Christ was at work in the Old Testament. In a helpful way the author utilizes the results of historical research and scholarly opinion about the Bible.

While God's Unfolding Purpose may be read as any other book, one will profit much more if it is used as intended — as "A Guide to the Study of the Bible." — *David J. Wieand, Chicago, Ill.*

***The Village Pastor.** Edward Krusen Ziegler. Agricultural Missions, Inc., 1959. 110 pages. $2.00.

This little handbook contains a wealth of materials for the betterment of village pastoral service. It gives a vivid picture of and a valid philosophy for village community life and the place of the village pastor in it.

While written simply, it is informed by much scholarly thought on rural life, on the rural church, on the training and service of the village pastor. In looking toward the village it does not become provincial but rather opens a window on village life in the wide world.

It can be used widely both for its specific purpose of bettering the training and work of the village pastors, and for giving the whole church a fresh and stirring picture of their important service. — *William M. Beahm, Chicago, Ill.*

***The Book of Revelation.** Charles M. Laymon. Abingdon, 1960. 176 pages. $3.00.

Add to the growing number of

ful books on the most mysteri- writing of the Bible, the Book Revelation, this able volume by Methodist lesson writer, author several books on Christ, and edi- of the International Lesson nual.

Setting the writing of Revelation uarely within the context of its n times and examining the mean- of its symbols for the writer, e readers, and Christians of all nes, Dr. Laymon had rendered a vice to all who need, in compara- ely brief compass, a guide to the eaning of Revelation.

Considerable space is devoted to understanding of the background Biblical history and the nature d meaning of apocalyptic litera- re, and then the major portions Revelation are treated, both as ng sections and as individual pas- ges. The author is conversant th the best works on Revelation English and offers the reader a eful bibliography for further udy.

Minister, church school teacher, y Bible student, are you bewil- ered by the Book of Revelation? his book can help answer your uestions on it. — *Chalmer E. Faw, hicago, Ill.*

The World's Great Religions. Ed- orial Staff of Life. Simon and chuster, 1958. 192 pages. $4.95.

This volume tells of the six major eligions which influence and inspire ne world today. The significance nd spiritual depth of Christianity, udaism, Islam, Buddhism, Hindu- m, and the Chinese philosophies are xplained together with the fascinat- ng story of how they came to be. It s most excellently illustrated with eautifully colored pictures.

It presents the "core" beliefs of ach religion within its cultural and eligious backgrounds in a dignified nd readable way. It answers the questions: What does man worship? And how? — *Glee Yoder, McPherson, Kansas.*

Creative Imagination in Preach- ng. Webb B. Garrison. Abingdon, 1960. 175 pages. $3.00.

Preachers have been waiting a ong time for a book like this. In one sense this is a "how to do it" book. However, it is more than that — it is a guide to the use of a vivid imagination, which will make sermons come to life. Some of the chapter headings are sufficient to create an appetite for this book: "How to Take the Drudgery Out of Sermon Preparation," "Five Ways to Increase the Value of Your Notes," "Think Yourself Out of Your Skin."

This book will serve to increase the minister's awareness of what constitutes a valid sermon idea. And it will show him how to organize these ideas — for the benefit of both the preacher and the congregation! — *Dean L. Frantz, Chicago, Ill.*

***Jesus Goes to the Synagogue.** Helen Brown. Abingdon, 1960. 24 pages. $1.25.

Another in a series of books about Jesus and life in his home and village when he was a child. Life long ago becomes very real to the reader, and the winsomeness of Jesus will appeal to every child. — *Hazel M. Kennedy.*

***Vital Possessions.** Grace Noel Crowell. Abingdon, 1960. 108 pages. $1.50.

Vital possessions are those supreme gifts given to us through the spirit of God and his love for us. Mrs. Crowell pinpoints with scripture and poetry such gifts as the church, home, our country, and neighbors. Each devotional leaves us with an exalted feeling of appreciation toward our everyday environment.

Several of these selections are suitable for public use, but all are pertinent for personal use and will bear rereading many times. — *Mrs. Dan Fierheller, Polo, Ill.*

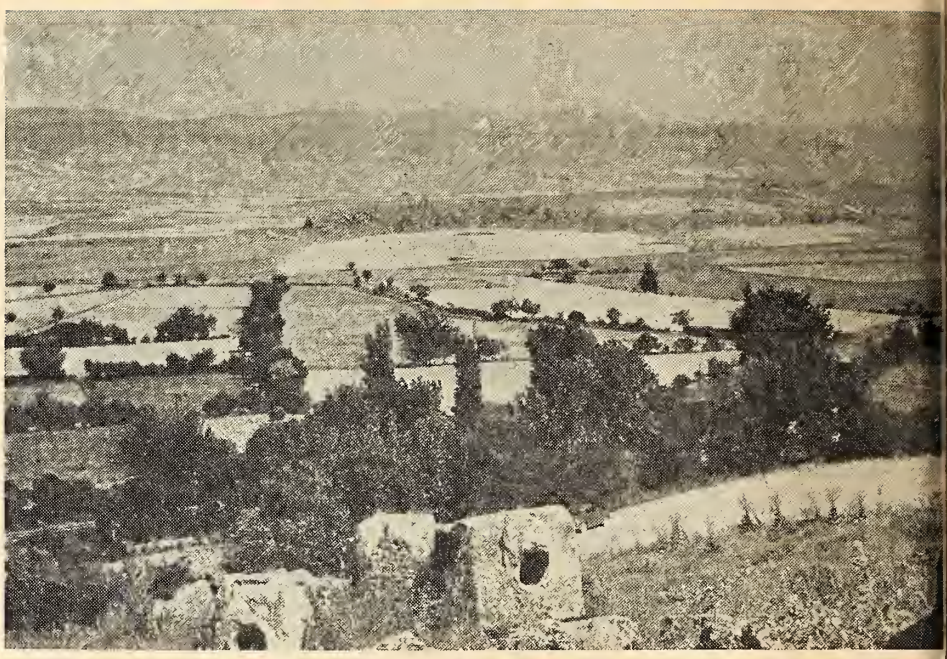


And They Presented Their Gifts

► December is truly anniversary month in the Burnham church, Middle Pennsylvania. Twice a house of worship has been dedicated at the Christmas season. The first building, a white frame, one-room structure dedicated Dec. 20, 1908, served well the ninety-one members with whom the church was organized. The present membership of 187 has worshiped this year in a brick structure which contains sanctuary with balcony, fellowship hall, rooms for seventeen classes, kitchen, furnace room, rest rooms, church office, and pastor's study.

This sanctuary backed by the three-story educational unit is the culmination of plans begun in 1954. Ground was broken April 12, 1959; Dr. Calvert Ellis spoke at the laying of the cornerstone on July 26, and Dr. William Beahm delivered the dedicatory address on December 27.

Pastor Clarence E. Quay states the work done to prepare the new building for dedication on a date as near as possible to the one fifty-one years before, and the sacrificial giving of time and money spent to complete the furnishings, decorating, and landscaping for the first anniversary, Dec. 31 and Jan. 1, is evidence that, in an age of materialism and commercialization of holidays, there are still corners of consecration where Christ is most important at Christmas, where those who follow his star fall down and worship him and then offer him gifts. — *Mary E. Quay.*



View across the Lycus Valley. Stone water pipes lie in the foreground; beyond the ruins of Laodicea can be seen the white travertine cliffs of Hierapolis

The Churches of the Lycus Valley

II. Laodicea

David J. Wieand

THE sun is shining brightly as we look forward eagerly to what the new day has in store for us. Yesterday we had the thrill of visiting Colossae. Today we shall set out for Laodicea and Hierapolis.

Of these two important sites of early churches only Laodicea is known to us from the New Testament. We read of two letters written to the Laodiceans, that of Paul alluded to in Col. 4:16 and that of the prophet John.

The unsavory reputation of Laodicea among church members today is the result of the uncomplimentary notice given to her in Rev. 3:14-22, where the risen Christ is quoted as ready to spit Laodicea out of his mouth because of her insipid, lukewarm character. "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth."

One marvels at the accuracy of the prophet's allusions to Laodicea! It may well be that the city's water was lukewarm and insipid for there are hot mineral springs in the neighborhood and the still visible stone pipes which carried water to the city are very heavily encrusted with lime.

Laodicea was prosperous, rich, and proud. "For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (Rev. 3:17).

Refounded about 250 B.C. by Seleucus II and named for his sister-wife Laodice, the fortress-town commanded the entrance to the glen of the Lycus River and thus the gateway to Phrygia.

During Roman times Laodicea attained its greatest importance. The city was a center of banking



operations for the province Asia. In 51 B.C. it was he that Cicero traveling in the Ea cashed his letters of credit. Laod cea participated in the imperi Roman religion and in the *koino* the council of the province.

Black glossy wool from tl sheep of the region brought bo world-wide fame and wealth the city. Garments manufactur in Laodicea were worn in Ro and in other important cities the empire. Her pride in rich and clothes led the risen Chri of Revelation to say, "You a [spiritually] wretched, pitiabl poor, blind, and naked," and offer her white garments to ke the shame of her nakedness fro being seen (3:17-18).

Laodicea was also famous the medical field. In addition boasting of a school for trainin doctors, it is also probable th she manufactured two widel used drugs: a nard ointment f sore ears and Phrygian eye pov der. Little wonder that Christ o fers this proud, self-sufficient ci salve to anoint her eyes that s

y have spiritual sight (Rev. 3).

With such thoughts in our mind drive out to Laodicea. Stopg about a half mile from the we climb a hill to see the are stone pipes of the ancient ter line and to get a panoramic w of the entire city. Stretched before us on a small plateau ut a square mile in area, been two tributaries of the Lycus er and with the white travere deposits of Hierapolis plainly ible six miles away across the cus valley, lie the ruins of proud odicea.

Though eager to get to the site r attention is arrested as we ive on by a band of gypsies enmped with their camel herd in e valley. We stop to "chat" with em in sign language to admire charming mother with her poose swaddled in colorful garents.

Arriving at the city we note that e ruins give ample evidence of r ancient wealth. We are nazed at the size of the stadium d in our mind's eye visualize e chariot races that must have rought spectators to their feet in e days of the prophet John. earby are the ruins of typical ths or of a gymnasium of the ellenistic age. Two large theers give eloquent testimony to e prosperous Laodicean citizen's ve of leisure and of pleasure. It ould not be too difficult to see ere an analogy to the rich, proud, xury-loving, and pleasure-seekg America with which we are ll too intimately associated!

While many of the ruins of aodicea were carried off as uilding stone for nearby Denizli, e stumbled across a beautiful arble face in bas relief unarthed by a clandestine hunter's pade. This fired our imagination ith the "finds" that must still wait the trained archaeologist's rowel! Such thoughts accompany s as we take leave of Laodicea, ite of the synodical council of 67 A.D., which plays such a sigificant part in the history of the New Testament canon.



A gypsy mother and child

Obituaries

Naff, Minnie James, was born Aug. 17, 1873, and died Nov. 29, 1960. She was married to Robert J. Naff, who preceded her in death many years ago. She was a long-time member of the Cedar Bluff church, Va. Surviving are one daughter, four sons, twelve grandchildren, five great-grandchildren, one brother, and three sisters. The funeral service was conducted by Bro. E. E. Bowman, and burial was in the family cemetery. — Lois Halterman, Boones Mill, Va.

Sollenberger, Alice Stuff, daughter of Christian and Caroline Martin, was born in McConnellsburg, Pa., April 17, 1864, and died Nov. 28, 1960, at Naperville, Ill. Some years after the death of her first husband, David Stuff, she was married to M. E. Sollenberger, who also preceded her in death. She was an active church member. Surviving are two children and four grandchildren. The funeral service was conducted by Bro. Alvin Cook, and burial was in the Batavia cemetery with Bro. Martin Krieger in charge. — Alvin C. Cook, Naperville, Ill.

Thomas, Orville, was born in Tacoma, Wash., July 18, 1911, and died in November 1960, at East Wenatchee, Wash. He became a member of the Church of the Brethren at Tonasket, Wash. He was married to Ruth Barnett in August 1935. Surviving are his wife, two sons, two daughters, two brothers, and six sisters. The funeral service was conducted by Bro. Jay Eller. — Geraldine Eller, East Wenatchee, Wash.

Warren, Henry Meredith, son of John and Mary Lees Warren, was born Aug. 24, 1870, at Liverpool, Ill., and died Nov. 27, 1960, at Canton, Ill. On Feb. 12, 1895, he was married to Edith M. Shuch, who died Feb. 17, 1958. Surviving are nine children. The funeral service was conducted by Paul Thompson and A. M. Bruce, pastor of the Baptist church, and burial was in the Greenwood cemetery. — Mrs. Harry D. Rose, Canton, Ill.

Church News

Washington

Tacoma — After serving the church here for four years, Brother and Sister L. W. Blackwell have gone to the Irricana churches in Canada. On Sept. 4, Bro. Bernard Suttle installed Bruce Flora as the new pastor. He is also serving as part-time executive secretary for Washington. The church was represented at the Brethren Service work-

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Brought up to the issues of the 1960 presidential election, this edition of a classic guide is for individual reading and group study. It is written with great clarity, is free of animosity and constructive toward a common understanding. It tells both Protestants and Catholics the straight truth about each other. **$3.50**

Church of the Brethren
General Offices
Elgin, Illinois



DEFENSE in the NUCLEAR AGE

STEPHEN KING-HALL

This is the American edition of a book that has played an important part in the British campaign for unilateral nuclear disarmament. Commander Sir Stephen King-Hall is not a pacifist but he argues that we need to change some basic concepts about the nature of defense and war. First, we need to understand that we are defending a way of life and not merely defending territorial boundaries. Secondly, we need to understand that "political warfare" is as important, indeed more so today, than is military clash.

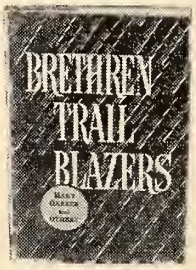
The book is published in the United States by the Fellowship of Reconciliation not because it is pacifist in the sense of non-resistance, but because King-Hall advocates the use of nonviolent resistance and recognizes its importance politically and militarily in the atomic age. **$2.75**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

BRETHREN

TRAIL

BLAZERS



by Mary Garber and Others

Here are thirty-two sketches by a number of writers about men and women who throughout the more than two hundred fifty years of Brethren history have made significant contributions in many areas of the church's life. While it was written primarily for older juniors and junior highs, the book will be intensely interesting to older readers as well. Illustrated in color. **$2.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

shop, children's workers' workshop, and the youth rally. Delegates to the district conference were Alva Musser and Bruce Flora. During the absence of Brother Flora at the National Council of Churches assembly, Bernard Suttle and Francis Eby were guest speakers. — Dorothy Flora, Tacoma, Wash.

Wenatchee Valley — The congregation celebrated the anniversary of the dedication of their building in 1929 with a harvest meeting. Clifford Ruff, pastor of the church at Sunnyslope, was the morning speaker, and Richard Tuttle, pastor of the local Methodist congregation, brought the after dinner message. The junior high group recently presented an evening's progr entitled Operation Angel. Wolfgr Ditts is in Wenatchee this year a dir exchange with Juliana Cruicksha who is living in his home in Euro The Polish agriculture exchangee, E ward Pierkowski, will soon be movi into the citrus belt for a few we before he returns to Europe in t spring. The pastor, Wayne Cri attended the National Council Churches assembly at San Francis The cherub, junior, and senior choi and a speaking choir gave the Chri mas message on Dec. 18. The assist pastor, Don Border, directed the Harold Fasnacht, president of La Ver College, brought the morning messa on his way from district meeting to t General Board meeting in Elgin. Lar Deal, who has been teaching in Niger Africa, will soon be returning home. Geraldine Eller, East Wenatchee, Was

Iowa-Minnesota

Iowa River — Bro. Philip Bradley h been elected to serve us for anoth two years — one year part time and t second year full time. The mother a daughter banquet had a Hawaii theme with a local teacher from Haw telling about life in that new stat Four babies have been dedicated, s persons have been baptized, and s received by letter. Sixteen attend various camps at Pine Lake, and t pastor was the director of the juni high camp. A membership class for ne members is being conducted by Broth Bradley. The deacons were in char of the every-member visitation. Tw new deacons were elected at the Se tember council. John Mead, Jr., a blin businessman, spoke at the father a son banquet in October. James M Kinnell was ordained to the ministry a special service on Nov. 27, with Br Earl Deardorff in charge assisted b the pastor. Some from our church a tended the vocational workshop at t Stover Memorial church. We have family night once a month and a mi sionary and Brethren Service progra one Sunday a month. — Mrs. Hen Swayer, Marshalltown, Iowa.

Southwestern Kansas

Eden Valley — A number of ou youth attended summer camps. Ine Kleinbrinke of Holland gave a messag on Brethren service one Sunday. O Harvest home Sunday there was a larg display of fruits, vegetables, grain flowers, and various things grown o the farms. In the afternoon an expe artist entertained the group with cha drawings. The Lord's acre sale wa well attended in spite of the rainy da This year the children went trick c treating for CROP, and a nice sum c money was raised. The women ar making layettes, comforters, quilts, an needed clothing in their meetings. E. Mohler of McPherson, Kansas, wa the evangelist for our revival meeting Each evening before the sermon, h showed pictures of places he has visite The meetings closed with a communio service. — Mrs. Owen Crissman, S John, Kansas.

Nebraska

Bethel — The district secretary, Ed ward Duncan, showed pictures of th Lybrook mission, and some of ou

nbers attended the district meeting Enders. The district age groups lers conference met in our church Nov. 5. The following day was the ual birthday dinner, with the birth- money going to the Brotherhood d. The women's fellowship is work- on cut-garments this winter. The n Thanksgiving service with the leton Brethren and Methodist rches was held in our church on v. 23. We completed the every- mber canvass the week of Dec. 4. r spiritual life meetings during Holy ek, 1961, will be conducted by R. Mohler of McPherson, Kansas. — ie Rothrock, Davenport, Nebr.

Northern Illinois and Wisconsin

Milledgeville — Each Wednesday ht during the summer, we had a gram of recreation. Paul Brum- gh, a youth field worker, spent a ek with the youth of our congrega- n. The evangelism and fellowship nmission has planned an under- pherd program. Each quarter the ht groups, each including from lve to sixteen people, will get to- her for a carry-in meal and a meet- . During the pastor's vacation, vight Smith of Dixon and Don ith, a student minister of our con- gation, filled the pulpit. Special ek-end meetings, with emphasis on e commitment and program, were ld during September, under the dership of Lee Whipple and J. Wil- rn Lewallen. Some of the women doing volunteer work at the Dixon te school one day a month and others serving at our local nursing home. e adult Bible study group meets ery other Sunday evening under the dership of the pastor, Karl Baldner. n Nov. 20 the congregation was host the public school teachers and their milies at a Thanksgiving dinner. irteen have been received by letter, e has been reclaimed, and four have en baptized. — Mrs. L. W. Kreider, illedgeville, Ill.

Southern Illinois

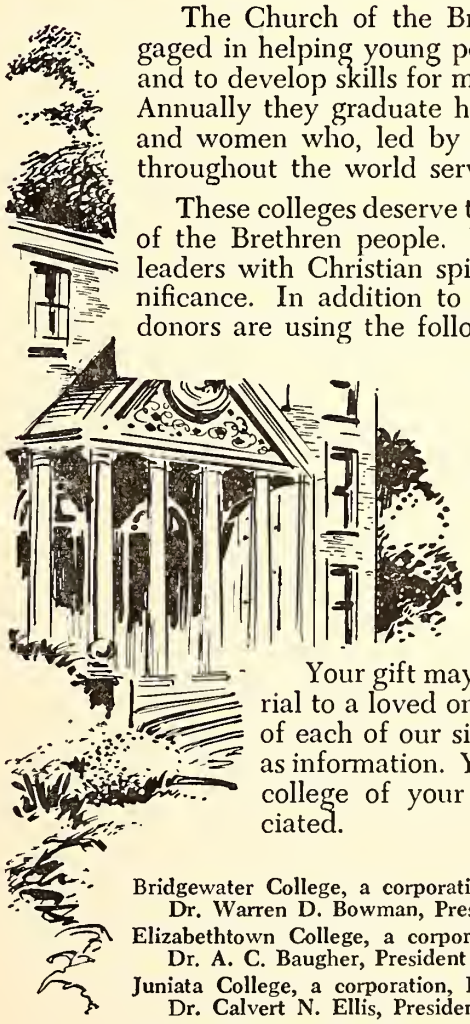
Peoria — The congregation sponsored Dutch family, Mr. and Mrs. Ber- rdus Van Mauwerik and their two ildren. Lois Keim, daughter of the stor, Howard Keim and his wife, is Germany this winter as an exchange dent. While the Keims were on va- tion, Bro. Ira Hiatt filled the pulpit. he Eugene Lichty family gave a musi- l program. — Mrs. George Snoke, eoria, Ill.

Middle Indiana

Roann — The pastor and his wife had n open house at the parsonage for embers and friends of the church one unday afternoon. The men and the oys gave a surprise supper for the embers and their families on Sept. 16. Ve have been doing some remodeling n the church building. The revival ervice was conducted by Oscar Fike f Goshen in October. Seven have een added to the church in the past ear. Mr. Holderman showed pictures f Russia at the family night service on ct. 26. The speaker for home-coming as T. G. Weaver. At this time, also, hree new deacons and their wives were nstalled. While the minister, Ora De- auter was away, Bro. Ralph Hoffman reached. The women's fellowship

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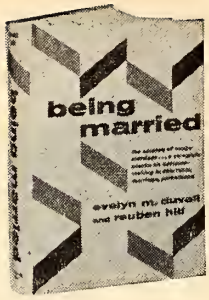
Juniata College, a corporation, Huntingdon, Pa.
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CHURCH of the BRETHREN GENERAL OFFICES
Elgin, Illinois

made comforters for relief, and prepared kits for Christmas. — Edith Hoppes, Wabash, Ind.

West Manchester — Through the month of August, we had a school of government under the sponsorship of the department of Christian service. At the closing session Bro. E. Paul Weaver talked about the issues that face our government. We made a contribution to the Indiana Temperance League. The project for the township daily vacation Bible school was Testaments for Africa sent through the American Bible Society. We had a harvest service on Sept. 11, and that evening Byron Miller began our revival meetings. The men have painted the church. The Sunday school superintendent had a service of consecration for teachers and pupils. Two of the girls will attend the Brethren youth seminar the last of January. We are having a school of missions through the month of January. Chalmer Shull is the speaker. — Mrs. Frank Wolfe, North Manchester, Ind.

Northern Indiana

South Bend, First — Nevin H. Zuck of Elizabethtown, Pa., was the guest minister for the spiritual life mission, Nov. 18 to 20. On Nov. 27 William Roop was licensed to the ministry in a service in which Bro. Charles Stouder, Jr., assisted. This year five high school juniors who are thinking about the full-time ministry or Christian education will be participating in a church trainee program which has been set up by the pastor and ministers of the church. Recently the congregation purchased a tract of land in a community three miles south of the present location with the expectation of relocating within the next few years. Every Wednesday morning at 6:30 a.m. a number of the men meet at the church for spiritual research and fellowship. The women have enjoyed a number of programs of inspiration and fellowship. Mrs. Lois Sherman, matron of the Mexican home, talked to the joint meeting of all the circles, and Mrs. Titus Schrock presented a program of Christmas music at another meeting. During the Christmas season we had caroling by the youth, a Christmas party for the children, a communion service, and a white gift service. The offering at that service will be used for bringing a college youth from South America to Manchester College. A university for life program has been planned for January. This is being directed by Mr. and Mrs. Wilmer Tolle, district directors of home and family life. — Mrs. Ione H. Perkey, South Bend, Ind.

Northwestern Ohio

Lakewood — Some of the youth attended Camp Mountain Lake and the "concert under the stars" at the Toledo zoo. The group also entertained the district CBYF fall conference. The youth have collected fruit jars and lids to send to Greece and have participated in the Prince of Peace contest. Some of the congregation have participated in district events such as the home-coming at the Fostoria Home, the district conference at Pleasant View, the men's district banquet at the Swan Creek church, and the regional conference at Manchester College. In September each family was asked to bring a blanket and a quarter for the refugee program, which is a project of the district Christian service and social action committee. Bro. James Marks was the chairman for the every-member canvass the first week of October. L. John Weaver was the minister for the evangelistic meetings in November. Five were baptized — Mrs. Frank McLaughlin, Milbury, Ohio.

Eastern Pennsylvania

White Oak — Bro. Kenneth Hershey was the speaker at a Sunday evening service. The congregation contributed to Chilean relief. Brethren Noah Martin and Henry Hunsberger were the speakers for the harvest meeting and Bible conference. At this time an offering for home missions was taken. A missionary sermon was preached by Bro. Clarence Horst at the time of the Achievement Offering. The youth group visited the Calvary church of the th Brethren in Brooklyn, N. Y., one Sun day in September. Visiting minister for the love feast at the Manheir

Brethren Placement Service . . .

This column is conducted as a fi service in the interests of assisting dividuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Broth hood program assigned for administ tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Offic Elgin, Ill.

No. 477. Wanted: Doctor in sm town in good farming area of Indiar New office building, made possible the people of the area, is ready f occupancy. Modern hospital eig miles away. Brethren church and c lege ten miles. Believe doctor wou soon have all he could do. Conta A. G. Heisler, Urbana, Ind. Phon Urbana 62.

No. 478. A man in his fifties wi an agricultural business background interested in a good position. If y have a small business, farm, or ran for which you need a capable man a and feel you have a good propositi to offer, contact Post Office Box 2 Lesterville, Mo.

No. 479. Needed: Couples witho children to work as house parents therapeutic program for emotional disturbed children, ages 7-18. Ma mum of twelve children per depar ment. Maintenance and comfortab living quarters provided, regular sala increments, and a two-week vacatic with pay, plus other benefits. Challen ing and rewarding work. Contac Fort Wayne Children's Home, B 2038, Station "A", 2525 Lake Ave Fort Wayne 3, Ind.

No. 480. Wanted: Position in offi or caring for children in private hom where room and board is furnishe 1960 high school graduate. Ca furnish references. Contact: Miss Jud Baldwin, R. 1, Cedarville, Ohio.

No. 481. Bethel Church of th Brethren, Naperville, Ill., is intereste in families who are contemplating mo ing to the Chicago area. We will hel you secure housing and employmen Naperville is 25 miles southwest c Chicago, and 10 miles from the ne Bethany Seminary site. It is a colleg town with a population of 13,00 There are many job opportunities an the schools are excellent. Contac Alvin C. Cook, 129 W. Benton Ave Naperville, Ill.

rch were Bro. Paul Newcomer, who ciated, and Bro. Ralph Schildt. At time an offering for foreign mis- is and welfare was taken. Bro. rence Showalter held evangelistic vices. Eight were baptized. At the nksgiving Day service the offering s given for home missions. The men of the church have been sewing ne of the local hospitals and work- at different projects at the Neffs- e Brethren Home. — Esther W. Cas- Manheim, Pa.

Middle Pennsylvania

Carson Valley — Bro. David Clapper eached the preparatory sermon for fall love feast. Brother Clapper Bro. Emmert Frederick officiated. two-week revival meeting was con- cted by Bro. Richard Grumbling of Bellwood church. Five persons re baptized following the meeting. ree had been baptized previously. e young people are working on ns to raise money for attending the uth conference at Estes Park, Colo. ns are being made to study the ssibility of electing a full-time min- er for the church. At present we ve no pastor. — Mrs. Gladys R. Hal- itter, Altoona, Pa.

Lewistown — Ronald Morgan was in r church for an interpretation of the ethren curriculum. The pastor, Lee eaver, attended the Bethany exten- n school at Elizabethtown. Our con- egation participated in the summer ion vesper services. Seven have been ptized, four have been received by tter and one has been received on affirmation of faith. Eight of our men have joined the auxiliary of the artinsburg Home for the Aged. Mr. d Mrs. Russell Bashore and Mr. and rs. Elzweiter have been called to the fice of deacon. Ora Huston spoke on o different occasions about the al- rnative to military service. The pastor eached at the union Reformation rvice in the Evangelical United Breth- n church. We are reducing our urch indebtedness at an appreciable te, and attendance is on the increase. e had a candlelight service and can- ta by the choir and a children's pro- ram for Christmas. We are continuing send the Messenger to every family. Ada C. White, Lewistown, Pa.

Lower Claar — Earl K. Ziegler of rodbecks, Pa., was the evangelist for e revival services, Oct. 3-9. Some of e other special services we have had our church have been harvest home n Sept. 25 and rally day and love feast arly in October. Recent speakers have een Paul Yoder and Elmer Hoover. he dedication service for the remodel- g of the church was held on Nov. 20. lyde Carter was the afternoon speaker nd David Bradley the evening speaker. he pastor, Ralph Z. Ebersole, con- ucted a six-week church membership lass, which concluded with a baptismal ervice on Dec. 21. On Jan. 1, we had family night service and fellowship. Ve are having a school of missions two unday nights in January, the 8th and 2nd, when missionaries will speak and lms will be shown. — Mrs. Betty Hel- el, Claysburg, Pa.

Western Pennsylvania

Markleysburg — The congregation is elebrating its one-hundredth anniver- ary. Miss Betty Glover and Miss Mil-

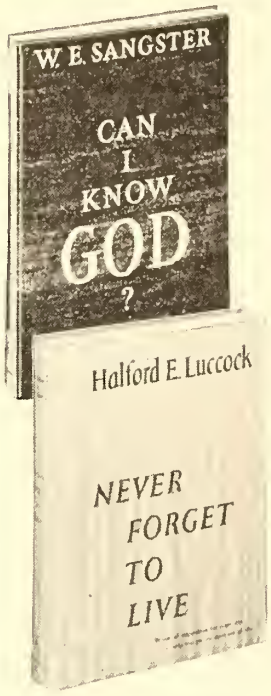
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Church of the Brethren
General Offices
Elgin, Illinois

dred Clark were with us one Sunday evening and showed films of the work they are doing in the mountains in Tennessee. They are both registered nurses. On Sept. 25 we had a rally day service and also a dedication for the new furnishings of the church. In the evening the revival began with our pastor as the evangelist. The service closed with the love feast on Oct. 2. — Mrs. Mae Frazee, Markleysburg, Pa.

Florida, Georgia, and Puerto Rico

Winter Park — On Sept. 9 Byron Flory, Sr., began his work as interim pastor for one year. The former pastor, Russell K. Showalter, is now with the Miami church. One hunderd twenty-five were in attendance at the loyalty dinner in September. The children participated in the UNICEF program. On Thanksgiving Day we had a dinner at the church following a sermon by the pastor. The choir presented a Christmas cantata on Dec. 18, and the homebuilders class sponsored a New Year's Eve watch party. — Mrs. Grant Barnard, Orlando, Fla.

First Virginia

Roanoke, Williamson Road — David L. Rogers, pastor of the Oakton church, Va., led us in a preaching mission, Oct. 16-23. The district vocations conference met at our church under the direction of Benton Rhoades and Don Stern. Our church served as one of the collection centers for the city of Roanoke in the United Clothing Appeal for war refugees. While our pastor, Edward K. Ziegler, was away, we had as guest speakers Dr. Lynn Dickerson, a retired Baptist minister, and Bro. E. F. Sherfy. We joined with other denominations of the area in a union Thanksgiving service at the Oakland Baptist church at which Rev. James White, a Presbyterian, was the speaker. The offering was donated to the city rescue mission. A number of our members along with those of other denominations are contributing to the Laubach Literacy Fund, a world-wide project to combat illiteracy and hunger in the underdeveloped countries of the world. The youth program is being enlarged by the organization of a new junior high fellowship, and plans are being made for an older youth fellowship. Bill and Betty Humbert, and Richard and Patricia Smith are the counselors for the CBYF. — Mrs. F. A. Strickler, Roanoke, Va.

Southern Virginia

Cedar Bluff — J. S. Butterworth of Vinton, Va., held a ten-day revival. Eight were baptized following the meeting. The interior of the church has been painted and new pews have been purchased. The dedicatory service for the pews was held at the time of the annual home-coming. Charles Pasley is serving as part-time pastor. One of our junior high group attended Camp Bethel and five attended the overnight camp at the Mt. Hermon church. Five of our youth were at the youth rally at Pulaski in November — Lois Halterman, Boones Mill, Va.

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ARTHUR M. DEPEW

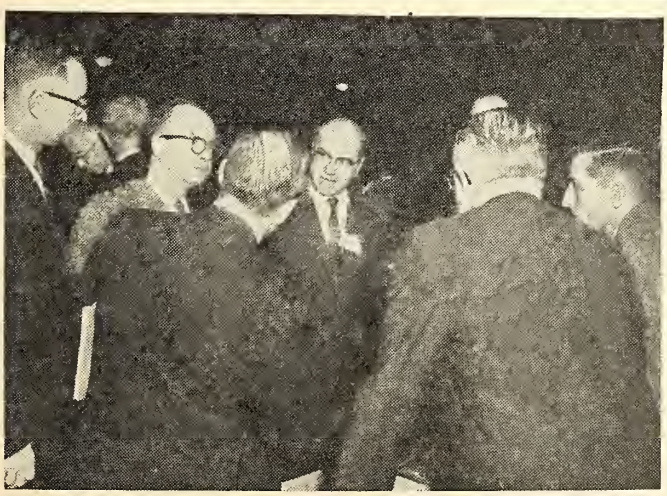
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JANUARY 21, 1961





The men in the huddle were not diseussing San Francisco bridges, although they had a good look at them in Deeember. They were in the Bay City to represent the Chureh of the Brethren in meetings of the Assembly of the National Counеil of Churehes. This involved bridge building of a sort. For a report of the Assembly in text and pietures turn to page seven

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Volume 110 **Number 3**

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Lisa Sergio, radio commentator: "There are two major fields of operation in which women have not even started to make their presence felt. One is as broadcasters in radio and television beyond the household, gossip, or purely commercial marketing programs; and the other is as public opinion formers in the audience which keeps bad, as well as good, radio and television alive all over the land."

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Need Christian Help

Thank you for the articles and editorials written on the important issues in the past election. We need Christian help in deciding how we should vote on certain issues and for certain men. Thank you for an unbiased opinion. — Mrs. Kay Long, Minneapolis, Minn.

We Can Do Better

May we not only pray for those in authority, but may we also be vocal in our faith and let our men in Washington and at our state capitals know what our convictions are back home, on such vital issues as inflationary tendencies, socialistic schemes, nuclear testings, disarmament, etc.

Let us thank God for our checks and balances. To use a slang term, our president is not the whole show. With this principle as fundamental we can be encouraged to keep in touch with both the legislative branch and executive branch of our government — and the State Department.

My brethren, protagonists for peace and goodwill, these are days when we need to be more vocal than some of us have been. Our men in Washington are only too glad to hear from us at the grass roots. If we remain silent with atomic bombs hanging over our heads, whom have we to blame but ourselves if, as Ezekiel says, we sound no note of warning? We can do better than many of us have been doing in these matters. — E. F. Sherfy, 162 Courtney N. E., Roanoke, Va.

Never Achieved by Reading

Let me commend R. H. Miller on his thinking expressed in the letter published in the Gospel Messenger of Oct. 22. I heartily agree with him in everything he says concerning the need for better preaching, content based upon experience as well as preparation, plus a freedom of delivery which makes personal contact between the preacher and each member of the congregation. This can never be achieved by reading a manuscript.

I feel quite certain that when the Apostle Paul said, "Pay attention to reading," that he meant something other than the reading of a sermon manuscript to a congregation. to be hoped this suggestio our seminary will meet with app al and appropriate action to im ment the recommendation. — F S. Eisenbise, 4147 E. Four Way, Fresno, Calif.

Potential Ministers

I greatly enjoyed the art "How Shall They Hear?" by C. Middlekauff in the Dec. 3 Go Messenger.

Recognizing the dearth of ministers, it seems to me that t is a potential of would-be mini which we as Brethren tend to c look. Do we hold a sterotyped that only a man can become a Br ren minister? Some of the mos spired sermons I have heard delivered by Muriel Lester Louise Eggleston — two womer God.

Could it be that God has some of our daughters to min unto his people in these times?

"But ye are a chosen genera a royal priesthood, an holy na a peculiar people; that ye sh shew forth the praises of him hath called you out of darkness his marvellous light: which in past were not a people, but are the people of God" (1 Peter 10). — Lois Cochran, 1552 Ave., Modesto, Calif.

Laymen Can Help

The recent article by Mr. Mid kauff, "How Shall They Hear?" read with interest. Do people l to be full-time ministers to pre Surely, there are willing laymen churches who would help in area if given specific opportun for this type of service.

Today, as we all know, the people are more and more practi what the preacher preaches an personally, think the future is m brighter than Mr. Middlekauff presses; however, as I see the p lem, we must all work at get more people to hear the preac we have rather than getting n preachers!

Please do not misunderstand I thought the article was excel and thought-provoking! We h truly a wonderful preacher h James Beahm! — Arlyn Heusinkv 6424 W. Parkview, Wichita, Kan

The Church and the World



Ralph E. Smeltzer

WE RECOMMEND that the Church of the Brethren in its relationship to the world explicitly adopt a transformationist strate-
(Matt. 5:13-16; Luke 13:20f; 2 Cor. 5:19). We
ieve the church is called to be the leaven in the
f and the salt of the earth. We must accept living
he world, but we must not accept the world as it
We are called to be God's instrument for trans-
ming it, changing, improving and redeeming it
ough the power revealed in Jesus Christ. We are
led to be at our Father's business until 'the
ngdoms of the world have become the kingdom
our Lord and of his Christ, and he shall reign
ever and ever' (Rev. 11:15)."

With this clearcut and forthright statement,
ction II (on The Church and the World) at the
nchester Conference on The Nature and Func-
n of the Church answered the major question
fore it, What should be the strategy of our
urch in the world?

The study section spelled out in several ways
at it meant by its recommendation.

"We must change our communities or they may
ange us; we must transform them or they may
form us; we must more fully Christianize them
they may de-Christianize us. If we will see new
eaning in Jesus' parables of the light, the salt,
d the leaven, we will let our light shine in the
mmunity, not hide it under the church roof. We
ll use our salt to flavor local political, economic
d racial relationships. Our leaven will permeate
e whole community.

"God is the Lord not only of our personal, family and church life, but also of our economic, political and international life in institutions. He is Lord of all history, past, present, and future. All our decisions have moral and religious implications. All of life is under God's judgment, love, and grace. Therefore, man is as responsible to God for his conduct in political, economic and international affairs as he is for the conduct of his personal or private life. It is God's will that his kingdom be realized in all aspects of life."

A HISTORIC QUESTION

How should the church relate itself to the world? Should it consider the world evil and oppose it? Should it consider the world good and embrace it? Should it consider the world a mixture of evil and good? Should it aim for its own salvation alone or also for the transformation of the world?

Christians and the church have given various answers throughout history. These varying answers have led to significantly different patterns of emphasis, program, and organization in religious institutions. As a result we use terms like *sect, church, denomination, gathered church, world church,* and *monastic church.*

In its paper prepared for the conference the preparatory study commission for Section II described six historic ways in which Christians and the church, including the Church of the Brethren and its members, have attempted to relate the

church and the world. The study paper draws heavily upon two books in describing five of these ways and upon its own analysis for the sixth. In Richard Niebuhr's, Christ and Culture, the commission found five types described in theological terms and in John C. Bennett's Christian Ethics and Social Policy the commission found these same five general types described in terms of social policies or strategies. The commission combined them as follows: (1) Christ against culture (strategy of withdrawal), (2) Christ of culture (strategy of identification of Christianity with particular social programs), (3) Christ above culture (Roman Catholic strategy of holy Christians and ordinary Christians), (4) Christ and culture in paradox (strategy of the double standard for personal and public life), (5) Christ the transformer of culture (a strategy that emphasizes relevance together with transcendence).

The commission called the sixth type which emerged from its study, "Christ amidst culture — the strategy of personal salvation which takes little responsibility for the world outside the church."

STRATEGY FOR OUR DAY

The preparatory study commission urged the Church of the Brethren as it finds itself in today's world scene "to adopt more explicitly the transformationist strategy," the fifth of the six strategies, and "to carefully develop new means for its expression." The commission recommended also "A continued emphasis on the need of personal salvation," the essence of the sixth strategy, in order "to keep the yeast yeastly, the salt salty and the lamp fully oiled." The commission saw also some value in a twentieth century modification of the withdrawal or separatist strategy. It "believes there is still a case for the Christian's separateness from the world . . . for a creative minority . . . for a difference between Christians and non-Christians."

Section II itself developed a new formulation of the transformationist strategy. It endeavored to combine aspects of all three of these strategies. "The work of transforming the world is carried on in many ways . . . through the redemption of souls . . . as individual Christians interact with society and its institutions," and as Christians "separate themselves from the idolatry of the world." "The kingdom of God must be expressed both personally and through social systems. In both the Old and New Testaments, the Biblical goal is personal and social. There were two commandments — to love God and neighbor."

On the one hand, "the transforming of the world can be brought about by so confronting man with the living, loving Christ that the direction and purpose of life is fundamentally changed and its meaning deepened and enriched. The work of the church is to redeem men, as individuals, from sin and set men firmly on the path toward wholeness and perfection through Christ. Such a transformation will be manifested in the quality of the life of the Christian."

On the other hand, the task of transforming t world is carried on through the action of men w have received a new loyalty and a new perspecti from Christ. "Man lives in, and is an integral pa of society and it is impossible to show our love ar concern for our neighbor apart from society. . . Our social systems become a means through whi we can express love to neighbors whom we cann see or meet face to face, around the world."

THE CHURCH'S ROLES

The church transforms the world through i roles as servant, evangelist and prophet.

In its servant role the church expresses t Christian faith in unfaltering love and justice all men through helpful service to all who are need. In the words of a young volunteer, it is " wash the feet of the world." The report urges t church to accept also the teaching and preventi responsibilities of a service program.

In its evangelistic role the church is urged continue its techniques of "fellowship activiti mutual responsibility efforts, visitation progra counseling, and teaching." The report lists seve historical difficulties our church has had in carr ing on an aggressive evangelistic role in society.

The church is asked to strengthen its prophet role. It must be willing to support and sustain t outspoken ministry of its prophets if it is to have transforming effect upon our society. Special effo is required if the prophetic role of the church to overcome the cosmopolitan character of our li the pressures toward conformity, and the impe sonal and "organized" aspects of modern living.

THE ROLES OF CLERGY AND LAITY

The preparatory commission and the secti itself suggested some functional distinctions b tween the roles of the clergy and of the laity in t task of transforming the world.

"The most distinctive role of the clergy is minister in and to the church, including his role the community as an evangelist and prophet. T most distinctive role of the laity is to minister and to the world. This does not mean that t laity has no responsibility for serving within t church, or, conversely, that the clergy can wa its hands of community responsibilities. The clerg man, because of his own occupation and place work is not able to minister directly in all areas life, even though he must and does participate many of these areas.

"The laity, on the other hand, stand naturally a strategically at virtually all of life's encount points. It is the committed Christian layman w can have the most direct impact on the transform tion of the secular environment since this is t place of his daily work and he is in the most co tinual and, if he wishes, the sharpest contact wi

Continued on page 18

rought and Disaster in China

S the old year ended, the western world learned from frank reports on the Peiping radio that during 1960 China suffered it worst drought in the last hundred years. Typhoons, floods, frosts, insect pests and plant diseases struck many places throughout the country, creating the conditions of famine. Shansi province, where Brethren churches were established many years ago, was one of the areas affected by the drought.

American voluntary agencies have been prompt to aid other countries hit by disaster. We hope they can respond as quickly to meet human need in China. We believe that Christian groups, working through Church World Service, CROP, Heifers for Relief and the denominational service committees will be eager to send immediate aid. Surely there is an opportunity here for American farm surpluses to be used wisely and helpfully.

But offering such aid is complicated by political factors. Most Americans are opposed to recognizing the communist government of China. They tend to ignore the existence of several hundred million people there. Whereas Americans once worked hard to enforce an "open door policy" with regard to China's trade and commerce, now there seems to be a "closed-mind policy" with regard to present-day China. Even in a time of emergency, it will be difficult to express the kind of compassion that Christians feel.

The fault is not only in American attitudes, however. The government of mainland China has strengthened its hand by encouraging hatred and suspicion of foreigners, particularly Americans. The communist leaders also openly maintain that war with the West must come sooner or later and they are attempting to become militarily strong. They are not nearly as flexible in their approach to the western world as is the Soviet Union.

Yet these difficulties only serve to emphasize the importance of finding ways for Christian concern and compassion to leap over the barriers both sides have raised. Any channel by means of which direct aid can be given to hungry Chinese ought to be utilized. If Christians who have plenty can find ways of sharing their abundance with those who are in danger of starving in a communist land, the means of communication may once again be restored. Let us not forget that there are still many Christian families and some Christian churches left in China (including those whose faith came to them by way of Brethren missionaries). For their sake, but also for the sake of the hundreds of millions who hear no voice but that of materialistic communists, let us work to find some ways of aiding our brothers in China. — K.M.

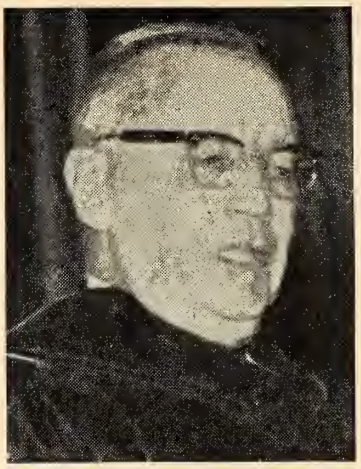
fter a Hundred Years -- a Task Remaining

CHURCHES have been asked to join in observances marking the centennial of the Civil War, from 1961 through 1965. calling on churches, along with schools and lleges and other institutions, to participate in e centennial, President Eisenhower suggested at each one have "appropriate" observances.

We hope that churches take him at his word d plan for observances that would really be propriate for Christians. May we suggest at we could well afford to make some pilimages to local battlefields, not to listen to triotic speeches or to march along with the litary music, but rather to meditate quietly the tragic divisions that set brother against other and drenched many a field with blood at should have been radiant with grain.

A few years ago a man who had collected any relics from the Antietam battlefield (a ld that surrounded a Brethren church), told of the conversations he had as a boy with many of the survivors of that battle when they came back to see where their comrades had been slain. None of the old soldiers, either of the Blue or the Gray, will be on hand for the centennial: but this man who talked to them many years ago insists that if they could return they would want no bands playing and no speeches extolling their heroism. If they could speak again, it would be to remind the present generation of the blood that flowed there and of the awful cost in human life that was taken in so short a time.

If we observe the centennial of the Civil War, let us reflect, as Abraham Lincoln did, upon the task remaining for us. For even today, a hundred years later, we suffer from the scourge of that civil war. We need still to follow Lincoln's urging "to bind up the nation's wounds . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations." — K.M.



Edwin T. Dahlberg
. . . stands squarely



Robert W. Spike
. . . roving



James A. Pike
. . . sees irrelevancy



Lesslie Newbigin
. . . cites acid test



Norman J. Baugher
. . . reviews program



J. Irwin Miller
. . . catalyst role

America's churches proclaim

Jesus Christ, Living Lord of All Life

t San Francisco, 3,000 churchmen examined the divine andate to extend Christ's sway over every aspect of life

oward E. Royer
otos by the author and Milton Mann Studios

A CITY set on a hill cannot be hid, and neither can the actions of 3,000 churchmen who convene in such a city. Nor should eir doings pass by unheralded when the scope of eir concern is the lordship of Jesus Christ over ery aspect of life. What more meaningful news there to come by?

Yet some of the news as reported from the San ancisco General Assembly of the National Coun- of Churches would have been more useful un- iblished. For numerous stories turned out to be arginal and misleading, some outright erroneous.

Consider these examples:

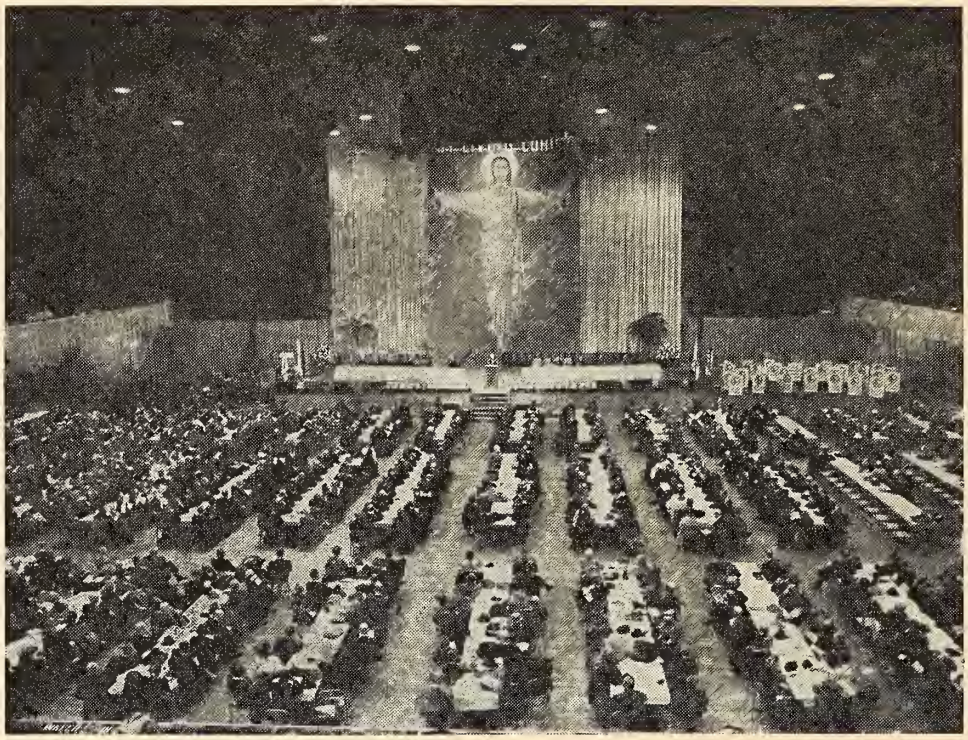
At midpoint in the December 4-9 assembly, a idwestern daily reported that the National Council Churches "is ready to become the arena for ganic union efforts among member denomina- ons." If the intent of the statement was to say at the NCC will be the ring where denomina- onal mergers are slugged out, the writer hadn't ecked the rules. The constitution of the NCC ys that it shall have "no authority to prescribe common creed, or form of church government, or rm of worship."

To be sure, the NCC has become a force of eater unity among churches. But the directive r unity issues not out of the NCC but from the spel. A decade of rather successful interdenominational co-operation sparked by the NCC has opened the eyes of churches to the possibilities and values of greater oneness.

Misleading too was the press treatment accorded the celebrated sermon of Dr. Eugene Carson Blake who, speaking only for himself in an Episcopal cathedral prior to the assembly, proposed the merger of four of the larger denominations: the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church, and the United Church of Christ (Evangelical and Reformed and Congregational Christian churches). Their memberships total 18,000,000. Initial reaction to the proposal generally has been warm, although only individuals have spoken and no official action will be taken for some months by the denominations.

In all probability this proposal was the most dramatic news to come out of San Francisco at the outset of the assembly. Still, it is more than a trifling disconcerting that a responsible press would link his plan of union hand in hand with the General Assembly of the NCC, whether overtly or by implication, to the extent which many accounts did. In reality, the proposal had no identification with the business of the assembly except for a moment at the final session. There Dr. Blake apologized for any diversion of attention which the proposal had created. Rev. Edwin T. Dahlberg, as chairman and president, responded that any action relating to the proposal was outside the framework of the NCC.

Also misconstrued in press accounts was one of the hundred items which appeared in the first draft of the report of the 42-member Message committee.



Delegates to the tentl anniversary General Assembly were seated front of a seventy-foo high impression of Christ, painted in pastels. The delegat met in small groups t review program and t chart new directions

Newspapers and news magazines the country over cited the efforts of Dr. Henry Pitney Van Dusen and Dr. Truman B. Douglas, chief formulators of the Message to Member Churches, to convert the NCC into a "super-church."

The published accounts held that the two sought to include in the Message authority for the NCC to ordain ministers and in other ways acquire the essential attributes of a church in its own right. Dr. Van Dusen, committee chairman, denied the claims, contending that the reference to ordination was merely seeking clearance for the "commissioning" of council of churches staff who previously and individually had been ordained by denominations.

Fragmentation Deplored

Whatever impressions may have resulted from the reports from San Francisco, the National Council still remains an administrative agency for interdenominational co-operation. Nothing more, at least organizationally.

Yet, and this may seem openly contradictory, there came from the 1960 General Assembly a swelling tide of dissatisfaction with the fragmented state of American Protestantism and Eastern Orthodoxy. The demand was insistent for more expressions of church unity. But under its constitution, the NCC can only spur churches' interest in a more united witness. It cannot herd the churches into bigger corrals of organic union.

Just what the council's role should be in helping churches get together was described by layman J. Irwin Miller, the newly-elected president for the next three years. The Indiana industrialist said the council should be a catalyst in the move toward united churches, explaining that "a catalyst i chemical compound that speeds a reaction but ta no part in it."

Defines "United" Church

Dr. Dahlberg in the opening address to assembly said that an effective gospel for the wh world needs a united church. The outgoing pr dent defined a united church not as a super-chu or as a "superficial kind of back-slapping togeth heid," but a church that follows "the leading of Holy Spirit into whatever unity of mission freedom the future will disclose as being in acc with the will of God."

"Co-operation is not enough," contended James I. McCord, president of Princeton Theol cal Seminary. "It is a luxury we can no lon afford." He urged a radical step forward in quest for unity, mindful always that "God w and we seek."

Inspiration From India

The success of church union in South India alluded to again and again. There four Protest bodies (Anglican, Congregational Christian, Met dist, Presbyterian) merged thirteen years bringing into union one million Christians. J. E. Lesslie Newbigin, a bishop of the Church South India, described the union as "an unquali blessing to all of us." He said it has been parti larly effective in strengthening the Christian witn among non-Christians.

"It is when the church is up against the wo that it becomes conscious of the scandal of its d division," said Bishop Newbigin. "When we w

w from the world and become satisfied, we duce so much noisy machinery we hear only selves."

The Asian churchman warned American rches of the fallacy of trying to recover unity dministrative terms — "ecclesiastical joinery," he ed it. The quest for unity should "go back to Lord himself" and to the understanding of the h of the Christian gospel, declared the bishop.

ng-Range Planning a Key

Co-operative long-range planning is one step ard the "united witness and a united church," orted Dr. A. Dale Fiers, president of the United ristian Missionary Society.

"Taking the broad way of sectarian separate- s," he said, "leads to destructive division, exces- e duplication, wasteful competitiveness and, rst of all, irrelevance to the needs of humanity l the purposes of God."

Dr. Fiers made public for the first time the dings of a nationwide depth survey of the chal- ges confronting individuals and the culture. His ort urged the NCC to stimulate massive long- ge planning efforts by both denominations and erchurch groups — local, state, and national.

Long-range planning, he asserted, must be of a aracter that comprehends and meets swift chal- ges day by day and at the same time is directed ward the ultimate aims which give meaning to ristian witness and service.

cal Dimensions of Unity

"All congregations in each community are led to live and act together as 'one church in one ace' through active participation in councils and other ways," the assembly said in its Message Member Churches. (Full text on page 14). cally, where people live and work, is where the urches above all must experience and demon- ate their unity in Christ, the message urged.

In support of co-operative work locally, the legates passed a resolution encouraging mem- rship in city, county, and state councils.

Among the many speakers commending churches to take steps toward unity locally was Rev. William A. Norgren, director of the NCC's faith and order studies. Christians in local congregations should be drawn out of their isolation and become familiar with the differing beliefs of denominations, he averred.

Both the president of San Francisco United Presbyterian Seminary, Dr. Theodore A. Gill, and California's Episcopal bishop, Rt. Rev. James A. Pike, believed that church union can have a grass-roots beginning and need not wait for the merger of denominations.

"I propose that in every new situation, every new suburb or community, we go together and establish a multidenominational church linked to the various national bodies," the bishop said.

Irrelevancy in Church Extension

Bishop Pike assailed denominations for each trying to run its own show in church extension. Competition between denominations is silly, he charged. "There is nothing wrong with a general Protestant service," he maintained. "God couldn't care less."

The bishop charged the church with irrelevancy because it is man-centered instead of God-centered, because the voices of some clergy are stilled out of fear of charges of implied disloyalty, and because the church is at peace with society.

He said too that the number of churches being built in America is misleading, with much of the new activity resulting from regrouping rather than an advance.

"It is more exciting to break ground for a new church building in a suburb than to find ways of serving in the inner city or keeping alive a small church in a declining community."

Where churches move into communities to serve their own "brand" rather than to reach the unreached, the result is a chaplaincy, not a mission, he expressed.

Among the 531 voting delegates to the triennial General Assembly were thirteen Brethren, nine representing Annual Conference and four representing state councils of churches.

One Brethren delegate, Norman J. Baugher, general secretary of the Brotherhood Board, served as recording secretary of the General Board of the NCC.

Raymond R. Peters, Dayton, O., chaired the Brethren delegation, which included also denominationally-appointed delegates Desmond W. Bittinger, McPherson, Kan.; J. Calvin Bright, Richmond, Ind.; B. Wayne Crist, Wenatchee, Wash.; Vernard M. Eller, La Verne, Calif.; W. Glenn McFadden, Elgin, Ill.; Harry K. Zeller, Jr., La Verne, Calif.; and Jesse H. Ziegler, Dayton, O.

Brethren representing state councils of churches were state council executives Harold B. Statler, Topeka, Kan.; Jesse D. Reber, Harrisburg, Pa.; and Ralph E. Turnidge, Seattle, Wash.; and a state council appointee, Harold D. Fasnacht, La Verne, Calif.

More than sixty Brethren attended the various sessions of the assembly, which on one day ran forty-seven meetings simultaneously. A majority of the Brethren also participated in the Quadrennial Christian Education Assembly, which was incorporated into the General Assembly program.

Lay Thrust in Home Missions

Dr. Robert W. Spike, home missions secretary for the United Church of Christ, claimed that in view of the magnitude of the task and the nature of the gospel, it is scandalous for isolated denominations to continue to plan mission policy separately. Besides, he said, much church planning consists only of locating churches "so the population will have religious filling stations tidily placed along the landscape."

He proposed that what is needed in home missions is a roving band of prophets who move through the mechanical jungle of the whole culture fulfilling their own personalized ministries.

"This is a plea for a new kind of lay response," he commented. "One that is not bound up in Guilds or Brotherhoods or United this or that – but sees clearly the dealings of God with this generation, that can talk theology like it does baseball, that can love and not be shocked, that seeks no allegiance to a complacent patriotism, but holds up the glory of God in the midst of the world."

The Church's Realm

If recent critics of the National Council held any grandiose hopes that their attacks might squelch outspokenness on social issues, they are sorely disillusioned.

Retired Methodist Bishop G. Bromley Oxnam denounced those "who seek to hide their stupidity in cloaks of patriotism" and publish lists of "alleged association" of members who attend church conferences on international affairs.

President Dahlberg recalled how he "fled to the bomb shelters with the dropping of the Air Force manual, whose unclean fallout is still contaminating the life of the churches in many parts of the cou try." He continued:

"We have a Biblical mandate – given to us a ready by Christ and the prophets of Israel – extend the sway of Christ's spirit over governmer races, peoples, freedoms, military and econom power structures, and whatever exists on th frontiers of space. All that engages the energi and loyalties of mankind is of concern to Chri and the church.

"The National Council of Churches stan squarely behind this interpretation of the gospe We hold that the good news of God in Christ w meant for every area of man's existence."

Continued the Baptist minister, "Never aga will the spokesman of the Prince of Peace b content in the narrow, circumscribed concept religion that would make the church of Jesu Christ little more than an indulgent old gran mother fumbling in her capacious pockets for son peppermints of spiritual comfort to give to th church of the rising generations."

And So the Church Speaks

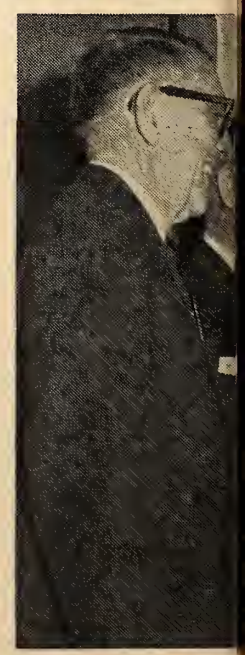
Constant discussion of racial issues arose o the assembly floor and in group sections. In th end, this brought a resolution on the violence the rampant in New Orleans.

The National Council saluted the courage Rev. Lloyd Foreman, a Methodist minister, and Mr. and Mrs. James Gabrielle, a Roman Cathol couple, for braving jeering mobs to take their whi children to an integrated school.

The resolution urged the state of Louisiana an city of New Orleans to "bring their policies an

In left photo, J. Calvin Bright (l.) and Jesse H. Ziegler (center) visit with Harold B. Statler, Brethren who heads Kansas Council of Churches. Two other Brethren who head state councils are in right photo, Jesse D. Reber (l.) of Pennsylvania and Ralph E. Turnidge of Washington, viewing wood carving at right





ctices into accord with the dictates of Christ- e conscience and the laws of the land." It also nmended those officials, teachers and other citi- ns who have sought to keep the public schools ctioning.

The council issued a pronouncement asking that e program to aid dependent children be modified mediately to prevent discrimination against chil- en because of the circumstances of their birth. "orality is not achieved by starving the children illegitimate parents," said Dr. William J. llaume, social welfare director for the NCC.

The assembly called for more vigorous efforts behalf of federal and state legislation to extend e federal minimum wage to migrants, and to act safeguards to improve their housing, educa- n, and transportation.

uba and the Congo

The delegates expressed concern for the welfare refugees who have come to the States from uba. A survey of their needs will be made, direct lp given if desirable, and the government urged fulfill its responsibility in caring for basic human eds resulting from such an emergency.

The Communist exploitation in places such as uba and the Congo is not the author of revolution, it one of the movements out to take advantage of e revolution, it was made clear.

Dr. Howard W. Yoder, NCC divisional executive cretary, described the take-over in Cuba as no ere *coup d'etat,* but as a "very real revolution, aking the very foundations of all social and onomic standards and winning the loyalty of any Cubans."

He said it is essential for the church to determine whether social changes that are overdue in other parts of Latin America will be Cuban style or will follow a more acceptable pattern.

Three Latin American missionaries concurred. "We can't stop the revolution but we can determine to whom it will belong," said a Methodist missionary from Bolivia.

The church must try to help provide leadership in the Congo, said a former missionary to that country, Dr. George C. Carpenter, now secretary of the International Missionary Council.

"The Communists overestimated the responsiveness of the Congolese," he said. "And they underestimated the basic integrity and discernment of their leaders who fear Russia and are aware of the danger of falling under Communist domination."

A major question demanding an answer by Americans, Dr. Yoder and Dr. Carpenter stressed, is whether our luxury is leading us to become defenders of the status quo or whether the U.S. will continue "its own creative revolution" and extend it to millions of others around the world.

Self-help a Goal

One of the more moving presentations came in answer to a question as to whether the NCC's international relief unit, Church World Service, planned to emphasize the need for helping the underprivileged overseas help themselves.

Dr. Reginald H. Helfferich, a CWS spokesman, responded with a seemingly unending list of self-help projects which CWS has set up in fifty areas abroad. The audience applauded. He added that food and medicines distributed by CWS in the last

Other Brethren in council work include Robert C. Walker (left photo), Long Beach, Calif., and J. Quinter Miller (extreme right), National Council of Churches, New York. Dr. Miller, who served as the executive secretary of the 1960 General Assembly, counsels a fellow NCC staff member, Dr. Harold C. Letts







A panel commenting on the New Orleans resolution declared that the people of Christ must be more than spectators. Participants are Bishop Frederick D. Jordan, New Orleans; Miss Thelma Stevens, New York; and Rev. John D. Williams, Kansas City

three years totaled more than one billion dollars worth.

"Crumbs From the Rich"

"Abysmal poverty, illiteracy and uncurbed disease in two-thirds of our world, and luxury in one-third constitute a situation that is politically, economically, and morally intolerable," summed up Dr. Herman F. Reissig, international relations secretary, United Church of Christ.

"Look at us — Christians — singing 'Love so amazing, so divine, demands my life, my soul, my all' when the most effective slogan we can think of for Church World Service is 'Share Our Surplus!' Crumbs from the rich man's table!" challenged Dr. Reissig.

The first task of the whole world is to organize itself for an all-out effort to overcome its imbalance, he urged. "In this task American Christians, in fear and trembling and in gratitude, should lead the way."

The Church Is Mission

The missionary nature of the church was examined by Dr. Gill in an address on the need for new images. He said the prevailing bifocaled image of the church is that it is a local parish that supports missionary work somewhere else.

Theologically, he explained, the church is not a parish with a mission. It is a mission with a needed structure.

"We should not think that the church is set up to join the world," Dr. Gill said, "but rather to support the world, to throw itself away for the restoration of the world."

Bishop Newbigin joined in maintaining that foreign missions is not an extra. "It is the acid test of whether the church believes the gospel," he said.

In setting forth the new pattern of missions, t bishop said it is no longer a matter of the wh man going from his advanced civilization to und developed areas as the man with the know-hov

"It is a matter of the witness of the wh people of God in Asia and Africa and the remot islands of the sea equally with that of the peop of old Christendom," he said. "We of the wh race will by no means be the dominant partne We have very much to learn of Christ from t Christians of Asia and Africa."

"We do not need to waste our time being anxio about whether God's kingdom will come," Bish Newbigin insisted. "What we have to be cc cerned about is whether or not we are faithful it now, whether when the Lord comes we will found awake and alert."

Review of Reports

A major effort was put forth by delegates review the reports of the NCC and to analyze t major issues of the world before the church.

Divided into twenty-one discussion grou which met during three afternoons, the delegat came up with a comprehensive report presented the final session of the assembly by Rev. Norm J. Baugher, chairman of the review of reports co mittee. The reports pointed up problems rangi from pastors being submerged in "administrivi to the need for a "Protestant-Orthodox presenc in labor-management dealings.

Cited as the major need of the world confro ing the churches was that of helping individua to have a more personal and vital relationship God through Jesus Christ. Held up as a cultur issue was the area of international order, back by strong urging that "the NCC mobilize i divisions, departments, and constituent communio and co-operating agencies during the next trienniu to rally support for the building of a peaceful wor in harmony with the gospel of Jesus Christ."

One new communion was received into coun membership, the Syrian (Orthodox) Church Antioch. Its stateside membership is 50,000.

The council membership at the end of its ten anniversary now embraces thirty-four denomin tions with forty million members.

Perspective From San Francisco

San Francisco offered 3,000 representati churchmen a hilltop view of the status of Prote tant and Orthodox Christianity in America. Fro this vantage point the conferees saw one very re obstruction to Jesus Christ's lordship over all life. It was put this way by Dr. Truman Douglass:

"If the church is to direct men's thoughts towa the fact of Christ's lordship, it must exhibit th willingness to bring its own life under His gover ance. It is because he is not yet Lord, even in h own household, that his influence 'over the who of life' is diminished."

rethren in strategic division post

Council Elects First Lay President

THE growing responsibility of the laity in the Christian church was underscored by e election of the first lay presi- nt of the National Council of urches.

Also, the Church of the Breth- n was honored by the election its general secretary to a stra- gic post in the council.

The new president is J. Irwin iller, described by the pastor of s Disciples of Christ church in olumbus, Ind., as "the most Bib- ally literate layman I know."

Miller succeeds Rev. Edwin T. ahlberg, a Baptist minister in . Louis, and three other clergy- en who have headed the NCC nce 1950.

A graduate of Yale and Oxford, e multimillionaire industrialist is tall (6'2"), quiet-spoken man ho among other things reads the ew Testament in Greek, plays ach on a rare Stradivarius, and olfs. He has five children, rang- g from four to sixteen years of ge.

Miller is an ardent advocate of oser unity among churches. "I el sure that the majority of lay eople are sympathetic to greater nity, and they are impatient with ie technical difficulties that now ppear to block the way," he com- ented.

For the last three years Miller, s vice chairman, and Methodist ishop G. Bromley Oxnam, as hairman, headed the NCC's Di- sion of Christian Life and Work, ne of four general program areas. is the same division which the hief staff executive of the Church f the Brethren, Rev. Norman J. augher, was elected at the San rancisco General Assembly to hair for the next three years. The ffice carries with it the added re- sponsibility of a vice president of the Council.

Through the Division of Christian Life and Work, member churches of the NCC co-operate in programs of international affairs, race relations, social welfare, church and economic life, worship and the arts, religious liberty, stewardship, and pastoral services.

As a result of attacks on the right of the churches to issue pronouncements in certain of the areas engendered under Christian Life and Work, the new council president said the division was a "hot spot" in the council program.

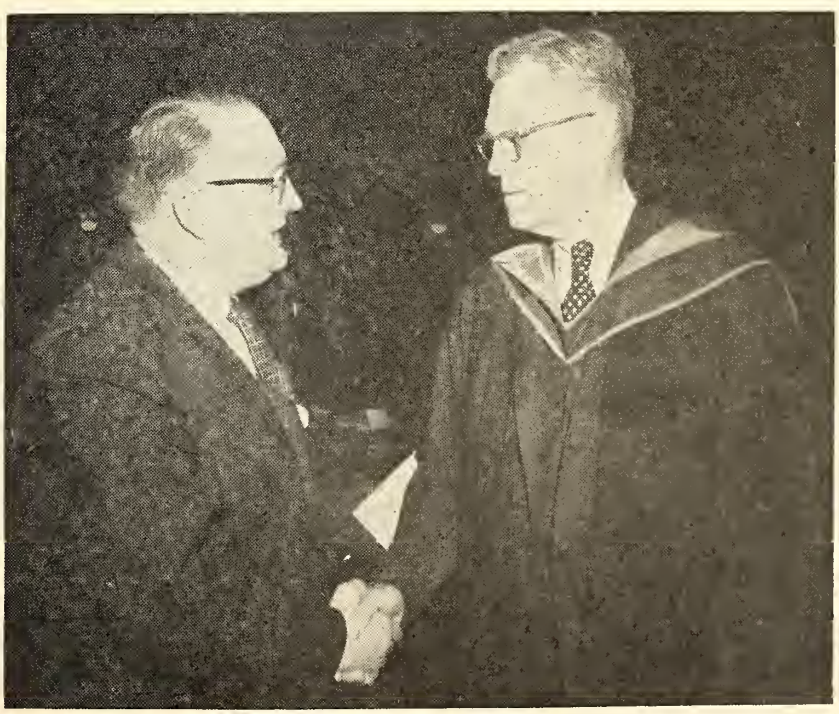
And while he and Dr. Baugher are aware of the criticism, they are not afraid of it. Said the latter, "We dare not soft-pedal the gospel for the sake of a superficial type of harmony."

The Church of the Brethren administrator is no newcomer to interdenominational work. He has been recording secretary of the 256-member General Board of the NCC since 1957, and a member of the board since 1952.

He was a delegate to the Oberlin, O., study conference on church unity and to the Second Assembly of the World Council of Churches at Evanston, Ill. Late this year he will represent the Brethren at the Third Assembly of the World Council in New Delhi, India.

Brother Baugher is a native of Hershey, Pa., and a graduate of Elizabethtown College and Bethany Biblical Seminary. He represents a fourth generation of ministers in the Church of the Brethren.

Among new council officers: Norman J. Baugher, J. Irwin Miller



A MESSAGE to MEMBER CHURCHES

Adopted by the Fifth Gen Assembly, National Council the Churches of Christ in United States of America, Francisco, California, Dec.

ON THE tenth anniversary of the formation of the National Council of the Churches of Christ in the United States of America, we are met to testify to our faith in Jesus Christ, the living Lord of all life.

We desire to proclaim that not only individual souls but all societies, all cultures, all civilizations must finally acknowledge his rule. By his teaching and embodiment of the law of love, he is the One to whom every person must ultimately give account of his life. He is equally the standard by which every corporate activity must be appraised.

I.

We give humble thanks to God for the measure in which he has made the National Council an instrument of his will and purpose among men. In our common task we have received a new vision of the mission of the church to the world. Through conversation and vigorous encounter with one another, each participating communion has gained a fresh appreciation of the strength and Christian fidelity of other traditions, has seen the fragmentary character of its own witness in separation from its sister churches, and has been granted some glimpse of the fullness of truth into which Christ seeks to lead us.

We rejoice in the churches' growing habit of planning their programs in conference with one another. We are thankful that some of these ministries are now carried forward unitedly. We are grateful for the steady advance of understanding and mutual trust among us. We look forward to the time when each member denomination, recognizing the authenticity of Christian discipleship in all the others, will entrust to any of them the care of human souls and responsibility for advancing Christ's mission in the world. And we call upon all churches to continue to pray and labor for the full unity, visible and invisible, of the people of God.

We see great significance in the growth since the last war of lay participation in churches and councils and in the recognition of the laity as the church at work in the world of their vocations. Every member of the church is called to minister Christ's mercy and redemption to his fellowmen and to serve his church in its program. He is also called to carry out his lifework under the guidance of his Christian faith and to seek to bring that faith to bear upon the complex and baffling issues of public and community life. He is as accountable to God to prosecute Christ's mission in the world as are the clergy. Laymen must be strengthened by their churches to fulfill their role as those through whom the Christian faith makes its most effective penetration of society.

II.

We confess Jesus Christ as L of all life. But we acknowledge t in our sinfulness we have not allow him to be in all things the Lord the church. Not the churches' versity but their separation from another is the heart of this sinf ness. We cannot expect those o side the church to recognize Lordship if the church, in wh obedience ought to be total a complete, withholds such obedie with respect to its unity.

We stand at the beginning of t second half-century of the ecume cal movement. Through this mo ment the church has been given sharpened understanding of t tragedy of its divisions and a cla fied vision of the greatness of hope for ultimate unity. During t past half-century, much has be done to release the churches fr their prisons of self-containme Many of our churches have disc ered their own life enriched a strengthened by their participati in the ecumenical movement. Th are learning to pursue their own pr grams as representatives of t whole church rather than as sect ian activities. The spirit and pra tice of interchurch co-operation ha steadily increased and have fou expression in the formation of ma new councils of churches. In th country and elsewhere unions formerly separated denominatio have been consummated. Yet w

t confess that, in relation to the ency of the imperative, the pace ıccomplishment has been glacial its slowness. The churches still ely cling to their separateness self-determination, failing to l ways by which their full and ıbined resources can be harnessed heir major tasks.

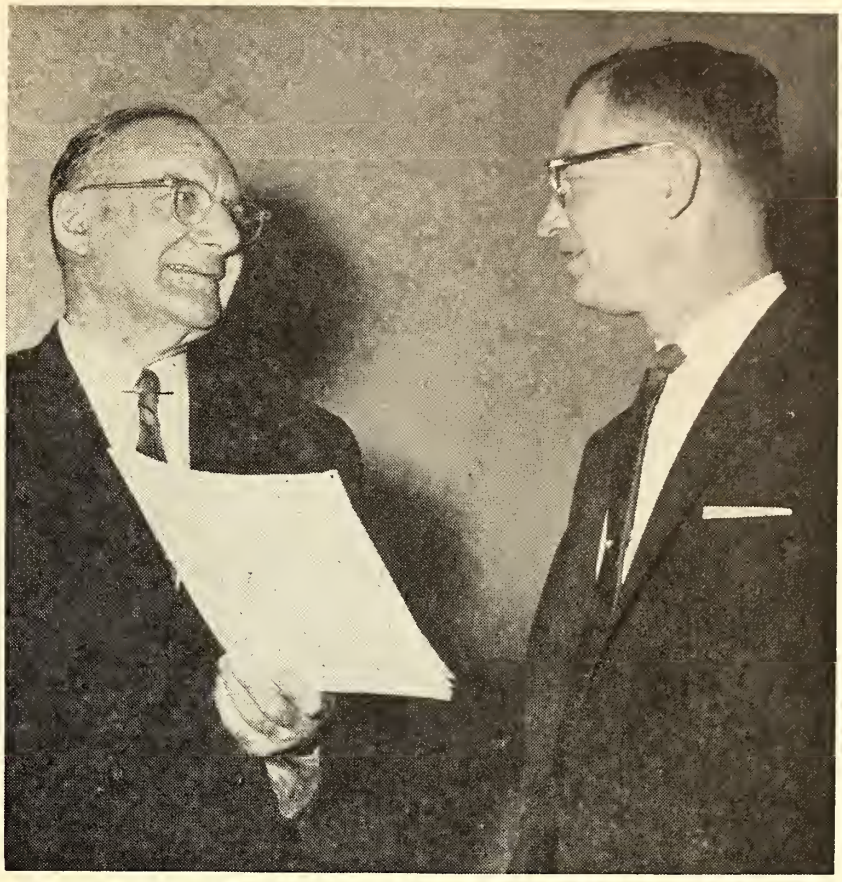
III.

he National Council must ask yerfully what more can be done ıelp churches and councils to es- e the illusion of self-sufficiency. iteful though we are for God's nifest leading of the churches in ir efforts to realize and then show h more fully their unity in Christ, are persuaded that he is now ing them to yet further advances ıg pathways, both those tested l those untried. The conviction leepening that the Spirit of God moving in our midst to bring into new experiences and ex- ssions of common purposes and lication.

We are called to face the truth t the autonomy, or even continu- identity, of our denominations is the paramount issue, but rather openness to the intent of Christ his church in these times, recog- ing that such openness may lead directions which are new and un- niliar to us. We believe that the tional Council can increasingly ve the churches by reminding m that their oneness in Christ is leeper reality than their divisions d enabling them to give united ness to the Lordship of Christ ough further development of co- erative and common ministries.

We welcome the statement which e Central Committee of the World uncil of Churches has commended the churches for study and com- nt that:

"The unity which is both God's ll and his gift to his church is e which brings all in each place ıo confess Christ Jesus as Lord o a fully committed fellowship th one another through one bap- m into him, holding the one apos- lic faith, preaching the one Gospel d breaking the one bread, and ving a corporate life reaching out witness and service to all, and hich at the same time unites them ith the whole Christian fellowship all places and all ages in such ays that ministry and members are knowledged by all, and that all n act and speak together as oc-



Dr. Henry Pitney Van Dusen, (l.), chairman of the Message committee, reviews final draft with committee member Harry K. Zeller, Jr.

casion requires for the tasks to which God calls the church."

We look to the National Council's new studies on the significance of councils of churches to enable the churches to discover, in obedience to Christ, both the nature and forms of the unity we should seek. Special attention should be given to the extent to which church councils partake of the nature of the church. The National Council is not the church. But it calls men to the worship of God and seeks to make its corporate life an instrument of the Holy Spirit. It summons men to Christian obedience and helps them discern the conditions of such obedience. In it we have found rich, free, and vital fellowship. And the Council bears witness to the fundamental solidarity of all Christians and thus points toward the church in its full unity.

We rejoice that the spokesmen of our members churches are responding to the call to think and plan together to meet the commands upon them of the days ahead. Such united "long-range planning" compels the churches to reappraise the validity of our several programs, to re-examine our habits of separateness and self-determination and to face in an ecumenical context new and demanding common responsibilities.

We discern a clear call to churches in local communities to closer association and to a far larger measure of co-operation and Christian unity. Every congregation needs to recognize itself first of all as a part of Christ's universal church and only thereafter as a representative of a particular historic tradition. And all congregations in each community are called to live and act together as "one church in one place" through active participation in councils and in other ways. It is here, at the "grass roots" where people live and work and where they will or will not fulfill their calling as Christians, that the churches must above all experience and demonstrate their unity in Christ. Without that, our professions of unity in the nation and world are threatened with unreality and insincerity. For the next triennium this must be a dominant emphasis and objective.

IV.

Confessing the Lordship of Jesus Christ over all of life, we must ask in the most specific terms what this means for the National Council, for the churches, and for all the members of the churches. What is God calling his church to be and to do in this momentous and magnificent period of history?

We rejoice that submerged peoples in many parts of the world and in our own nation are rising to claim the full stature and rights of personhood. In a world of emerging new nations, strained between opposed powerblocs, Christians are called to identification with millions of mankind striving for dignity, justice, and freedom. The church must always be their friend, advocate, and sustainer in this struggle. When the church takes seriously its responsibility to be Christ's representative to this world, disunity in witness and service becomes intolerable. A divided church cannot proclaim convincingly a Gospel of reconciling love and a Lord of all life. Our partnership with churches throughout the world lays upon us the obligation to unite resources and personnel of all our churches in common response for the work of Christ in distant lands. This calls for a vastly increased outpouring of support in relation to all we spend on ourselves. The ecumenical movement places in our hands a new instrument to bring men in these chaotic, turbulent times the redemptive Gospel of Christ as they struggle toward spiritual fulfillment.

The continued absence of great numbers of human beings and of vast nations from the Christian community reminds us that the primary and central task of the church is to proclaim to all peoples in all places the Gospel of God's love and deliverance made known to us in Jesus Christ. In Christ God has set and overcome the powers of evil and death. In this Event we find the ground of our hope and the assurance of God's final victory. Every Christian is called to live in the power and joy of this victory.

The gospel is good news *for all men.* The redeeming love of God recognizes no distinction of race, nation, or personal status.

The gospel is also a sharp, two-edged sword, dividing between good and evil. The church accepts the responsibility of using this sword. We reaffirm its right to speak and act on issues that affect the lives, the dignity, and the destiny of human beings, who are precious to the God we worship.

The ever-present peril of mutual annihilation in which our world stands today presses upon us the obligation for unremitting struggle for a secure peace and world order.

The church must move forthrightly and more speedily to eliminate racial discrimination from its own life and practice. It must condemn all attempts, especially the use of violence, to oppose the striving toward justice. It must also uphold and support those courageous persons who are witnessing in hard places to the oneness of God's family and the justice of his laws.

We believe that this nation, under God, is a trustee of values and goals which are of profound importance for the future of mankind. Yet many of its people have lost their sense of the binding power of these high dedications. This nation, "conceived in liberty and dedicated to the proposition that all men are created equal," has allowed the sins of prejudice and discrimination to flourish. Persons are still denied full rights of citizenship and access to opportunities for education, employment, and housing because of their race. We have witnessed shocking violations of public trust. In some of our great cities persons elected or appointed to posts of "public service" have used these positions to prey upon the public and to take advantage of their fellow citizens. Despite the expansion of education, we have seen an alarming rise of anti-intellectualism which not only handicaps the work of teachers, artists, and scholars, but also threatens the sovereignty of truth and the rule of reason in our society. The pace of change has produced cynicism and the worship of false gods. By our admiration of status-seekers, we have weakened the claims of excellence and individual integrity and have denied the Christian affirmation that he who is greatest among us shall be the servant of all. By relaxation of standards of family integrity, by neglect of the duties of parents toward children and of children toward parents, by carelessness in the fulfillment of these personal fidelities in which family life is rooted, we have undermined the foundations of our common life.

People in other nations, scrutinizing our life, admire our scientific and technological achievements and are grateful for our many generous
as a people but find themse
questioning our spiritual values
goals. They ask: "Are Americ
despite their wealth, leisure,
power, aware of the true ends
existence? Are they serene inw
ly? Are they conscious of the stat
dignity, value, meaning, and tr
cendent dimensions of life?" Th
questions must make the church
easy about the fulfillment of its r
sion in this nation and the world.

We call upon the churches to
new and co-operative ways of h
ing men and women solve the c
cal problems of our society –
improve the quality of education
extend its benefits to all who
qualified to appropriate them;
halt the decay at the heart of
great cities and to rebuild them
fit habitations for men; to encour
artists, writers, and musicians
their labors to interpret the tr
edies, victories, and meanings of
man existence in our time; to gu
persons toward the creative use
the newfound leisure which te
nology has betowed; to establ
principles of responsibility in
employment of our economic af
ence; to aid in creating an inter
tional community that will
marked by mutual trust and
ways of peace. These, we belie
are areas in which the Lordship
Christ must be witnessed to by fai
ful stewardship of the means a
powers of life on the part of
people.

V.

The final word of the gospel, ho
ever, is not judgment but mer
The church is commissioned not
much to judge as to announce Go
grace, not so much to diagnose
to heal, not so much to remind m
of the reality of moral retributi
as to declare God's saving purp
and power.

It is in gratitude for God's se
offering – gratitude for his suprer
act of becoming Immanuel, "G
with us" – that we find resolutene
to oppose iniquity and injusti
compassion to minister to the we
and the suffering, indignation a
sympathy as response to prejudi
and hatred, fortitude to confront t
tasks and hazards of this perilo
generation with courage and fait
and freedom to acknowledge o
faults and sins and seek forgivene
at the throne of grace. Thanks
to God for his unspeakable Gift!

KINGDOM GLEANINGS

Brotherhood Fund Giving

Three months ended Dec. 31, 1960 . $314,790
Three months ended Dec. 31, 1959 . $325,979
Program commitments (three months) $412,500

Brethren living in the Chicago area will be interested watching a television program involving the Brethren rvice program which has been scheduled for Sunday, b. 5, at 9:00 a.m. in the Religion in Life series over NBQ — TV, channel 5. On the same Sunday, at 8:30 n. Bethany Seminary students are participating in a lio program over Station WBBM.

"We were amazed at what our church is doing in erseas mission work," writes a Kansas couple after ving seen the recently issued *Fact Sheet.* This vital d inspiring statistical sheet on Brethren mission work road is available free on request. Order from the urch of the Brethren General Offices, 1451 Dundee enue, Elgin, Illinois.

From bequests in the wills of Edith Gary Woodruff d her sister Carolyn Gary there recently came to the eneral Brotherhood Board the remaining installment a total of $27,080 which they had bequeathed for rld-wide missions. The executor, George W. Landis, ports the sisters were members of the Amwell church, rth Atlantic District.

Honors at Entrance recognition was bestowed on ree La Verne College freshmen this year. They are ndra Groff of Gridley, Randy Leonard of La Verne, d Donald Crocker of Ontario. The honor is based on each student's distinctive academic achievement evidenced by rank in the high school class, college trance examination scores, degree of participation extracurricular activities, and character and good tizenship.

The General Brotherhood Board announces the res- nation of James Renz as director of social welfare fective February 6, 1961, on which date he will begin rvices directing the work of a newly-created agency Elgin, Illinois known as Community Concern for lcoholism. A successor to Brother Renz will be an- unced as soon as possible. Meanwhile concerns may ntinue to be addressed to the social welfare office of e Board.

The Lancaster Mennonite Conference Historical So- iety is interested in securing the following books: The hurch of the Brethren in Maryland, by J. M. Henry; listory of the Church of the Brethren of Western Penn- lvania, by Jerome Blough; History of the Church of e Brethren of the Southern District of Ohio, by Jesse . Garst; The Broken Cup, by Jesse H. Ziegler; History f the Church of the Brethren of Middle Pennsylvania, y James A. Sell. Anyone having copies of these books hich he would be willing to sell may write to Mr. Ira . Landis, Route 1, Bareville, Pennsylvania, giving im a statement of the condition of each book and the rice being asked for it.

A few seats are now available for the America the Beautiful Tour, June 8 — July 13. This includes four days and five nights at the Long Beach Conference, June 21-25. Contact L. W. Shultz, N. Manchester, Ind.

The sixty-fifth annual Spiritual Life Institute at Bridgewater College, February 7-9, will be led by Dr. Donald Miller, Dr. W. Harold Row and Professor Dean Frantz. The college requests that advance lodging reservations should be made for this outstanding conference.

At the time of the death of Clyde Carter, former missionary to India and recently field secretary for Middle Pennsylvania, a family education fund was established as a memorial. Persons wishing to contribute to the memorial fund may contact Morley Mays, Juniata College, Huntingdon, Pa.

Lester and Rita Kibber of Warrenville, Ill., have been assigned to the Brethren Service project at Castañer, Puerto Rico, as his Alternative Service project. He will serve as a mechanic on the project, and she will serve as a secretary. The Kibbers were scheduled to leave for Puerto Rico on January 3.

Pennsylvania Governor David L. Lawrence addressed the students and faculty of Elizabethtown College in December in the first half of a two-part program on better government sponsored by the college political science club and the student senate. State Senator Thomas A. Ehrgood will complete the program with an address in April.

The Church Calendar

January 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: "Can This Be the Christ?" John 4. Memory Selection: They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world." John 4:42 (R.S.V.)

Jan. 24-27 District Leaders Conference, Elgin
Jan. 29 — Feb. 3 Youth seminar, Washington, D. C., and New York City
Jan. 29 — Feb. 5 Youth Week
Feb. 7 Spiritual Life Institute, Bridgewater College, Va.
Feb. 9 Church Vocations Workshop, Bow Valley, Alberta, Canada
Feb. 11 Church Vocations Workshop, Pasadena, Calif.
Feb. 11 Church Vocations Workshop, Sunnyslope, Wash.
Feb. 12 Church Vocations Workshop, McFarland, Calif.
Feb. 12 Church Vocations Workshop, Tacoma, Wash.
Feb. 12 Race Relations Sunday
Feb. 13 Church Vocations Workshop, Modesto, Calif.
Feb. 14 Church Vocations Workshop, Grants Pass, Ore.
Feb. 14 Church Vocations Workshop, Nampa, Idaho
Feb. 15 Church Vocations Workshop, Portland, Ore.
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer
Feb. 19-26 Brotherhood Week

The Church and the World

Continued from page 4

it. It is the layman who can carry our Christian concerns and insights, especially those of love and the demand for social justice, into the labor union, the management association, the farm organization, the professional association, the political party, the voluntary community organization, the service club, the PTA, and into all aspects of community life. Here, as the World Council of Churches observes, 'the real battles of the faith today are being fought.'"

TRANSFORMING THE ECONOMIC ORDER

Neither the preparatory commission nor Section II at the conference stopped with generalities. They went on to spell out the meaning and application of the church's transformationist strategy in the areas of economic life; race, caste, class, and nationality; other religions including communism; political life; and world peace. The commission had serious difficulty in trying to give adequate attention to this wide range of concerns assigned to it within the prescribed limit of seventy-five pages. Likewise, Section II of the conference and the plenary body of the conference itself found insufficient time to discuss the implications of the church's mission to transform these major segments of the life of the world. Many conferees came away feeling that many more hours were needed or that a separate conference on this topic alone was needed.

As regards the economic order, the report points out that we as a church really have not subjected our economic philosophy to Christian scrutiny and that the concern with economic matters has met the most indifference in the church's social education program. It recommends that the economic statement of the San Jose Conference (1951) be implemented "with deliberate speed." The report then goes on to suggest several bold and creative approaches for making economic life more Christian.

RACE, CASTE, CLASS, AND NATIONALITY

"There is really only one race: the human race," the report states. All men are brothers by creation. All who accept the Lordship of Christ are brothers in Christ. The Brethren have demonstrated racial brotherhood in their interpretation of the New Testament and in many democratic church practices. On the other hand, the church's testimony has been weak for several reasons. Its northern rural members have lacked widespread contact and experience with other races. Its members have come largely from a single ethnic group and socio-economic class. Brethren have intermarried among themselves and have maintained a clan-consciousness. We have harbored racial prejudice because of sinful pride, fear, ignorance, selfishness, and "sinful externalism of taste."

The report makes these significant recommen tions:

"(a) That there be instituted or intensified the Church of the Brethren a program of prea ing and teaching designed to remove prejuc among Brethren, to bring our people under c viction on this matter, and to make us as oblivi to pigmentation in the skin as we now are to cc of hair or eyes. That we learn to treat colo people as people, neither looking down on th nor fawning upon them because of color.

"(b) That we lend encouragement in all po ble ways to the Negro revolution in America, he ing as we can to keep it on a basis of nonviolen That we stand for integration, for equal opportu ties in employment, farming, and housing.

"(c) That, whereas the majority of our Breth are not involved in racial situations, our encoura ment and support be given to those Brethren involved, either in the South or in urban areas, t we do not flee such situations but look upon th as opportunities; that in areas where race tensic do not exist we confront our people with the iss in some effective form always with care and ta (e.g., the strategy of bringing in Negro or otl needy families for farming or other employment

"(d) That special effort be made in lo churches to integrate with Negroes, Mexicans, a other groups not now commonly found among and that we look forward to recruiting from the some leadership that can represent us in are closed to white people."

AMONG OTHER RELIGIONS

Is there a basis upon which Christians can co verse and work together with persons of other r ligions? Or are followers of other religions to viewed primarily as objects for evangelism a conversion? How tolerant and inclusive should be? How exclusive? The preparatory commissi leaned toward the first point of view whereas t participants in Section II of the conference we more equally divided between the two points view. One of the most creative reconciliations differing points of view in the section's entire r port is its statement on this subject.

On the one side of the argument it says it crucially necessary for the Christian church follow the developments in other religions and seek to understand more fully the underlying phil sophic approaches of those individuals and grou —including even some within our own church "who are visualizing one religion for the world."

In our approach to other religions, the churc must be exceedingly humble in view of the fa that it has been the so-called Christian West whic has brought upon mankind the blights of imperia ism, colonialism, modern war, rampant materialis a sensate culture and one ridden by caste, ra prejudice, and cynicism.

On the other side of the debate, the report en phasizes that the Christian church does have

spel and a faith to share even if it is as "one ggar telling another where he has found bread." r faith is unique. "There is no other name under aven given among men by which man can be ed." "God was in Christ reconciling the world himself." The gospel of Christ is universal in pe. "The vision of a redeemed world in which men at last may be in the household of God is indispensable part of the Christian hope. To all men will bring their choicest treasures, their blest discoveries of God and his will, to enrich and to make complete the 'body of Christ.'"

R APPROACH TO COMMUNISM

Communism, according to the report, is an ag-essive missionary-minded Christian heresy. It is ame with a passionate concern for social justice d for a world society without class or racial dis-mination. But it endeavors to achieve these toric Judeo-Christian ideals through any means ailable however ruthless or immoral. Its methods come so un-Christian because it recognizes no vine power, no absolute moral order, and no im-utable or fixed principles.

How should the church deal with communism? e report makes these recommendations. First, tend democracy at home: remove "racism, loyal-oaths, military and economic imperialism, insane riff barriers, and the unjust division of the world's sources."

Second, develop a foreign policy to remove road those conditions on which communism eds: hunger, insecurity, injustice, and racial dis-imination. "We must continue overseas relief and habilitation projects, support and encourage tech-cal assistance programs of the United States and e United Nations."

Third, the church must free itself from the alice, hate, and hysteria which precipitate war. ar will not solve our problems. Previous world ars have greatly increased the spread of com-unism. ". . . short of sacrificing Christian princi-es, we should maintain a conciliatory attitude and ep the door open that may lead to peace . . . od, if it is strong enough, overcomes evil."

Fourth, instead of hating the Communists and anting to destroy them, let's transform them. As d the early church, let us send our evangelistic gents throughout the world even to Moscow and iping.

POLITICAL LIFE

The report urges Brethren to apply the strategy transformation to the political aspect of our life the world. Traditionally, it says, Brethren have iled to take full advantage of their political rights nd freedoms under our democratic system. They ave been remiss in not accepting political respon-bility.

"It is our duty to make our position known on sues where Christian and moral principles are volved and to enter the arena where these issues

> Much of our past Brethren witness in the local community and the world has been either in the form of a personal or a social service witness. Illustrations of our personal witness are conscientious objection to war and temperance. We have taken the conscientious objector position personally. We have refused to drink alcoholic beverages as individuals. Usually we have taken our personal position and asked only that others be tolerant of us, that we be left alone to our forms of alternative service and witness. Our social service witness has been especially in the area of relief, material aid, rehabilitation and social welfare.
>
> We have sought to avoid tension and controversy with our local communities (and the world). As a result we have too often avoided challenging or trying to change evil social patterns in our local communities (and our world). We have feared to threaten or upset the status quo. We know this would bring opposition, conflict and perhaps persecution from those who have profited by injustice and exploitation.
>
> It is now time for each of us and each of our churches to set our faces, hearts and minds toward transforming the social patterns of our local communities (and our world) regardless of the cost. In a sense it is a matter of losing our lives in the mission of Christian transformation in order that we may save them. Let us recognize that we are called to serve as the prophetic witness to the conscience of the community (and the world), that we are called by God to actively and courageously work for Christian values throughout the social institutions and patterns of our local communities (and our world). If we do not, who will?
>
> *From Report of Section II, The Church and the World*

are being debated and resolved. Brethren leaders, locally and nationally, should keep informed about current political issues, and continually and clearly inform their membership. The membership in turn should take effective political action, being ever alert to opportunities to bring the Christian conscience to bear upon all areas of political life."

In a democracy, however, the Christian may find areas in which he cannot serve with the majority or co-operate with the government. When the Christian conscience and the demands of the state conflict, as many feel in the case of military service, taxes for military purposes, and defense jobs, the Christian must follow his conscience. Although the Christian tries to work with and within the majority, his conscience may at times demand a lone or a minority position.

If so, he should in love and humility, aware of possible error in his judgment, be loyal to his own conviction. According to the report, this rarely should mean final withdrawal from the group. Rather, it should mean responsibility to act as a witness to the conscience of the majority, as a leaven within the group. It is also the Christian's and the church's task to oppose the majority whenever its decisions seem seriously wrong. There is a place for a Christian loyal opposition.

"One of the church's chief concerns with any government whether that government be foreign or domestic, capitalistic or socialistic, occurs in that area which is concerned with the free exchange of

uncensored ideas. The church should lend its support to things that nourish that freedom." In this connection, the report urges the church to help its members and other citizens "to resist the nationalistic attitudes and prejudices often encouraged by propaganda from the public press with its aggrandizement of American successes, its deification of American attitudes, and its depreciation and distrust of other nations."

ON WORLD PEACE

The report reaffirms the traditional Brethren position on nonviolence, militarism, disarmament, and people-to-people exchanges including exchanges with people behind the iron and bamboo curtains. The report goes further than most statements in its support of world government.

Both the paper of the preparatory study commission and the report of Section II begin by setting forth a theological framework for their findings and recommendations. The commission's paper describes its concept of the sovereignty God, how God works through men, the nature man, the place of Christian man in society, the relationship of Jesus Christ to the world. gives helpful definitions of what it means by " church" and "the world." Section II's report gi its understanding of the sovereignty and work God, the Lordship of Christ, and the nature needs of man in society.

OUR MISSION OF CHRISTIAN TRANSFORMATION

At the heart of Section II's report and of preparatory commission's paper is a ringing cl lenge to the church and to every member. It i challenge to move beyond a personal and so service witness in the world to an aggressive so action witness against the injustice and the patterns of society. It is a call to become proph to the conscience of the community, to w courageously for Christian values throughout social institutions and social patterns of our wo

Hindus Are Eager for Salvation

G. K. Satvedi

ALL believers in God worship him with reverence and love, fear and faith. India is well-grounded in this. The Hindus believe in hero worship — they make images and pictures of their great heroes of old and worship them as a way of giving them honor. The Hindus consider these heroes as gods and try to follow their teaching.

Every Hindu family of high or low social status worship their favorite family god after bathing in the early morning. In each house there is a shrine set up as a sort of temple. After bathing, the people sit or stand in that place which they consider sacred, light a butter lamp,* offer some flowers, and recite a prayer, usually in Sanskrit.

Some go to the public temple to offer their individual worship there. They never worship without making some kind of offering, bringing a butter lamp for the temple or pouring some pure clarified butter *(ghi)* in one of the lamps in the temple, laying some flowers before the idol and with folded hands, bowing their heads showing great respect. They then offer a coin, which goes to the priest of the temple.

The faith of their forefathers is so deeply grounded that they do not wish to change it. They respect Jesus and some try to follow his teachings, but very few are willing to take him as their Savior.

All Hindus are eager for salvation but they do not believe that it can be obtained in this life. They believe in transmigration of souls, thinking that they will be reborn according to the merit of their good works, and they die in complete uncertainty, hoping that they may attain salvation after many, many rebirths.

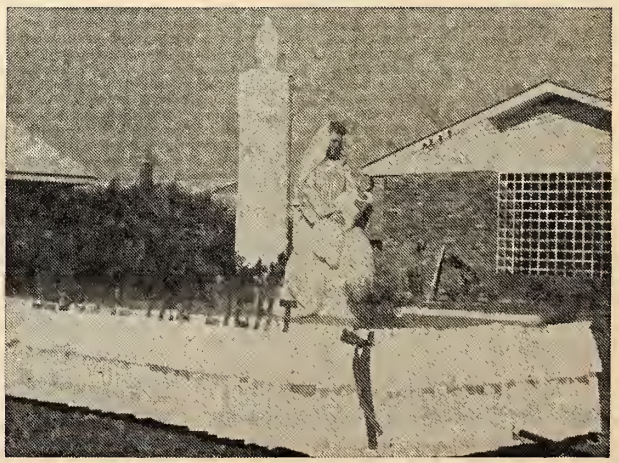
In the Hindu calendar year the tenth month of the year, called *Shravan*** is considered a holy month. Each Monday of this month is a special holy day. On that day they go to a river or to the sea if it is nearby, to bathe and to worsl there. They give generous alms the priests and to beggars. So go to distant temples to worsl some famous god.

During all the last three mon of the year there are many h days sacred to this or that g

Even though they worship g made with the hands, the spirit worship among Hindus is certai praiseworthy. They are earnes seeking salvation, and that is w Christian teaching is very ba needed in this country. There a great opportunity now for t churches and missions to work ha in preaching, to hold up Jesus bef them as the hope of eternal sal tion, so that they may be convinc that through him they may find s vation now.

* A primitive type of lamp filled with clarified butter in which a wick is immersed.

** Approximately August in our calendar



The float pictur here won third place honors in the Christmas parade at Hopewell, Virginia. It wa entered by the Hopewell Church of the Brethren, the only float amon the fifteen entered by a church

Material Aid to Germany
— a task completed

Shirley Hamilton

ur Friends!
n the last fifteen years within the deral Republic of Germany, the nge has been so rapid that it ns impossible now when we k back to that time and to those ditions. Though the nation is dened by the tragic division of German "family," West Ger- y is now well past the days of ble, cold, and hunger, and is rageously daring to stand once e on her own feet and even to re her surplus with those nations in desperate need.
ince today the problems of hun- and physical need are far more te in Greece, Morocco, and other erprivileged areas than in Ger- y, you can understand that we feel we must be putting as many our resources as possible into eting these needs elsewhere, al- ugh this means the discontinua- of our material aid program e.
The Brethren Service Commission nds to remain in Germany and continue in fellowship and co- ration with you. We have en- ed our association with you for the past several years, and look forward to continued and enriched contact in the future.
Sincerely yours,
Brethren Service Commission

The above is a translation of a letter which was sent recently to all the German agencies which have been receiving material aid through the Brethren Service Commission for the past ten to fourteen years.

What has happened to Western Germany since 1945? What has prompted this rapid development?

Let us just take a quick look at Kassel, Germany. On Oct. 22, 1943, 77.5% of the entire city of Kassel fell into ruins. Ninety per cent of the downtown area was leveled. Bombs, air mines, and burning phosphorous came from the sky, destroying homes and burning alive those of the 225,000 inhabitants who could not escape.

In 1945, with 71,000 inhabitants remaining, Kassel faced overwhelming problems: no living quarters, no food, no order. Gradually help came from other nations, and the reconstruction process began. However, even in 1949, one of our volunteers wrote, "Recently I saw a family consisting of a grandmother, a grandfather, and five grandchildren between the ages of two and fourteeen. The mother of the children had just recently died and the father was taken some time ago to Siberia to a labor camp. The grandmother is very ill, but these seven people are living in a grape arbor which they are slowly trying to build up with some protection for the winter."

A Changing Role

It was into such conditions that Brethren Service came with clothing, dried milk, food, shoes, and — most important of all — young people willing to serve. As early as 1946, Eldon Burke directed distribution of material aid in Germany. Since then, when the large program started in Kassel, Earl Woodward, Esther Wolff, Joe Dell, Rachel Garner, Joanne Nesler, Walton Moyer, Gerald Ludwick, Ted Vance, Ed Kindley, to name a few, have re-

Material aid representative in Germany, 1958-60



1939 : The Nazis preach their doctrine of racial superiority and commit the horrible atrocities against the Jews



1949

Welfare agencies in devastated Germany agree to work together in distributing any relief supplies received from the United States on the basis of need, without regard to race, creed, or nationality

ceived and distributed your gifts. During the early years (1950-55) while working in close co-operation with the indigenous welfare agencies, distributions were made to those families which were recommended by them. Later the bales were distributed directly to the German welfare agencies in an effort to aid them in re-establishing their normal function.

The welfare agencies agreed in 1949 that they would work together in distributing any supplies received from the United States on the basis of need, regardless of race, creed, or nationality. (Now stop and think — this was a statement by Germans in 1949. Quite a change from statements which came from Germany in 1939! In 1959 these same agencies met together again with the Brethren Service Commission and agreed to work co-operatively on a city-wide clothing drive, something never before tried. The mass of clothing was then divided among the agencies equally. These two stages hold great significance in our analysis of the West German development — first, a postwar attitude of willingness to help, though unable to do so by their own means; then a continuation of this attitude ten years later, when the resources were then available within Germany. Germany has had a long hard climb, but she has made it over the hump.

With help from voluntary agencies (such as Brethren Service Commission), the Marshall Plan, and the initiative and drive of the G people, the present standard ing in the Federal Republic o many has surpassed that of the before World War II. Unem ment has been substantially re the worst housing problem solved, and war obligations been met. Of course we cannot our eyes to the refugees wh still flowing into the West The answer to this problem, ever, is in welcoming immig into our country rather than pr ing a program of material aid. the Federal Republic now ha people per square mile, as com with only 54 people per square in the United States, we shoul cept our responsibility as a Western nation to provide a for the homeless. A piece of ing is hardly a solution to crowded living conditions.

What Now?

But what does this mean t as a donor of material aid i Church of the Brethren? Are gifts no longer needed? To the trary! In Greece, TB is rampa the villages in which adequate ing, food, and clothing are not

1959

With a practically recovered economy Germany began food and clothing drives of its own to help other countries more needy than themselves



Religious News Service

. Morocco was in dire need of to deal with her 200,000 refu- from Algeria even before the ic earthquake in Agadir. Now the additional 25,000 homeless ivors, plus the 10,000 paralysis ms (resulting from consumption mpure oil), Morocco can cer- ly use our help materially. our generous gifts have helped many get back on her feet. Now have the opportunity to help r nations in the same way. nk you, and may God bless you.

For information on the types of programs that Brethren Service is continuing in Germany since the closing of its material aid program there, be sure to read the series of articles on work camps, fraternal workers, and exchange programs which will follow in subsequent issues of the Gospel Messenger.

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarconstitute an unqualified recommendation. Purchase can be made through the rch of the Brethren General Offices, Elgin, Illinois. Titles recommended for ch libraries are marked with an asterisk (*). — Editor.

Reading the Bible Aloud. Rus- Shull. Macalester, 1960. 64 es. 50c.

Many Christians, no doubt, have l the Bible straight through. often, however, has this reading n aloud, and also rare is the writ- of a sort of "travelogue" of expe- ces from thus reading it. Russell ll, active Brethren layman, went ough the Revised Standard Ver- of the Bible, reading it aloud arge sections to his wife, and in paperback booklet has enthusi- ally recorded his experiences l reactions.

The value of this little book is t it may inspire others to a simi- undertaking with the Bible and reby bring about in them an im- t comparable to that which ther Shull describes as taking ce in the life of him and his npanion. — *Chalmer E. Faw, Chi- o, Ill.*

Stewardship for Today's Woman. len Kingsbury Wallace. Revell, 60. 94 pages. $1.75.

This book, the author's third on subject of stewardship, is an in- esting interpretation of the prin- les of stewardship. It is not a nprehensive study, but a collec- n of chapters directed toward six cific groups of women: the career man, the wife, the mother, the low, the retired woman, the rchwoman.

The reader should resist the temp- ion to read only the chapter per- ning to her situation in life, for illustrations telling of women o found joy in Christian service and the suggestions for practicing stewardship given to each group strengthen the over-all concept of stewardship as being nothing less than total dedication.

The book is easy to read, and serves well as an incentive toward fuller personal commitment or as one part of a group study of stewardship. — *Irene K. Frysinger, Harrisburg, Pa.*

***Jesus and the Trinity.** Walter Russell Bowie. Abingdon, 1960. 160 pages. $2.75.

"The doctrine of the Trinity thus is not a revelation; it is a derivation. It is what the mind derives as its own most reverent and thoughtful interpretation of the infinite Reality which is directly known only in the actualities of life." So states Dr. Bowie and summarizes his major thesis in this volume. The doctrine of the Trinity is man's attempt to describe the ways in which he experiences God at work in his life and in human history, but even in its finest expression it is only a vague description of a profound truth beyond complete comprehension.

Although the first five chapters are quite ordinary in material and style, the persistent reader will discover the rest of the book to be extremely valuable. It will be especially helpful to those desiring more information about the Trinitarian concept but not having had the benefit of concentrated study on this major Christian doctrine. From chapter six through the rest of the manuscript Dr. Bowie has excellently presented the development of the dogma, its historical defense in the Nicene Creed, and its implications for Christians today. In spite of the author's continual reiteration that the doctrine is beyond explanation he does help us understand it. — *Floyd E. Bantz, McPherson, Kansas.*

***So You Work With Young Adults.** Warner, 1960. 64 pages. $1.00.

Here is a booklet that can be of genuine aid to beginning workers with young adults. Its greatest value may lie in its use as a check list of items to be given attention.

Set in a local situation, it points up the needs, characteristics, and possibilities of young adults as well as the special aspects of the environment in which they live.

Chapter 5 gives very definite help on the role of the leader. The book will be useful to the leaders of young adults or to the young adults themselves who wish to develop their own fellowship. The publication is divided into seven chapters and written in simple style that lends itself well to personal study

FAMILY FUN FARE

TAFFY PULL

► Here is a family activity especially suitable for winter evenings or holidays. In a pan combine: 2 cups sugar, 1 cup water, ½ cup vinegar or ¾ teaspoon cream of tartar. Boil together until it becomes brittle in cold water (about 300°F). Pour into buttered pan; while cooling turn in edges. When cool enough to handle, pull with unbuttered hands. (The more you pull the taffy, the whiter and stiffer it becomes.) Flavor and color as desired. — Kathryn H. Ott.

Nafi Kwanye at Lassa Hospital

Ngamariju K. Mamza

► Lassa Hospital is situated in the extreme east of the northern part of Nigeria, along the border of the Northern Cameroon Trust Territory. This hospital serves the people of Lassa and its surroundings and the people of the trust territory equally.

The inhabitants of Lassa and its surroundings were originally idol worshipers, with a minority of Muslims. This gives the hospital a better chance of winning people to Christ. Both the emir (provincial head) and the district head of Lassa area are Muslim, but there is nothing like religious discrimination in any case. People are free to worship any God or anything they find worth worshiping. Many people have found Christ as their personal Savior through the Lassa Hospital. I will give you the life history of one.

Nafi Kwanye was from a Higi family. She came to Lassa as a patient almost at the beginning of the hospital. After being cured of her illness, she refused to go back to her people because she had found Christ. She married a Mu in Lassa but maintained faith in Christ, visiting the s forting the sorrowing, ta gospel to outside wome woman did much in c people to Christ through h faith in him. Before long band died and she ren widow.

Three infants whose mot at home were brought to pital, two girls and a b raised these children and came as their mother. Tl together until the two girls womanhood and married. was taken away by his p the age of ten years.

Nafi worked at the hosp main work was caring for and preparing milk for th did a good work winning Christ.

Nafi became ill and c work. But the illness was n enough to stop her from c her children. She lived w

for the leader, or it could serve as a guide for six or seven discussion periods for young adults with their leaders. — *Arlo Gump, Fort Wayne, Ind.*

Have You Tried This? Elizabeth Wright Gale. Judson, 1960. 64 pages. $1.25.

A book of photographs describing all kinds of activities included in the program of Christian education for preschool children. The many excellent pictures should help teachers of nursery and kindergarten children understand more clearly the guidance materials given in the teachers' books in the church school curriculum. Seeing the pictures in this book is almost like observing an actual session with preschool children!

The author provides the stimulation and techniques needed to enable teachers, and parents too, to carry on many activities with their own boys and girls. Readers of this book will want to note whether an activity is recommended for use in nursery, kindergarten, or in both. Through pictures and words the author communicates to teachers and parents the heart of their job, namely, "to provide the experiences through which children can learn the great truths contained in the Bible which will help them, at a later time in their lives, to experience for themselves the 'new life in Christ Jesus.'"

This book is highly recommended for teachers of nursery and kindergarten children to aid them in understanding how to use our curriculum materials for preschool children. — *Mary Spessard.*

***Three Paths of God and Man.** Samuel H. Dresner. Harper, 1960. 128 pages. $3.00.

"Prayer is the way God enters our life in terms of man's relation to heaven. Humility is the way God enters our life in terms of man's relation to himself. Compassion is the way God enters our life in terms of man's relation to his fellow man." Here in the author's words are the three paths of God and man and his description reveals the gist of the book. Written by a young Conservative rabbi, the volume shows real insights the author has into man's need for God to speak to his life. Full of parable-type illustrations and quotations from Hebrew sages, it helps us to see how we can open our hearts to the God who already reaches out to us.

Of particular interest to Brethren will be the section entitled humility. In excellent fashion we are warned of false humility and of the pride we take in being humble. Further, in a brief portion of this sect Rabbi Dresner confronts us with interpretation of service wh Brethren could well heed. "It the work which is significant a not the one who does it. . . . C serving is not as important as t the King be served."

Anyone who reads this volu will find it helpful. It is not prim ily Christian, but does come fr our spiritual kinfolk. — *Floyd Bantz, McPherson, Kansas.*

Being Married. Evelyn M. Duv and Reuben Hill. Association Pre 1960. 440 pages. $4.95.

This is an excellent book. T attractive cover does not overadv tise the attractiveness of the c tents. For the contents are a attractive, as well as sound and f tual. The book is written in two m parts, Part I, Anticipating Marria and Part II, Being Married. So of the chapter headings are: coming Involved, Sex Manners a Morals, Newlyweds, Coping w Conflict, Strengthening Marria Ties, Having Children, and Findi Religious Roots.

It could be an excellent text bo for high school and college cours Youth counselors and church braries will be happy for it. volved couples ought to buy

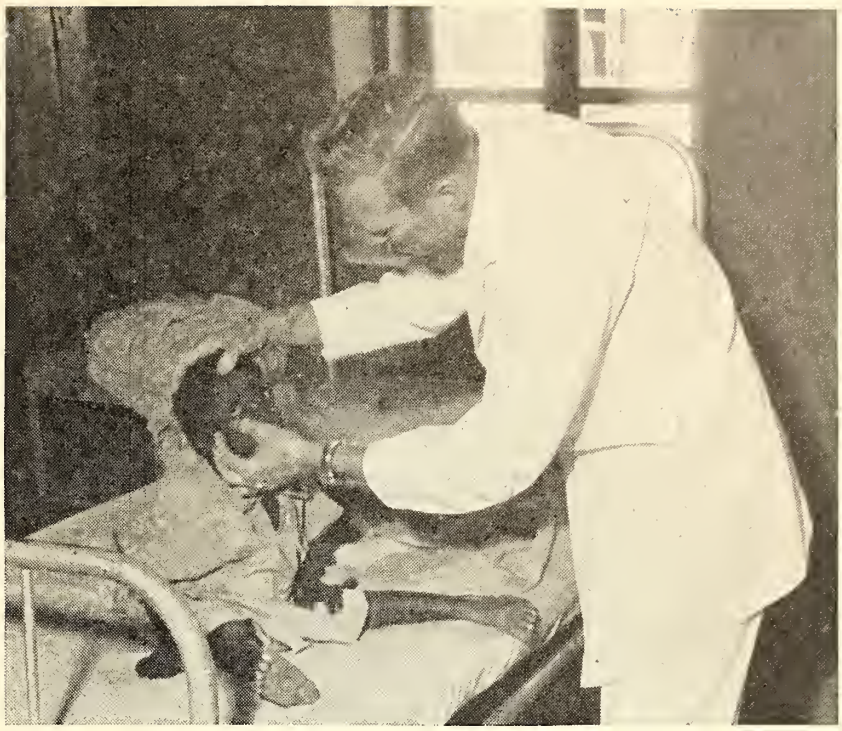
and was supported by the

rch meetings and women's
Nafi spoke courageously,
her women to do Christ's
ery Sunday she went about
Christians and non-Chris-
afi was very popular and
people because of her

ear Nafi was attacked by
ease and admitted to the
She died during the third
he illness.

was sent to all Christians
h of the Brethren mission
erning Nafi's death. Many
om Lassa and the surround-
ges attended her funeral,
y people who were unable
ent words of sympathy and
e to her daughters. May
est in peace.

Ngamariju K. Mamza



Dr. Petcher examines a child at the Lassa Hospital

tead of one tank of gasoline) and
y home and read it and then keep
or "brushing up." The questions
ich introduce each chapter are
t to the point, and the reader
ds answers which are also to the
nt, factually, psychologically,
l morally. If the reader of this
iew gets the idea that I very
ch like this book, he is right. —
Glenn McFadden, Elgin, Ill.

Worship Programs for Juniors. Alice A. Bays and Elizabeth Jones Hickberg. Abingdon, 1960. 206 pages. $3.00.

This book contains thirty-eight adaptable worship programs that will appeal to juniors. The material is easily understood by boys and girls and is related to their interests and needs. The material also helps them turn their thoughts toward a better understanding of God and how and develop as Christians. The material is planned so that workers with juniors may either supplement worship suggestions already available or use the book as an anthology by lifting out a story, poem, or scripture to enrich the service.

The thirty-eight programs are distributed through six themes in the book. The themes are: Workers with God, Living as Christians, Learning From Jesus, God in Our Lives, The Bible Is Our Guide, Around the Year With God.

Alice Bays is widely known as the writer of Worship Programs for Intermediates, Worship Services for Life Planning, and Worship Services for Purposeful Living. — *Mary E. Spessard.*

***Shrines of God.** Kenneth Clinton. Wilde, 1960. 128 pages. $2.00.

The shrines of God are not places where God is found but are rather the circumstances of life in which God is experienced. Such is the contention of this author. Through nature, man, the family, Jesus, the church, the Bible, and prayer, God is revealed to his people. Thus the writer sets out to discuss these various phenomena as means whereby we learn to know God.

The book reads as if its genesis was a series of sermons preached to the author's congregation and is not difficult to follow. There are many illustrations which help clarify the main contentions, and the chapters are not long and involved. The writer apparently has the average congregation in mind as the readers of this book.

The chief weakness lies in its lack of depth. Matters which are currently involved in our renewed theological concern are ignored or lightly treated. The emphasis is definitely on man's search for God, and not much is said about God's revelation. The issues to which the author addresses himself deserve weightier treatment. — *Floyd E. Bantz, McPherson, Kansas.*

God Our Contemporary. J. B. Phillips. MacMillan, 1960, 144 pages. $2.50.

J. B. Phillips has done much through his translations and other writings to make the gospel relevant for our day. Note the chapter headings, some of them, in this new book: The Time in Which We Live, A Plea for Understanding, The Inadequacy of Humanism, The Limitations of Science, The Necessity for True Religion, A New Look at Christianity, Returning to the Source, Some Criticisms of Christianity, and The Missing Dimension.

If you have read J. B. Phillips previously, you will not be disappointed with this book. If you have not become acquainted with him, this book will thrill you and lead you to explore further the incisive and brilliantly analytical mind of the author. — *W. Glenn McFadden, Elgin, Ill.*

News and Comment From Around the Wor

Canadian, U.S. Protestants Increase Mission Giving

Protestants in the U. S. and Canada gave almost 170 million dollars to support their overseas missions in 146 countries and territories in 1959. These and other impressive statistics were presented recently by Dr. Frank Price, director of the Missionary Research Library.

Increased giving for foreign missions was noted both in the U.S. and Canada. The U.S. portion represents an average of $2.75 per church member. This is somewhat higher than previous averages put at $2.26 per capita because a larger number is included in the survey which makes relatively larger contributions. Twelve agencies, which receive more than three million dollars, account for one-half the total Protestant contributions.

Quakers Ask Kennedy Appoint Peace Secretary

President-elect Kennedy will have one extra Cabinet post to fill if he heeds a letter sent him by Quakers in New Jersey. The Somerset Hills Monthly Meeting of the Religious Society of Friends urged establishment of a Department of Peace.

In a letter they sent to the President-elect, they said, "We are concerned that there are too few people in our government actively planning for peaceful transition from an armed to a disarmed world, and for the development under the United Nations of a world system of order, justice, and freedom."

Program Plans Announced for World Methodist Conference

The tenth World Methodist Conference will be held Aug. 17 to 25 at Oslo, Norway. The theme of the nine-day conference, which is convened by the World Methodist Council, will be New Life in the Spirit.

The World Methodist Council represents 40 bodies in 76 countries with 19,860,000 confirmed church members.

Burma Protestants Hold Seminar on Buddhism

Baptist, Methodist, and Anglican representatives attended a three-day seminar on Buddhism sponsored in Rangoon, Burma, by the Commission on Buddhism of the Burma Christian Council. Organized in response to what Christian leaders have urged is the need for greater understanding of the religion of this predominantly Buddhist country, the seminar was attended also by members of the United Christian Youth of Burma and the Student Christian Movement.

A proposal to make Buddhism the official religion is pending before the Burma parliament. Opposition among Christian and Moslem groups in Burma continues to mount as action nears on the proposal to make Buddhism the state religion. Of Burma's more than twenty million people, about eighty per cent are Buddhist.

Tension Mounts As Ceylon Seizes Private Schools

Tension mounted in Ceylon recently when some 2,500 private schools, mostly Roman Catholic, were formally taken over by the state. Ceylon is a predominantly Buddhist country.

Catholic schools there have an enrollment of about 250,000 pupils, of whom about 65 per cent are Catholics. Protestant schools have around 140,000 students, the great majority of which are Buddhist or Hindu. Hindu education leaders have strongly associated themselves with Catholic leaders in opposing the take-over of the denominational schools.

Free Methodists Plan Mexican Crusade

At least 100 youths from United States and Canada are pected to participate in two I Methodist missionary evange crusades in Mexico next spring.

The youth will assist the chur General Missionary Board in crusade in March. A later crus will be conducted at another l tion in Mexico.

Nation's Crime Rate Climbs Eleven Per Cent

The nation's crime rate clim eleven per cent during the first r months of 1960 to reach the w level in history, according to J. gar Hoover, director of the Fed Bureau of Investigation.

Submitting his quarterly re on uniform crime statistics, Hoover said, "This rising trend lows a seven per cent increase the first quarter of this year, compared with 1959, which reac nine per cent at midyear and September 30 stood at eleven cent."

Anglicans Face Problems of Shifting Population

The Church of England has ported that 370 of its 17,980 pa churches are not being used re larly for public worship and anot



On November 27, 1960, just four years after the dedication of the complet renovated and modernized building erected in 1870, the Valley Pike cong gation near Woodstock, Virginia, burned the mortgage. Taking part in t service were, left to right, front row: John Holsinger, deacon board; R dolph Fahnestock, president of the men's fellowship; E. L. Crabill, chairm of the building committee; M. O. Smith, chairman of the trustee board; L. Kohne, chairman of the church board. Back row: Mrs. Mayme Kohne, pre dent of the women's fellowship; Mrs. Betty Edmonds, church treasurer; M Ruth Holsinger, building committee; Cecil O. Showalter, pastor; Mark S. R ler, building committee; John Seal, S. S. superintendent; Larry Seal, CB

are expected to become redun- in the next 15 or 20 years.
member of the church commis- that drew up the report ated that apathy among church- s is not the cause; it is rather churches are located where le have moved away. This was to population shifts from the er of large towns.

ch Protestants Ask erian War Negotiation

he tenth Plenary Assembly of French Protestant Churches d for immediate resumption of otiations on "as broad a base as ible" to seek a solution to the erian war which is now in its nth year.

he assembly adopted by an over- lming majority a statement h said that such negotiations ld seek "an equitable status for the communities which live to- er in Algeria, and a guarantee nst all reprisals."

glicans Propose New logical College

new postgraduate theological ege, where students would con- r how to present religion in a lern society, is proposed for the rch of England by its Central isory Council for the Ministry.

he council said that establishing a college would be an unprece- ted step. It recommended that have one hundred twenty stu- ts, a staff of eight to ten teachers, be situated in a modern versity.

rld Presbyterians, ngregationalists Seek ser Co-operation

Desire for closer co-operation ween the World Presbyterian ance and the International Con- gational Council was voiced in tatement of common convictions ed in Geneva, Switzerland, by executive committees of the two lies.

The Alliance embraces eighty- ee churches in some fifty coun- s. The Council comprises sixteen ngregationalist bodies in sixteen ntries around the world. The bodies together represent some y million Christians belonging to Reformed tradition.

The two executive committees recommending that the dates of ir 1964 General Councils be put the same time and that these etings be held at neighboring towns in Germany. They also urged the publishing of informative articles and documents in each other's periodicals. They recommended also the appointing of a joint commission to work on the Reformed doctrine of the church in the light of Congregational and Presbyterian history.

ICU Gets Rockefeller Foundation Grant

International Christian University, Tokyo, Japan, has received a $55,000 grant from the Rockefeller Foundation for a five-year study to evaluate the effects of higher education on students' values.

The project, to begin next April, will be the third study of values under way at the eleven-year-old school, which is supported by mission boards of fifteen major Protestant denominations in the U.S. and Canada.

The program of evaluation will begin with students at the university and other selected institutions, and span their freshman to senior years. Dr. Maurice E. Troyer, the university's vice-president for education, said, "We are interested in the influence that university education has on the bases for the positions students take on issues or in the decisions they make."

Ontario Voters Back Sunday Films, Sports

Sunday movies and sports received strong support at the polls in the Ontario municipal elections despite the pleadings of Protestant and Roman Catholic Church leaders.

Commenting on the results, Dr. W. G. Berry, associate secretary of the United Church of Canada's Board of Evangelism and Social Service, a staunch opponent of further Sunday activities, said the voting demonstrated the people "were not well enough informed about the real issue," which he observed was whether or not "a Christian culture should be retained in Canada."

Nigerian Daily Prints African Governor's Confession of Faith

Nigeria's largest newspaper, The Daily Times, whose editor is a Muslim, printed a testimony of Christian faith by Sir Francis A. Ibiam in connection with his installation as Eastern Nigeria's first African governor. The testimony had appeared previously in the African Challenge, a Christian monthly, when Sir Francis was named to his new post. At the time of his appointment he was principal of Hope Waddell Institute, a secondary school in Calabar named after the area's first Christian missionary.

Sir Francis' confession read, "I accept as the absolute truth that Jesus Christ is the Son of the living God, and that for my sake he died . . . so that if I believed in him — I do believe in him — I should not go to damnation but live with him forevermore. Jesus Christ never fails in his promises. The Lord has made it possible for me to discharge many and heavy responsibilities which fall to the lot of people in my station of life."

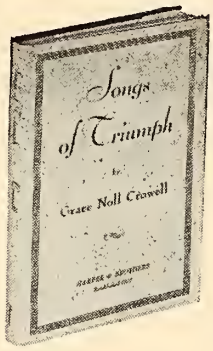
Appointment of the Christian leader, known on both sides of the Atlantic Ocean, was seen in Nigerian church circles as a significant demonstration of religious freedom in the nation.

Superintendent's Guide 1961

85c

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday school lesson; prayer suggestions; a suggestion for the superintendent's desk lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books and maps. Blank pages are provided, too, for the superintendent's statistical records.

Church of the Brethren
General Offices
Elgin, Illinois



Songs of Triumph

GRACE NOLL CROWELL

A fifth volume in a beloved series
Grace Noll Crowell says of her latest book, "I have written and assembled these poems that they might have renewed courage and hope to all those who find themselves disturbed and troubled by the manifold man-made obstacles placed across the roadways of life. Should some word of mine bring a clearer sense of eventual spiritual triumph, I shall be grateful." **$1.00**

CHURCH of the BRETHREN GENERAL OFFICES,
Elgin, Illinois

News Briefs

Members of First Baptist church in Dallas, Texas, have oversubscribed its record budget of $1,195,000 for 1961. This is believed to be the largest local church budget in the history of Christendom. More than half of the original budget has been set aside for missions.

The East German Radio recently boasted that nearly ninety per cent of all Soviet Zone children of eligible age are preparing for mass Communist youth dedication ceremonies to be held early next spring. The ceremonies are an atheistic counterpart of Christian confirmation rites.

Bob Hope, star of radio, TV, and films, has been named national chairman of Brotherhood Week, Feb. 19 to 26, which is sponsored by the National Conference of Christians and Jews.

Overseas Report from Indonesia

Joel Thompson

Errand of Mercy

The world's first floating medical center, HOPE (Health Opportunity for People Everywhere), is currently on a seven-month tour of Indonesia, calling in eight major ports, a non-U.S. government project. The 15,000-ton hospital ship was formerly an American navy boat and is in Indonesia as a part of a one-year journey to Southeast Asia.

The Indonesian program comprises medical care, training and teaching, research and survey of public health. It also is handing over some of the most modern medicines to Indonesian physicians and is teaching them their use. The 285-bed hospital ship is staffed with 15 doctors, 2 dentists, 25 nurses, and some 30 other health experts.

The ship has been in Indonesia since last October and has been receiving wide acclaim. The highly respected Times of Indonesia expressed its nation's feelings very well when it said in an editorial: " . . . we want to tell the Americans who are sending the good ship here how grateful we are to them for their interest in our welfare. It will be a long time before the doctors, nurses, and crew of the HOPE slip into the limbo of forgetfulness . . . The East forgets many things but never, never loses its reverence for a teacher."

The Election Campaign

The American political campaign received widespread radio and newspaper coverage here, and almost every major speech by either candidate was printed in some daily paper. National church leaders also had an intensive interest in the campaign and the official news publication of the Indonesian National Council of Churches, Berita D.G.I., carried a three-page discussion of the "religious issue" as it was being debated in the States. The article, entitled Because He Is a Roman Catholic, not only gave biographical and political background data about Senator Kennedy but it gave a detailed report of the statement signed by the National Conference of Citizens for Religious Freedom which had briefly for its spokesman Dr. Norman Vincent Peale.

The article also included reports of the statement signed by over one hundred churchmen and scho including Dr. Reinhold Nieb Rev. James Pike, Dr. Liston P and others, along with the m statements made by Senator K nedy to such groups as the cl in Houston, Texas. The author an Indonesian student in the Un States who made no judgment to the validity of the issue. Berita D.G.I. made no edit comment either and chose only report the debate as it took pl in the U.S.

The American Election

Leading political quarters h have expressed the hope that election of Senator John F. Kenn as President of the United St will cause a "more flexible, m positive, and more understand policy towards the nations and veloping peoples of Asia and Afric

In a survey taken by one of Djakarta daily newspapers, the donesian Observer, comments of l political figures varied very li and most of them expressed the f ing that "the election of the relati ly young Kennedy to the Ameri presidency is opening up the po bility that the U.S. foreign pol will become more dynamic."

There was also the hope that "f eign policy will be imbued with greater understanding of the t moils in Asian and African state It was suggested that the young a of Kennedy might "ultimately a find reflection in a younger and m vigorous spirit and view of the U attitude towards . . . the spirit of n tionalism" now so evident throug out Africa and Asia.

All leaders who were quot however, expressed the view th they were basically not convinc that Washington's foreign poli would in reality change very mu under the new leadership.

Eight Hundred Students Now U.S.

Eight hundred Indonesian st dents are currently in the Unit States acquiring training which w help Indonesia take full advanta of its vast natural resources and a in her training of its citizens in ma varied fields.

The figures, just recently releas by government authorities, stat

the students are scattered
ng more than 100 U.S. schools
that the U.S. government pays
bill for 200 of the students. The
pay their own way or are
nced by private groups such as
Ford and Rockefeller Founda-
s and church organizations.
he release said that almost all
he students are planning to re-
to Indonesia after completion
eir studies. The major problem
untered by most students is an
ension of their visa." Most of
students are eager to stay in
erica until they can do all of
r advanced educational work.

United Nations

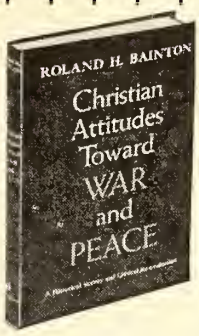
he debate and proceedings of
fall's United Nations General
embly meetings were followed
a great deal of interest by the
ple and the press here. Follow-
are what I think to be significant
orial reactions to the key hap-
ings as they materialized in New
last October.

n limiting the movements of
nier Khrushchev to Manhattan
nd, the pro-Western Times of
onesia stated, "That the U.S.
ld descend to this level to out-
ushchev is something we had
er expected. . . . The treatment
res the prestige and honor of
U.S. Whatever the trials it is
jected to, we expect the United
es to behave as a gentleman."

On the vote which denied the
ate of admittance of mainland
na to the UN, it was noted here
the decision will no longer rest
h the West but with the Afro-
n bloc which now numbers forty-
r of the ninety-nine nations
resented. There is little doubt
he mind of the Asian here that
s only a matter of time until
inland China is occupying her
ful seat in the United Nations."

On the threat of Mr. Khrushchev
walk out over the vote to support
secretary-general and on the
ited States' threat to walk out of
UN if China were admitted, we
d, "We are not impressed nor will
rest of the world be. It has
y gone to prove that in many
ic essentials the U.S. and Russia
the same. They both . . . say,
what I tell you, or else . . . '
plague on both their houses."

The Indonesian plea that Tibet
be inscribed on the agenda of
General Assembly received
rp reaction here. In part, it was
d, "The Indonesian plea that
Tibet not be debated because China
is sovereign over that territory is
legally unquestionably sound. [How-
ever] . . . if we are to make a
sacred cow of sovereignty in this
perverse fashion, we must remain
tongue-tied about France in Algeria
and apartheid in South Africa."



CHRISTIAN ATTITUDES
toward
WAR and PEACE

ROLAND H. BAINTON

Pacifism, the just war, the crusade — these are the three attitudes toward war which have been espoused by the Christian church. In this discussion, Dr. Bainton traces the history of each attitude and evaluates its importance and effect. This historical survey is wide in sweep, beginning with the attitudes toward war and peace in antiquity and concluding with a look at present-day ideals. Dr. Bainton examines the stands taken throughout history by the prominent thinkers of the times. His purpose is to determine which of these attitudes is relevant to the atomic age. He is also concerned with the question of conscience, its claims and its rights, and with the compatibility of military service and the Christian ethic. In his last two chapters, Dr. Bainton gives a spirited defense of the attitude he believes is relevant to today — pacifism. $4.75

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Teaching the New Testament

EDNA M. BAXTER

A well-known teacher in the field of religious education shares with teachers of younger children and adolescents in the church school her rich New Testament knowledge. Section II consists of methods. Its concrete suggestions for the teacher make it an extremely practical tool. Producing a puppet show, laying out a modern newspaper to report happenings in New Testament times, writing short stories and poems, creating an original drama for Pentecost, are only a few of the projects accomplished by young persons themselves under the direction of the author or of teachers associated with her. Resources not only for the teacher, but also for participants in group and committee projects are listed, and in some cases, supplied. Line drawings, photographs, maps, 320 pages. $4.95

Church of the Brethren General Offices, Elgin, Illinois



EUROPEAN ORIGINS of the BRETHREN

Donald F. Durnbaugh

This official anniversary volume for the 250th anniversary of the founding of the Church of the Brethren is a source book on the early eighteenth century European period of our church. It presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe. **$4.75**

Church of the Brethren General Offices, Elgin, Illinois

Anniversaries

Mr. and Mrs. O. P. Tranter celebrated their sixtieth wedding anniversary on Oct. 14, 1960. They have two sons, two grandchildren, and five great-grandchildren. — Mrs. Anna Tranter, Washington, Ind.

Mr. and Mrs. Ernest Neher celebrated their fiftieth anniversary at East Wenatchee, Wash., on Nov. 27, 1960. Mrs. Neher has taught a Sunday school class for more than forty consecutive years. — Geraldine C. Eller, East Wenatchee, Wash.

Obituaries

Carter, Clyde Leroy, was born April 26, 1921, in California, and died Dec. 4, 1960, in Pittsburgh, Pa. He served as a missionary for five years in India and as a pastor for ten years at Emmett, Idaho, Bakersville, Calif., and Johnstown, Pa. Since Sept. 1 he had been the district executive secretary of Middle Pennsylvania. Surviving are his wife, the former Eleanore Snare, three sons, two brothers, and one half-sister. The funeral service was held at Huntingdon, Pa., by the undersigned, assisted by Morley J. Mays. — Stewart B. Kauffman, Huntingdon, Pa.

Ferguson, Jacobena Mary, daughter of Peter and Christina Doll, was born Nov. 22, 1877, at Avoca, Iowa, and died Oct. 24, 1960, at Grand Junction, Colo. She was a member of the First Grand Valley church, Colo. On March 13, 1904, she was married to Wells H. Ferguson, who died in 1954. Surviving her are one daughter, three sons, one sister, one brother, twenty-two grandchildren, and thirty great-grandchildren. — Mrs. Berma V. Kelley, Grand Junction, Colo.

Flory, Martha V., daughter of Mr. and Mrs. John Brumbaugh, was born March 3, 1871, in Montgomery County, Ohio, and died at Goshen, Ind., on Nov. 20, 1960. In 1905, she was married to Ezra Flory, who died in 1940. She served with her husband in the work of the ministry. Surviving are two sons, two daughters, ten grandchildren, twenty-two great-grandchildren, and one brother. The funeral service was conducted by Brethren Clarence Fike and Paul Lantis, and burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Forren, Virginia Elizabeth, was born May 14, 1916, and died Nov. 26, 1960. She was a member of the Harrisonburg church, Va. On June 5, 1934, she was married to Willard Forren, who survives together with two children, one grandchild, her mother, Mrs. Hannah Van Pelt, and one sister. The funeral service was conducted by her pastor, Robert Sherfy, and burial was in the East Lawn Gardens. — Mrs. Kathryn Frye, Harrisonburg, Va.

Hager, George Harry, son of David and Panama Finfrock Hager, was born June 24, 1872, at Greencastle, Pa., and died Nov. 26, 1960, at Hagerstown, Md. Surviving are three daughters and one son. The funeral was conducted by Bro. Elmer Rowland and the undersigned. — Emmert F. Bittinger, Hagerstown, Md.

Keeling, Chloe A., daughter of Daniel and Catherine Grose Shank, was born Dec. 8, 1887, at Carthage, Mo., and died Nov. 28, 1960, at Independence, Mo. On Feb. 6, 1909, she was married to John W. Keeling. Surviving are her husband, five daughters, two sons, fourteen grandchildren, seven great-grandchildren, and one brother. She became a member of the Church of the Brethren at the age of thirteen years and served in the office of deacon with her husband. The funeral service was conducted by the pastor, Ira W. Gibbel, assisted by Bro. James M. Mohler, and burial was in Oak Ridge Memory Gardens. — Mrs. Gertrude Gaba, Kansas City, Mo.

Kint, Annie Mary, daughter of John Sydney and Catherine Sheely Talhelm, was born Sept. 29, 1871, and died Nov. 8, 1960. Her husband, William M. Kint, died July 21, 1946. She was a member of the Church of the Brethren for more than seventy-five years. Surviving are six children, nineteen grandchildren, thirty-five great-grandchildren, ten great-great-grandchildren, and one brother. The funeral service was conducted by Bro. C. Reynolds Simmons, Jr., and burial was in the Marsh Creek cemetery. — Jeannie Jacoby, Gettysburg, Pa.

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisting dividuals or families to relocate secure employment in Brethren cc munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 479. Needed: Couples with children to work as house parents therapeutic program for emotiona disturbed children, ages 7-18. Ma mum of twelve children per depa ment. Maintenance and comfortal living quarters provided, regular sal increments, and a two-week vacati with pay, plus other benefits. Ch lenging and rewarding work. Conta Fort Wayne Children's Home, B 2038, Station "A", 2525 Lake Av Fort Wayne 3, Ind.

No. 480. Wanted: Position in offi or caring for children in private ho where room and board is furnish 1960 high school graduate. C furnish references. Contact: Miss Ju Baldwin, R. 1, Cedarville, Ohio.

No. 481. Bethel Church of t Brethren, Naperville, Ill., is interest in families who are contemplating mo ing to the Chicago area. We will he you secure housing and employme Naperville is 25 miles southwest Chicago, and 10 miles from the ne Bethany Seminary site. It is a colle town with a population of 13,0(There are many job opportunities a the schools are excellent. Conta Alvin C. Cook, 129 W. Benton Av Naperville, Ill.

Leonard, Frank D., son of Eli a Alice Sparks Leonard, was born M 30, 1890, and died Dec. 5, 1960. Jan. 25, 1921, he was married to Ma guerite Brown, who survives togeth with two stepdaughters, four gran children, five great-grandchildren, a one brother. He was a member of t Everett church, Pa. The funeral servi was conducted by Brethren Fred Bo man and Charles Heltzel, and bur was in the Everett cemetery. — M Freda Harclerode, Everett, Pa.

Markley, Edwin B., son of J. Monr and Mary Brubaker Markley, died the Neffsville Brethren Home, Oct. 2 1960, at the age of eighty-two yea He was a member of the West Con toga congregation, Pa. He is surviv by his wife, one daughter, two so eight grandchildren, and four gre grandchildren. The funeral service w

ucted at the Middle Creek church
he home ministers, and burial was
ie Longenecker cemetery. — Emma
ook, Lititz, Pa.

iller, James, was born March 25,
, and died Sept. 7, 1960. He be-
e a member of the church as a
g boy. The funeral service was
lucted at the Welsh Run church by
hren Russell Martin and Clarence
sberger. Burial was in the adjoin-
cemetery. — John D. Martin, Mer-
burg, Pa.

iller, Lydia Amanda, daughter of
id K. and Mary Jane Martin, was
March 27, 1880, in Darke County,
o, and died Dec. 2, 1960. On March
903, she was married to Ora W.
er. She became a member of the
land church, Ohio, in May 1908.
viving are four sons, two daughters,
aty grandchildren, twenty-one great-
ndchildren, and one sister. The
eral service was conducted by the
ersigned, and burial was in the Har-
Creek cemetery. — J. Earl Hostetter,
tysburg, Ohio.

loore, Ella Virginia, daughter of
n and Irene Crabill Moore, was
n Sept. 25, 1921, and died Nov. 15,
0. She was a member of the Round
church, Va. The funeral service
conducted by Bro. Cecil O. Sho-
ter, assisted by Bro. Mark S. Roller,
burial was in the Strasburg ceme-
. — Mrs. Glenna Showalter, Wood-
k, Va.

lountain, Walter C., son of Tobias
Louise Elbin Mountain, was born
e 14, 1888, in Chaneysville, Pa.,
died Nov. 11, 1960, in Everett, Pa.
was married to Cora B. Grove on
23, 1913. Surviving are his wife,
daughters, one son, six grand-
dren, and five great-grandchildren.
was a member of the Everett
rch, Pa. The funeral service was
ducted by Bro. Charles Heltzel,
burial was in the Clearville Union
etery. — Mrs. Freda Harclerode,
erett, Pa.

loyer, Elmer M., died Nov. 27,
0, at the age of eighty-three years.
had served in the ministry at the
ian Creek church, Pa., since 1907
was known for his sermons in the
nsylvania German language. Sur-
ing are three sons, two daughters,
eteen grandchildren, and seven
at-grandchildren. The funeral serv-
was conducted by Brethren Joseph
John Moyer, and burial was in the
lian Creek cemetery. — L. G. Nyce,
nfield, Pa.

Wolfe, Galen B., son of David and
zabeth Buckingham Wolfe, was born
La Verne, Calif., Nov. 10, 1901, and
d in Indiana in 1960. On May 19,
3, he was married to Flossie Ulrey,
o survives. Also surviving are two
ghters, two sons, one sister, and
teen grandchildren. He was a mem-
of the Eel River church, Ind. The
eral service was conducted by Breth-
Mervin Cripe and Leonard Custer,
burial was in the cemetery near the
River church. — Mrs. Glen Tridle,
ypool, Ind.

hurch News

Northern California

Raisin — Forest Eisenbise, the district
retary, installed Walter Friesen,
merly of Indiahoma, Okla., as pastor
the church on Sept. 1. He succeeded

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William Luckett, who accepted a call to the Waterford church in California. Brother Eisenbise also delivered the sermon on that day. Delegates to the district conference at McFarland were Anna Stout and Sadie Scott. The women's fellowship, the youth, and the Sunday school workers have regular meetings, either monthly or weekly. Marjory Langeman directed a Christmas play on the evening of Dec. 18. We also had a watch party on New Year's Eve. Lavern Loewens, his wife, and two daughters of Fresno presented a musical program at the morning and evening services on Nov. 27. Reverend Loewens also brought the evening's message. — Mrs. Sadie Scott, Raisin City, Calif.

Southern California and Arizona

Tucson — The women's fellowship invited the women of the First Brethren church to a special meeting commemorating the seventy-fifth anniversary of organized women's work in the Church of the Brethren. The film, Radiant Treasure, was shown. On Nov. 27, dedication day, Stanley Keller brought the message at the morning service, and H. L. Ruthrauff, church relations director of La Verne College, the dedication sermon. Ernest Ikenberry, Paul E. Alwine, Glen Harmon, and others also had part in the service. The church attendance is increasing, and the church is growing. — Clara Banks, Tucson, Ariz.

Oregon

Myrtle Point — Since the last report, two have been baptized, two restored, and two received by letter. The church has adopted the commission plan of organization. Laura Sewell, missionary to India, told us about the work there one Sunday evening. Max and Loretta Baughman also spent one evening here, telling about the work in Africa, where they had spent a year in BVS work. — Mrs. Pearl Poland, Myrtle Point, Oregon.

Lacey Community, Olympia — Mrs. Wayne Gregory directed the vacation Bible school, which had an average attendance of forty-five pupils. Barbara Melvin gave a report of her trip to the United Nations at the youth rally in the church. The yearly pledges for the church were received at the time of the church loyalty dinner. Reverend Turner of the Christian church brought the message at the banquet for the church school teachers and officers. The women are organized into three circles which meet once a month, and each circle has chosen a missionary family to remember with a gift at Christmas. They also sewed hospital gowns for children of Nigeria, Burma, and Ethiopia. On Nov. 9 the women's fellowship's harvest offering service showed four nationalities of women presenting their gifts for work of Christ's kingdom. A Brethren Service training session was conducted in the church on the afternoon and evening of Oct. 13 by five Brethren Service staff members. We also had a school of Christian living for four Sunday evenings. One class on Christian beliefs was led by the pastor, Homer Kimmel, and one on Understanding How Groups Work Together by Mrs. Loren Gregory. We have had an portunity to see films of Africa on occasions. Loretta and Max Baugh showed their films, and Mr. and H. D. Michael have shared their periences in slides taken on their to the Nigeria mission field with t son and family. Brother Kimmel the message on Thanksgiving ev the rotunda of the capitol buildin a service sponsored by the city y council. We joined with three o churches of the community in a u Thanksgiving service at which message was brought by Reve Howard Baumgard, pastor of Lutheran congregation. Since our report, seven have been baptized three were received by letter — Mrs D. Michael, Olympia, Wash.

MINISTER'S BOOK OF THE MONT

Selection for FEBRUARY

Love Is a Spendthrift

Paul E. Scherer

The author is currently teaching homiletics at Union Theological Seminary in Richmond, Va. He is an editor of THE INTERPRETER'S BIBLE, and has served twenty-five years in the pastoral ministry.

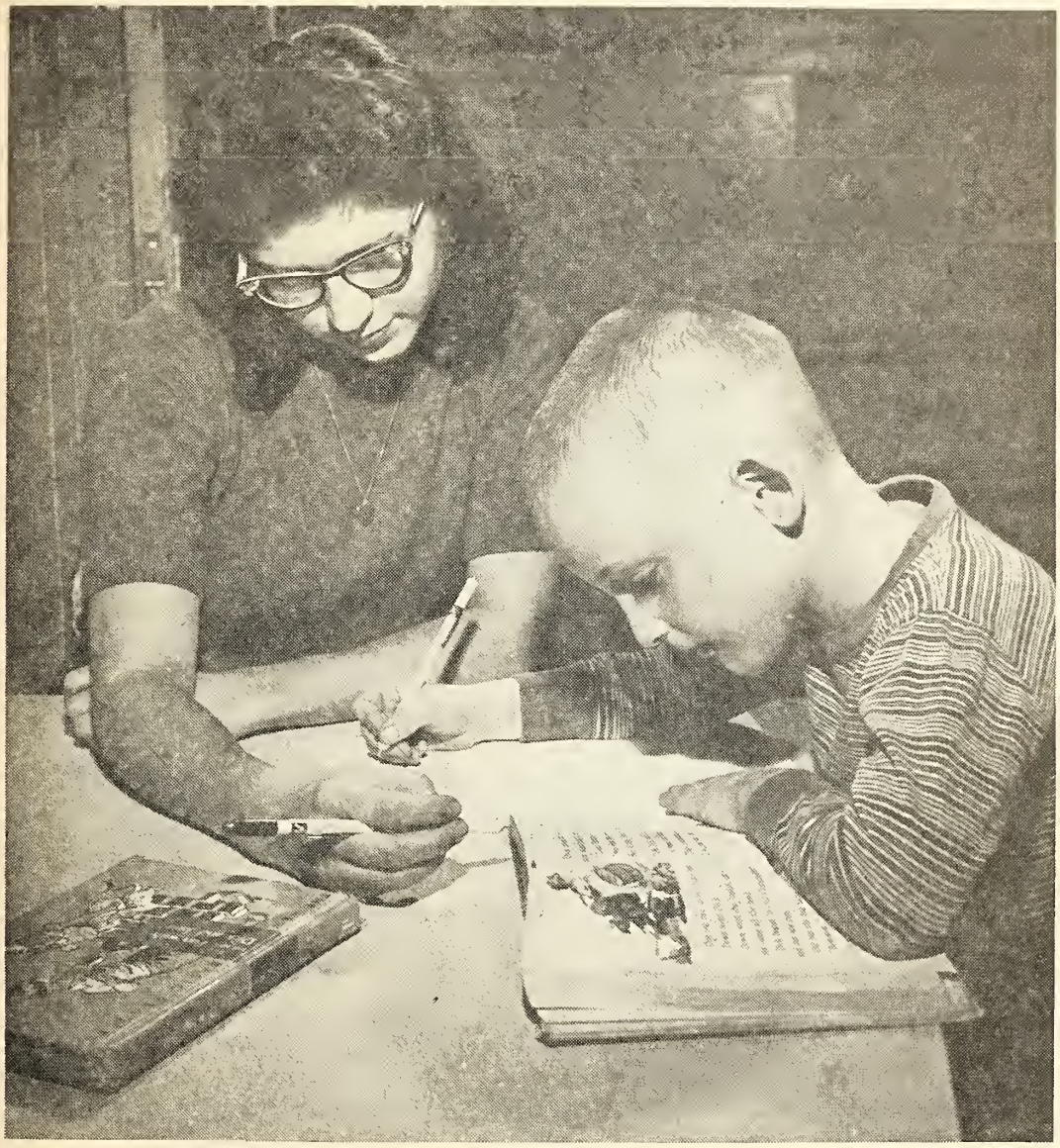
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illi

Church of the Brethren
Gospel MESSENGER

JANUARY 28, 1961



"Nobody's Children" . . . . . *Glenda Wine*
a report on the work of the Children's Aid Society

Thy Kingdom . . . on Earth . . . . . *Sonja Sherfy*
a message from youth for Youth Sunday

Why Bethany Seminary Is Relocating . . . . . *Floyd McDowell*
an interpretation to the Brotherhood

Organization of the Church's Life . . . . . *Calvert N. Ellis*
a concern of a recent study conference

The Year in Religion . . . . . *Religious News Service*

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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• • •

Dr. Dwight E. Loder, president of Garrett Biblical Institute: "We are preoccupied with a fear of communism without understanding it. This is sad. But we seem to have lost confidence in the validity of Christianity because we do not understand it. This is tragic. In our fearfulness of communism we lose sight of the essence of power given of God. We appear to assume he cannot accomplish his purposes through Christianity."

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

So Ordinary

I wonder why God's kingdom tarries so long. Is it because we professing Christians have followed him afar off? Just how Christlike are we anyway? Jesus said, "I am the Way." We are to follow him.

I like what Don Snider said about us church members. We are so ordinary. I would like to add one word to that. We are so very ordinary. — Hattie Frantz Stine, 705 Bond St., North Manchester, Ind.

Familiar Terrain

Being one of the fortunates to be subscribed to the Gospel Messenger, I would like to express my feelings of appreciation for the excellent ways in which the Messenger serves its readers. Its span of articles and news is very wide and my attention was especially attracted to your article about Indonesia in the Oct. 8 issue.

This is what you may call familiar terrain to me. I was born there and spent the first sixteen years of my life on the island of Java. Then our family left for the Netherlands in 1949. It was here that I became acquainted with the Church of the Brethren in 1957. The church sponsored me to come over to the United States, and I spent over three years in Minneapolis, which I like very much.

The Gospel Messenger brings me up to date with all the news in our denomination, and I appreciate it very much. — Dirk P. Vogel, Minneapolis, Minn.

One-sided?

I rejoice in the good work Edith and Roy Ott, and many other church workers, are carrying on among the Arab refugees in Jordan. Yet I tremble when I read their reports, for they almost always reflect the hatred and bias of the Arab refugees against Israel and the Jews. Such one-sided and emotional statements can only serve to generate bitterness, possibly even hatred, in the hearts of Christians reading the reports. Certainly healing and redemption will not flow from such highly partisan treatment of a complex subject. While it is only fair to report the feelings of the Arab refugees, it should be equally important to present the feelings of the Israelis, and to note that the situation is by no means black white. The Arabs, quite natur forget many things and too vi remember others. For instance forget that it was the Arab nat not Israel, that rejected the U Nations Partition decision and cided to settle the issue on the of battle; they forget that the re ing war and Arab terrorism infl terrible suffering upon the Je settlers of Palestine. They remen of course, most vividly their sufferings from Jewish terrorism, the war which they lost and w unfortunately, they still want t new.

I wish Edith and Roy Ott c visit the Israelis and share feelings and sufferings: the tra of the 400,000 Jews who lost all belongings in the Arab world who are now in Israel, to name one.

The great task for religious pe in their efforts to serve the cau peace in the Holy Land is to sh universal love despite the boun line of conflict. Certainly if Christians cannot be pro-Arab out being anti-Israel and pro-I without being anti-Arab what is there for reconciliation? Wil the bread of relief served in a l san spirit on only one side of the flict give strength for violence r than peace? — Karl Baehr, Exec Director, American Christian P tine Committee, 65 E. 55 St., York 22, N. Y.

A Noble Effort

Soil-bank money! Myrl S raises the question as to wheth not it is Christian-like to accept money.

First let me say that anyone is familiar with our farm pro must realize that it is far from fect and constructive criticis certainly in order. However should not be too critical wit present method unless we have s thing better to offer.

So long as we are the bes people in the world at about lowest cost of any nation when i ured by the value of a day's the consumer should certainl thankful. And the farmers shou pleased that they are able to duce abundant food for our co and send thousands and thou

Continued on page 27

thy kingdom... on earth



Sonja Sherfy

ABOUT 2,000 years ago, in the little town of Nazareth, there lived a n-ager, Son of a carpenter his wife. We know very e about this teen-ager, for ecords of this period of his were left. We do know, ever, several of the facts ounding his very unusual n. At Christmas time we and retell the story of the el Gabriel, of Mary, the le in the inn, the shepherds wise men, and the glory of which shone around and sed that event.

fter the hasty flight into pt and the return, we hear ing about him until his visit to the temple at the age of twelve. In this visit we have a prelude to his teen years. After this visit there is a time lapse of some eighteen years before we hear of him again, this time grown to manhood and doing the work which he was sent to do and for which we remember and adore him.

We who are teen-agers often wonder what Jesus' teen years were like and how they were spent. It is interesting to speculate on this aspect of his life. Did he go to school during this time? Probably not very much, but he undoubtedly helped his father in the carpenter shop.

Did he spend much time with the other young people in Nazareth just, as we would say, "goofing off"? Were there, in his group, any young people who would be classified as "juvenile delinquents," and if so, how did he feel and act toward them? Did he feel absolutely content in his Nazareth home, or did he long to see the world and try his wings, show his independence and maturity?

When he looked at the occupation of his country by the Romans did he perhaps feel, in the patriotism and loyalty of youth, that he wished there

were something he could do to rid his country of these brutal, pompous conquerors who cared little for human dignity and life? More than these things, did he know what his lifework was to be and did he chafe to be out and doing it then, rather than waiting at home?

These are questions which are interesting to ponder because most of these pertain to the youth of today. We like to think that Jesus was a model teen, so to speak, and yet we somehow hope that perhaps he had the same trials and temptations that we have to face, for if we know that he did and yet overcame them, then his teachings take on a new and deeper meaning for us.

If there were those in his crowd who were "juvenile delinquents" and yet Jesus could say, "Love your enemies and do good to those who hate you," then we begin to believe that we, too, should love the leaders of the gangs who maliciously seek to destroy things in some of our large cities, not love their actions, but love them for what they could become with patience and training and love.

If Jesus loved his home town friends and their opinion of him and yet went on to carry out his work which he knew would turn many of them into enemies and unbelievers, then we begin to see more clearly that we should lay aside our feeling of not wanting to do what we know we should do simply because others would laugh at us.

If Jesus could feel hurt that his country was being occupied by foreign powers and yet could say to us, "Go the second mile," and further tell us that his kingdom is not of this earth, is not made up of dictators, and armies, or even presidents and congresses and parliaments, then, while retaining our loyalty to our own country, we begin to see the vastness of Jesus' kingdom and the world-wideness of it. In perspective, many petty jealousies among nations and peoples appear as they really are — small and inconsequential in his scheme of things.

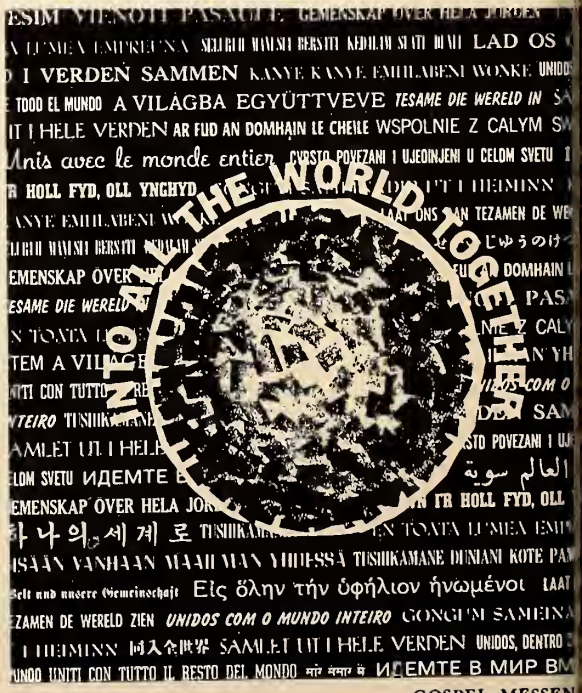
Today our world appears farther from, and yet nearer to, God's kingdom than at any time before. Looking on the brighter side of things, we see that the percentage of people who attend church is higher now than it ever has been. There is a trend among people of all ages to seek God and know him, and this is evidenced by the phenomenal growth of some of the newer denominations in America today and by such things as the great revivals of Billy Graham.

Christianity is pervading all areas of life, and Christian groups of businessmen, entertainers, and athletes are to be found making their influence felt in a number of ways. Even the very presence of the United Nations is a hopeful thing, for here all nations can sit down together and talk over their problems peaceably in an international atmosphere. From th agency, efforts are being direc ed to improve the lot of t many, many unfortunate peop of the world as far as the food, clothing, health, educ tional and recreational nee are concerned.

But yet there is a gloomy si to this picture. Every day wh we open our newspapers, see black headlines screami to us about crimes, murde automobile accidents, carel people who were heedless the consequences of their a tions. We wonder where G and the church were in stances like these. All t nations on earth are eage spending billions of dollars find new and more horril ways of destroying larger s ments of mankind at one stro They talk peace and smile the benefit of the people a yet behind their back they ha one knife hidden and are m ing a newer and sharper one

Is this what we mean Christianity? Even the re programs which are carried make such a pitifully small d in the need which exists t

Continued on page 9



At right is a reproduction of the poster for Youth Week, January 29 to February 2. The theme, Into All the World Together, is also the mission theme this year

niversary Year for Bible Versions

ANNIVERSARIES have value, this year should be a good time in which to consider the importance of Bible translation. aps the most significant Bible anniversary 961 will be the observance of the 350th year he King James Version, surely one of the t popular and influential translations in the ory of Bible use. Few versions have been idely read for so long a period, and certy no other English version has left such an ible mark on our language and literature. ill continue to be useful.

This will also be the year to mark the 80th versary of the Revised Edition of the New ament; and the 60th year of the American dard Edition of the Revised Version. New ications this year will include the New ament portion of the New English Bible g newly translated by a group of British scholars and published by the Cambridge and Oxford university presses.

Bible translation continues not only in the production of revisions or new versions but also in the constant attempt to make its message available in more and more languages. The American Bible Society and similar agencies around the world have a significant service to render in translating and distributing the Scriptures on a world-wide basis.

But if Christians are to make the best use of this anniversary, it will not be sufficient to honor past versions or introduce new ones. The Bible cannot become the channel by which the eternal Word speaks to our hearts unless we read it habitually, intelligently and respectfully. Let this year, therefore, be one in which regular Bible reading in some favorite version becomes the pattern in every Brethren home. — K.M.

urch Signs: Warning or Invitation?

HE picture we saw was telling the story of a new Methodist church in India, built for an anniversary occasion. But what ght our eye was neither the church nor the bration but a sign, in English, in front of new building. At the location where one ost likely to see a warning notice suggesting trespassers will be prosecuted, this sign a different message: "Trespassers will be iven."

Obviously the sign was not an invitation to pass. The church and its surroundings were o danger. It was rather an invitation to forgiveness for sins in the acceptance of 's mercy and grace.

What kind of invitation does your church to the passer-by? We know of church ing lots that carry quite ominous warnings: "This space reserved for members only," or even "Violators will be arrested," or "Stay out or you will be towed out!" So often the outward appearance of our churches seems to put more emphasis on safeguarding the property of the church than on demonstrating its mission or declaring its message.

We prefer the sign that offers an invitation to sinners to find forgiveness. Even a little overtime parking on a church lot could be forgiven if it was due to honest seeking for the gospel the church exists to share. Of course, we need rules and regulations for church property as much as we need them anywhere, but surely we miss an opportunity to witness for our Lord if we give every passerby the impression that we live more by our legal rights than by the gracious forgiveness of God. — K.M.

ace Is an Adventure

ARLY in November more than a thousand Friends came to Washington, D.C., to commemorate the 300th anniversary of peace testimony. They spent several hours prayer vigil as they stood quietly in front he Pentagon, citadel of warmaking. There lifted their banners which proclaimed that ce is an adventure in overcoming evil with l."

To give their witness must indeed have been an adventure for the Friends. It is a witness that has strong New Testament foundations. It is a witness in which Brethren, who look to the same New Testament foundations, should be eager to share. But how consistently, how steadily do we maintain our witness? How many of us, in commemoration of a peace testimony going back 250 years, will stand up publicly to be counted among those who believe in the adventure of "overcoming evil with good"? — K.M.



I ENTERED BVS
an undefined desire to
people. I did not know
kind of people or where
would live. I entered on
that I could find a place w
my abilities and my perso
would be of some use.

During training, I becam
terested in the Children's
Society at Neffsville. The t
ing staff agreed that this w
be a good place for me.
was assigned to the big h
at Neffsville, where I can
feel like the "old woman
lived in a shoe; she had so
children she didn't know
to do."

Statistically, the chi
number around twenty
twenty-five. But to those
who live here, it is not "tw
five children" but "Bob
Mary and Joe and . . ."
individual is a living pers
ty, the sad background,
troubled present, the hop
the future of each child.

When people ask, "Wh
you as a BVS'er do at the
dren's Aid Society?" I prol

**Being a friend to a teen-age g
involves many things, includin
willingness to put up a girl's
To be truly helpful goes beyon
putting up the hair; it means
listening. Glenda is competer
at both**

'Nobody's Children"

Glenda Wine

"I'm a children's worker. I e care of the children, and r rooms and clothes." This olves all the routine house- l tasks and all the daily sical care. But it involves ch more than that. It in- ves taking care of their ds and souls.

he Children's Aid Society is ported by the Church of Brethren in the Districts Eastern Pennsylvania and th Atlantic. It is one of two thren Children's Homes.

Ve work with all of the coun- gencies and are prepared to ept emergency cases. One he first groups of children accepted after my arrival e ten-year-old twins and r little brother, five years The parents were sepa- d. These three children had n pushed back and forth n one parent to the other. inally their father's para- ır, apparently tiring of them, them in the road and point- o the police station. We got n from there — crying bit- y and stiff with fear. It took ıy days to persuade the five- -old to talk to us. At his hday a few days after his val, he was too frightened pen his presents until the of us stopped looking on.

The fear and distrust in these children are pathetic. Will the scars of such experiences heal? We hope so. We hope we can do our part toward binding their wounds with the only effective salve — love.

I have heard the question asked, "Why does the Church of the Brethren need a Children's Aid Society?" Perhaps I would have asked it myself before I came here. No one has told me that answer, but I have seen the answer lived before my eyes. I have cared for a small seven-year-old boy whose mother starved him physically and emotionally. She wanted his sister, but not him. Locked in his room, he got food only when his sister could sneak it to him. No wonder this child is unhappy; he longs for the love he missed, yet he cannot trust the people who can give it. He needs a place where he can get love.

Four children from a family of seven children came one night. The mother married at fourteen — hardly past her girlhood. It was her time for fun, not responsibility. She and her husband do not want to bother with them. The children came here, where we gave them a home until we could find other real homes for them. This is the foster program. There are parents who love children, but have none or only a few of their own; who are willing to care for a child as their own and give it the care, love, and security it needs. It may mean heartaches



Driving children to the doctor's fice, to the dentist or on some similar errand is all in a day's work for BVS'er Glenda Wine

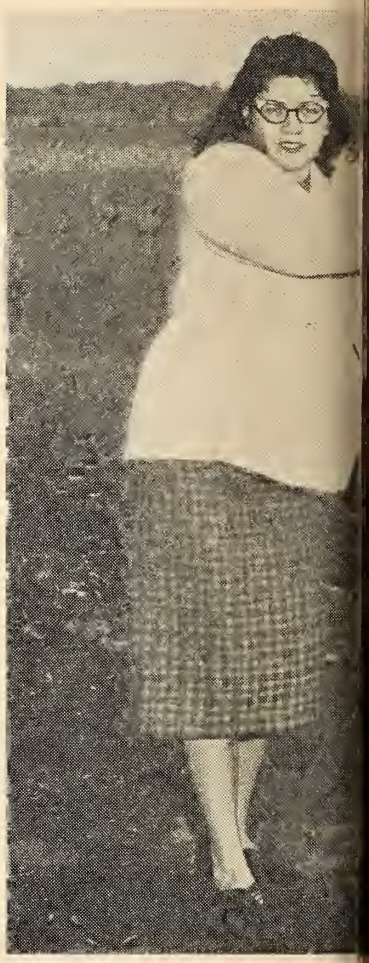
Glenda Wine completed a year of volunteer service at the Neffsville Children's Aid Society and is presently continuing her services there while attending Elizabethtown College.

later, if the child must return home. But they do it because they care for the welfare of a child.

Not all children go to foster homes. Some are here only until their parents get back on their feet after some trouble. One Sunday when I was here alone the police called. They asked if we could take three small children. The father had deserted; the mother had no home, no job. We kept the children until the mother found an apartment and a job and could take them back. It was at this time that Glen Crago, superintendent of the home, remarked, "Sometimes I wonder just why we are here. At times like this I know."

It was for times like this that a group of Brethren men and women established the Children's Aid Society in 1914. It is managed by a board of trustees elected from the districts. They hire the superintendent who manages the home, accepts children into care, and places them in foster homes. Two districts support the home financially and through gifts of material goods or of labor. Every week our ironing is done by the women of one of the churches, while many men's groups have made much needed improvements. This past summer a work camp of district young people was here to help us.

The purpose of the home, as stated in the constitution, "shall be to take charge of orphans and needy children and to locate them in Christian homes." Most of our work is with the needy children; we have only one orphan. Most of the children are the victims of one of society's evils, separation and divorce. I am beginning to understand the Bible verse which says, "The sins of the parents

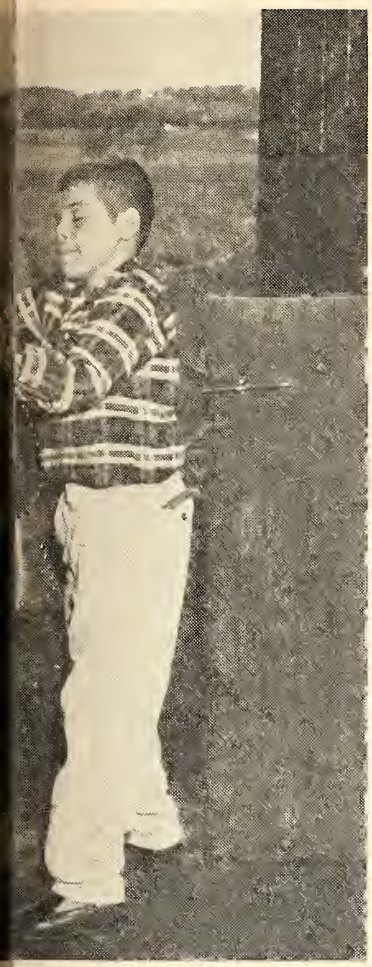


shall be visited upon the c
dren." The fear of life,
distrust of people, the lac
love in the parents' lives
carried on in the child
causing them to fail even
their parents failed, un
someone supplies the mis
ingredient — love — the kin
love Paul speaks of in Corin
ans 13: "Love is patient
kind. . . . Love bears all thi
believes all things, hopes
things, endures all things. L
never ends . . ."

My contribution to this
has been small. But as I
back over my experiences,
member how a visiting c
felt sorry for a group of
whose mothers did not com
see them. Then one small
put his hand in mine and
simply, "But we have Glen
I can dare to hope that my v
has not been in vain.



Children come in many sizes and so do the clothes! Matching dress size and girl size is not only necessary; it is fun. Glenda carries a great deal of the responsibility for care of the children's clothing, with the help of others, to be sure



ırm background such as Glenda
a can be helpful when there is a
oy around. The Shetland, Nellie,
r ides Johnny with many an
x ting moment

l children learn about "tender,
ıg care" not only by receiving
ut by giving it as well, this
r to Scamper, a baby kitten



Thy Kingdom. . . .

Continued from page 4

many of the world's people do not even know that these programs exist.

As far as church attendance is concerned, the percentage may be rising but there is another story which is just the opposite. We were all shocked when our district field secretary told us about small, rural churches and their continuous struggle to operate. Many have just given up, called it quits, and have shut their doors, doors that once were opened, welcoming infants, children, youth, young couples, middle-aged couples and those who had reached the sunset of their lives in the happy fellowship of Christian friends and neighbors.

With this picture also coming to mind, is it any wonder that the youth of today are said to be restless, unsure, wanting security, expressing these feelings in their rock-and-roll music and their speedy cars? This is not to say that most teen-agers do this, for the great majority of them are seeking their security in another, more constructive way.

They are trying to bring God's kingdom on earth, his kingdom of love, where nations will exist peacefully together and men will treat each other as brothers. It seems to me that there are two steps in bringing the kingdom of God on earth. The first one is to make of oneself a house of God, a temple of the Lord. Then one must help every other person that he possibly can to make of himself a temple also, until God's kingdom actually comes to earth.



Located in the center of Lancaster County at Neffsville, Pennsylvania, less than five miles from the city of Lancaster this three-story building has, for nearly half a century, given shelter to approximately one thousand children

In making of oneself a house of God, the first thing to be considered are the plans. God is the architect in this case, and to find the plans we must listen for the still small voice of God through prayer and quiet meditation. This is the stage of building that many teens are in today. They are still listening, searching for the plans they are to use. We have no way of knowing why God chooses to give the plans early in life to one person and late in life to another, but to every person there comes a divine blueprint. From that point, we are the carpenters. We can always go to God, the Architect, for advice on the best materials, but we ourselves must do the building.

The second step in bringing about the kingdom of God is in helping others build their

Continued on page 16

WHY Bethan

Floyd McDowell

THE erection of a new campus for Bethany Biblical Seminary will bring to culmination years of dreaming and planning.

Development of more adequate facilities for the only graduate theological school of the Church of the Brethren has been the concern of Bethany's board of directors for at least a decade. With the present plans for the relocation of the seminary in Chicago's western suburbs, these hopes have promise of fulfillment.

History of the Move

The need for a new library for the Seminary was recognized at least ten years ago. Better library facilities were viewed as an absolute necessity if Bethany were to maintain her position as a fully accredited graduate school.

As the directors of the Seminary faced this need, the question of location was necessarily raised once again. The only land available for a new library was the much needed playground for the children of married students. Upon investigation it was found that new Chicago building codes prohibited the use of this land for further building because the campus already overcrowded.

A special committee was appointed by board of directors in 1956 to make a com hensive survey of the future needs of Seminary, and to study the whole problen location. The committee was composed of Glenn McFadden, Rufus King, and Ho Royer from the Seminary board, and Tobia Henry, Robert E. Mohler, and Olden Mitc from the church at large.

Reporting to the board of directors, special committee indicated a number of pr ing problems facing the Seminary at its Buren Street location. They included the lowing:

1) "The campus as it is presently occupied not provide enough for building expansio the school. When the Seminary was move Van Buren Street, a half century ago, it coming to what was considered at that tir very spacious area of one and one half a Who could conceive of the fact that the would come when this plot of land would adequately serve the needs of a growing i tution?
2) "Furthermore, the city of Chicago, in a zoning regulation, is requiring that institut like Bethany provide off-street parking for dent cars. No such space on the campu available and study reveals it can be purch off-campus only at a great cost.
3) "The condition of many of the Seminary bu ings is such, it has been judged, that they require expensive renovations in order to form to the city housing code. Seven of nine apartment houses owned by the Semi are not able to pass inspection by the city. administration building also needs very c repairs. While the city, until this time, been rather lenient with Bethany, the m obligation to provide safe and adequate hou for students must be seriously conside Moreover, the city is becoming much n strict in its enforcement of building co Mack Hall (one of the Seminary apartm buildings) has already been considered un by city engineers and will soon need to demolished and replaced.
4) "Maintenance costs on the present campus already a disproportionate item in the ope ing budget. It is proving entirely too costl maintain old and inadequate buildings.

5) "The Seminary must face the fact that the neighborhood surrounding the school is rapidly changing. While this at one time was considered a desirable residential part of Chicago, inner-city blight has seriously threatened the whole area. Already there are evidences that students and their families who live in this area will be subjected to considerable personal danger.

6) "Many of the members of the faculty have already moved from the area, increasing the problem of morale for students and lessening the personal contacts between faculty and students. There is no evidence that should the Seminary be continued at the present location, the faculty would return their residence to Chicago."

As a part of their total study, the special committee appointed by the board, investigated the feasibility of expanding at the Van Buren street location, even in the face of the above mentioned problems. They found that to purchase additional land adjacent to the present campus would be unjustifiably costly. The houses occupying these lots would need to be razed to make way for new buildings. Even

eminary Is Relocating

with this additional land, the campus would be small and crowded. Relocation and the building of a new campus seemed the logical answer to the problems facing Bethany. It was, therefore, the recommendation of the special committee that consideration be given to relocating Bethany Seminary in some new area.

Engineering Firm Studies the Costs

The board of directors of the Seminary accepted this report, and in order to confirm the judgment of the special committee, employed an outside firm of architect-engineers to make two studies. First, they asked the engineers to estimate what it would cost to build an adequate campus on the present site, including the purchase of necessary additional land, the renovation of the present buildings, and the addition of new buildings that would be absolutely necessary. They asked them also to estimate the possible cost for replacing these facilities at one new location.

The directors were surprised to discover that the engineering firm reported it would probably be more economical in the long run to build a totally new campus on a spacious site than to renovate and maintain the present buildings and purchase additional land at the Van Buren site.

Annual Conference Approves Move

In June of 1957 the board of directors presented Annual Conference at Richmond, Virginia with a detailed report, recommending that the Conference authorize the Seminary to be moved to a new site. Following lengthy discussion, the delegates gave overwhelming approval to the idea and by their vote authorized the relocation program. The matter of financing the move was referred to the Bethany directors and the General Brotherhood Board for their joint consideration and approval.

The directors began immediately to search for an appropriate location for the new campus. The large area at the corner of Myers and Butterfield Roads, south of Lombard, and one mile from the York Center Church of the Brethren, seemed an ideal site for the new Seminary.

Shortly thereafter the architectural firm of Charles E. Stade and Associates was employed to begin plans for the new campus which would be built on the 50-acre tract west of Chicago. Plans have moved forward since that time and it is hoped that ground breaking can be held in 1961 or at the latest, in early 1962.

Community Problems Give New Urgency

In the meantime the community around the Seminary has steadily deteriorated, providing a new urgency for the move. Bethany is now in one of the worst crime areas in the city. Students are continually harassed by the theft of automobiles, and by burglaries in their apartments. There is the constant threat of personal attack. The Seminary directors and the administration, deeply concerned for the safety of those who attend the Seminary, have endeavored to take all possible safety precautions. Additional lighting has been provided in the vicinity of all Seminary buildings, a full-

time policeman is employed from 4 p.m. to midnight daily to patrol the campus. Students, both men and women, are warned never to walk out at night unless they are in large groups. With all this care, however, students have been involved in serious incidents which have actually threatened their lives.

Public schools in the area of the Seminary have also presented so many problems that it has been necessary only recently to place all of the school age children of Bethany students in private schools. This costly procedure has been the only satisfactory way to assure an adequate education for these children.

Consideration is now being given to an emergency measure which would provide housing for married students with children, somewhere in the vicinity of the new Seminary site for a year or two until the apartments on the new campus are available. The dangers of the inner-city for families are so great that many students feel they cannot remain in the Seminary unless a new environment for their families is forthcoming soon.

There are many values to be gained for ministerial students from living in the inner-city. There is no better way to learn the problems of the human family or to assess the difficult task of the church in making an effec witness. At the same time, to demand of ministerial students (many of whom will serve in such areas) that they and their fam live in this kind of danger for three year order to qualify for the ministry seems n unfair.

A theological seminary is not a social ser or community agency. It is designed prima for the training and instruction of its stude While the Seminary is not unrelated to its roundings, its primary ministry is not to particular community, but to preparing m and women for service in widely varying sit tions. Bethany's directors feel that if they to be true to the purposes of their institut they must provide a setting which will not distracting but rather conducive to educatio disciplines.

Bethany Seminary is deeply grateful to Brotherhood for her manifest concern for adequate education of those preparing for various ministries of the church. Her fac and students ask for the prayers of the chu in these difficult days of transition, and financial support which will provide the kind facilities that will contribute to the best train for Christian service.

The Churches of the Lycus Valle

III. Hierapolis

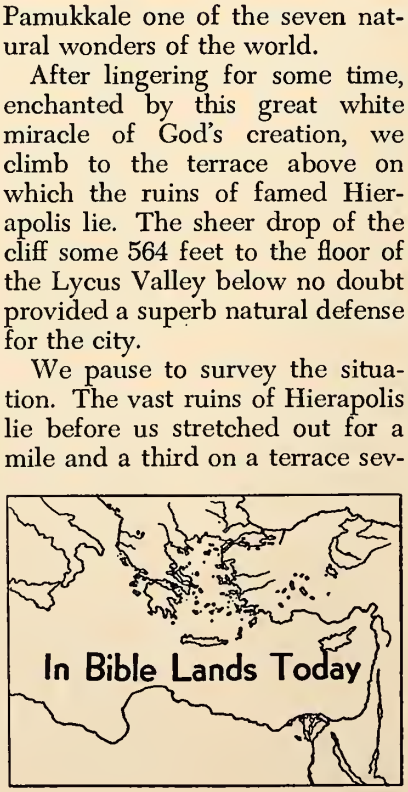
David J. Wieand

WE ARE driving from Laodicea across the Lycus Valley with Hans and Helmi, an Austrian couple from Vienna whom we met first at Konya (ancient Iconium), and with a young medical student from Denizli. In broken English the medical student is telling us of the wonders of Hierapolis. The natives, he says, call the city *Pamukkale,* which means "cotton castle."

Even with this introduction we are hardly prepared for the breath-taking beauty of the crystal white travertine deposits of Hierapolis. It is a veritable frozen Niagara! Or a vast white marble opera hall with tier upon tier of box seats decked out with flowers! The unsurpassed beauty of the red oleander blossoms painted by the fingers of God on this pure white crystalline canvas should make Pamukkale one of the seven natural wonders of the world.

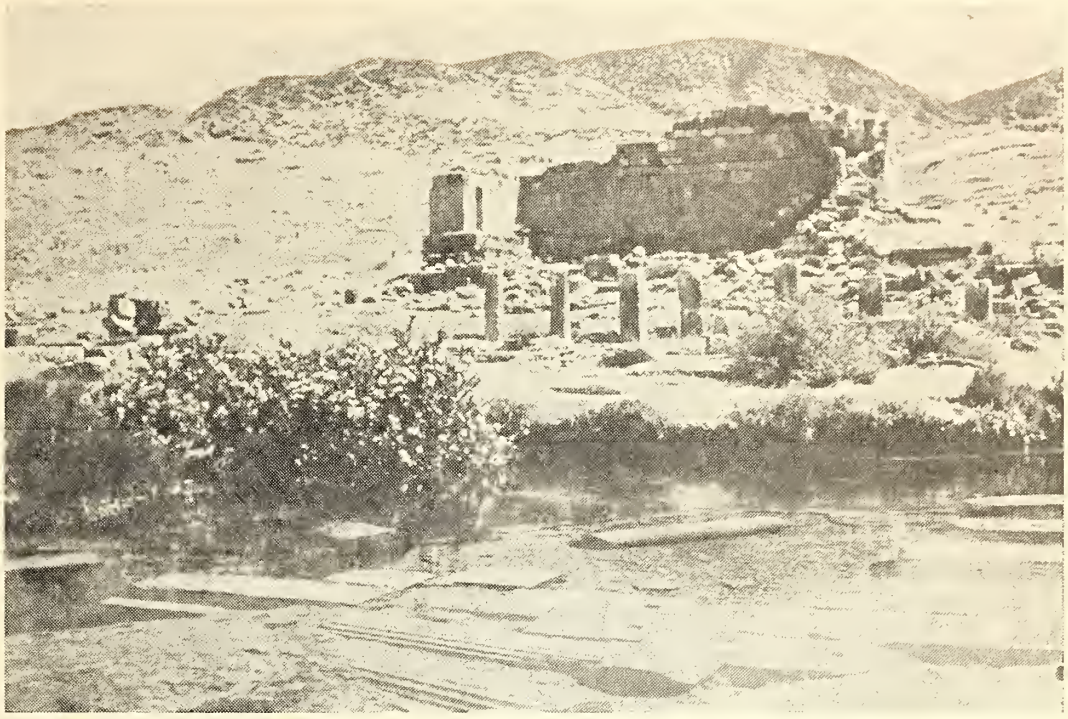
After lingering for some time, enchanted by this great white miracle of God's creation, we climb to the terrace above on which the ruins of famed Hierapolis lie. The sheer drop of the cliff some 564 feet to the floor of the Lycus Valley below no doubt provided a superb natural defense for the city.

We pause to survey the situation. The vast ruins of Hierapolis lie before us stretched out for a mile and a third on a terrace sev-



eral hundred yards wide. Hav just come from Laodicea wh the natives of subsequent cen ries had plundered the anci city for a handy supply of rea cut building stone, we are ple antly surprised and excited o the many buildings still stand in a substantial though ruin condition.

Just before us in the reddi brown stone of the Roman per stand the monolithic pillars of gymnasium covered to a depth at least six feet with travertine posits from the mineral lad waters of the sacred spring. H on the western side of the c near the cliff lie the extens baths with their great arches much as fifty-two feet in wi still standing. We marvel at t expertness of the masonry! Gr blocks of stone, some six feet three laid without mortar!



e sacred spring
o Hierapolis

As we walk over to the sacred
ring from whence the healing
ters still flow, we think of the
st numbers of the ancients who
ust have traveled from far and
de to seek healing here from
e deities Asclepius and Hygeia.
om early times men would have
ld as sacred this marvelous pool
d the neighboring Charonion, a
ve (no longer identifiable) with
ysterious vapors deadly to all
t the eunuch priests of the
ddess Leto or Cybele. Here the
ities of the underworld were
rshiped.

We are enchanted by the sacred
ol. Surrounded by the breath-
king beauty of the oleanders the
ring pours forth an estimated
,000 gallons per minute carry-
g some 26 cubic yards of car-
nates, chlorides, and sulfates to
deposited daily on the cliffs
d on the fields below. Beneath
e limpid waters we see clearly
e fluted columns of its former
ory. (See photograph.) Little
onder that the Talmud com-
ained, "The wines and baths of
rygia have separated the Ten
ribes from Israel."

Knowing that the Roman em-
eror was worshiped here Hu-
ann interpreted the building to
e east of the spring as the statu-
y hall, for he found niches wherein he supposed statues of the emperors once lodged. We cannot but think of the tremendous conflict of the church with emperor worship as reflected in the Book of Revelation.

Leaving our Austrian friends, Hans and Helmi, to bathe in the sacred waters, we are lured on by the knowledge that at least four Christian churches have been identified in Hierapolis. A short walk brings us to the main street of this typical Hellenistic city. The great street with covered sidewalks ran the entire length of the town.

On the east side of the main street we come to a great basilica thought to be the church dedicated to Philip the Evangelist, who according to Polycrates of Ephesus spent his later life in Hierapolis.

Of Papias, the most famous Christian of the city, we can find no trace. His Exposition of the Oracles of the Lord has intrigued and puzzled scholars for centuries.

As a climax to our pilgrimage we climb to the Roman theater on the east edge of the city, rightly called "one of the most impressive archaeological remains of Asia Minor" and look out over the churches and baths of Hierapolis across the Lycus Valley in the direction of Laodicea some six miles away to the distant mountains of Caria and contemplate the famous men who have made history here including the runaway slave, Onesimus, who may later have become bishop of Ephesus and collected the letters of the Apostle Paul.

• • •

Dr. Hugh L. Dryden, deputy director of the National Aeronautics and Space Administration: "We know very little of the real nature of electricity. We know its footprints, its earmarks, and can observe its effects by suitable apparatus. But no eye is keen enough to detect its presence in a bare copper wire by the power of sight alone. We can assure ourselves of the reality of God in a similar manner by observing the effects of his presence in the world. We can find his footprints all about us on the sands of time and eternity, if we are observant. He has been with us always, but for generations his presence was not fully perceived. Men everywhere and at all times search for God. That the whole religious experience of humanity could be based on an illusion and a mistake is a most drastic assumption, inconceivable to most men."

ORGANIZATION and STRUCTURE of the Church's Life

Calvert N. Ellis

THE administrative structure of the Church of the Brethren was reorganized in 1947, and Annual Conference speaks on some detail of the subject almost every year. Most changes have been designed to improve operating efficiency. However, the Study Conference on the Nature and Function of the Church of the Brethren approached the subject with a different purpose. The conference looked first at what the church ought to be in the light of the Scriptures and history, and then considered those recommendations which might move the Brotherhood toward these goals.

One of the four commissions that prepared for the conference studied the various forms of church government and their bases in the Scriptures. The church of Jesus Christ is today divided into many denominations, each with its own rules and authority. The Roman Catholic Church places ultimate authority in the clergy, asserting that the Apostle Peter received a specific commission from God himself, and he and his successors have all power over the church. There is a central authoritarian system built on a literal interpretation of Matt. 16:18. In contrast Protestant denominations insist that the church is not any special group but includes all believers and they must bear the responsibility for its government.

The Protestant Episcopal and Methodist churches are examples of government by bishops. The ultimate human authority is vested in a group, the Council of Bishops. These bishops are elected by representatives of the people and have great power over the life and ministry of the church. Their authority is recognized by civil law and they can compel obedience.

At the other extreme is the congregational form of church government. Here the local body of believers in a particular geographi location is autonomous and self-governing. T Baptist and the community churches are best examples.

The Church of the Brethren falls betwe these two extremes of church governme Along with the Presbyterian, Reformed, a Lutheran denominations the Church of Brethren is an example of the representat form of church organization. Here are elec officers, chosen by the local congregation, a delegates sent to district and annual conf ences. The conferences legislate for the lo congregations but, according to practice, congregations must adopt any rules before th are binding.

This raises the first and basic issue. Wh does the church receive its authority and h is it exercised? After reviewing the vari alternatives the study conference said, "T authority which the church has is the result its authorship. God has called his people i being that they may become servants and w nesses to the world." The study conferen accepted the authority of the Annual (or G eral) Conference on "issues confronting t whole church because they have participat in the decision which has become the judgme of the church."

However, "the exercise of authority dema participations." Too often decisions are m made by the whole people or representati people. "This is demonstrated in some areas the large number of district boards compris predominantly of pastors." There is a criti need for the church to involve the membersh at every level of its life. The members of local congregation need instruction so they c intelligently participate in congregational d cisions. At the district and Annual Conferen

ls steps must be taken to acquaint delegates
i issues so their actions are more than a
ber stamp for the ideas of professional
ch leaders. These were concerns of the
y conference.

The greatest need in this area of church
nority is a "compilation of the precedents,
tices, and prescribed regulations of the de-
mination, as they have been made by Annual
ference." Every congregation should have
tatement or booklet of church practices
ch carries the authority of the Annual
ference. This is sometimes known as the
stitution of the denomination. This would
different from the Manual of Worship and
ty. In this volume would be the guide for
l church organizations and government —
alternatives, but the pattern Brethren con-
gations would be expected to follow.

A second important issue in the life of the
urch of the Brethren is the place and role
he minister. Many queries have come to
nual Conference as the church has moved
n a free to a professional ministry. The
ly commission spent considerable time ex-
ning the Scriptures and church history on
most important part of the church's life.
serve and lead a congregation today a min-
r must have specialized training and, when
service, sympathetic supervision. The vision
he ministry is not clear within the Church
he Brethren and this may be a reason why
re young men are not chosing this service.

The study conference recommended that
church give serious consideration to having
y two degrees in the ministry — the licensed
nister and the ordained minister. The or-
dained minister would have all the powers of the elder and actually would be an elder. However, the office of moderator of a congregation is distinct from the ministry and open to any member.

The minister cannot serve effectively unless his responsibilities are clearly defined and he has sympathetic supervision. Here is the place of the district executive secretary, a man of experience and wisdom, the pastor's pastor. It was recommended that the licensing of ministers be the responsibility of the local congregation after seeking counsel of the district. However, the ordained minister should owe his ministry to and might even hold his membership in a district body made up of "active parish ministers, moderators from each local church (preferably lay moderators), and the district executive secretary."

The local congregation has the authority to call a pastor and nothing should interfere with the negotiations of a congregation and a minister. However, the procedure could be more effective if the elected church board acted as the congregation's agent in the negotiations and the issuing of the call.

This section of the study conference had a number of laymen and a minority of pastors. There was easy agreement on issues and lively discussion of possible solutions. There was appreciation for all that the Church of the Brethren has been but a great concern that the members today are not clear on the meaning of church membership and the place of the Church of the Brethren.

A third issue was concerned with the meaning of individual membership. Membership in



One of the critical problems facing the church is how to involve all the membership in the issues before them. In small groups delegates to a conference discuss some of these crucial problems

the church is the individual's voluntary response to God's redeeming love in Christ. "This is symbolized and celebrated by the rite of baptism, which also is the rite of initiation into the church as the body of Christ." This voluntary response implies thorough instruction in the meaning of church membership and an age of understanding and responsibility. But this is just the beginning! Life in the church must be a life of continual growth, active participation in the life and service of the church.

It was suggested that each congregation have a special membership committee made up of the pastor, the moderator, and one other person appointed by the church board for a definite term of service. This committee should be one of the most important in the congregation. It should supervise the instruction of new members, act as an acquaintance committee, serve as a committee on standards of membership and periodically examine the church rolls. This is an area where much needs to be done.

A fourth issue was the structural relation of the Church of the Brethren, locally and denominationally, to the whole body of Christ. Christ is one and Christians have their oneness in him and share a life derived from him. Denominations are aware that they are not competing for the loyalties of men and women, but must co-operate to show the love of God. Through the Church of the Brethren God in the Holy Spirit may leave a message for his church in this time and place. Because they believe this, congregations in towns and cities participate in councils of churches, and districts join state councils of churches, and the Annual Conference is affiliated with the National Council of Churches and the World Council of Churches.



A minister can serve effectively only when his responsibilities are clearly defined

These were the major concerns of the stu
group which looked at the organization a
structure of the Church of the Brethren. T
life of the church is always changing. Are
aware of the direction the church is movi
Do we earnestly seek to learn how we sho
build that the structure will be well-pleasing
the Lord? This is the responsibility of ev
member.

Thy Kingdom. . . .

Continued from page 9

houses. In Africa, in India, in China, even in our own country, we must bring food, shelter, and love to people and aid them in building their houses for the Lord. We must see that these houses are in good repair, for unfortunately there are forces in the world who want to tear down and destroy instead of building.

We young people are going to be the church of tomorrow. We would say to the adults, "Give us responsibility, let us share in the program so that we can effectively carry on when our time comes to assume the leadership of the church. You have much to give us, for you have lived many more years than we have and have a great reservoir of wisdom from experience to draw upon. But we feel, also, that we have something to give in return. We have the idealism, the impracti
idealism of youth that someh
becomes practical under t
guidance of adults and mal
changes for the better. We ha
our strength and courage to
the actual leg work for the pla
of older people. We have t
fervor and enthusiasm of you
which is undimmed by t
blows of life. We are all me
bers of one body. Each m
depend upon the other and
one group is self-sufficient."

KINGDOM GLEANINGS

Adult seminar registrations are due Feb. 13. How-er, additional registrations will be accepted until the ginning of the seminar on March 5 upon payment of e $2.00 late registration fee.

The new president of the National Youth Cabinet is ndy Spears, a La Verne College sophomore from mmath Falls, Ore. She was elected for a one-year m at the cabinet's recent meeting at the General ices.

Joy McDaniel, a CBYFer in the Girard Church of the ethren in Southern Illinois, was elected chairman of e Illinois Christian Youth Council. The state-wide uth organization held its annual congress in late vember.

Camp Koinonia is the name selected for Washington trict's new camp site in the mountains above Cle um, just off Highway 10. The 110-acre site is autifully forested and includes a level meadow of me ten or fifteen acres, a creek, springs, and ready cess by car, train, or bus.

The Annual Conference Central Committee is eased with the response to their request that names of al delegates be sent in early. A number of churches ve still not sent names of their delegates. This is cessary in order that they may receive the Annual nference booklet prior to Conference. Address your mmunication to A. Stauffer Curry, Annual Conference cretary, 1451 Dundee Avenue, Elgin, Illinois.

In connection with Annual Conference at Long ach, California, in June, the Milwaukee Railroad is king a sightseeing tour of Los Angeles, Yosemite tional Park, and San Francisco available to our urch membership. Included in the tour arrangements ll be rail travel from Chicago to Long Beach and urn. For further information, contact Lyle D. James, e Milwaukee Railroad, 516 West Jackson Boulevard, icago 6, Illinois, or Travel Department, Church of the ethren General Offices, Elgin, Illinois.

About 500 bars of soap per month are needed by e Central Relief Committee for Tibetan refugees in dia. The soap will be used in nurseries for Tibetan fugee children. The request has been received through e Church World Service overseas department. Per-ns or groups wishing to donate soap for this purpose y send it to Brethren Service Centers at New Wind-r, Md., Nappanee, Ind., or Modesto, Calif. It should clearly marked "For Tibetan Refugees."

The Juniata College choir, a 40-member mixed ice group, opens its 29th season by giving 20 concerts an 11-day tour of Western Pennsylvania and Ohio ginning Jan. 26. The choir, under the direction of of. Donald S. Johnson, will present 27 concerts in urches, high schools, and on television during the 61 season. Concerts are scheduled for New Ken-ngton, Laketon, Greensburg, Sharon, Pittsburgh, aver, Canton (Ohio), Glenshaw, Washington, Union-wn, Scottdale, Somerset, Salisbury, Meyersdale, hnstown and Windber.

Two Brethren who attended the White House Conference on the Aging in January were W. Harold Row, executive secretary of the Brethren Service Commission, officially representing the Church of the Brethren, and James Renz, social welfare director until Feb. 6, who was a state representative.

Dr. Althea K. Hottel, former dean of women at the University of Pennsylvania, will deliver the feature address at the winter commencement exercises, February 1, at Elizabethtown College. Dr. Hottel is now the United States' representative on the Social Commission of the Economic and Social Council of the United Nations, a post she has held since 1955.

The annual report supplement to Brethren Service News, To Wash the Feet of the World, is being sent with the January issue to pastors, Brethren Service chairmen, and other subscribers to Brethren Service News. Additional copies may be obtained free of charge in small quantities by writing to the Church of the Brethren General Offices, Elgin, Ill.

Bridgewater College's Crusade for Excellence program to provide for a new library and home economics building has concluded the home community phase by raising more than $256,000. The campaign is now going on in the church districts of First Virginia and Southern Virginia. Following Easter, the crusade campaign will be in the districts of Eastern and Middle Maryland.

The Church Calendar

January 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus' Authority Challenged. John 5. Memory Selection: Truly, truly, I say to you, he who hears my word and believes him who sent me has eternal life; he does not come into judgment, but has passed from death to life. John 5:24 (R.S.V.)

Jan. 29 — Feb. 3 Youth seminar, Washington, D.C., and New York City
Jan. 29 — Feb. 5 Youth Week
Feb. 7 Spiritual Life Institute, Bridgewater College, Va.
Feb. 7 Church Vocations Workshop, Phoenix, Arizona.
Feb. 9 Church Vocations Workshop, Bow Valley, Alberta, Canada
Feb. 11 Church Vocations Workshop, Pasadena, Calif.
Feb. 11 Church Vocations Workshop, Sunnyslope, Wash.
Feb. 12 Church Vocations Workshop, McFarland, Calif.
Feb. 12 Church Vocations Workshop, Tacoma, Wash.
Feb. 12 Race Relations Sunday
Feb. 13 Church Vocations Workshop, Modesto, Calif.
Feb. 14 Church Vocations Workshop, Grants Pass, Ore.
Feb. 14 Church Vocations Workshop, Nampa, Idaho
Feb. 15 Church Vocations Workshop, Portland, Ore.
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer
Feb. 19-26 Brotherhood Week

News and Comment From Around the Wor

Revised Spanish Bible Published

Publications of the first major revision of the famed Reina-Valera Spanish translation of the Bible since the original in 1569 was announced by the American Bible Society, which is co-operating in the project with the British and Foreign Bible Society.

A total of 150,000 copies of the entire revised Spanish Bible have been printed, 50,000 of them in this country and 100,000 in England. In addition, 150,000 copies of the revised Spanish New Testament also have been printed in the U.S., with none having come off the press in Britain so far.

The 1569 translation by Casiodoro de Reina was nicknamed the "Bear Bible" because of the printer's symbol on the title page.

Although a number of significant changes have been made in the pioneer work over the centuries, it was not until 1950 that a representative committee was named for the long, arduous task of bringing its language into agreement with contemporary usage. Participating in the revision were leading evangelical scholars from Mexico to Chile, with assistance from experts in Spain.

Baptist Discussions to Study Role of Church and Pastor

Ministers of the American Baptist Convention are meeting in a nationwide series of state or regional gatherings in forty cities between Jan. 2 and April 5. They will consider with denominational staff representatives "the mission of the church in the world and the particular place of the pastor in it."

The series of two- or three-day meetings is sponsored by the American Baptist Home Mission Societies' division of evangelism and the division of Christian education of the denomination's Board of Education and Publication.

Grants Promote Wider RSV Bible Use

Six publishers of the Revised Standard Version of the Bible have provided grants totaling $60,000 to promote use of the version in connection with its tenth anniversary beginning in 1962.

The grants will be more than matched by special funds from the Division of Christian Education of the National Council of Churches.

The RSV's anniversary program calls for special lesson materials, wider distribution among such groups as prisoners and travelers, co-operation with community organizations and use of all media of communications.

Publishers of the RSV are Thomas Nelson and Sons, which has had exclusive publishing rights for the version's first decade; William Collins Sons and Company, Oxford University Press, A. J. Holman, World Publishing Company, and Harper and Brothers. The latter five will be licensed to publish after September 1962, by the Division of Christian Education, which holds the RSV copyrights.

Southern Baptists Plan Membership Transfer Campaign

Southern Baptist churches will seek in February to re-enlist members who have moved from one city to another. Many of the estimated 2.5 million relocated members never affiliate with a local congregation in their new city.

February is designated as "transfer church membership month" by the evangelism division of the Southern Baptist Home Mission Board. The division hopes that all churches will continue to emphasize membership transfer throughout the year.

Southern Presbyterians Plan Fourth Korean Radio Station

A $10,000 grant by the Board of World Missions, Presbyterian Church in the U.S. (Southern), will permit the opening of a fourth link in Korea's Christian Broadcasting System.

To be located in Kwangju, the new station will have a transmitter of 1,000 watts or more and extend coverage to a key textile and agricultural area hitherto out of reach of other local stations in the chain.

Network operations are sponsored by the National Christian Council of Korea.

Three Anglican Bishops Consecrated in Capetown

Three men — an American, an Englishman, and an African — were consecrated Anglican bishops in a historic and colorful ceremony in St. George's Cathedral in Capetown, South Africa.

A packed congregation repr
ing all races, as well as the b
of all the South African An
dioceses, witnessed the rites,
were conducted by Dr. Joc
Blank, Archbishop of Capetow

South Africa Lifts Alan Paton's Passport

With no explanation, the
African government seized the
port of Alan Paton, lay lead
the South African Anglican c
and world famous novelist,
his arrival in Johannesburg
London.

Mr. Paton has been an outs
critic of the South African g
ment's racial segregation polic

He said, "I interpret this sum
withdrawal of my passport as
the penalty after twelve yea
nationalist rule for continuing t
and write what I think to b
truth."

Korea Given $120 Million by Foreign Voluntary Agen

A total of more than one
dred nineteen million dollars'
of relief supplies were pro
by eighty-four voluntary agenci
Korea for the country's welfare
ing the past eight years. This i
mation was provided by the Mi
of Health and Social Affairs.
total included some $61 m
worth of food, $44 million v
of clothing, $3.7 million wort
medical supplies and some $11
lion in miscellaneous items.

Mennonites Give More Responsibility to Nationalized Churches

The Mennonite Brethren Ch
of North America decided at it
cent triennial General Conventi
give more financial responsibilit
missionary work in India, Ja
Africa, and Central and S
America to the denomination's
tionalized churches in those a
In the future the Mennonite Ch
will serve as co-worker and ad
to overseas churches, instead of
ing their chief support.

As an indication that the den
nation was not abandoning
missionary efforts abroad, dele
adopted a foreign mission bu
of $671,676 for 1961 and appr
yearly increases of 5 per cent
the next five years.

rman Churches Open w Joint Seminary

For the first time in their history, German Lutheran churches have ntly engaged in establishing a the-gical seminary to serve the terri-ial bodies throughout East and est Germany.

The new $240,000 Preachers' and idy Seminary was dedicated at llach, near Munich, at a ceremony nducted by Bishop Hanns Lilje, esiding bishop of the 17,000,000-mber United Evangelical Luther-Church in Germany, which is nsoring the institution. The nool is intended for advanced the-gical research and teaching and training in special kinds of reli-us service.

nsas CROP Collecting eat for Relief

Kansas church people and the te's farmers and ranchers are par-ipating in a campaign, Meat for lief, launched recently by the nsas Christian Rural Overseas ogram. Farmers are asked to des-nate certain meat animals to be ughtered.

The meat is being canned and stributed overseas through regular urch World Service channels. In dition, cash in lieu of meat will lp finance the canning and ipping.

uth African Churches Look Segregation Policies

A consultation of delegates from ght member bodies of the World uncil of Churches in the Union of uth Africa has issued a statement ying they are "united in rejecting l unjust discrimination."

Meeting for the first time, the legates together with representa-ves from the World Council of urches spent seven days discussing hristian attitude towards race rela-ns. Most of the participants lopted a statement at the close of e conference which confessed that idely divergent convictions had en voiced on the basic issue of cial separation but the conference ill made specific recommendations.

Action was asked to help raise the w wages received by "the vast ajority of nonwhite people." The nsultation pointed out that low ages forced substandard living nditions on the majority.

The South African churchmen also eclared their conviction that there n be no objection in principle to e direct representation of "colored people in the Parliament" and expressed the hope that consideration be given to the application of this.

Even the churches which disassociated themselves from all or part of the document expressed appreciation for the opportunity to consult with other churches on complicated problems of race relations in South Africa.

Bible Is Best Seller Again in Japan

The Bible maintained its position as Japan's top nonfiction best seller in 1960 with sales of Scripture volumes totaling 1,886,909. This is second to Bible distribution in only one other country — the United States, where sales of Bibles, New Testaments, and Scripture portions surpass 10,000,000 annually.

Japan Bible Society officials said current interest in the Bible among Japanese is reflected also in its increasing prominence in newspaper quotations and in special radio and television Bible programs. They credit its high sales largely to 40 full-time colporteurs who regularly visit towns and villages throughout Japan. Many of the areas are so remote that these Bible men are the only Protestant witness some communities receive during the whole year.

Tulsa Clergy to Prepare Guide for Florists

The sentiments of Tulsa, Okla., ministers concerning the use of flowers in church services will be published shortly in a manual for the guidance of florists in that city.

The decision grew out of a forum, called by the Tulsa Council of Churches, in which members of state and city florists' associations declared they would like rules to follow, especially for weddings and funerals. Together clergy and florists shared differences of opinion and practice. They agreed, however, that "the original meaning of sending flowers has been lost in the shuffle of modern everyday life."

One of the more lengthy discussions centered on the overabundance of flowers at some funerals. The clergymen suggested that it is the "pastoral privilege" of florists to guide their clients in their purchases. They also recommended that flowers be sent instead to the bereaved family and to their church for a future service in memory of the deceased.

Churches Organize to Aid Cuban Refugees

A Florida Protestant Latin American Committee has been organized in Miami by representatives of major denominations co-operating with two units of the National Council of Churches in order to co-ordinate aid to Cuban refugees.

Well-informed sources estimate that 40,000 persons have entered the United States on visitors' visas after fleeing conditions under the regime of Premier Fidel Castro. The main objective of the new agency is to assist refugees in meeting such emergency problems as shelter, food and employment.

Overseas Report ... from India

Andrew Holderreed

► DISASTER is never remote in India. This fourth quarter of the year has seen its quota. Twice within a month the delta coast of East Pakistan has been swept by cyclonic storms and floods with consequent heavy loss of life, property, and crops. A minimum of $400 million dollars will be required to rehabilitate the areas. In some districts almost 40% of the houses were destroyed. The loss of standing crops amounted to $100 million.

The same storm destroyed more than 30,000 acres of crops in southern India. Floods paralyzed the northern city of Lucknow. Early November rains in Madras, the heaviest in eighteen years, fell at the rate of more than an inch per hour. All traffic, including rail, was paralyzed, and nearly 100,000 slum dwellers were driven out of their low-lying huts.

► LOCUSTS were the danger in northern India. The Central Locust Control Organization claims to have destroyed 107 of the 192 swarms of locusts sighted. The ones that got away struck terror over large areas. Estimates of swarm sizes ranged from official six square miles to unofficial thirty square mile

Young Scientists Active in Church Wo

MANY of the scientists of the next generation, those charged with rolling back the frontiers of science in the nuclear and space age, will be devoted churchgoers. Countering the belief that religion and science are at opposite poles, competing for the scientist's allegiance, are the results of a survey of 300 of this nation's most promising high school science students. The survey shows clearly that these future scientists believe firmly in religion.

Over eighty per cent of these young people who follow in the footsteps of Einstein, Fermi, Flemming, and Salk regularly attend church, according to the survey conducted during the second National Youth Conference on the Atom held in Chicago (Oct. 20-22).

Further indication of their deeply rooted religious beliefs is to be found in the fact that two thirds of these students who gathered to discuss the peaceful purpose of the atom are active in church affairs.

Despite the heavy demands made upon these bright young men and women in school and the ambitious research work they perform in their homes, the great majority said they are members of a church youth group. Many coupled this activity with membership in the choir and Sunday school teaching.

The survey found that one quarter of these future scientists are officers of their youth groups. Half of this number were or are the presidents of these organizations. In an age when scientists are being called upon more and more for counseling by government, these young scientists of tomorrow are gaining valuable training today in leadership in churches all over the nation.

The survey was conducted at the outset of the three-day Youth Conference on the Atom which is sponsored by sixty-four per cent of the nation's investor-owned electric companies. The conference is designed to give these promising students the opportunity to discuss scientific subjects with some of our finest scientists and administrators of scientific programs.

The survey asked the students about their church membership these related questions: "Are active in church work?" "To degree?" The majority of the dents answered that they wer tive in church affairs and proce to list two or more activities in v they participated. For some o young scientists, the list extend four and five church activities.

As might be expected, there those who admitted having no ch affiliation. However, among thi nority group were those who they were seeking to find a chur join.

"I am in the process of sele a church to join," one youth w "I believe religion is necessar though my family doesn't belor a church."

Another of the young scien the president of the youth grou his church, replied: "I am not d as much as I should be doing."

Although the majority of the dents are involved in youth gr choir or Sunday school affairs, o disclosed the fact that they play church organ or piano, take pa

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flights. The new state of Maharashtra was penetrated as far as Bombay city and Satara District, far to the southeast. In a few places damage to crops was over 50%. Damage in Gujerat was extensive.

► NEAR SCARCITY conditions have hit 3,000 villages in 10 of Gujerat's 17 districts. In the rainy season, rainfall was erratic and generally scant. The locusts damaged much of what survived so that the yield is expected to be but 25% to 35% of normal. The government will endeavor to supply water and fodder, though cattle will be moved to centers of supply. Public work projects will be opened to provide employment.

► BEASTS as well as men suffered. A disease termed "South African horse sickness" has swept across nine states. Maharashtra State has lost more than 8,782 horses, with another 1,000 stricken. When it is realized that much transportation in the hinterland and villages depends on horse-drawn carts, the seriousness of the situation can be understood. In Poona, owners of horses are being offered Rs. 120 to cover the loss of revenue for the twenty days of rest following the serum injection.

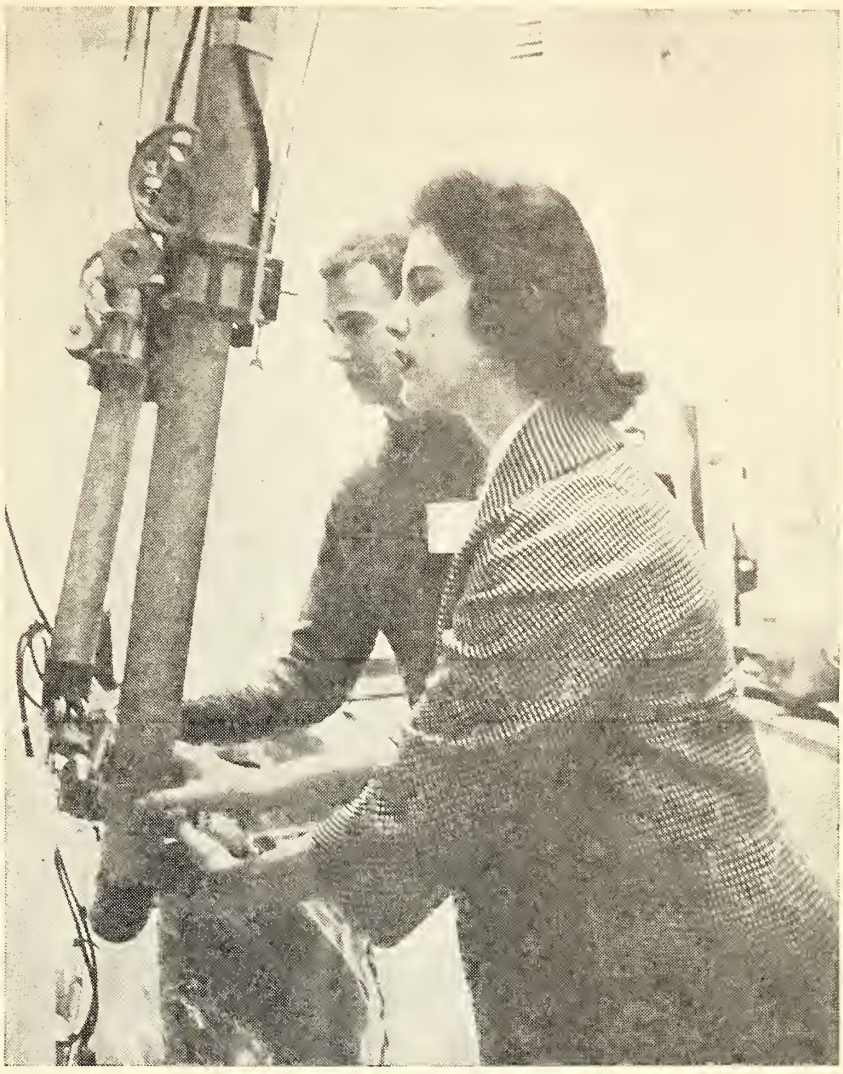
►THE DEMONSTRATION technique is useful in the process of inducing change. A basic need in India is for better diet; very often the people cannot afford or cannot buy enough protein foods. In one sense there are too many goats in India, as they are most destructive of grazing land and cover crops. But mutton is too expensive. Dr. Earl More, a T.C.M. poultry adviser to the government of India, is demonstrating the advantages of large-scale broiler production in Nagpur. He has constructed a modern hen house with automatic feeders and waterers, and on Oct. 18 a gift of 2,000 White Rock ch arrived.

Dr. More hopes to convince terprising young men that they make a good profit and at the s time benefit the public in a p tical way. Country chickens in I are small in size and develop slo and often the flocks are decim with disease. Thus the size of b and eggs is small, the supply ur tain, and the price usually too h

► LAND FOR THE LANDL always brings a response. All often the slogan is used by the sponsible. Land reform is nee Some own too much land. The is that there is not enough lan distribute. Most of the useful l long ago was taken, bought, or tributed. Experts agree that r of the marginal land not yet ur cultivation should never be plo but used as pasture or reforested

udents operate master slaves at gonne National Laboratory, where test reactor is in operation. The idents are active church workers

Courtesy, Public Information Program, Electric Companies



embership and fund-raising drives, help to keep the church in good pair.

Utilizing their electronic training, veral regularly tape church ser- ons; one youth broadcasts these ped sermons on a "ham" radio set.

All of the students, whether ac- ely involved in church affairs or t, expressed broad humanitarian ws. Many indicated that they re entering into the world of ience with the determination that eir efforts will be of direct benefit mankind.

Church leaders who attended the nference included Dr. Gerald C. auer, dean of the Federated Theo- gical Faculty, The University of icago; Father William O. Goedert, sistant superintendent of schools, chdiocese of Chicago, and Dr. uis L. Mann, rabbi of the Chicago nai Congregation.

However, pressures build up and me department yields. Currently northeast Maharasthra 133,977 res are being distributed on the ndition that the recipient cultivate e land himself and that he not ll it to others. The government ll give assistance for the purchase equipment so that cultivation may gin immediately.

CASH CROPS are always tempt- g to the farmer. Here the need to produce sufficient food grains feed the increasing millions. It s designed that the irrigation jects would significantly increase e grain production. However, now at canal water is available, many ain fields have been planted to gar cane. Until recent times India l not have enough sugar; so the ice has been above the world rket price. There is talk of ther large increases in cane acre- e. Although a lucrative crop for farmers, this comes as a real loss to the nation. Cane yield per acre in India is extremely low by world standards, yet land that should be growing grain is used for cane! Now that Communist-bartered Cuban sugar is being dumped in Ceylon, and India has lost this local market, India hopes to export sugar to the U.S.A. — at a heavy internal subsidy.

►FILARIA. A committee has reported that filaria incidence has increased almost 25% in the current period. It reports a total of sixty million persons affected by the disease. Although the incidence is highest in Uttar Pradesh, there are two million cases in Gujerat State, in which our Church of the Brethren works. Likely reflected in the large increase is the factor of more accurate reporting of the spread of the disease. There are forty-seven government teams working on the control and eradication of filaria.

►BORDER VIOLATIONS AND TIBET continue to be discussed. A fourth White Paper was presented in mid-November to the Lower House in Delhi. Numerous violations of Indian air space were reported. It was quite obvious that Chinese patrols were probing the border areas in September and October. The Chinese-seized outpost of Longju has recently been evacuated as a result of an epidemic. A Chinese, at first believed to be a soldier, but later established as a party functionary, has sought asylum in India.

Early in October the Indian government sent a group of officers to Sikkim to screen over 3,500 Tibetans that had fled into that country in the last days of September, driving ahead of them 42,000 sheep. A large group of Kashmiri Muslim traders, formerly refused permission to return to India, was reported to have crossed the border.

The Year in Religion

A Summary Prepared by Religious News Service

BIGGEST story of 1960 was the election of Senator John F. Kennedy as the first Roman Catholic President of the United States. His triumph, greeted as a sign of growing interreligious understanding in America, climaxed a campaign in which one of the paramount issues was whether a Catholic in the White House would threaten the nation's traditional policy of church-state separation. Verdict of one Catholic authority was that U.S. Protestants had "proven palpably that anti-Catholic prejudice was anything but a major force" in their political thinking.

In settling once for all the question whether any Catholic could be chosen for the country's highest office American voters provided a bright spot in a year which saw the churches confronted with difficult situations in many areas of the world.

The religious horizon was darkened by events in Cuba, where the Castro regime was seen threatening to become a bridgehead for communism in the new world. Trouble brewed also in Africa, especially in the newly-independent Congo, where Christian missionaries faced sharp challenges, and in the Union of South Africa, where the government's apartheid (racial segregation) policy was a matter of intensified concern to the churches. In the American South the issue of segregation versus integration also made world headlines with "sit-ins" at lunch counters and "kneel-ins" at Protestant churches providing new strategies in the Negro's struggle for full recognition.

Other causes of concern in religious circles were stepped-up anti-religious propaganda in the communist countries, new anti-religious policies in East Germany and Poland; and developments adversely affecting Protestant and Catholic missionary work in the Sudan, Ceylon, Burma and Laos.

On the bright side of the ledger was the growing interest in church unity — meaning co-operation and understanding among the churches in matters of common concern — and the steady growth of the so-called dialogue between Protestants and Catholics.

History was made in December when Dr. Geoffrey Francis Fisher became the first Anglican Archbishop of Canterbury to visit the Vatican. His meeting with Pope John XXIII was generally hailed as presaging a new era of greater Protestant-Catholic amity and understanding, although the Vatican radio stressed the "great abyss" that still separates Rome and the Anglican Church. Another note of caution was sounded by Augustin Cardinal Bea, head of the special Vatican secretariat assigned to deal with questions of Christian unity, who rejected Anglican proposals for "a commonwealth of equal churches."

Significant progress was seen meanwhile in the realm of church union in the United States. A milestone was reached in April with the merger of the American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church to form The American Lutheran Church, with more than 2,258,000 members. In October the United Lutheran Church approved plans for merger with the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran Church (Suomi Synod). The new denomination will be known as the Lutheran Church in America. It will be established at a constituting convention in June, 1962, and begin functioning officially the following Jan. 1.

Other union highlights were the ratification of union of the American Unitarian Association and the Universalist Church of America at concurrent meetings of the two groups at Boston in May, and the adoption of a constitution by the three-year-old United Church of Christ at its General Synod in Cleveland in July.

The United Church was formed by merger of the Congregational Christian General Council and the Evangelical and Reformed Church. During the year local Congregational churches voting to ratify the constitution approved it overwhelmingly, with the balloting still incomplete at the year's end. Most of the E & R synods were to vote on the document during the 1961 spring.

Another merger during the
was that of the Krummer Menn
Brethren Conference with the
nonite Brethren Church of
America.

American Protestants greeted
mixed reactions a headline-ma
proposal for amalgamating
United Presbyterian Church in
U.S.A., the Protestant Episc
Church, The Methodist Church,
the United Church of Christ.
proposal, likely to be a topic of
bate for a long time, was adva
by Dr. Eugene Carson Blake, st
clerk of the Presbyterian body
the eve of the triennial General
sembly of the National Counci
Churches at San Francisco in
cember. He stressed that his
while related at the moment to
four bodies, looked "ultimately
the reunion of the whole of Ch
church."

Adopted at the NCC Assen
was a notable statement aime
rallying the churches in new
operative ways of helping men
women to solve the critical probl
of society. Underscoring a res
tion calling for greater lay partic
tion in the life of the churches
the election of J. Irwin Mi
wealthy industrialist from Col
bus, Ind., as first lay president of
NCC which now comprises 34
testant and Eastern Orthodox boc

Early in the year an Air F
training manual impugning the
alty of the NCC and some promi
Protestant clergy created a storm
controversy in religious circles.
manual, which purported to desc
communist infiltrations into
church groups, was withdrawn u
vigorous protests from the Nati
Council and others.

Among top international Pro
tant meetings of the year were
sions of the World Council
Churches' Central Committee at
Andrews, Scotland, which orde
further work on a report warning t
Christians themselves as well as
state must defend and uphold
ligious liberty. At the same time
voted to send to WCC mem
churches another report which
ommended a code of principles

b proselytizing between the urches.

The Central Committee revived bate among churchmen on the priety of admitting Red China to United Nations by urging WCC mber bodies to help create condi-ns which would permit the Chi-e people "to share in the benefits d accept the responsibilities com-n to all members of the interna-nal community." It declared that tain measures, especially in rela-n to disarmament and nuclear apons can be effectively applied y if the 6,500,000 people of China "in a position to contribute to ir formulation and application."

Challenges of greater urgency con-nted the churches both in Africa, ere communism saw ripe oppor-nities in the new independent tes, and in Latin America, where d hopes were seen buttressed by lespread poverty and unrest.

The African area of greatest con-n to churchmen was the Congo, ich became independent of Bel-m on June 30. In the weeks mediately following independence, lespread violence and chaos ced hundreds of Protestant mis-naries to evacuate the country. aller number of Catholic mis-naries also left. However, by the l of October the Protestant force s gradually regaining its former ength and needed relief and medi-supplies were pouring in from urch agencies abroad. At the same e, missionary leaders reaffirmed ir faith in the future of the mis-ns. Their confidence was shared American evangelist Billy Gra-n, who early in the year made a -week tour of African countries. He had one word of advice: turn control of the missions over to the Africans themselves.

In Johannesburg, South Africa, a conference sponsored by the World Council of Churches and attended by representatives of its eight South African member churches resulted in a series of revolutionary resolutions aimed against various forms of racism and hailed by observers as "likely to shatter South African thought on apartheid." The conference followed the deportation in September of Anglican Bishop Richard A. Reeves of Johannesburg, whose strong anti-apartheid stand led him to investigate race disturbances in March during which about 70 Africans demonstrating against racial injustices were killed by police bullets.

A new phase of the long-standing battle between segregationists and integrationists in the American South began in February when Negro students, with the backing of white supporters, conducted sit-ins at lunch counters. Outbreaks of violence were punctuated by open support of the demonstrators voiced by Protestant and Catholic groups. When Negro students began staging kneel-in demonstrations in white churches the following August, some Protestant leaders questioned whether this was likely to hinder rather than help promote racial integration. Others, however, hailed the kneel-ins as showing the Negroes' belief in "the unity of all men in Jesus Christ."

In November, attention shifted to New Orleans, La., where segregationists provided new grist for Red propaganda abroad by picketing an integrated primary school to keep white parents from sending their children there. Strongly backing a handful of mothers who defied the picket lines was Methodist Pastor Lloyd A. Foreman, who accompanied his daughter to the school, ignoring the abuse of the crowd. His conduct was strongly commended by the National Council of Churches in a resolution which denounced the "rising hysteria and mob violence" in New Orleans.

Protestant interest in Latin America was shown when the World Council of Churches' Central Committee approved a long-range program of assistance to that continent as well as to Africa and Asia. Other programs involving stepped-up religious activities in Latin America were approved by the International Missionary Council's Theological Education Fund; the World's Christian Endeavor Union, which held its third Pacific Area conference at Mexico City in August; and the Tenth Baptist World Congress at Rio de Janeiro, Brazil, in June, which also adopted a manifest opposing state religions and calling for religious liberty everywhere.

The growing struggle between the Catholic Church and the Cuban regime of Fidel Castro was highlighted in August when the bishops issued a pastoral letter deploring the "rise of communism" in the country and in November when Castro accused the Catholic clergy of being "counter-revolutionaries." In December, a bomb explosion at a mid-town Havana church shocked the Catholic population. Clashes between Catholics and Castro supporters occurred frequently during the year as church organizations distributed pamphlets attacking communism and urging

Continued on page 27

Springfield, Illinois Church Dedicates Parsonage

Oct. 30, 1960, the Springfield church, Ill., dedicated newly purchased parsonage located at 2173 S. 12th eet. It was obtained after the April council meeting ided to sell the old one which had been acquired in e 1921 and which had been used for Sunday school l church services until the church house was built. the morning service R. C. Wenger, the district cutive secretary, spoke on the Function of the sonage. In the afternoon Edward Kerschensteiner Virden, the moderator, gave a brief message at service of dedication at the house itself. Both vices were more than a review of past accom-shments; they challenged the congregation to be-ne a stronger part of a common Christian ministry.



Arbeit Macht Frei

■ This article is second in a series describing the present work of the Brethren Service Commission in Europe. For the first article in the series see Material Aid to Germany: A Task Completed in the January 21 issue.

Don Ullom

OVER the main gate of the notorious concentration camp Auschwitz in Poland stand the words *Arbeit macht frei,* or in English, "Work makes free." Anyone who knows anything about the things which happened behind the walls and barbwire fences which surrounded this camp is aware that these words were in fact only a mockery. Work, hours and hours of it, did not make the inmates free, but only made them less able to resist the punishment and cruelty which came to them through little or no fault of their own.

In Auschwitz, mankind approached the depths of inhumanity. Over four million people, in this camp alone, met their death through being gassed, shot, starved, tortured, and overworked. Auschwitz is only one of many, many such camps which besides being called concentration camps were also called *Arbeitslager,* or work camps.

After the terrible war years were ended and the concentration camps were closed, there came an almost instinctive movement among the German people and agencies working in Germany which was to prove really that *Arbeit macht frei,* that work does make us free. The peoples of the world began the work of making themselves free from the miseries which they had inherited from the war.

Before very long, the need was felt to give young people an opportunity to help with this task in an organized way. Between 1946 and 1948 various organizations, including the Brethren Service Commission, began organizing work camps. Because of the feeling which the word *Arbeitslager* aroused, the camps had to be called *Aufbaulager,* or construction camps.

These new work camps were almost the complete reverse of the wartime work camps. Of course, in both cases work was done, but in the *Aufbaulager* the work was done voluntarily and not because of the fear of punishment. The young people who attended these camps were interested in helping instead of hurting, in lifting up others instead of trampling them under foot, in bringing love and understanding instead of fostering hate and distrust. The goal of these new work camps was to give young people the opportunity to give of their time, talents, and money to help make others free from the need which plagued them.

Rebuilding Plus

As time went on the Brethren and others saw in work camps not only the opportunity to rebuild the homes, hospitals, and schools which were destroyed by the fighting, but also a chance to build the ideals and attitudes which would help to make for a lasting peace. The building of youth homes, old folks' homes, kindergartens, and hospitals was seen as a way of eliminating unhealthy social conditions which are breeding places for unrest and moral decay. The construction of housing units for refugees or a church for a newly settled area could give uprooted people the opportunity to begin life again to find the spiritual guidance to aid them in their efforts to become happy, peaceful human beings.

Inside the camps the Brethren have tried to create a Christian atmosphere in which the mistrust and hate caused by war, could be expressed, examined, and pondered over in an effort to remove them and to provide another basis upon which international understanding and world peace could be b Young people from different nati religions, and social backgrou who come together in such an mosphere have the opportunity learn to know one another as dividuals rather than as stereoty

This naturally results in many ternational and interracial frie ships which help the indivi discount the deadly generalities propaganda. In this Christian at sphere reconciliation is possible only between those who fought e other in the last war, but also tween those who presently disag on various matters.

Perhaps what can happen in s a camp can best be illustrated by statements written by a camp lead "We had some difficulty between German and the Dutch girls. Th is still a great deal of national present as well as old hates left fr the war. It was one of my grea satisfaction, however, that dur our closing campfire one of German girls in her short spe about the camp asked the Du girls to forgive her for scolding th for using some of her things with asking her. The Dutch girls respo ed by admitting they had b wrong some of the time by ask the German girls to forgive them a by forgiving the German girls. took a great deal of courage to m these confessions in front of whole group. I felt as if this wa real step toward world understa ing on their part."

The Role of Pacifism

The leader of another camp writ "The two English fellows put or very interesting English eveni which sparked a discussion t lasted until 2:30 the next morni The problem between England a Greece in Cyprus was discussed w both Greeks and Englishmen p senting their views.

"The discussions then turned the Germans' role in the Seco World War. The English fello told quite frankly of the distrust t English have for a rearmed Ger

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While serving his alternative service the author was Brethren Service work camp representative in Europe, 1958-60.



World Council of Churches

Work camps provide more than an opportunity to rebuild homes, hospitals and schools — they provide a chance to build ideals and attitudes which make for lasting peace

. One of the German fellows was eply touched by the expression of e feeling of the English. He said s was the first time he had realized at such a feeling existed.

"The Englishman then asked if the rmans felt any responsibility for hat happened in the Second World ar. His answer was that he did t feel responsible because the acts cruelty were committed by a small up and most German people dn't even know what was going . The Englishmen were not satisd and questioned how such things uld happen and the people not ow about it.

"It was then explained that the rmans feel that they cannot ange the state, that they must be edient to it, and that they, therere, are not responsible for the acts the state. Rom. 13:1-7 was oted to justify this unquestioning sition. From this point, we moved to a discussion of pacifism and hat a pacifist would do in such a uation."

ncept of Voluntary Service

The Brethren have also empha-ed service and the need for volun-ry service with the young people ho have attended their camps. ey have tried to instill in others e idea of volunteering to help those ho are in need, regardless of na-nal or ideological background, eed, or color, so that the good life will be available to all. Through work camps, young people have been given the opportunity to work in order to make themselves free from self-centeredness, materialism, and desire for power. Perhaps this young camper from Italy expressed what the Brethren are trying to get across when he says:

"I have learned what it means to be far away from home, with no people around you whom you love and who love you. I've learned to eat differently and so never to refuse any food. And many things more: to live in society, to have a discipline, to get sociable, to work, to suffer. Last, but not the least, to love and to help people who are around you. I had not gone there to work for others, but only for going abroad and to see other lands. But later, with the passing of time, I felt uneasy in this my idea, and at last I've changed it. In fact, at the end of camp, I had understood what was the meaning of helping the others who need. I can only say 'Thank you' to the Brethren Service Commission, which has let me know such things which otherwise I'd never know."

Importance of the Individual

Through the practice of democratic procedures and group planning, the importance of the individual and the need for each individual to accept his or her responsibility in the various areas of life has always been stressed in Brethren Service international work camps. They have tried to show that even though one may be small and unskilled, one still has something concrete to contribute to the building of a better world. Each person, regardless of color, class, education, or physical abilities, can give of himself for the betterment of mankind.

What the experience of living in such a group or community can mean to a young person is shown by this excerpt taken from a letter from a German camper. He writes, "I agree with you that Germany has indeed nearly recovered from the war, but the spirit you had at your camp is still very seldom over here, and I think this spirit is necessary. So you should go on with your program, also in middle Europe, not only to build houses, but also to show young people a real community. For the first time of my life I met such a community at your camp."

These young people, through the international work camp program of the Brethren Service Commission, have truly proved that *Arbeit macht frei*, that work really makes free — free from prejudice, hate, mistrust, nationalism, greed, and many other feelings which breed misunderstanding and war. They have approached the heights of human goodness by giving themselves in loving service.

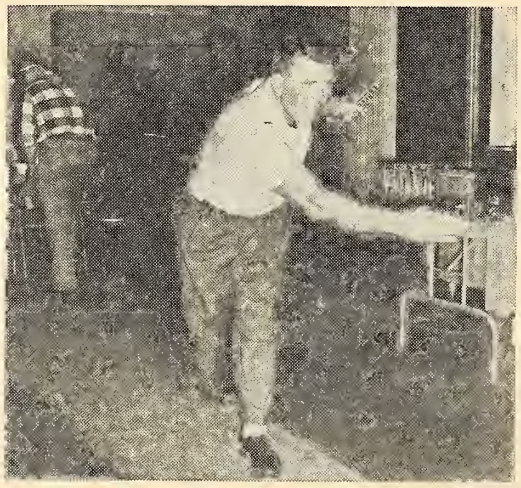
DARTBALL—
an opportunity for the churc

Kenneth W. Williams

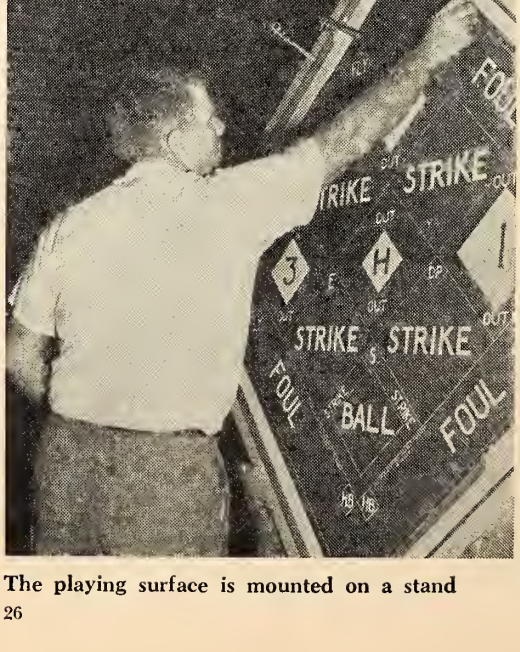
Photos by Henry Torrence



Dart baseball appeals to all ages — fathers and sons, youth and grandparents



Darts are thrown underhand, twenty-two and one-half feet from the target (diamond)



The playing surface is mounted on a stand

WHAT does dartball have to do with me and my churc you may inquire. If you are interested in your chu its members, its growth, and its activities, it may m something to you. Let me tell you a little about dartball how it is associated with our church.

Although great elaboration of the rules and explanatio the game are not necessary at this point, it would be well to kn a little about how dartball is played. The game is played by teams for nine innings, with three outs to an inning, each ba being permitted to take his turn at bat the same as in baseb

A square board containing a blueprint of a baseball mond is mounted or placed on a stand of some sort, in an right, slightly tilted position. The blueprint can be tacked glued to the board and may be purchased at most athl stores. The stand can easily be made by any man in the chu The batter stands at a prescribed distance from the board (in league twenty-two and one-half feet) and throws darts unc handed, one at a time, trying to get on base. A limit of ei darts may be used by one person and missing the board c pletely constitutes an out.

The evening begins and continues with participation three nine-inning games after which the host team prepa coffee and tea to serve along with rolls, donuts, or occasion a piece of pie. Along with the eating, of course, goes the c versation, usually beginning with the previously played gam then into varied discussions.

Up to this point we have discussed a little about the play of the game and an outline of the evening's activities. Nov would like to go a little deeper and explain the opportunity t game of dartball may afford for your church.

Our particular league requires that the boys be at le fifteen years of age and that there be no top age. We have of our men playing in our league at eighty-four years of age. J think of the nonstrenuous activity this affords a man who interested in sports, proper environment for boys, fellowsh and eating. (All men like to eat!) Incidentally, the game a permits an occasional delightful evening for father and s recreation or as a class meeting activity.

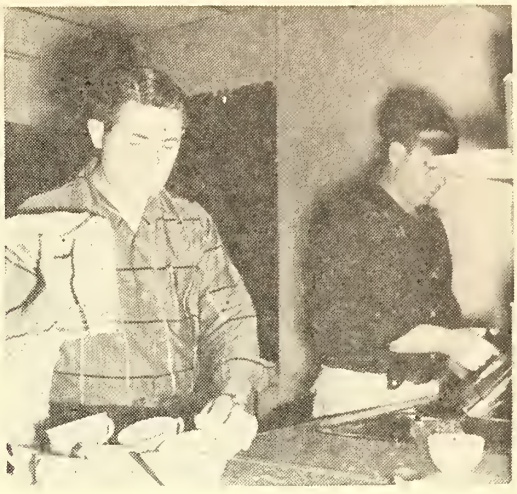
Besides giving recreation to a wide age group, the fello ship afforded is of great value as members of the league, co prised of eight denominations, get together for an evening enjoyment. Many new acquaintances are made that wou otherwise be lost if this were not a part of our church progra

I might add that there are two Negro teams participating our league. We find good sportsmanship and enjoy our fello ship with them.

Being able to help others and the possibility of gaining n members into your congregation are other good reasons carrying on a program such as this. One man who was at o time an active bowler had been partially crippled by a strok He became rather uninterested in sports until we encourag him to play dartball with us. He now attends church regula and, to my knowledge, has not missed a game of dartball in t past two years.



The host church furnishes refreshments for the fellowship that follows the three nine-inning games



There is fellowship in cleaning up, too

The Year in Religion

Continued from page 23

t people to remain loyal to God l the church.

Other troubles confronted the urch in Puerto Rico, Haiti, Bolivia l the Dominican Republic, all preminantly Catholic. Charges of urch "interference" in politics eted pastoral letters in which the erto Rican hierarchy told Cathcs they must not vote for the Popul Democratic party of Gov. Luis noz Marin because of "anti-Christn and anti-Catholic" planks in its tform. Although a Vatican statent noted that for several years erto Rico had presented "a charer of particular gravity from the igious and moral viewpoint," many nerican Catholics frankly deplored at they considered a lack of prunce on the bishops' part.

A more threatening situation connted both Protestant and Catholic ssionaries in Moslem-ruled Sudan. urch officials complained of a ady persecution which had reted in missionaries being expelled, ristian children forced to attend oslem religious instruction, and obcles placed in the way of Chrisnity.

Troubles arose also in three Budist countries — Ceylon, Burma and os. In Ceylon, some 2,500 private ools, mostly Roman Catholic, re nationalized on Dec. 1, despite ong protests by the Christian comnity. In Burma, heated debate s provoked by plans to make Budism the state religion. In Laos, otestant and Catholic missionaries ed a different threat as Commust troops waged war on the governent. October saw Sam Neua, the most flourishing Catholic mission center in the country, overrun by the Communists.

Within the Communist sphere, the war against religion continued. Protestant and Catholic leaders in East Germany denounced ruthless pressures on farmers to join collective farms and intensified programs to enroll children for atheistic rites designed as Communist counterparts of Christian Confirmation. Protestant leaders, pointing to the afflictions Christians were experiencing, nevertheless appealed to them to remain in the Soviet Zone and not flee to the West. Their appeal was directed especially to pastors and professional men who were vitally needed.

In the United States, 1960 was marked by sharpened concern over the excessive preoccupation with sex in books, magazines, films, and television programs. The National Legion of Decency (Catholic) charged Hollywood with "bold departures" from decency and called for "an unmistakable national protest" by the country's Catholics. The year also saw the U.S. Supreme Court agree to rule on constitutional issues involved in Sunday blue laws and Bible reading in public schools.

Readers Write

Continued from page 2

of tons to hungry people in other parts of the world.

It is however fundamentally wrong to try to curtail our production so long as there are millions of people in the world going hungry and we should make every possible effort to get our surpluses to the people that need them. Here let me recommend our own program of giving through the COR which is certainly a wonderful way to get rid of a certain amount of our surplus and help the people that need it.

However until we can work out a better system of getting our food to other nations too much surplus will continue to be a burden to our country which is costing our government millions upon millions of dollars. So we should at least recognize our soil-bank program as a noble effort toward bringing our production somewhere near in line with our needs.

devotions for young people

MEETING THE TEST

Walter L. Cook

To help young people cope with the tests that face them, Mr. Cook has written 44 devotions that speak directly to the teen-ager and his situation. **$1.75**

Church of the Brethren
General Offices
Elgin, Illinois

As I see it those who are the most efficient producers should continue to produce all they can and the most inefficient producers should lay their land by and keep it in good condition for future generations who will in all probability need it.

Now even the inefficient producer should not be asked to cease production without some compensation. Yes, what he receives is tax money that belongs to all of us just the same as old age pension, unemployment payments, and the benefits we get from the roads, schools, and the hundred and one things we get from the government, but so long as it is used for the best interest of all of us it is Christian-like to pay it and receive it. — Charles W. Wampler, Sr., Harrisonburg, Va.

See Them as God Sees Them

I was particularly interested in the letter by Bernard DeSa of Bombay, India, in which he comments on some of the points of view suggested by the recent article by Brother Huston which appeared in the Messenger.

Brother Huston certainly is a person who has had unusual opportunities to see the world outside of the United States, and is well qualified to transmit to those of us who live in the United States a picture of the needs of the people in other nations.

If a man of Brother Huston's insight can be interpreted as Mr. DeSa says, how much more should the rest of us "tread carefully" in expressing our attitudes toward the so-called "underdeveloped" nations.

Certainly we could well pray that God will enable us to see the people of other parts of the world as he sees them, rather than as an American might see them. — Earl E. Snader, Minneapolis, Minn.

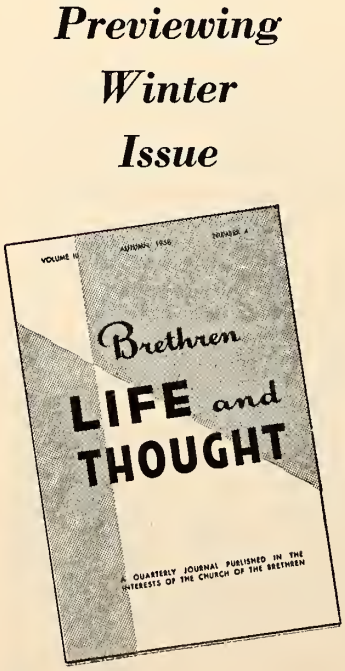
Draw the Line

I was greatly interested in the letters in the Nov. 26 issue of the Messenger by Bro. P. M. Hawbecker of Quarryville, Pa., and Bro. Ray Clark of Johnston City, Tenn. Brother Clark asked a couple of questions that I should like to comment on. "Why are some of our church leaders trying to justify the acceptance of applicants for church membership on forms of baptism other than trine immersion, and the taking of communion separate from feetwashing and the love feast?" These are good questions that have puzzled me also. The New Testament and history are clear on both of these points.

I know that quite a number of our churches have passed decisions to accept members in full standing who have never been baptized by trine immersion, or even on confession of faith alone. Now this is not Biblical nor is it in harm with history. Matt. 28:19-20 cle teaches that it is trine immersio three dippings, to recognize e member of the Godhead, the Fat the Son, and the Holy Spirit. H tory corroborates this fact in t it states that no other form of b tism was known or practiced u 251 A. D., and then the other for practiced were known as quasi b tism, and were not adopted by church until the Council of Nic They did not come into practice til 1325 A. D.

As to the other question by Bro er Clark, John 13:1-30 clea teaches the ordinance of feetwa ing before the fellowship supp And Matt. 26:26-29; Mark 14: 25; Luke 22:14-20 clearly speak the supper before the communi Now not because it has been old established custom, but beca it is clearly taught in these scr tures, these three ordinances belo together. To me the feetwashi and the Lord's supper prepare for the sacred communion. I wo not feel ready without them. I ha never participated in the comm ion without the others and ne expect to. Why should the Chur of the Brethren want to "keep with the Joneses"? Let us contin to follow the teachings of Jesus both of these matters. — C. C. Cri R. 1, Bremen, Ind.

Previewing Winter Issue



Talks Resumed After 360 Years, is the title of an article written by D Aukerman and W. Harold Row, describing the remarkable series conferences in Europe initiated by the peace church thinkers, and n far broader in scope, called the Puidoux conferences. At the m recent of them, held in 1960, the most discussed paper was entitl *The Sixth Commandment,* presented by Warren Groff to the conf ence, and now in print in this issue of the journal.

Richard Bollinger has written **The Church: Divine Reality and Hum History** for this issue. This article will help in understanding t basic theology of the church.

The Enculturation of the Kalmyks in Philadelphia, by Ruth Early, is fascinating story of a group of refugees whom the Brethren settl after centuries of wandering.

The Tears of Christ is a heart-searching poem by Louise North Gray.

In **A Christian Perspective in Education,** T. Wayne Rieman, who is a p fessor in Manchester College, challenges the educational philosop of John Dewey, and provides some most thoughtful discussion of t great issues in Christian education in our time.

Brethren Life and Thought is published by the Brethren Journal Associati 3560 Congress Parkway, Chicago 24, Illinois. Edited by Edward K. Zieg

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Helen F. Couch
and
Sam S. Barefield

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Married People Only?

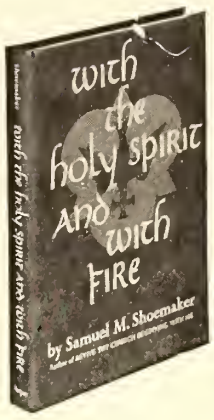
'he church bells rang again to- — but not for me, for I am that st despised of creatures, the un- ed, unwanted "old maid." How it happen the institution founded the gentle Prophet of Galilee, who iself never married, was born of irgin, and who never let sex enter influence the philosophy he ght of love and brotherhood for mankind, should now be a social b for married people only? Of at crime is the "old maid" guilty, t she should forever be on the side looking in on human fellow- p? She has kept the moral law the letter; then why reward her h scorn and ridicule?

But the church of today is a mily institution"; so there is no ce for those who are not part of amily unit, except as workhorses, ely tolerated, the object of sly es and open scorn. In large ups if there are enough of these "untouchables" they are grouped together and isolated from the fellowship of those more fortunate. If allowed in the program, it is solely on the basis of pity — stones for bread. They dare not reach for a friendly hand in the dark to hold onto when the going gets rough, for fear some smug, complacent creature will scream "thief!"

How did it happen that within the church founded by the Galilean, narcissism and sex appeal has replaced modesty and humility as prerequisites for full church fellowship? He did not seek out the young, the beautiful, or the glamorous as his followers. He forgave those who transgressed the moral law, but he did not revile those who kept it or shut them out from fellowship on equal terms. The only prerequisite he required was a human need for love and understanding.

Do not these young parents realize that when they so smugly joke about "old maids" and thinly veil their scorn of them that they may be sowing the seeds for desperate acts on the part of their daughters to escape from joining the despised ranks? Or perhaps depriving their sons of a moral measuring stick by which to select their own mates? How can they teach their children morals, if they point with scorn to those who practice morality?

Yes, the church bells rang again today — but not for me. And for some reason I cannot believe they rang for the gentle Prophet of Galilee either, for he too lived out his life alone and unwanted. — Reader.



With the Holy Spirit and With Fire

Samuel M. Shoemaker

Bluntly critical of the shallowness in much of today's church life, this book makes a challenging start toward depth and reality. Dr. Shoemaker describes the meaning of the Holy Spirit in the life of the church and the individual, shows how the Christian can come into the stream of the Holy Spirit, and relates the experience to evangelistic witness. **$2.50**

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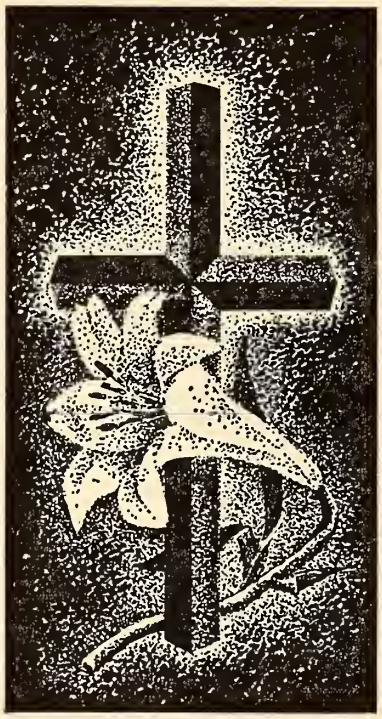
Church News

Washington

Covington — The women of our church collected and processed approximately 800 pounds of warm clothing and toys for Operation "Hand Clasp," a ship that left Seattle for Japan on Oct. 28. The ladies also collected and packed food for needy families at Thanksgiving. We started using our new educational building on Nov. 6. Six senior youth attended the fall rally at the Lacey Community church in Olympia. Our youth also collected money for UNICEF on Halloween. They help regularly with the muscular dystrophy drive, visit shut-ins and have services at the home for the aged. The junior high group went caroling and put on the Christmas pageant on Sunday evening, Dec. 18. A guest speaker in October was Ed M. Obinger of Portland. — Mrs. Geraldine Seaman, Kent, Wash.

Colorado

Grand Junction — Our former pastor, Foster Meyers, resigned in September to return to Kearney, Neb. Since then Ralph Hoover of Grand Junction has been preaching on Sundays, and Ed Duncan, district executive secretary, served as guest pastor from Nov. 20 until Jan. 1. Since cell meetings were started last summer, we now have three different groups meeting at various times. Recent fellowship activities included the annual co-operative Thanksgiving supper on Nov. 20, the annual Thanksgiving breakfast followed by a short worship service, a monthly family fellowship in November, at which time the filmstrip, Radiant Treasure, was shown, and a fellowship Christmas party on Dec. 15, with women from the Fruita church as guests. Our women's fellowship is sending a complete layette and also clothing and toys for Indian children of the Lybrook Mission. The Sunday school has adopted a community family for Christmas. On Dec. 21 the church presented the play, No Room in the Inn. Wilbur



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1908 Grand Avenue Nashville 5, Tenn.

Hoover, pastor of the Rocky Ford church, will hold a week of evangelistic services March 12-19. — Mrs. Berma V. Kelley, Grand Junction, Colo.

Southeastern Kansas

Paint Creek — Ralph Hodgden of McCune is our moderator; J. A. Luker, assistant moderator; Mrs. Ruby Dare, Sunday school superintendent. The Methodist minister at Uniontown gives us part-time pastoral services, preaching at our church the first and third Sundays at morning services. The youth groups of our two churches also have combined meetings. Five from our congregation, including the pastor, attended the district conference at the Mount Ida church. A youth group from McPherson College presented a program on Nov. 19. The following week Ralph Hodgden held an evangelistic meeting for our church, resulting in five additions to the church membership. Through the sale of stock our men's group has contributed over $400; and our women's group, through various activities, has earned more than $200 this past year. A family night program was held on Dec. 19. — Ruby Dare, Uniontown, Kansas.

Southern Missouri

Springfield, Good Shepherd — James K. Parks became the pastor of our church on Sept. 1. Installation services were conducted Sept. 18 by Laurence Lehman, district field secretary. At Halloween time clothing was collected to be mended and sent overseas. The women of the church have been making comforters and other articles of clothing for relief. Robert Dell, McPherson College student, served as summer pastor before our new pastor arrived. — Mrs. Ralph Holderread, Springfield, Mo.

Oklahoma

Pampa — After spending several years in preaching missions throughout the country, Russell G. West, who had been our pastor from 1939 to 1951, returned to serve the Pampa church. An all-day service in his honor was held Dec. 4, including a home-coming dinner serving 200 guests, friends, and members. In the afternoon service, Brother West was installed as our pastor. Participating in the service were Dr. E. Douglas Carver, pastor of the First Baptist church in Pampa; Dr. Richard E. Crews, pastor of the First Christian church; Rev. Ronald E. Hubbard, pastor of the First Presbyterian church; and Bro. Byron Dell, district executive secretary, from the Thomas, Okla., Church of the Brethren. Rev. L. P. Fort of the First Baptist church of Pampa served as interim pastor of the church for three months. — Mrs. Violet Pipes, Pampa, Texas.

Northern Indiana

Blissville — In a regular December council meeting, Opal Pence was elected delegate to the Annual Conference with Ruby Hayes alternate. It was reported that two members had been received by letter, and one letter was granted to another church. The women of the church have been making comforters for relief and have helped at the Nappanee Center. Some church members are busy in the CROP program. Edward Stump was the guest speaker for two weeks while our pas was on vacation in Florida. — Cl Geller, Walkerton, Indiana.

Middle Indiana

Lower Deer Creek — Significant cent activities have included our hor coming service on Sept. 18, a evangelistic meetings Oct. 23-30 w Charles Oberlin of Peru, Indiana, the evangelist, and Myrtie Mishler Roann, Indiana, as music director. new members came into the chur and eight others reconsecrated th lives. Our pastor, Dolar Ritchey, h a two week evangelistic meeting Ohio in November. The wome fellowship meets the first and th Wednesday of each month for all-c meetings, working at making cc forters, quilts, and contributing to district project. — Mrs. Fannie Mar Flora, Ind.

Northern Indiana

North Winona — Our pastor, Les Young, assisted by five members of church, was in charge of a Sunc service at the State Reformatory Pendleton. During his absence, th local people brought the morning m sage. On other occasions William Ov holser and Emeral Jones filled the pul in the absence of the pastor. Visit speakers have included Bro. and Sis Chalmer Shull, who brought a messa and showed pictures relating to th missionary experience in India; B and Sister Homer Weldy from Elkh who spoke at homecoming services the interest of Brethren Service; a Bro. and Sister George Neff w showed pictures and described th travels in India. Another visiting spe

Brethren Placement Service . . .

This column is conducted as a service in the interests of assis individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

No. 481. Bethel Church of Brethren, Naperville, Ill., is interes in families who are contemplating m ing to the Chicago area. We will h you secure housing and employm Naperville is 25 miles southwest Chicago, and ten miles from the r Bethany Seminary site. It is a coll town with a population of 13,0 There are many job opportunities the schools are excellent. Cont Alvin C. Cook, 129 W. Benton A Naperville, Ill.

Lester H. Kresge, from Winona e, showed pietures of life in South ea. Five were received into our owship in September. Our women's owship has contributed clothing and s to the Navajo Indians. — Mrs. Alma Hanawalt, Pierceton, Ind.

Elkhart Valley — Visiting speakers ing recent months have been Elly lioydzi, a Greek student from hen College; Mr. and Mrs. Allen ldy, formerly of Flat Creek, Ky.; e students from Elkhart Mennonite inary; and Lester Fike, who con- ted our evangelistic meetings. Two ur families have left us, one going California and one to Pennsylvania. women's group has been busy ng away many yards of material, ing many children's garments, mak- eancer pads, quilting and knotting nforters. The women have purchased new stoves and a refrigerator. The rch purchased twenty-six new fold- tables to be used in the fellowship m. Christmas activities included a ristmas play given by the young ple, a program by the children's de- tment, and a consecration service for ll children. — Mrs. Floyd Staffer, hen, Ind.

Pine Creek — Various guest ministers e filled the pulpit since Bro. and er E. Wayne Gerdes left in August r serving this congregation for over teen years. Ranier Rau, an exchange dent from Germany, is living with Robert Clark family. Our modera- is Homer Kiracofe. Everett Fisher s our evangelist for meetings held t. 23-30. The Bethel College male rtet provided an inspirational serv- on Dec. 18. The Christmas morning gram was given by the children's partments. On Christmas night the ng people were in charge of a sing- ration. Kenneth Murphy was guest aker at the father-son banquet on c. 28. The new parsonage is expect- to be ready for occupancy when . Perry Huffaker begins his pastorate Feb. 1. — Mrs. Elmer Halt, North erty, Ind.

Pleasant Valley — Since last June Al- Weldy has been our pastor. The eldys, who returned recently from thren Service work in Europe, have ared many experiences with the rch. Thirteen have been added to membership recently and attend- e is on the increase. T. G. Weaver, former pastor, was guest speaker at homecoming service in October. r pastor was delegate to Annual nference and Velma Bowman and ester Franks served as delegates to trict meeting. A number of workers ve attended district workshops and operated in a community temperance titute. A number of former European C workers have shared in various vices. Special Sunday evening serv- s have featured Velma Ober, speak- about African missions; Dan and eille West, reporting on their trip und the world; and a report by the stor and his wife concerning home ssions in Kentucky. Our church has en host to a meeting of local ministers d their wives, as well as to a re- ion of seventy Indonesian persons the surrounding community. Ralph eltzer of Elgin, Ill., will be the angelist for a week's services in April. Mrs. Claudette Hershberger, Middle- ry, Ind.

Adventures With Children

In Nursery School and Kindergarten

Elsa Barnouw and Arthur Swan

In this animated study of nursery school and kindergarten, the authors show by means of actual incidents how the early school experience can foster a feeling of security and lead to a happy and stable adjustment. A helpful text for all those engaged in nursery work and for parents who would better understand the value of early schooling for their children. $3.75

Church of the Brethren General Offices, Elgin, Illinois

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Northern Illinois

West Branch — Since our last report, five new members have been received by baptism and five by letter. Recent guest speakers have included Anna Warstler at family night services; Willard Powers, who described the new home for senior citizens to be built in Mt. Morris; Carl Zeigler, guest speaker at homecoming services; Orion Stover; Merle Hawbecker; and Graydon Snyder. At an evening fellowship Mrs. Aida Blough told of living habits and customs in Greece. Dr. E. A. Flexman of Milledgeville, a former missionary in Africa, was also a guest speaker. Our pastor has taught a Bible study class on Tuesday evenings during the past year. Our women's fellowship circle has made lap spreads and tote bags. Several members visited the Dixon State Hospital and delivered these articles. — Mrs. Lewis B. Beard, Oregon, Ill.

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Northeastern Ohio

Olivet — Twenty people, including our pastor Guy S. Fern and his family, attended Annual Conference. Albert Helser and his family brought the message at a morning service recently. William Walters was the leader for a week's evangelistic meetings. Ninety-five members took part in our fall love feast. Our harvest home service this year was in the form of a cash offering for the building fund. Our women's association had a successful bazaar and food sale in December. — Iva A. Harmon, Bremen, Ohio.

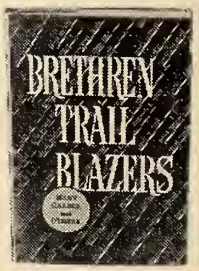
Paradise — Our new pastor, Willard Grant, was installed in September. In October, Leonard Carlisle was with us for a week of spiritual life emphasis. One evening in October was used in explaining to the congregation the stewardship program for the local church. Also, in October our children's department sent a heifer overseas. November provided a special time of peace emphasis under the direction of our Brethren Service Commission. Dr. Maddocks, a professor of political science guidance, gave a talk on voting. A representative of the local draft board talked with draftees about alternative service possibilities. The children's department made up baskets for needy families and delivered some fruit to shut-ins. The women's group has sent eighteen new blankets and comforters and ninety pounds of used clothing for overseas plus thirty-two friendship kits from the children's department. Two one-ton trucks of relief material were sent to Flat Creek, Kentucky, in October. — Mrs. Henry Good, Sterling, Ohio.

White Cottage — Installation services were held for our new pastor, Bro. Wayne Harman, by Bro. Alvin Kintner, a member of the district ministerial board. Several of our juniors, junior highs, and young people attended Camp Zion. Our pastor held a week of revival meetings, and five were received into our church fellowship by baptism. Bro. Guy Fern, our moderator, presided at our fall council meeting. Church school officers and teachers were installed with services held by the pastor. Our young people showed the film, "Dave's Own Decision." Our women's fellowship is busy quilting and working on comforters for relief. — Evelyn Horn, Roseville, Ohio.

Northwestern Ohio

Sugar Creek — Our men and women joined forces this fall and made 160 gallons of old-fashioned, open-kettle, homemade apple butter. Our church participated in the national CROP program. At a Thanksgiving supper and fellowship, food supplies for a needy family were gathered and then distributed. One Sunday school class has adopted a men's ward in the State Hospital where they go one evening each month to visit and share entertainment and refreshments with the guests there. Members of our church have attended evangelistic services at several nearby churches. David Wampler was a recent guest speaker. The men of the church built a nativity scene for the Christmas program. Among the many activities of the women are caring for church curtains and drapes, making sharing comforters with needy fami sending clothing and packets to Br ren Service projects, rolling band for the Garkida Leper Colony, pre ing meals, articles, and clothing for district home, as well as provid religious programs at county hom Glen Swallow, Lima, Ohio.

BRETHREN TRAIL BLAZERS

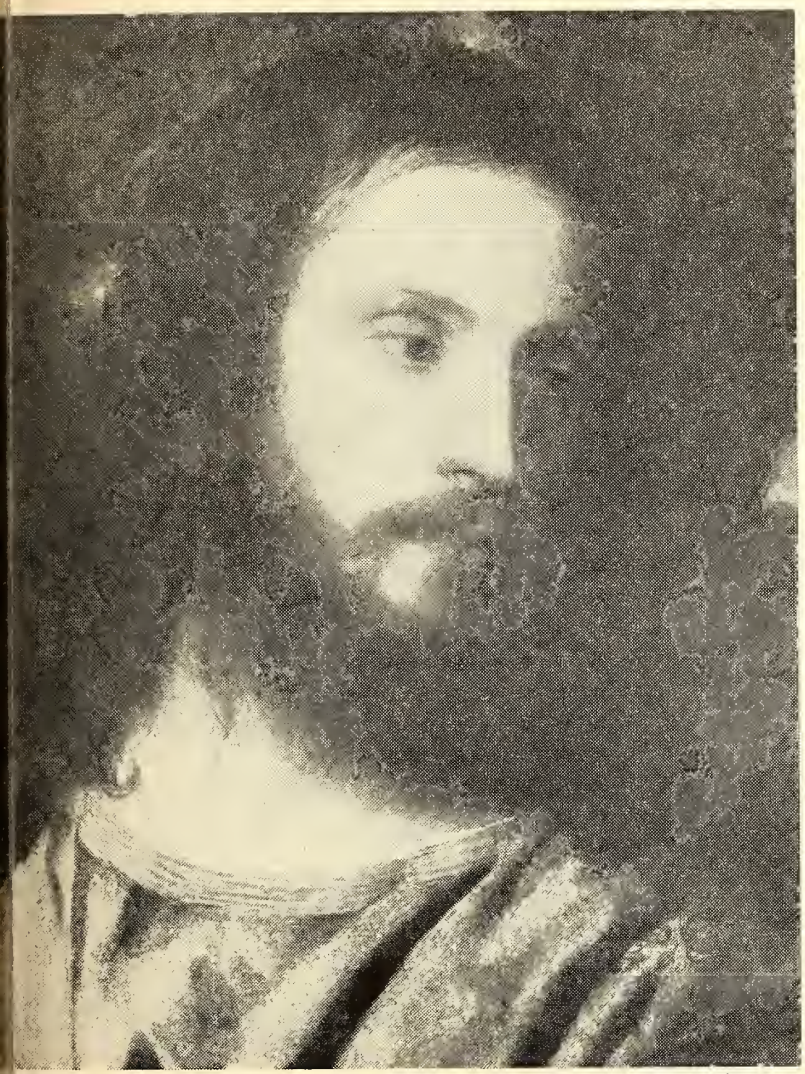


by Mary Garber and Others

Here are thirty-two sketches by a number of writers about men and women who throughout the more than two hundred fifty years of Brethren history have made significant contributions in many areas of the church's life. While it was written primarily for older juniors and junior highs, the book will be intensely interesting to older readers as well. Illustrated in color. **$2.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 4, 1961



Three Lions

Render to Caesar . . . Render to God

MANY of the world's most gifted artists have portrayed the personality of Jesus Christ as they understood him. Occasionally they have pictured him as aloof and alone, but more f n they represent him as one figure — usually the dominant figure — in a scene drawn from h Scripture. In this instance the sixteenth century Venetian artist, Tiziano Vecellio, better r wn as Titian, shows the response which Jesus gives to a question about paying tribute to sar. His answer will come as a surprise both to the enemies who seek to entrap him and he friends who are fearful for him. In his eyes there is a searching look, as if he were taking measure of the men around him. There is a sense in which his enigmatic comment, "Render Caesar . . . and render to God," still takes the measure of any generation. . . . This is the of a series of pictures of Jesus as great artists have imagined him.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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• • •

The kingdom of God will not be realized through advertising and publicity gimmicks originating on Madison Avenue. When our concern is souls rather than soap our motives must be vastly deeper and our methods and materials more selective.

The motive of the church basically is not to promote programs and activities or to get the church mentioned a certain number of times in newspapers or on the air. The church's basic purpose in this disturbed and anxious period of human history is to reach men for Christ, to help them to grow in the Christian life, and to enable the transforming power of the Holy Spirit to be released through the church into our present-day social order." — *The EUB Church's Council of Administration.*

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

The Challenge of 1961

The year 1961 comes in as a challenge to the church. The church must fill a need in the lives of men if it is to survive. Many are now saying that the greatest desire in human hearts is peace among men. Christmas came and went with numerous reports of strife. Military leaders and some church leaders are saying war is inevitable. By recent reports of events at Thule and Omaha signal stations we have very little assurance that a technical mistake may not start our military officials pushing the fatal buttons.

Military leaders have been propagandizing for several years for a pre-emptive war and civil defense is accelerating their program to promote the construction of extensive bomb shelters. Will we as Christians co-operate and assist in this spreading of bomb-shelter cream on their mince pie of atomic, hydrogen, cobalt, bacteriological and radiological warfare, or will we rouse ourselves and proclaim a better road? Those who are informed are not eager for this colossal experiment on survival when thinking of the problems for those who may survive.

As Christians let us give what our church has to offer to a needy strife-torn world. Rightly organized, our peace profession could become a parallel to the Heifer Project.

To start specific peace activity let us get signatures to the following petition, then present it to legislators and school administrators:

"Inasmuch as we do not concede that war is inevitable;

"and inasmuch as bomb shelters would give many a false sense of safety; would decrease public opposition to a pre-emptive war; would preclude many alternatives to war;

"and inasmuch as plans are made for legislators to consider huge appropriations for bomb shelters in 1961;

"and inasmuch as Civil Defense and the military are accelerating their program to promote building of bomb shelters: we seriously urge you to seek out and consult leaders who have veritable plans for alternatives to war, then promote and adopt those plans in order that we as parents and teachers may give our children a more hopeful prospect for the future." — J. D. Cosner, R. 1, Box 468, Waterford, Calif.

Should Have Wider Reading

I was glad for the article, T Price We Pay, by John C. Midd kauff, in the Nov. 5 Gospel Mess ger. I wish it could have a m wider reading. If it were also prin in Horizons more of our young p ple could read it.

Much of the fiction in curr magazines and book clubs portr social drinking as the normal a correct custom. What multitudes harmed by it! There is very gr need for authenticated facts on t one of our major social, national a health problems, to have a la circulation. — Dr. Barbara M. Ni ey, 3420 W. Van Buren St., Chi go 24, Ill.

Simple Teaching

I am not able to understand w there should be so much difficu about triune immersion.

In Matt. 28:16-20 Jesus said, " ye therefore and teach all nati baptizing them in the name of t Father, and of the Son, and of t Holy Spirit." In Matt. 3:15 John t Baptist baptizing Jesus came up of the water. In Rom. 6:3 we re "Don't you know that all who w baptized, were baptized unto death?" Luke 23:45 suggests t Jesus died on the cross; how e could he have bowed his head cept forward when he died? So h I can see clearly the forward act for baptism. This simple teachi could easily be taught by a worker a seeker after the truth. — I. Snavely, Methodist Home, Chels Mich.

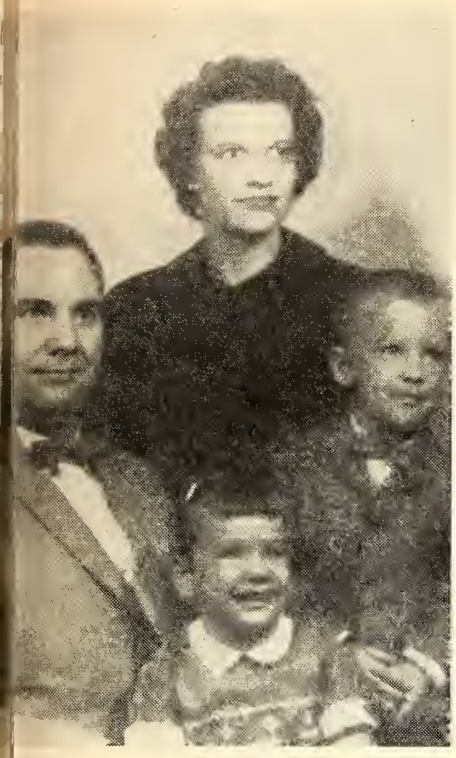
Responsibility and Obedience

In a discussion several weeks a at the Johns Hopkins Univers some friends and I tried to reconc a problem that has caused confusi and misunderstanding in New Tes ment churches such as ours.

We are aware of such scriptu as Romans 16:17 where Paul is c ing for the churches to keep the G given doctrines and ordinances taught by Christ and by Paul hi self.

We must also keep in mind Ma 23. We do not want to be like t Pharisees, replacing the old law w a new law which is enforced for t sake of the law itself.

Continued on page 27



Dark days were ahead for this Indiana family, but they had faith that

"The Lord Will See Us Through"

Marjorie Crill

The Crill family today. Charles wears his portable respirator under his coat

I TRIED focusing my eyes upon the choir as its members came marching in. It was a warm, sunny Sunday morning, May 31, 1959. Instead, I found myself continually glancing first to the left where my husband, Charlie, sat in his wheelchair and then to the right toward our children, Mickey and Connie, sitting beside me. Could it be true that at last we were all here together as a family!

Over two years and nine months had elapsed since Charlie's last appearance in our church. We were a happy and enthusiastic couple that day on August 12, 1956, when we attended the wedding of friends, with no inkling of the bleak, trying days lying just ahead of us.

Now I was aware of various eyes looking toward the back of the church and then apparently being satisfied that the peculiar humming noise was none other than that of the motor of Charlie's abdominal respirator. They all knew that he needed this or some other form of respiratory aid at all times.

On a Monday in August 1956, Charlie had come home from his work as an electrical engineer with the Indiana and Michigan Electric Company, complaining of a severe backache. As the evening wore on, he also complained of an intense headache which aspirin failed to relieve.

Charlie spent a sleepless night, tossing and turning, with his entire body aching and his fever rising steadily. On Tuesday morning I was using the telephone to make an appointment with the doctor when I heard a thud in the bedroom. It was then that dreadful word *polio* flashed through me.

"Marge, I couldn't help falling. My legs just gave out from under me."

Tears welled into my eyes and Charlie sensed my feelings. "You think I have polio, don't you?"

Over and over I tried assuring him that I did not think it was polio, but in my own mind I kept recalling the similar symptoms of various polio cases I had cared for since my graduation from nurses' training in 1950.

Charlie saw the doctor in his office and was ordered immediately to the Lutheran hospital, where a spinal tap was done. In a short time Dr. Hipskind returned with the definite diagnosis of polio. The tears did not come until later that night as I lay on a cot near Charlie's bed. Codeine was giving him only slight relief, and he frequently called me to help him turn from one side to another. Once during the night Charlie murmured, "Marge, as weak as my legs are now, I may have to come on crutches to visit you and the new baby."

"The baby isn't due for another two months, and you'll be perfectly well by then," I assured him.

We talked about Mickey, our fifteen-month old son, who was our pride and joy. I had taken him to his Uncle John's earlier that evening, and we could not

help but know that Mickey would cry when we were not there to put him to bed. Charlie heard me sobbing softly into my pillow, and now it was he who was reassuring me.

The next morning I left Charlie and went to see my obstetrician for a second Salk vaccine injection. Just a month previously, when I was receiving my first shot, Charlie had asked, "Doctor, how about giving me a polio shot?"

The doctor had replied, "As yet, we are allowed to give the vaccine only to children and expectant mothers."

When I returned to the hospital that afternoon, I found Charlie in improved spirits, and he cheerfully informed me, "Marge, you are a much better nurse than these other gals. It took two or three of them to turn me each time today, and you did it all by yourself last night." I did not have the heart to tell him that it was because his legs were becoming more and more paralyzed. He would frequently swing his arms above his head, proudly telling me that the doctor said there was no paralysis of the upper extremities.

Charlie had been given a hypo and was sleeping soundly as I left him at eleven o'clock that night and went out to talk with my sister in her car. It was nearly midnight and I thought it time for me to check on Charlie. I had just stepped from the car when I heard a frantic, "Marge, where have you been? We've been looking all over for you!"

As I entered his room, I saw doctors and nurses adjusting the iron lung. I ran to the bed but he had neither the strength nor air volume to respond. In seconds he was carried to the iron lung.

I later learned that Charlie had awakened shortly after I left him. He had attempted to turn on his signal light to call a nurse but found himself unable to move his arms or hands. He had finally gotten a nurse's attention by feebly knocking his leg against the wall. By the time the doctor arrived, his breathing had diminished to short labored gasps.

I had seen the iron lung outside Charlie's door since shortly after his admission, but knowing it was routine procedure to have an iron lung readily available in all polio cases, I had completely ignored the possibility that he might be needing it.

The next few days seemed like a nightmare. Charlie's fever continued to mount higher and higher, and I knew the virus would continue with its damage to the nerves as long as fever was present. He slept at long intervals and occasionally was irrational.

Already Charlie's body was wasting away as his muscle tone left him. He was looking haggard and worn, and, with his long beard, he no longer looked like himself.

A week passed. The crisis was over! His temperature had slowly subsided and he was taken out of isolation. Now came the long, long period of rehabilitation. At this time I had no doubt in my mind he would fully recover some day.

Day after day Charlie refused all nourishment but a few bites of food. There were many trying hours as he progressed from the iron lung to the portable lung and later to the rocking bed. Hot packs, almost continuous massages and exercises, the daily bath and personal hygiene exhausted Charlie so that by evening he would be apprehensive and irritable. He was given sedatives every few hours but still did not rest well at night.

Baby Connie Aileen arrived right on schedule on Oc 8. Charlie despaired tha could only look and not his own little daughter. Connie was six days old, I with her to the home o parents. This was the first since his illness that we been apart for any lengt time, and the week see endless to both of us de daily messages.

I was very positive Charlie would have great for me when I returned — e an arm or leg would be m by now. How disappoint was to learn there had bee improvement.

About this time I rea Newsweek of the eighteen centers and decided to tra Charlie to the Respiratory Rehabilitation Center in C land, Ohio. Since the c specialized in the field of p we were sure he would r rapid progress there. I was that a military transport p would fly Charlie but it m be another month before rangements could be mad felt that would only be wa time, and, therefore, arra to go by ambulance.

On December 5, we set for our destination nearly hundred miles away. The was uneventful until sixty outside of Cleveland when batteries operating the port lung gave out. Those last r were terrifying — four p escorts speeding us thr heavy traffic with their si blaring and red lights flas rain lashing down, Ch blinking away tears, the an lance technician manually erating the portable lung, I in a stage of frozen panic

Since first talking of mo Charlie to a respiratory ce we had thought of the Cl land City hospital as a se

Continued on page 11

ne Sad Story of a Nonlistener

GEORGE'S career as a nonlistener began when he was a small child. When his father or mother would call him, he had habit of saying "Just a minute" and continu- with what he was already doing. The ute often extended into quarter hours and hours because George's parents were also y and did not rouse him until later.

In his church school class George gained e skill in nonlistening. The teacher's voice rather monotonous, and most times she ed not to him personally but to the class erally. George's mind wandered easily and soon developed the knack of seeming atten- while he followed his own thoughts.

Nonlistening was even easier in church. preacher's voice was soothing. The words e often rather abstract and vague. And no ever raised a question afterwards about the non or its meaning. So George became a cher and a wool-gatherer instead of a listen- He counted panes in the windows and pipes he organ and once he even listened long ugh to count how often the preacher cleared throat. But generally his distraction was isturbed.

George did pay attention to the minister en he was married to Betty because he was vous and wanted to speak his vows correctly. But Betty herself was quite a talker, and George soon found himself a nonlistener in his own home. As the years went on, Betty's tones became more strident and George kept his peace. Actually George didn't hear her voice above the sound of the TV commercials. He became expert in ignoring phone calls, alarm clocks or any other unpleasant sound. Indeed he extended his nonlistening to the point that any unpleasant news could be dismissed quickly and George paid little attention to the more serious problems of his day.

The tragedy of George's nonlistening is that he has never yet heard the voice of God speaking to him either in judgment or in love. If he were to hear the thunder of the Almighty as the children of Israel once heard it at Sinai, he would join them in saying, "Let not God speak to us lest we die." But of course they were all wrong. They were invited to hear the words of life. They had to be taught to become listeners.

Give a thought to the nonlisteners of our age, surrounded by sound and driven by distraction so that they have forgotten what it means either to hear or to heed a voice from beyond their own daydreaming. Where is the Moses who will guide them into the listening that lends to life? — K.M.

llions for a Wasteful Habit

T is interesting to speculate on what might happen if every church member in this country gave up one bad or wasteful habit ing 1961. Take the use of tobacco, for in- ce. Our pages have frequently called atten- to new evidence linking cigarette smoking h lung cancer; but even supposing there e no such harmful side-effects, consider the ense involved in this one unnecessary habit.

Last year Americans spent just about twice much on smoking as they gave to their rches. There were undoubtedly many mil- s of church members who burned up an unt at least equivalent to what they con- uted to the church.

The Tobacco Institute, a private organiza- of tobacco growers and manufacturers, ts out that the average per capita consump- of cigarettes last year was 3940 per adult, 97 packs. In spite of all the publicity given to the dangers of lung cancer in recent years, this represents an increase of 3½ per cent over 1955. But it also represents an expenditure of $6,600,000,000 during the year. This probably makes the Tobacco Institute happy, and it may even please the local, state and federal governments that take a generous share of the amount in taxes. But even so, this staggering figure does not begin to show the total cost in terms of shortened life, medical expense, and loss from fires started by careless smokers.

If church members alone could abandon this one wasteful habit, the tobacco industry and some government agencies might complain, but think of the stronger financial support that could undergird Christian work — and think also of the multitudes of church members who would be far healthier and happier once they found their way out of their self-made fog and into the open air. — K.M.

Bomb Shelters Will N

AREN'T YOU gambling with the lives of 5,000,000 people?" A friend put that question to me at my office in Trenton recently. He was referring to my misgivings about civilian defense underground shelters. He reminded me of the flight of the U-2 spy plane, the shattering failure of the summit talks, the other disturbing signs of international instability and tension. The need for fallout shelters, he said, was surely more urgent now than ever before. How could I, as governor of New Jersey, possibly maintain so unreasonable and ostrichlike an attitude in the face of the frightening facts of 1960?

My friend genuinely believed that deep, sturdily-built underground shelters are the only reasonable answer to the perils of nuclear war. His view is shared by many people, including Leo Hoegh, director of the Office of Civilian Defense Mobilization, and Governor Nelson Rockefeller of New York. As the power of nuclear weapons increases, as the atomic stockpiles grow, there is a corresponding increase in demands for a massive network of fallout shelters into which the people of the U.S.A. can scurry in case of an enemy attack.

A careful study of the probable nature of nuclear war has convinced me that these demands do not fit the facts. There is only one way to assure the survival of 180,000,000 Americans. We must have peace. Not a cringing, cowardly "peace at any price," as destructive to the human spirit as the most devastating defeat; but a peace predicated on strength, dignity and reason. This is a dynamic peace for which we must mobilize every resource at our command. And to achieve it, we must intensify the battle for control of nuclear weapons by an international agency.

Instead, the proponents of bomb shelters suggest we find peace of mind in bleak holes in the ground, where we would cringe in a state of fear and futility. In any large metropolitan area a nuclear attack would turn these primordial caves into nothing but mass burial vaults.

Under certain circumstances, some l might be saved by such shelters: *if* the att were a weak one; *if* there were adequate w ing; *if* necessary services and facilities remai in operation after the attack; and *if* the she were not buried and sealed beneath mount of rubble. But experts such as John M. Fo and Ralph E. Lapp, both prominent physic feel these circumstances are unlikely to oc The probability is that damage would be s extensive, sustained. It is the cruelest decep to create the impression that shelters are *adequate* defense.

Before the world got its first glimpse nuclear warfare 15 years ago, I would h recommended that underground shelters built quickly. But the pace of nuclear resea since Hiroshima has made ordinary means protection obsolete. The weapons of 1960 as different from those of 1945 as a canno from a cap pistol. The Hiroshima-type bo now becomes the fuse that sets off the mega hydrogen bomb.

Of course, it is argued, the proposed shel of 1960 would also be different from thos World War II. They would be equipped v uncontaminated food and water, built of ra tion-resistant materials and anchored deep the earth. They would have heavy doors could be bolted against the deadly radiatio *and against any contaminated people who m try to get in after an attack.*

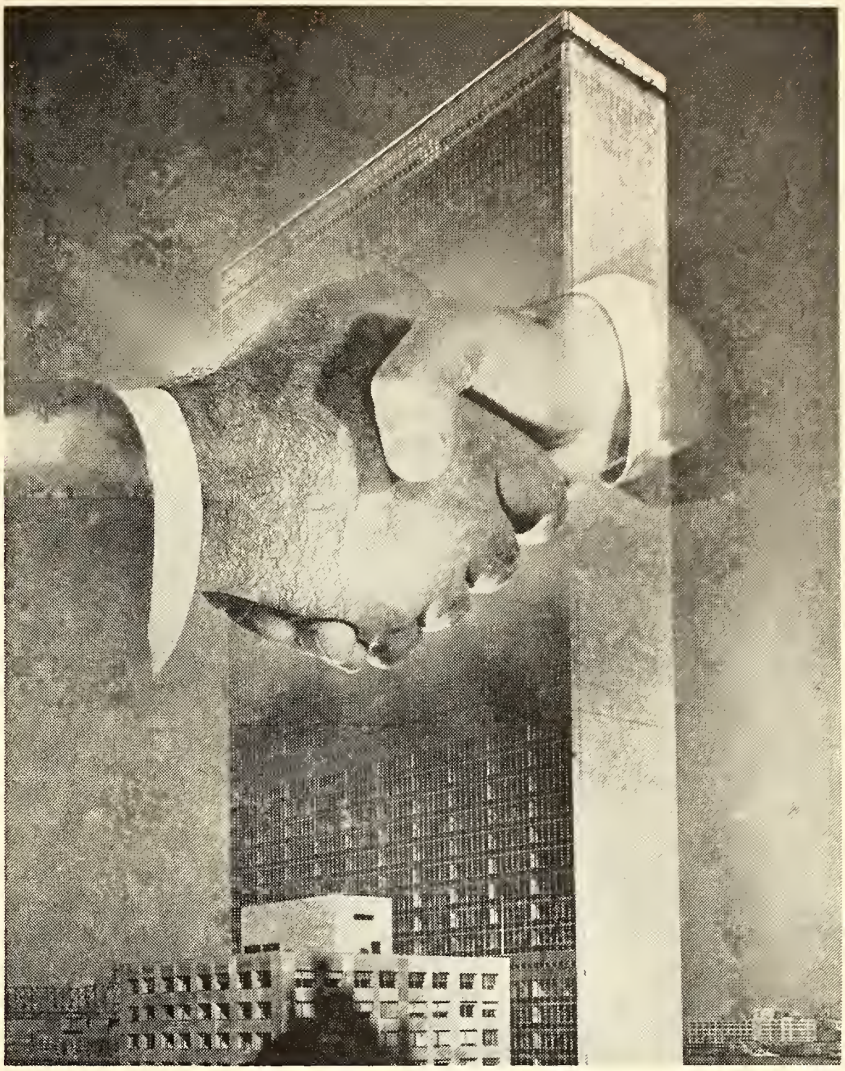
But shelters like these are predicated on assumption that an enemy attack would b relatively puny one. The superbombs now the stockpiles of the U.S. and Soviet Union m it possible that even a moderate-sized att would be roughly 1,500 times the total dest tive power that was released by all the conv tional bombs dropped during World War

What would be the result of such an att on the U.S.? It would depend on where bombs and missiles fell. The first targets wo probably be those on which this country re for retaliatory power — the Strategic Air C

ve Us!

Robert B. Meyner
Governor of New Jersey

In a challenging, forthright article, a governor declares t our hope for survival lies not in underground vaults, which may become ass mausoleums, but in the militant might of the human spirit— shielded by faith nd armed with reason



Devaney

d and ICBM bases. An enemy deciding to e the first blow in a nuclear war would know we would try to reply swiftly and power- y; he would therefore attempt to render our y as weak as possible.

To destroy the runways, aircraft and equip- t of a SAC base would probably require very large bomb. But ICBM installations, ch will eventually be housed underground, known as "hard" targets, would have to be royed by bombs and missiles of massive er. And because these installations will be located all over the U.S., large-scale lear explosives would have to be directed at arts of the country. Only in this way could nemy hope to get in the first crushing blow out being crushed in return.

Let's assume that an enemy were to use pons of ten megatons — about half the pow- f the largest bombs that the U.S. and Soviet on now possess. What happens when a ten- gaton bomb explodes?

Over the area of impact, and for thousands of square miles around it, a deadly canopy of radioactive particles is formed, contaminating food and water, destroying the delicate biological balance that makes human life possible, and leaving a possible legacy of malformed children to future generations. But radiation, as deadly as it is, accounts for a mere five percent of the force released by a nuclear blast.

A second effect of a nuclear explosion is heat and light, which account for about one third of the energy released. A moment after a ten-magaton bomb explodes, a blazing fireball expands to a diameter of three-and-a-half miles, scorching the target and surrounding area with temperatures approximately equal to those at the sun's surface.

If the same bomb were exploded 30 miles above the earth's surface, an intense wave of heat could sear an area of about 5,000 square miles, setting afire everything inflammable. A side effect, experts say, would be a rash of

"firestorms" – fierce simultaneous infernos. The sudden, rapid temperature rise causes huge updrafts of air, creating a vacuum; air rushes in and in so doing the oxygen is burned out of the surrounding atmosphere. To cope with this problem successfully, every fallout shelter would have to have a long-term supply of manufactured oxygen.

The third result would be the blast effect. A ten-megaton surface blast would destroy frame houses over an area of 80 square miles and carve out a crater roughly a half-mile across and 250 feet deep.

These facts would be enough to make me skeptical about the effectiveness of fallout shelters. But there is also the matter of warning time. An intercontinental ballistic missile can travel well over 5,000 miles in less than half an hour; a rocket launched from a submarine 200 miles off the East Coast would reach New York in a matter of minutes. If the U.S. were hit by surprise, few people would have time to climb, crawl or fight their way into shelters.

What would happen to those who did? When would it be safe to come out? Survivors of a nuclear attack would discover that our society and civilization no longer existed. The psychological and physical consequences of this realization – raw shock – are almost beyond comprehension.

The havoc of blast and heat would be matched in destructiveness by fires. Such blazes would denude land of timber and ground cover. This, in turn, would lead to the destruction of watersheds. Winter snow and spring rain would set in motion a vast process of erosion.

Man would have to depend solely upon his own devices to exist. He could not grow nourishing food because the soil would be shot through with radioactivity, particularly strontium 90, a long-term by-product of nuclear explosions. As direct fallout, it settles on vegetation which is consumed directly by animals and humans; it also lodges in the soil and seeps into growing matter through root systems. Like calcium, when ingested, it lodges in the bone structure. Strontium 90 is a breeder of bone cancer and leukemia. Thus many survivors would literally die a lingering death.

The aftermath carries with it the seed of even more far-reaching destruction: the potential genetic damage caused by radioactivity beyond man's normal tolerance.

Meanwhile, the lack of medical and public health facilities would invite disease and aggravate it. Even the most superficial injury could become a cause of alarm.

What of the psychological consequenc such an attack? It has been said that "One speculate about the sustaining virtues of pioneer spirit of co-operative assistance in ti of crisis. But one can also speculate about traumatic consequences of finding that t is nothing to assist with."

Just how much of a pioneering spirit exist in the first place is another point to pon A survivor of the atomic bombing of Naga has said, "We did wicked things like wolve stay alive. This thing, this atom bomb, thing it did was to make us unashamed of d wrong, mean things."

Imagine the extent to which such a reac would be multiplied among that portion of surviving population which is part of the c inal element, the emotionally unstable and mentally ill.

In fact, we might ask ourselves how public would react not only to the aftereffe but to the nuclear explosions themselves, v cities afire, horrible casualties and huge clo of radioactive dust.

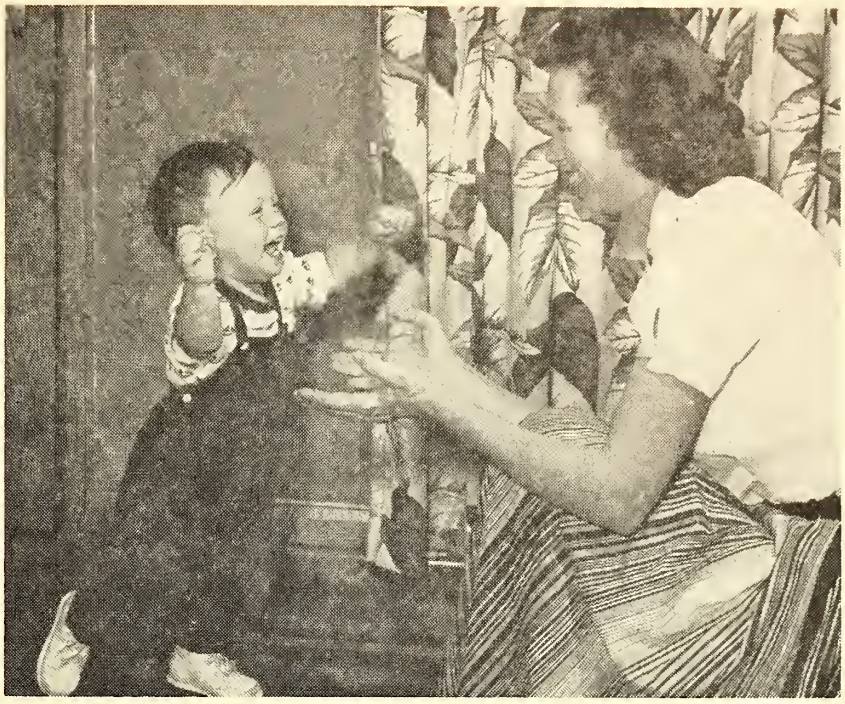
There is also the question of cost. Estim of the price of a massive fallout and blast she program range from $5 billion to $40 bill This kind of money could better serve the ca of peace if it were invested positively in future welfare of ourselves and our allies. suming, however, we could afford an outla this size, what of our friends abroad, wha the people of other lands whose friendship seek? In countries where even above-gro housing is inadequate, it would be inconceiva that sufficient funds could be appropriated shelters. If these people look to us to set example, we serve them poorly in selfishly ommending something beyond their reach.

I am not saying that some people wo not be saved by shelters. In outlying areas, from main targets, shelters would afford sc safety. But in heavily populated areas t would offer hardly any protection. I would h no quarrel with the advocates of shelters if t made it clear that shelters are no solution the population as a whole, that shelters mi benefit just a minority of our people.

Is this what our political ideals, our religi beliefs, our traditions as a people come d to – the salvation of a handful? Must we mutely while the world's tensions increase such a perilous rate? I am convinced that i within our capacity to devise a far more eff tive protection than any network of fall shelters ever could be.

Continued on page 12

Billy's parents know that the first years of his life are ortant in determining his attitude o ard life, his outlook on what the world and people are like



Waltner

Dean Kagarise

EACHING BILLY THE GOSPEL

HIS has been a big day for Billy. Today his daddy brought him and his her home from the hospital. y is just four days and six rs old. Today he was held is daddy for the first time. ay he was outdoors for the time. Today he had his elevator ride and his first mobile ride. Today he was duced for the first time to home and to the room that dy and mother worked so l to fix up just for him. All hese firsts have made Billy l, and so, with his tummy of warm milk and wearing ft, dry diaper, Billy has e to sleep.

his has been a big day for y's mother and daddy too, now they are resting and king about their future life Billy.

lother and daddy want very h to be good parents. They want to do all that they can to help Billy to grow up strong and healthy, and to have courage and to be kind. Billy's mother and daddy are Christians and their faith in Jesus Christ and their part in the church means much to them. They want Billy to love the gospel and the Christian church too. Right now they wonder what the next few years will mean to Billy's future. How will Billy's first few years of life affect him in his relationship to God and to the church?

Mother and daddy pray that they will have the wisdom and the patience to do the right things so that Billy will have the opportunity to be the right kind of person. They know that they cannot pray to God to lead them if they are not willing to do their part in finding out what their responsibilities to Billy are; so they have been doing some studying. They have been learning about children and what they need and what can be expected from them at different ages. They have been trying to deepen their understanding of the gospel so that they may be able to know better how the gospel is related to the way that they raise Billy.

One of the things that Billy's mother and daddy found out was that Billy's first few years of life are going to be the most influential of his whole life. One respected person has told them that by the time of Billy's first birthday, many of his basic attitudes about life will already be formed. The idea that the experiences Billy has during his first years are so important is both an awesome and a challenging fact to Billy's parents. To think that the way they feed and care for Billy when he is small and helpless will help

to determine Billy's attitude toward life, his outlook on what people are like, and what the world is like!

Billy's parents know that the first few years of life are very important. They know that the Roman Catholic Church says that, if it can have a child for his first seven years, he will be a Catholic for life. They have heard that the hand that rocks the cradle is the hand that rules the world.

They know the story about two South Sea island tribes: in the one tribe the babies are carried on the mother's back and when they cry from hunger, the mother swings her child around and nurses him without delay; these people grow up to be contented, peaceful and co-operative. In the other tribe, the babies are forced to wait for their food and sometimes teased with the presentation of food which is then withheld; these people grow up to be hostile, aggressive, and warlike.

Bill's mother and daddy know that Billy will copy many of their attitudes and beliefs. They know that when Billy is very small his parents will seem all-powerful and all-knowing to him and that he will accept both their good points and their mistakes without question and that Billy will try to please them by imitating them.

Mother and daddy know that long before Billy understands words he will understand their feelings – good and bad. Billy will know in his own way, even in the first several years of his life, whether his parents enjoy life, or not; whether they love each other, or not; whether they like people, or not; and in a very simple way Billy will sense whether they love God, or not.

Another thing Billy's parents found out was the fact that, if Billy is to accept the gospel message when he is older, it is important that he have the attitude that the universe is trustworthy and friendly. If Billy learns that he can trust his parents, he will have a strong basis to believe that he can trust other people, trust nature, and later that he can trust God.

This means that Billy's mother and father will try to understand his needs and try to fulfill those needs promptly. If Billy is fed and changed within a reasonable time after the needs arise, he will begin to feel that the universe into which he has been born is a friendly place, that people care about him. Later he will be better able to accept the idea that God cares about him.

If Billy's parents break the trust they have accepted by bringing him into the world by not trying to understand his needs or by not trying to fulfill the needs that they do understand, Billy will likely grow up with the feeling that the universe is an unfriendly place, that everyone is against him; later he may feel that God is against him.

Billy's mother and father know that when he is very small, Billy needs lots of the prescription TLC (tender, loving care), that he needs to be held and rocked, especially when he is being fed, and that his ability to love will depend on his feeling of being loved. (We love because he first loved us. – 1 John 4:19.)

Billy's parents are not afraid that they will spoil Billy by giving him too much love. They know that spoiling comes from letting Billy control the whole family and by not giving Billy enough responsibility in the years to come when he can accept responsibility. They know that, if they try to understand his needs, there will be times after the first year when he need to be allowed to find own answers to his proble But they will not be teach Billy responsibility by let his needs go unanswered w he is very small.

If Billy is to accept the go later it is important that he the kind of person who make a commitment or a cision. Parents can begin v early to respect him as an in pendent individual with a ri to his own opinion. This me that they will take seriou what he decides even if it r not be wise to act in accorda with his wish.

This means that when B is a little older and he s "I want that," they will not "Now, you know you d want that." Instead they say, "We know you want it, you may not have it." T will deny his wish but will t his feelings and his think seriously. Billy's mother father feel that if Billy lea that what he thinks is import he will be better able to kn his own mind and be be able to commit his life to Je Christ when that time co in his life.

It will help Billy to acc the gospel if he finds out e that his parents love the chu and go there often. It will h Billy to accept the gospel if church understands the ne of small children and provi the people and the equipm so that going to church i pleasant experience for Billy

Billy's parents feel that their church does not und stand small children or care them in any way except to f at them to be quiet they missing the opportunity to h Billy to like the church and t are failing to show their m impressionable "members" gospel that they proclaim.

Billy's father and mot

ppily remember the words of
sus, "Let the little children
me to me, and do not hinder
em; for to such belongs the
gdom of God."

With this thought in their
nds and with a prayer in
eir hearts that they may be
thful parents in the task of
lping Billy, who is only four
ys old, to understand the gos-
l, Billy's parents decide that
is time for them to get some
ep before he begins asking
his 2:00 o'clock feeding.

The Lord Will See Us Through

Continued from page 4

aven. Here, we were sure,
w treatments, surgery, and
rious types of therapy would
ing back those seemingly
eless nerves that they might
ce again relay the messages
cessary to move the muscles.
owever, that very first eve-
ng my dreams were shattered
the words of Dr. Eiben,
ou realize, of course, that your husband was severely stricken, and it isn't likely that he will get much return. This is no miracle center, but we are well-equipped to do the best that can be done in the line of rehabilitation and adjustment." My heart sank—surely we had not left our two small children, our friends and familiar surroundings, only to come here to be told that Charlie would never get better.

Those first few weeks there were hour upon hour of heartache. A muscle evaluation test was done, and after each muscle was tested I would tearfully watch the therapist as she would write down another zero. Charlie was fitted with hand and finger splints; introduced to a new form of respiratory aid, positive pressure; stood on the tilt table daily; given Hubbard tub baths and exercised each day. Later on, he had meetings with the vocational counselor and the social worker. He was kept extremely busy while I sat idly by with my heart longing for our Mickey and Connie.

There were approximately thirty other patients here at the center. Only a few were walking about, and many of the others had been stricken two or three years previously, remaining totally or partially paralyzed and using respiratory aid continuously. Even those most severely afflicted seemed quite content and were busily making plans for Christmas. Many would go home on leave for over Christmas.

After the beginning of the new year I began nursing, frequently doing twelve hours' duty. Charlie was adjusting well to his new routine, and we were now grateful for the opportunity of being there at the center, where we knew everything of possible benefit was being done. There was the return of one abdominal muscle that renewed hope within us, but nothing more.



Religious News Service

Shown above are various translations of the display title of a four-color illustrated booklet of stories of Jesus for children distributed in 51 languages and dialects in some 110 areas of the world

Frequently, I would become depressed and Charlie would remind me, "The Lord will help us to see things through. He always has." Almost daily we repeated together our three favorite verses: "All things work together for good for those who love the Lord"; "I can do all things through Christ which strengtheneth me"; and "With God, all things are possible." We found comfort in the prayer, "Grant me the courage to change the things that can be changed, the serenity to accept the things that cannot be changed, and the wisdom to know the difference." We had not only come to accept Charlie's disabilities but we had at the same time gained a greater faith.

The months slowly passed, but finally on April 18, 1958, Charlie came home and we became a united family.

Mickey and Connie have become his arms and legs. They frequently rock with Daddy on his rocking-bed and listen as he reads to them or offers fatherly advice. The children are proud of him the same as I am. Charlie never complains or asks, "Why was it I?" We know pneumonia, kidney failure, or mere overtaxation of the heart can spring upon him fatally at any time, but we do not dwell upon these threats. We try to live each day as it comes, not worrying about tomorrow.

We are richly blessed with helpful families and friends. We are grateful to every contributor to the March of Dimes, for it is this fund that provides our orderly and has purchased the expensive respiratory and other special equipment needed. We remember the doctors, nurses, and therapists who so graciously encouraged us during those darker days. We sometimes talk of the "nerve jump" operations which are in the experimental stage and of artificial muscles, we wonder if either will day prove beneficial to Ch

On that spring mornin were at last fulfilling a d we had had for over two one-half years. We wer church together as a fami could no longer hold bac tears, but these were tea joy! I looked over at Ch and observed that he too tears running down his ch Mickey leaned over and a in a whisper, "May I si Daddy's lap?"

Reverend Will asked congregation to stand for benediction and I, too, ros did not hear the pastor's pr as I had a prayer of my to offer.

After the recessional proudly walked beside Cha wheelchair, I turned to s to a member of the congr tion. In answer to her, I mured, "Yes, this is indeed of the happiest days of my l

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Bomb Shelters Will Not Save Us!

Continued from page 8

One frightening aspect of this period of technological progress is that our ability to control nature seems to have temporarily outstripped our wisdom. We build larger nuclear reactors, but we fail to have the larger ideas required to put them to uses of maximum benefit. We talk boastfully of our destructive capacity, but we neglect the positive goals that give human life its deepest meaning. It seems to me that this lag is particularly evident in the reasoning of those who advocate fallout shelters. These people are trying to resolve the most urgent problem of the 1960's with a solution borrowed from the 1940's.

There is only one solution: peace. Anyone interested in protecting more than a minute fraction of the American people ought to devote himself to obtaining – while there is still time – an enforceable peace. Control of nuclear weapons, to be effective, must be administered by an international organization. Today, that means the United Nations.

But the making of a genuine peace is too important to be left to governments alone needs the active support of individual citiz By making known to their governments growing strength of their commitment to pe they can create a mandate so powerful it not long be denied. The only shelter agair nuclear war is a workable peace.

The most convincing argument against "shelter psychosis" arises, I believe, in the of the human spirit which, at its finest, ha ways resisted restraint and closure. She represent a niggardly estimate of manki destiny and capabilities – at complete vari with the optimism that has characterized American spirit. Has this faith so shrive our vision so dimmed, that we plan our fu in terms of a cringing subsistence undergrou Does man who has made proud symbols of lion and the eagle settle now for the mole the worm?

I say no. When primitive man left his and began to live in the light, he was m to travel onward and upward; not to circle b

(Reprinted from Coronet, September 1960. Copyright by Esquire, Inc.)

ometimes it takes a shocking experience to jolt urch members into asking whether they are serving

Christ or Culture

THE telephone receiver went down in the cradle. Somehow I felt like jumping up and pacing the floor except that such a dramatic action would probably embarrass even myself alone in the office!

A man had called, introduced himself, and then further identified himself by saying that he and I were members of the same church – although he and his wife but rarely attended any more. As the business matter about which he had called was being discussed I suddenly thought I placed the man and therefore asked before he hung up, "Aren't you the person who was chairman of the evangelism committee six years ago when I joined the church? Didn't you call me and ask me to join the church?"

"Well, yes," came the cheerful reply.

I don't know how it happened, but I heard myself say, "Well, brother you've certainly fallen away!" The man laughed heartily (you see, he thought I was joking).

"Well," he explained, "shortly after you joined the church my daughter became deeply involved in the Raindrop Club, of which she was a member. It seemed as if almost every Sunday my wife and I were taking her some place in the state for meetings or conferences of some kind. Then about the time this ended and she got married, my wife accepted an office with the Western Moon organization that was very demanding. When this was completed she decided she wanted a job, and the one she accepted requires her to work every other Sunday. . . . We do our part, however, I'd like you to understand, every time there is a baptismal service, in helping with the preparation for it."

This was why I felt like walking the floor. O God, dear God! We talk endless hours in committee meetings about what is wrong with the church; we wrestle with the subject in seminars; we do sociological research on the matter and then come forth with sophisticated and impressive answers. And we do this all behind masks that are so serious; we look so puzzled.

But we really know what is wrong with the church, if we would just stop and think. It is this: *Jesus Christ so often cannot outmatch the calls of culture; rather he comes in second or third place if he comes in at all.* Nor is he but rarely invited to illumine these calls of the culture with his redemptive presence when they are accepted.

A consideration of this ominous situation leads directly to the question: Why is this true? Is it the fault of Christian education? Is our preaching inadequate? Has the meaning of words like *dedication* and *sacrifice* lost their power? Do people really fail to understand the content, wonder, joy, and demands of the gospel? Are we really living in the post-Christian era, as many persons now claim? Cannot the Christian message which was so clear, even to the uneducated in past times, penetrate the barriers which modern culture raises against it, barriers which unthinkingly become enfleshed in us as children of this culture? This is the fateful question that haunts our minds at the very moment the reports come in of increased names on church rolls.

Peace in Our H-Bomb Day, O Lord

JEAN HOGAN DUDLEY

The sky may be brass and iron, but the people are blood
and bone,
They live, they walk down avenues of trees,
Work, dream, eat, sleep,
And love,
And think of God.
And the time has run out . . . there is no more time.
Rome had her legions, helmets sparked with sun,
Syria, Persia, Greece, within their day
Were battle proud, and wild for shock of arms,
But this – the swift disintegrating flesh,
The sudden nothingness in miles of space –
Is more than all the horrors of the earth.
Statesmen and sages, now deliver peace!
For the people are sinew, bone, and blood, and mind, and
heart and soul,
And time has run out,
Time has run out,
There is no more time.

KINGDOM GLEANINGS

Mrs. Clyde L. Carter wishes to express appreciation to all who remembered Brother Carter in his illness and the family in their sorrow and loss. The messages were "a great strength and help."

Eliud Maluki, a La Verne sophomore from Kenya East Africa, was elected vice president of the Association of Southwest Pacific Region International Relations Clubs. He is president of the La Verne College chapter. He is majoring in the social sciences and holds the Rupel scholarship.

Church of the Brethren members in Houston, Texas, have revived their fellowship and are meeting twice a month in the homes of the members, with twelve to fifteen persons in attendance. Once a month Edward Murray comes from Roanoke, La., to preach. The other meeting is led by a member of the group.

The Brethren Youth Seminar concluded yesterday with an attendance in excess of three hundred. Because of necessary limitations on attendance, the registrations of a considerable group of youth were returned. Plans are already under way to provide an opportunity for all who wish to participate in the youth seminar next year.

Ernest W. Carl, comptroller of Mt. San Antonio College, was re-elected to the La Verne College Board of Trustees by the district of Southern California and Arizona. He continues as president of the board. Newly elected members of the board include Paul Groff, Gridley; Norman Glick, Empire; and Martin Eisenbise, Glendora.

The McPherson College chemistry department has been awarded a grant of $5,865 by the Petroleum Research Fund for undergraduate research in fundamental chemistry. The grant covers the period from January 3, 1961 to August 31, 1962. Dr. Wesley DeCoursey, head of the chemistry department, will direct the research.

M. G. Brumbaugh's A History of the Brethren, written over sixty years ago, is being reprinted and will come off the press next week. L. W. Shultz has undertaken the responsibility for reprinting. Those desiring a copy of this book should write Brother Shultz at North Manchester, Ind., immediately, for only a limited number will be available.

Camping for the churches of Middle Pennsylvania will take place this summer at Blue Knob State Park, near Claysburg. Formerly Middle Pennsylvania operated Camp Harmony near Johnstown jointly with Western Pennsylvania. The Western district will continue operation of Camp Harmony, and the Middle district plans eventually to acquire its own site. The five camps at Blue Knob State Park this summer will be planned by a new camping committee chaired by Ray Sollenberger. Other members include Donald Fogelsanger, Gladys Weaver, Berkey Knavel, Ralph Ebersole, and William Smith.

Church World Service recently learned that o $340,000 contributed by overseas churches in the catastrophe, $238,000 came from the churche Germany.

A High Sierra trail hike will be sponsored by Pacific Coast CBYF for high school seniors and youth following Annual Conference. The climb occur in Kings Canyon National Park, June 26 – Ju The cost is $25 per person.

The annual Bible conference at the Sebring ch Fla., will be held Feb. 5-12. William M. Beahm, of students and teacher at Bethany Biblical Semi will be the speaker. Sessions begin at 10:00 a.m. 7:30 p.m. week days and 10:55 a.m. and 7:30 p.m Sunday.

Donald E. Rowe, at present director of interp tion and formerly director of the Call program, been appointed by the General Brotherhood Boarc the Annual Conference Central Committee to fil newly created position of director of field program Annual Conference manager. He will transfer to new responsibility during the summer.

The Church Calendar

February 5

Lesson outline based on International Sunday S Lessons; the International Bible Lessons for Chr Teaching, copyrighted 1951 by the Division of C tian Education, National Council of Churches of C in the U.S.A.

Sunday School Lesson: The True Bread. Joh Memory Selection: I am the bread of life; he comes to me shall not hunger, and he who believ me shall never thirst. John 6:35 (R.S.V.)

Feb. 7 Spiritual Life Institute, Bridgewater College
Feb. 7 Church Vocations Workshop, Phoenix, Ariz.
Feb. 9 Church Vocations Workshop, Bow Valley berta, Canada
Feb. 11 Church Vocations Workshop, Pasadena, C
Feb. 11 Church Vocations Workshop, Sunnys Wash.
Feb. 12 Church Vocations Workshop, McFarland, C
Feb. 12 Church Vocations Workshop, Tacoma, W
Feb. 12 Race Relations Sunday
Feb. 13 Church Vocations Workshop, Modesto, C
Feb. 14 Church Vocations Workshop, Grants Oregon
Feb. 14 Church Vocations Workshop, Nampa, I
Feb. 15 Church Vocations Workshop, Portland, Or
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer
Feb. 19-26 Brotherhood Week
March 5-10 Adult Seminar, Washington, D. C., New York City

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carr

Bro. Donald Miller of Shady Grove, Pa., in the He berg church, Pa., Feb. 26 – March 12.

Bro. J. Herbert Miller of Hershey, Pa., in the Myers church, Pa., Feb. 27 – March 5.

Bro. Conway Bennett of Bethel, Pa., in the Freder burg church, Pa., March 5-12.



NEWS OF BETHANY BIBLICAL SEMINARY

A special report to Gospel Messenger readers February, 1961

Churches to Observe Bethany Day

On Sunday, February 5, many churches of the Brotherhood will observe Bethany Day in support of the development program of Bethany Biblical Seminary. The all-church effort is a major step in financing the relocation of the graduate theological school of the Church of the Brethren.

Some congregations will take special offerings for the seminary on this or later Sundays of February. Some have included the Bethany capital improvement program as part of their year's outreach budget. Still others will engage in person-to-person solicitations and class gifts. Whatever procedures are used, the goal of the all-church enlistment is the involvement of every member in support of the seminary's development.

Next year through 1964 it is anticipated that an increasing number of churches will incorporate support for Bethany as an item of self-allocation in their outreach budget.

Estimated cost

Estimates by the architect place the costs of the new campus slightly in excess of two and one-half million dollars. Sale of the present property is expected to net one-half million dollars.

Plans for financing the move include in addition to gifts from churches a special gifts appeal to donors with large potential, and a long-range amortization of the balance.

Brotherhood Fund credit

Brotherhood Fund credit will be accorded all contributions for the new development. Gifts are to be sent to Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

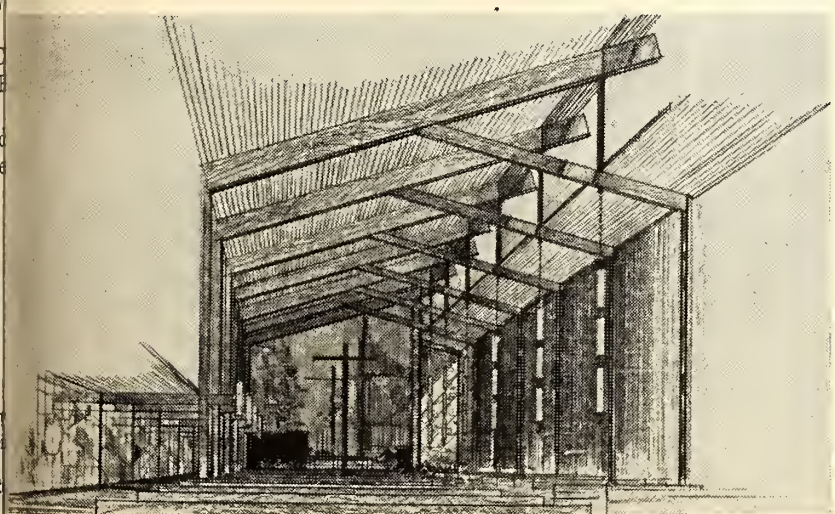
The names of all donors will be listed in a Book of Contributors to be placed on exhibit in some central location of the new campus.

New Chapel to Display Window Series

Bowman Chapel's unique memorial windows depicting New Testament and Brethren themes will be displayed in the new chapel. The series will be framed in a continuous wall of glass beside the narthex.

A total of some $40,000 worth of chapel furnishings, including the windows, carillons, pews, and speech laboratory, will be moved to the new site. Every memorial gift will be preserved in the relocation process, according to plans as presently projected.

Also to be featured in the new chapel will be an open baptistry, an open chancel with central pulpit, an off-center cross floor plan, and exposed organ pipes.



Memorial windows will form wall at left of new chapel

TRAINING GROUND

Bethany Seminary plays a unique role in the life of the Church of the Brethren. Founded in 1905 by Elders A. C. Wieand and E. B. Hoff, it was the result of ten years of research and careful planning. Twenty years later, the Annual Conference, meeting at Winona Lake, Ind., assumed full ownership of Bethany as its sole officially-authorized Bible training school and graduate theological seminary.

To date, Bethany has trained nearly 5,000 men and women for various fields of service within the church. These people, pastors, missionaries, teachers, etc., have represented 95 per cent of our theologically trained leadership through the years, with only five per cent of our formally trained leadership having acquired their seminary education in other institutions.

The significance of the seminary in the life of the Church of the Brethren can be illustrated further by looking at the current leadership picture.

- Forty-eight of our 60 men and women now holding administrative positions in the church have been trained at Bethany.
- On the foreign mission field, 89 of our 108 full-time missionaries attended the seminary. The remainder of the missionaries do not have seminary training as such.
- Ten of the eleven professors of Bible serving today in the six Brethren colleges are Bethany men.
- Of the pastors in our church who have formal theological training, 531 attended either the seminary or the Bible training school. Only 18 now serving have obtained formal theological education in other seminaries.

These facts make it immediately evident that Bethany plays a unique role in the life of the church, that it is the training ground for Brethren who serve in church vocations.

The church now is being challenged to provide more adequate facilities to match an increasingly stronger educational program in its seminary. In the new Bethany, leaders of the future will find a significant encounter with God and with the verities of our faith.

Campus Accessible to New Road System

Bethany's new campus will be strategically located west of the Chicago metropolitan area.

From an access point one mile from the campus, a network of tollways and expressways leads in all directions. Chicago is 20 minutes from the new campus, and two universities are 40 minutes away. The new General Offices at Elgin and both of Chicago's major airports are within a 30-minute driving range.

A mile north of the new campus is located the York Center Church of the Brethren and the interracial York Center community.

Five other Brethren churches are within 30 minutes of the new campus site.

Baptists Negotia… on Adjacent Site

Northern Baptist Theolo… Seminary, Chicago, hopes to … plete by March 1 the purcha… 50 acres of land adjacent to … new Bethany site. This purc… will assure the new seminary … ter of becoming a reality.

Conversations continue … other schools regarding the p… bility of having three or … seminaries located in proxi… While each seminary would r… its autonomy, the new semi… center would provide multiple … portunities in the sharing o… cilities, lecturers, and matter… faith.

Dr. Benjamin Browne, int… administrator for Northern, … moved with dispatch in projec… plans for their new campus. … possibly the construction of … Northern Campus may be … pleted soon after the Bethany … location is finished.

Committee Explo… Use of Old Prope…

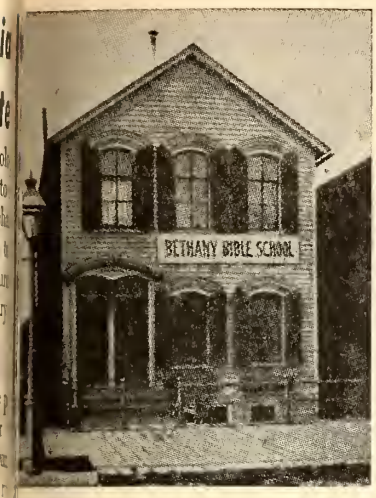
Conversations continue … tween several church agen… with regard to the disposition … the present Bethany Semi… property. It is the primary de… of all concerned to utilize the p… ent facilities for some ministry … the church if possible.

A special study committee, … pointed by Annual Confere… will report to the 1961 An… Meeting at Long Beach, Calif.

Student Jobs Cite…

Practical work opportunities … the vicinity of the new cam… will be numerous, according … Dr. Paul M. Robinson, presid… of the seminary.

Already a number of churc… in the area have inquired ab… students helping in their pa… programs. Teaching opportu… ties in the public schools will … available to wives qualified … handle the work.

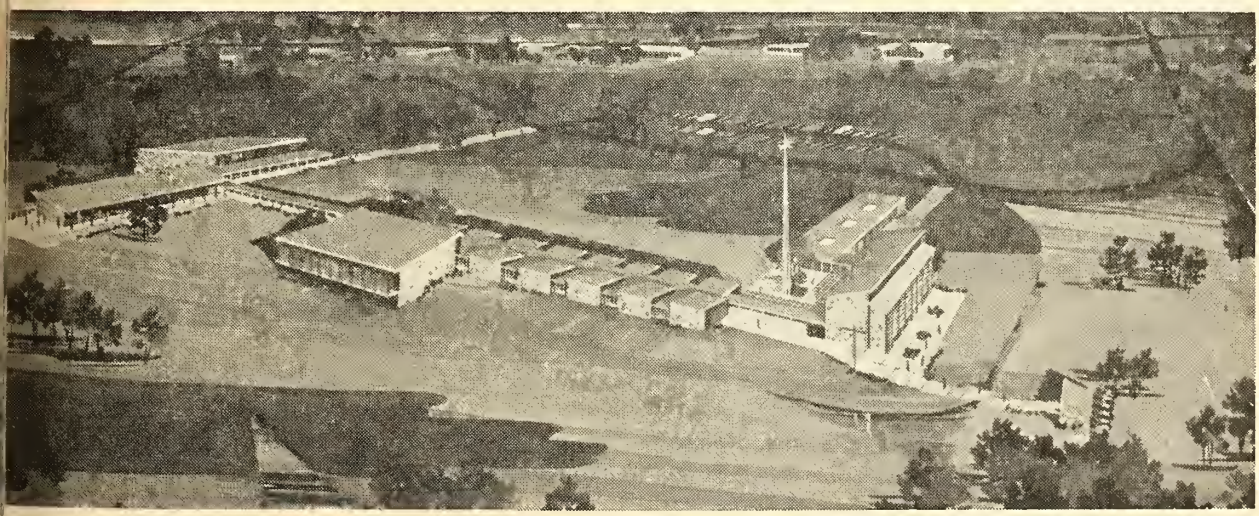


SIX DECADES OF GROWTH

First campus. Bethany Biblical Seminary was conceived in prayer and born of a conviction that the Church of the Brethren should have its own theological school for the training of leaders. Classes first met in 1905 at 188 Hastings St., Chicago, in the home of Elder Emmanuel B. Hoff, a founder.

Present campus. In 1909 the first building was dedicated at the present site, 3435 Van Buren St., Chicago. Little did its leaders then realize that the 1½ acres on the city's fringe someday would be overcrowded and in the heart of the city. The need for improved living and studying conditions for students and the cost of complying with zoning requirements point up the urgency of relocation.





Future campus. The conviction of the church's need for its own seminary which prompted Bethany's beginning today motivates its relocation to an adequate site. The new seminary will be constructed on a 55-acre tract outside of Chicago, yet with ready access to the city. It is designed to meet everchanging educational demands and to allow space for future expansion.

Simplicity and Ruggedness

NEW DESIGN TO LIFT UP BRETHREN TRAI

The buildings proposed for the new Bethany campus have been designed to express two distinctive Brethren characteristics: simplicity and ruggedness.

On the basis of contacts with Brethren at the 1958 Des Moines Annual Conference, at a district meeting and in local churches, the architect, Charles Edward Stade, selected these traits as hallmarks for the campus architecture. He felt they typified the long attachment of Brethren to a rural heritage.

Mr. Stade was convinced too that simplicity and ruggedness would blend appropriately with contemporary architecture, the style selected by the Bethany Board of Directors. The board found such design to be less costly and more functional than colonial, gothic, or traditional designs.

Following interviews with seven architectural firms, the seminary planning committee balloted unanimously for Stade and his Park Ridge, Ill., associates.

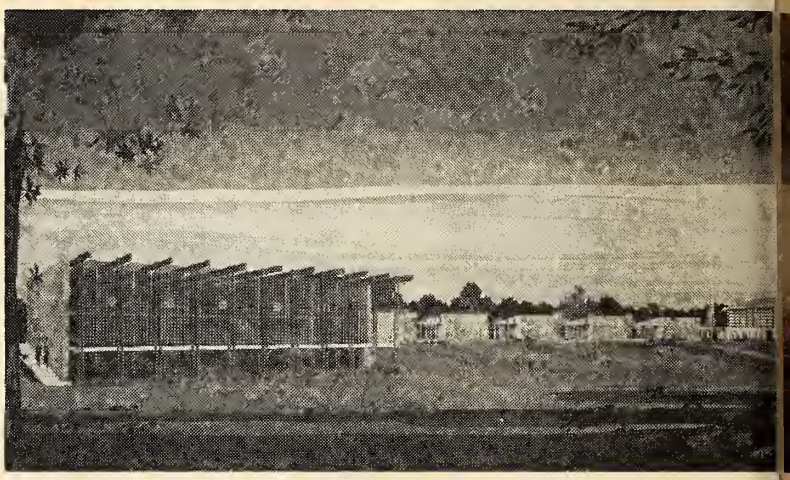


C. E. STADE

Mr. Stade has won many citations for his work, including global reccognition for the design of the Valparaiso University chapel, Valparaiso, Ind. He is a consulting editor of Your Church magazine.

A member of the Missouri Synod Lutheran Church, Mr. Stade began his undergraduate study in pretheology. His graduate study in church architecture earned him a master of fine arts degree from Princeton University.

Mr. Stade and his firm are architects for two new Brethren homes, at Mt. Morris, Ill., and North Manchester, Ind., and for an addition to the Brethren home at McPherson, Kansas.



Library to Be at Campus H

Bethany's library will move out of the basement of Wieand-Hoff Hall to a new glass- and stone-walled building at the hub of the new campus. (It appears at the left in the above photo.)

An increasingly urgent need of the seminary has been for library facilities that measure up to the standards of a graduate theological school. For some time there has been no room to increase the library's 40,000 volumes.

The proposed library will utilize some of the newest concepts in library services. Desks will be located in the midst of the stacks so that students concentrating on a particular area, such as church history, may sit in this section, drawing books from the shelves as he needs them.

As the number of volumes increases, the stacks can be adjusted to accommodate the additions.

Also to be utilized in the new library will be carrels (individual study desks), typing rooms for those preparing term papers, a microfilm reader area, a historical section for outstanding Bibles and early German materials, and a vault for valuable works.

Engaged in helping develop the versatile new library is Dr. Edwin Lowe, professional library sultant and librarian at the versity of Oklahoma. He has several times with representa of the seminary and with th chitect to assist in the proje of plans for the new library.

Single, Family Un Planned for Stude

Housing on the new Bet campus will include dormit for single men and single wo students and apartments for ried students and their famil

Seminary guest rooms an apartment for the women's c selor will be located in the w en's dormitory.

Four separate family- apartment units will be structed to house students families. Facilities will be cluded for children's play group meetings, laundry, an cineration.

Students will find the new h ing facilities simple in const tion but attractive. Every e is being made to design the b ings so that a minimum of m tenance will be required.

A student commons also i cluded in the new campus p

ews and Comment From Around the World

rman Christians Volunteer "Repentance Action"

o promote Christian-Jewish un- standing, two major work proj- s – one in Israel and the other Cologne, West Germany – are eduled for this year under the "ken of Repentance Action" pro- m sponsored by the Evangelical urch in Germany.

Under this program now in its rd year, young volunteers work oad as an expression of contrition the Nazi anti-Jewish pogroms be- e and during World War II.

n Israel, near Jerusalem, young rman Protestants and Roman tholics will build a large center of ristian-Jewish encounter that will lude three houses of worship – each for the Protestant, Roman tholic and Jewish religions. Mean- ile in Cologne, a center will be lt for training young Germans for rk in Israel. This project also l comprise hospitality and meeting ilities for Israel and Jewish re- riates, and an information center Jewish questions.

rman Youth Leaders test War Literature

Protestant and Roman Catholic uth organizations will play a lead- g role in a campaign of the West rman Youth League, top authority all youth groups in the Federal public, against the growing flood trashy "war literature" which is d at newsstands throughout the untry.

Religious and civic organizations ve repeatedly protested against the tput of such literature which they nounced as glorifying war, be- ling its horrors, and describing as the only possibility of proving sculine virtues and true heroism.

Leaders of the Youth League have arged that by reading such trash, ungsters are being instilled with tirely distorted concepts of what r really means, and with a general regard for human life and spiritual lues. The war stories in question l at about 20 cents per booklet.

st year, similar protests were nded by religious leaders against growing flood of war films.

cifists Seek Conversion Germ Warfare Center

Conversion of Fort Detrick, Army st where germ warfare research is nducted at Frederick, Maryland, into a world health center is in the aim of a religious pacifist group which has been holding daily silent vigils at the area for more than a year.

According to Lawrence Scott, director for the "Vigil at Fort Detrick," his group seeks to get people all over the country, especially church organizations, interested in the idea. He said, "It would give hope all over the world if one nation such as the United States would take such a step."

The vigil was started at the fort in protest against research in biological and chemical warfare. Personnel at the fort also conduct research on immunization and other health problems in connection with germ warfare. Mr. Scott said, "Our proposal is that the constructive side of the research be increased and opened to the public under civilian services."

Seek Church Support for Food for Peace Program

Rep. George S. McGovern, newly-appointed administrator of the nation's Food for Peace program, has called for American church groups to give full support to the endeavor to use America's agricultural surpluses to relieve hunger and distress in underdeveloped nations.

An active Methodist layman, Rep. McGovern was raised in a Methodist parsonage. Mr. McGovern said, "To most Americans the prayer 'Give us this day our daily bread' refers to human beings in far corners of the world. To us, it is a prayer of thanks for abundance. But for more than one billion human beings, it is a cry of hunger."

He said that he will expect church groups to play a major role in the program that he will direct. He noted the contribution they are already making in the distribution of U.S. foodstuffs to needy persons abroad.

Active Churchmen Called to President's Cabinet

President John F. Kennedy has called to his cabinet seven Protestants, two Jews, and a Roman Catholic, all of whom are active in their churches or synagogues.

The Protestant nominees include two Presbyterians, two Methodists, a Lutheran, an Episcopalian, and a Mormon. The President's brother, Robert F. Kennedy, is the only member of the Roman Catholic Church named to the cabinet.

Dean Rusk, secretary of state, is the son of an ordained minister in the Presbyterian church in the U.S. (Southern).

New Bell Tower for Washington Cathedral

A major change in the Washington skyline will take place in 1962 when Washington Cathedral (Episcopal) begins construction of its 300-foot tower. A 52-bell carillon, including a ten-bell peal for English change ringing, will be housed in the tower.

Work began on Washington Cathedral in 1907 and may be completed by the year 2000. The cathedral is now between 50 and 60 per cent complete.

Christians Included in Japan's Lawmakers

Twenty-two Christians were among 468 Japanese elected to the country's House of Representatives last November. Five other Christians ran for office but were defeated.

Of those elected, fourteen belong to the United Church of Christ in Japan; two are members of the Japan Holy Catholic Church (Anglican); two are Roman Catholics; two are in the Non-Church Movement; one is an Evangelical Lutheran; and one is a Presbyterian. Two of the twenty-two are women.

Episcopal Bishop Rules on Speaking With Tongues

Protestant Episcopal Bishop Gerald Francis Burrill of Chicago has handed down a set of rules to guide Episcopalians in his area who "speak with tongues," requiring them to keep the practice under clerical auspices and control.

The practice has been a controversial religious manifestation down through the history of the Christian church. Revived about a half-century ago, the phenomenon is a much-prized distinguishing mark of many Pentecostal and other groups today.

Involving the use of words believed to be inspired by the Holy Spirit but unintelligible to the speaker and hearers except through interpreters, the practice of tongues serves chiefly as a vehicle of praise to God and edification of believers.

The Bishop recommended that the practice "in no way intrude itself into the regular worship and work of the



Brethren News Service

Four Pacific Coast Brethren examine some of the nearly half million chicks distributed in twenty-four countries by Heifer Project. Shown from left to right are Stanley G. Keller, Forest S. Eisenbise, Joseph R. Jennings, and Bruce H. Flora, at a Heifer Project display in San Francisco. One of the most recent recipients of chicks has been Haiti, where BVS'ers Dale and Evelyn Snell are engaged in material aid distribution

church"; that those engaging in it avoid giving offense to other church members; that vigilance be exercised against the dangers of excess; and that persons experiencing this gift consult regularly with their pastors.

Presbyterians Seek to Strengthen Cuban Churches

An extensive five-year program to strengthen United Presbyterian churches in Cuba, including the doubling of membership and contributions, has been announced by the denomination's Board of National Missions. The effort will also include the training of lay leaders, aid to Cuban missions in other Latin American areas, expansion of health and social services, and church development.

There are now thirty-four established United Presbyterian churches on the island with some 4,300 communicants, plus nearly 6,000 in Sunday school and an additional six to eight thousand who attend services and help with church work but have not formally joined.

New English Translation of New Testament Now Ready

The New Testament portion of "The New English Bible" will be published March 14 by Cambridge University Press and Oxford University Press in this country and abroad.

A spokesman for the two publishers said that nearly 1,000,000 copies of the 460-page Testament are expected to be printed on that date in the English-speaking world. Translated into current English from the original Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles.

The completed translation of the New Testament was formally approved by the committee in March of 1960. Still being translated are the Old Testament and the Apocrypha, which are expected to be published in several years.

Observe African Interest in Christian Pacifism

Two different sources indicate a mounting African concern about the role of the military in their emerging nations. Henry Hostetter, visiting in Africa on behalf of the Mennonite Central Committee Peace Section and several mission boards, reports increasing interest in Christian pacifism among church members there. Countries he has visited include Northern and Southern Rhodesia, the Congo, Ghana and Nigeria.

The triennial report of the War Resisters' International states that since 1958, 400 persons have taken membership in the WRI in Nigeria. The majority of these members are from the Eastern Region of Nigeria.

Swedish Church Recognizes Rights of Women Ministers

Archbishop Gunnar Hultgren, Primate of the Swedish State Lutheran Church has affirmed the right of women ministers in that church to perform such religious services as marriages and funerals which also civil functions.

At the same time, however primate stressed that clergymen the "freedom of conscience" to pose the officiating of ord women at such ceremonies.

Ordination of women min has been a controversial issue v the Lutheran Church for year 1958 the Church's General Asse endorsed their ordination after permitting women pastors wa dorsed by the Swedish Parlia The Swedish Church ordaine first three women pastors last

New Cardinal Has Fought Racial Discrimination

In elevating Archbishop Jose Ritter of St. Louis to the S College of Cardinals, Pope XXIII honored a prelate wh been a recognized leader in the against racial discrimination i United States.

In 1947 the Archbishop issu decree directing parochial s superintendents to accept all dren without regard to their His action attracted national a tion when some of his parishi organized a movement of protes

In 1955, the Archbishop headlines again when he calle an end to all discrimination in C lic hospitals.

President Receives Jewish World Peace Award

President Eisenhower has rec the first Judaism and World Award of the Synagogue Coun America for his "consecrated le ship in pursuit of peace."

The award, which consists original bronze sculpture of Prophet Isaiah beating "swords plowshares," was presented t President at a White House mony by Rabbi Max D. Davi president of the Synagogue Co It was the first time that an o delegation from all the branches of the Jewish religio been received by any U.S. presi

Methodist Board Asks Open Discussion of China

The Methodist General Boa Christian Social Concerns has clared that this country shoul courage a full debate in the U Nations "on whether or not Co nist China should be admitted" the General Assembly.

A resolution adopted by th

ember board said that the "facts" ncerning Red China "should be ought out in a free and open dis- ssion, whereby all nations may be abled to make up their own inds."

gencies Offer Increased mounts of Overseas Aid

American religious and voluntary oups distributed $117,000,000 orth of food, clothing, and other pplies to needy persons overseas ring the first six months of 1960. his was a sixteen per cent increase er the amount of aid sent by the oups during the first half of 1959. In addition to food, clothing and edical supplies, the voluntary agen- es also sent "Self Help" aid, in- uding educational, recreational, d vocational supplies.

niversity Head Asks New esidential Order

The head of Notre Dame Uni- rsity, who is a member of the U.S. ommission on Civil Rights, has ggested that President John F. ennedy issue a presidential order anning all racial and religious dis- imination in housing financed or sured by the federal government. Father Theodore M. Hesburgh, president of the university, said he hoped such an order would be forth- coming from the new president. The proposal was made during an inter- mission in day-long hearings by the Civil Rights Commission at which testimony was given by Negro and white leaders that the Detroit area was the scene of widely practiced housing discrimination.

News Briefs

A student-led movement to estab- lish a "friendship bridge" between Japan and South Korea has been ini- tiated at the International Christian University in Tokyo by inviting Korean students to study there. Ad- ministration officials of the institu- tion promised full support of the student project, especially in regard to scholarships for the Korean youths.

More than 1,000 young people from over 50 countries and 35 churches and confessional groups gave their time, energy and enthusi- asm to help others in 1960 ecumeni- cal work camps. They worked on a variety of projects in 45 camps in 29 countries, through the program which is conducted under auspices of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

In the first meeting of its kind ever held in India, seven Hindu scholars and twelve Christian schol- ars met recently in Nagpur for five days to discuss together their respec- tive "views of man." The meeting was held under the joint auspices of the World Council of Churches and the Christian Institute for the Study of Religion and Society in Bangalore.

A Friend who spent several years in Civilian Public Service during World War II, Dr. Richard Ricklefs, was subject of the national television program "This Is Your Life" on Sun- day, October 9. Dr. Ricklefs serves a remote area of over 2,000 square miles in Hoopa Indian country. The American Medical Association "News" reported that TV viewers had sent in over $80,000 in contri- butions for a 16-bed hospital to be built at Hoopa, California.

Question Seven is the new title of the full-length motion picture depict- ing present day pressures against a minister and his son in Communist East Germany. The movie has been produced under auspices of Lutheran Film Associates. It is currently being shown in private screenings before selected groups of both theatre and church men as exhibition plans are prepared.

MEET YOUR MISSIONARIES

Dick and Sara Ann Bittinger



Dick and Sara Ann Bittinger and their seven-month-old son David Marlo are making eir new home at Waka, Nigeria, West Africa. There, as each has always wanted to do, ey will be able to be of Christian service and learn about another culture.

Both the Bittingers are instructors at the Waka Teacher Training Centre. Dick's asses are in African history, Bible, and geography, while Sara Ann will teach home onomics.

Dick Bittinger was born in Garkida, Nigeria, the son of Dr. and Mrs. D. W. Bit- nger. While still an infant, his parents brought him to the United States. After tending school in Elgin, Illinois, and McPherson, Kansas, he enrolled at McPherson ollege. There he majored in history and was graduated with honors in 1959.

Sara Ann Bittinger, the daughter of Mr. and Mrs. Virgil S. Coffman, was born South English, Iowa. Sara Ann's major at McPherson College was home economics.



Both she and Dick were active in numerous extracurricular activities. Sara Ann con- centrated on a cappella choir and ladies' quartet. She reigned as McPherson College's 1956-57 homecoming queen.

Dick's college achievements were in debate, student religious organizations, and track where he participated in the two-mile. Both of them were selected for Who's Who in American Colleges and Universities.

The Bittingers were married after Sara Ann's graduation from McPherson College in 1958. While Dick completed his courses, she taught one year in the Lehigh High School.

In the fall of 1960 Dick began his graduate study in history on a scholarship at the University of Kansas. He was completing work for his master's degree before flying to Nigeria.

Before the birth of David Marlo in May, Sara Ann completed university classes in French and child development. She and Dick also served as adult advisers for the Lone Star CBYF.

The Bittingers left Chicago by air on November 20.

Durbar at Maiduguri

THE Durbar is a Hindu custom which spread to Africa long ago. It is an occasion at which lesser kings, princes, and chiefs come with their retinues to greet and pledge their loyalty to the greatest ruler of the empire.

This Durbar was much like a parade. We had been told that the gates would close at 8:30 a.m., just before the arrival of Princess Alexandra, but we went early so that we could see the crowds gathering.

We arrived about seven o'clock and already there were large crowds of people, both spectators and those who were to participate. Musicians, horsemen and dancers were already lining the wide avenue for perhaps a mile. We walked up and down either side, getting a good look at the elaborately embroidered, flowing gowns of the horsemen and the trappings on the horses. Many of the horses were so covered with cloth, wide bands of metal, masks over their faces and gaily colored silk tassels hanging from their forelocks and mane that we could hardly tell what color the horses were. There were a few horses that wore leggings. One big chief was mounted on a horse which was wearing what looked like red velvet trousers on both front and rear legs.

Lora Mainard

The musicians were interesting with their drums, flutes and bugles. Quite a number of them blew on small wind instruments which sounded a bit like bagpipes, but the "bags" were their own cheeks. Through years of practice they had developed cheeks that bulged out like balloons. The bigger the bulges the more resonance the music produced. Some even had as many as three great bulges on either side, the first set almost even with the chin, the second set in a normal cheek position, and the third set close to the ears. I was told that these are actually ruptures in the facial muscles and that the walls of the balloons are only the thin skin. As we walked along, the dancers would pep up and put on their acts, especially when pictures were being taken of them. Everyone was friendly and in a gay mood.

At the end of a wide avenue stands the Shehu's palace. A canopied balcony overlooking the avenue had been prepared for the Princess and the important guests. Board seats in rows like bleachers had been erected on either side of the avenue. We were lucky to have seats high up where we could see well.



Drummers and singers express their joy at independence in a song that probably gives an interesting history of the development of the country

At 8:30 the gates were closed the procession commenced. Shehu and the Premier of Nort Nigeria arrived, followed by Princess in an open limousine, rounded by her mounted gu She was dressed in white satin wore a diamond coronet. She attended by her lady-in-waiting. er they were properly greeted seated the parade began.

Down the avenue, as far as could see, came group after grou horsemen, musicians and dan and in the midst of each group could easily pick out the chief emir, as the announcer ident him. It took almost two hours them all to pass. Big chiefs, chiefs, from many places all Bornu Province, came with retinues.

Each chief had his own co gent, which consisted of from to 200 horses with an equal nun of riders, all decked out in brill colors elaborately embroidered silk, gold and silver. Many co gents had groups of musicians dancers. Some had clowns and ters. There were some hunters masks and great birds' heads bob above their heads as decoys. contingent of about a hundred hc men was dressed in chain mail s as the Crusaders wore.

In all there were about t thousand horses, perhaps five t sand people, a hundred camels forty or fifty Brahmin bulls, bull carrying a Shuwa Arab "br in her little house, or carri perched on his back, draped her trousseau of rugs, dishes, c ing pots and mirrors.

The contingent of camels beautiful. Each camel had dra across its back a beautiful orie rug which hung on either side t knees. They were ridden by veiled Tuaregs from the desert. riders were dressed in great flow robes, turbans and veils which c pletely covered their faces flowed behind. I would judge each costume required at least tw yards of material and it looked pure silk, all in plain colors.

There were five rows of tw camels each. The riders in the row were dressed in light blue,



pecial finery comes out for the eat day of celebration. Some of ese things may even date back to e days of the Crusades!

cond row in yellow, the third row green and the fourth row in pink. he fifth row had riders dressed in l four colors, some in one, some in nother. While the fifth row stood aiting a distance of two or three locks back, the other four rows dvanced to the foot of the balcony a walk and each row in turn owed to the princess and departed rough the gate at the right of the alace. Then, with a shout, the last w came charging down the avenue top speed as though charging an emy, and reined up in a cloud of ust in front of the Princess, made eir bows and departed.

Long ceremonial spears were carred by most of the horsemen. Some rried bows and arrows and some rried guns. It was a spectacle I all never forget and one which w Americans are privileged to see. can imagine that it was something at would be less amazing to King lomon than to us, for I am sure at when the Queen of Sheba came pay her respects she must have d a similar retinue with her.

Durbars such as this are held rather infrequently and only in honor of some great event or person. When Queen Elizabeth paid her royal visit to Nigeria in 1956 a Durbar was held in her honor in Kaduna. This one, of course, was a part of the independence celebrations being held in Nigeria.

ASK AN ITALIAN

Mary H. Weik.

WHY do Americans traveling abroad encounter so much criticism of their country?

It might be a good idea for the eople who plan American foreign olicy to take a ride in a second-class uropean train now and then. A lk with some of the passengers owding its corridors can be enghtening.

"America is a country of movie ars and millionaires, of giant cars id supermarkets!" they will tell ou, bringing out an American picre magazine to prove it. But in e next breath, they will ask: "Is true there are also poor people in nerica? And are Negroes treated fairly there?"

To this, if you are honest, you will have to say, "Yes, that is often true. But many of us in America are trying hard to correct such things." And then you may ask of them in turn, "Do you not have problems too in your country?" Most of them will nod sadly and say, "Yes, many of them!"

A young Italian sitting opposite me in the train from Florence to Rome showed me a booklet about the United States which he had gotten from a U.S. Information Office in his city. It was open at a listing of "Important Dates in American History" – such as the signing of the Declaration of Independence, the Bill of Rights, the Emancipation Proclamation. He pointed to a spot in the summer of 1945. "They have forgotten one date," he said, "the date an American plane dropped the atomic bomb on Hiroshima."

"You are right," I said. "It is a terrible omission. But most Americans were not consulted about the Hiroshima bomb. They heard about it only after it was dropped!"

"That was what the Germans said about their concentration camps," he said. "What are you doing now about the bomb in America?"

"Some of us are doing a great deal," I told him. "Thousands of Americans are working for its abolition." For answer, he handed me a clipping from the European edition of a great New York paper, reporting rumors of new plans to distribute nuclear warheads to the troops of European countries who had already been trained in equipment use.

"It says that our governments have asked for these weapons," he said indignantly. "But the people have not asked for them! The people do not want them!"

He told the truth. Anyone who thinks the people of Europe want the weapons that are piling up in their storehouses should have stood as I did at a great military parade in Rome. As company after company of smartly dressed Italian soldiers paraded past on foot and horseback

— in uniforms almost identical to America's — not a sound arose from the crowd. Only when their favorite "Bersaglieri" ran past, with feathered hats flying in the breeze, did the crowd accord a ripple of applause. The rumbling fleet of giant tanks interested no one. The patterned flights of jet bombers thundering overhead drew hardly a glance. Someone in official circles must have sensed the mood of the crowd, for the "Honest John" missile scheduled to be the parade's crowning event, somehow never materialized.

The "new Italian prosperity" we hear about today is actually a spotty affair, most of its profits ending up in a few wealthy hands. "Before you visit Rome's monuments, take a look at the shacks on its outskirts!" a friend advised me before I came to Rome. As you approach the "Eternal City," you see them, stretching for desolate mile on mile, wherever a vacant spot is available — squeezed in between buildings, propped against fences and hillsides, crowded in with junk yards — a straggling colony of thousands of little makeshift dwellings thrown together by their tenants out of bits of tin, chicken wire, and cast-off wood, to house the ragged population of those for whom society has no room. They are called the "baraccatti" (barracks) of the "Campo d'Artiglio" or "Camp of the Claw." Most of their occupants have come from the poverty-stricken rural areas of the South and know only farming. They want two things, and they want them desperately: first, to eat; and second, a piece of land of their own to work on.

Here are the homeless, the hungry; and there, not so far away, the thousands of acres of wasteland in southern Italy and Sicily, lacking only the capital and technical help to develop them. Many Italians realize today that such a situation cannot forever remain static. Is it any wonder they eye with some uneasiness the little group that comes to stand each day before the stucco palace in the great Piazza Venezia, watching the empty balcony where a dictator, Mussolini, once stood?

(Reprinted with permission from Window on the World)

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David Lawrence, governor of Pennsylvania: "If our country had been willing to extend financial help and a hand of true friendship to Africa, we would not now have the specter of Africa in ferment, or neighboring Cuba flirting with the Communists."



Sharing Our Heritage

Randy Fenimore

MY JOB has been to share our heritage. For eight months my work was to interpret our Christian heritage within the realm of a local German congregaton. I was placed by the Brethren Service Commission with the Evangelical Church of Germany, becoming an assistant to a pastor in The Church of the Homeland in Berlin.

Fraternal Field Worker

I was sometimes referred to as a fraternal field worker. In the past many missionaries were sent out by their churches to a task fringed with denominational aims and gains. The fraternal field worker is also sent out by his church, but his work is coordinated with the indigenous church of the area to which he is sent. The missionary field is becoming more ecumenical in character. Rather than being an effort to increase the membership of one's own denomination, the new field of mission work is to increase the sharing, understanding and oneness of witness of the body of Christ.

We, the Church of the Brethren, are a small part of the total body, and we must see the need to be more active in sharing with all Christians. We have a responsibility to share with the total body of Christ the spiritual insights that we have been given.

Sharing Service Emphasis

Sharing our differences with a German congregation was a warm, wonderful, enlightening experience. I discovered a real core of open Christians who were willing wanting to share.

Within this congregation I sh our Christian heritage, such as emphasis upon service. In M young engineer from our congr tion began a year of voluntary ice with the Eirene team in Morc The German congregation is sha with the youth and fellowship cl of the La Verne Church of the B ren in California the expense his voluntary year. From our C tian heritage we consider volur service as a natural event; for a man congregation it is somet new and exciting.

Recently a young girl made decision to become a missio doctor to India. This summer youth groups participated in a camp in Austria. There is increa interest among members in fin service possibilities within their community. These are typical amples showing how the total man church has gained new through sharing with other churc

The Other Side of Sharing

Sharing has two sides, and I lieve we have something to l from their emphasis upon justifica by faith and not by works. Brethren have been especially ca up in the legalism of service, we need to be continually remir that our works do not buy us a way ticket into heaven. The Ger

Randy Fenimore is presently stud for the ministry at Bethany Bib Seminary in Chicago.

This is part three of a series of articles describing the present work of the Brethren Service Commission in Northern Europe. For the two previous articles see Material Aid to Germany — A Task Completed, in the Jan. 21 issue and *Arbeit Macht Frei*, an article on work camps in the Jan. 28 issue.

urch stresses that we are unde- ving of God's love and that all e have and do is a gift from God. is exemplifies the great need for aring our faith one with another d the blessing which this sharing ings.

The congregation in which I rked has a liturgical form of wor- ip. One evening I shared with the ngregation our form of worship, d I described the form in which e celebrate the love feast. Through s talk, interest arose within the ngregation, and recently the youth the church celebrated the love ast in a manner similiar to our love ast. This gave the youth a new preciation of the old sacraments. e, too, need to grow in our appre- tion of other forms of worship, if e hope to understand and appre- ciate the heritage of other Christians.

The Peace Witness

Within our Christian heritage we have stressed the peace witness, and simply my presence there as a peace worker, who was sent by a church which emphasizes peace, had an overwhelming effect upon all with whom I came into contact. The opportunity was given to speak on the necessity for positive peace action, to tell them of our peace program, and to demonstrate positive peace witnessing. By presenting to them a living, acting Christianity, a faith in action, we were able to give new hope to those who had believed the church to be dead.

I cannot say that the congregation in which I worked has become pacifist, but I do not feel this was my purpose in being there. I was to share our differences — not to avoid them, but to present them in order that they may interpret our Christian heritage in the light of their own Christian heritage.

One of the most important jobs of a fraternal worker confronts him when he returns home. There he must attempt to complete the circle of sharing, bringing new ideas which need to be evaluated in the light of our own Christian heritage.

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Out of the Depths. Anton T. isen. Harper & Bros., 1960. $4.00. 6 pages.

In this book, which is essentially e autobiography of Anton Boisen, e reader will find the most fascit- ting and illuminating account of e development, remission, recur- ice, and explanation of the most zzling and frightening of the psy- oses, namely, schizophrenia. Never fore in contemporary English or erican literature has so much ail been provided at firsthand out this never-never land of men- disorder as is here given.

For those who do not know the rk of Anton Boisen a word about n is in order. He is now in his d-eighties and chaplain-emeritus Elgin State Hospital. He is an lained minister who had early perience in forestry, community rch surveys, rural parishes. Early in his life as the result of problems within himself which had not been adequately solved he suffered an acute psychotic disorder and was hospitalized. With his very brilliant and analytical mind he made much of this experience in developing an understanding of the purposive nature of such disorders. After recovery he dedicated himself to a study of and ministry to the mentally ill. He was one of the first full time chaplains in mental hospitals. He was the founder of the movement for providing clinical training in mental hospitals for men preparing for the ministry. He has been author of many articles and books, teacher and researcher in Chicago Theological Seminary, chaplain and teacher of theological students in a hospital setting.

For those men and women who have been in my classes I must add that here is the story that lies back of the profound insights regarding religion and mental illness which we have often desired. You cannot afford to miss reading this book.

What makes Anton Boisen's contribution so unique is that from the inside he has seen acute psychotic disturbance of the schizophrenic type as essentially similar to religious experience of the conversion type. These experiences, says Boisen, are problem-solving experiences in which the person faced with difficulties that seem insoluble is moving toward a new integration. They are characterized by a feeling of impending doom, a feeling of personal responsibility for the impending catastrophe, a conviction that the subject may have some special calling. In each case Boisen believes the acute episode to be preceded by a period of intense concentration and narrowing of the perceptual field. All of this, whether schizophrenic or conversion-like, may be either creative and integrative or lead to the destruction of the person.

For any study of mental hygiene and thorough understanding of the relation of religion to mental health this book is a must. One can only be grateful to Dr. Boisen for the courage to write baring his own inner struggle. So much has been given that a reviewer hesitates to say that it might have been more useful to have had the family history somewhat condensed and more detail given regarding the repetition of the psychotic episodes. I do believe this would have been more useful. Delicacy also has made difficult the filling out of the intimate details in a way that would have made the story most useful.

But as it is this is a great and enlightening document. No minister ought to miss it. Any Christians who are themselves reasonably well-balanced emotionally will read it with profit. This reviewer is grateful for this book, the other writings of Anton Boisen, and for the privilege of having been a student of and co-worker with the author. — *Jesse H. Ziegler, Dayton, Ohio.*

***The Choice Is Always Ours.** Dorothy Berkley Phillips and others. Harper & Bros., 1960. $5.95. 430 pages.

This book is correctly called "A Sourcebook for Spiritual Progression" and "A Synthesis of Religious and Psychological Insight." It first was published semiprivately in 1948,

but in the years since has "evoked an ever-widening response." Now it is published in revised form with one-fifth more material added which has been chosen from more recent literature.

Years of research through religious and psychological material went into the selection of the more than 500 passages. Among the more than 200 authors from whose works materials have been chosen are such persons as Meister Eckhart, Carl Jung, William Law, T. S. Eliot, Evelyn Underhill, George Fox, Soren Kierkegaard, William E. Hocking, Ann Morrow Lindbergh, Albert Schweitzer, Fritz Kunkel, Douglas Steere, Rufus Jones, C. S. Lewis, Arnold Toynbee, and M. Gandhi.

The book is designed for an individual or a group to use as a guide to spiritual discovery and growth. A study guide is now in preparation. It has an intimate character to aid one in finding and possessing his own soul. It draws together the great spiritual insights and truths of religion, Christian and other, and those of philosophy and of psychology, in such a way as to give wholeness and unity to the spiritual search. Roy Burkhart states that at Community Church in Columbus, Ohio, they plan to use it as one of their main guides in prayer cells.

Part I explains the nature of the way. Part II indicates techniques for inner development. Part III describes outcomes of the way expressed in man's relations to society and to God.

Here is a great source book and guide to spiritual discovery and development, praised and acclaimed by persons such as Carroll A. Wise, Harold E. Fey, Nels F. Ferré, Gerald Heard, and Thomas S. Kepler. More than 400 pages of the world's finest writings are here brought together to guide, to inspire, and to illumine the soul willing and eager to read and contemplate its truths. — *Charles E. Zunkel, Port Republic, Virginia.*

Twenty Miniature Dramas. Harry Brandt. Vantage Press, 1960. $3.50. 155 pages. "It is Greek to me" is a common complaint among readers who do not read Greek. For many people who read translations, the content is still *Greek.* For all laymen of Greek drama, Mr. Brandt has written twenty vignettes, not for production in grandiose style, but for sharing in small groups.

With its meager exposure to the study of classics, the high school will find Twenty Miniature Dramas an enriching, supplementary text for the gifted student of ancient history.

In churches, especially small groups of adults and older young people will enjoy reading and discussing (among others) plays like "Stranger in Athens," a dramatization of Apostle Paul's finest hour; and "Prometheus Rebound," the Christian rethinking of "Prometheus Unbound."

Mr. Brandt's book is for Christian students and offers no background to preface each play. Thus he challenges each reader and actor to consult encyclopedias, mythology, and the Bible. With this kind of motivation, Mr. Brandt presents twenty opportunities for readers to view themselves, like Greeks, in perspective. — *Mildred H. Enterline, Elizabethtown, Pennsylvania.*

For You Teen-Ager in Love. Walter Riess. Concordia, 1959. $1.00. 78 pages.

A universal concern of youth is the matter of falling in love, or not falling in love. The author attempts in this paperback to speak to the needs and concern of teen-agers in either situation. The language is simple, straightforward, and should mirror for the teen-age reader many of the problems which undoubtedly will come along. Mr. Riess deals with such things as group pressure, petting, going steady, what to do on a date, mixed marriage, and a host of other implications for a boy and girl in love. Involved in all of this is the place of Christ and the church. The book helpfully gives insight to the reader of the place of the spirit of Christ in making the many decisions which face youth. A careful reading, with an understanding and open mind, will enable the teen-ager to have a greater appreciation of love. The book could well serve as background material for a CBYF discussion. — *Joe Long.*

***Inspiring Devotional Programs for Women's Groups.** Leila T. Ammerman. W. A. Wilde, 1960. $1.95. 62 pages.

This is a resource book for those who plan monthly meetings of a devotional and social nature for classes or other adult group meetings in homes or church. To begin the year, there is a simple installation service for new officers. Each program is based on brief comments about a Christian trait of character, such as self-control, gentleness, faith, loy and others. Each includes a tho for the month, hymns, script meditative thought and prayer. devotions are complete as printe may serve as a guide for additi comments.

For the hostess there are gestions for table decorations, freshments and pencil games. Sev recipes for unusual foods are gi However, the ideas for table dec tions and games are neither original or varied. But these mo ly suggestions may give just idea needed for an interesting s hour. — *Irene K. Frysinger, Ha burg, Pennsylvania.*

The Cross Before Calvary. Cl G. Chappell. Abingdon Press, 1 $1.50. 62 pages.

To the many books of sern which he has already written, popular preacher now retired, Cl G. Chappell, adds another s volume. In these fifty-three page sermons one meets with the s simplicity, clarity, and power or accustomed to expect from this er. Chappell writes of the spiri the cross as he finds it in five Testament characters. — *David Wieand, Chicago, Illinois.*

Marriage. Harold Haas. Muh berg, 1960. $1.00. 56 pages.

A concise and well-written concerning how social changes affected marriage and what the sential, permanent values of riage are. The book seeks upholds Christian answers and tudes. It is one of the For Books and will be helpful to ne weds and to parents. — *W. G McFadden, Elgin, Illinois.*

Who Do You Say That I
A. J. Ebbutt. Westminster P 1959. $3.50. 170 pages.

If one is comfortably secure complete in his faith and knowl regarding Jesus and the Chri faith and if any differing opinion sets him and is regarded as christian, he'd better steer clea this book.

A university dean in New B wick, Canada, the author deals fr ly and scholarly with the n spoken and unspoken questions problems about the person, n and ministry of Jesus. Each ch is devoted to one of fifteen ques and begins with a brief list of p nent Bible readings and illustr quotations from competent

olars. Written within a very eral framework, some of the iter's conclusions are amazingly hodox but some others will be orously rejected by many Chris- ns — including Brethren.

However, I could wish I might part of a group of serious Bible dents spending a year or more h this provocative book. It could a thrilling experience of searching Scriptures as well as reputable blical and theological sources in ler to ascertain where and why 'd agree with or differ from the hor. Such a discipline would atly increase our understanding d appreciation of the Bible, Jesus, d the Christian faith. — *Harold Z. mberger, McPherson, Kansas.*

Walter Chrysler, Boy Machinist. hel H. Weddle. Bobbs Merrill, 60. $1.95. 192 pages.

Although no one in Ellis, Kansas, the 1880's and 1890's could fore- that the younger Chrysler boy uld someday become the founder and the leading spirit of the rysler Corporation, no one who ew him could doubt his business d mechanical ability. With his nings from various youthful busi- ss enterprises he could have ught the things he wanted; but preferred to make them — a pair skates, a shotgun, a model locomo- e, tools. Mrs. Weddle fascinates e reader with her fast-moving, eresting account of the young chinist's successful undertakings, shift from an ambition to become ailroad engineer to become an au- nobile designer and manufacturer, delightful family, his community , his wholesome personality. nted toward readers of junior and ior high age, the book will be of erest to older readers also.

Mrs. Weddle is a member of the rard, Illinois, Church of the Breth- n. A previous book, *Pleasant Hill*, s published by the Brethren Press 1956. — *Ora W. Garber.*

Our Heavenly Father. Helmut ielicke. Harper & Bros., 1960. .00. 157 pages.

Here are sermons written and eached during the aid raids on ttgart. Some of the sermons were errupted by the sirens. The place meeting was changed because of struction of the church. But even ough "change and decay" were all und there is presented here eter- l truth. We read that Helmut ielicke preaches to large crowds. When one reads these sermons and those on the parables under the title, "The Waiting Father," one can understand why people flock to hear this messenger of "good news," some of the good news Brethren have often overlooked. One feels that Helmut Thielicke has experienced, as well as studied intensively, the meaning of the Gospel. — *W. Glenn McFadden, Elgin, Illinois.*

Readers Write

Continued from page 2

These scriptures seem to be at opposite poles. How can we tie them together? Certainly we do not want to throw these God-given doctrines and practices away and rely completely on the guidance of the Holy Spirit to give us a living and dynamic religion. It is unfortunate but true that men rationalize things as they see fit and quickly tag their rationalizations with being of the Holy Spirit. Unfortunately there is no acid test to tell rationalization from true spiritual guidance.

I am confident that the Holy Bible is truly the only unquestionable word of God and it is the only product of the Holy Spirit that I can be certain is unperverted by man's rationalization. Yes, the Scriptures and only the Scriptures are above criticism.

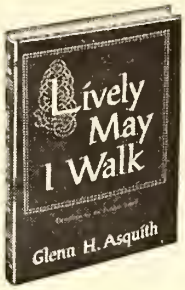
Note that Christ was rebuking his contemporary Jewish leaders, not because of the laws, but because they were not aware of the true meanings behind these laws. By the same token, Paul is calling for the *teaching* of the doctrines, not simply as a matter of form, but as a means of understanding and learning. As we survey these scriptures we see that the key to keeping the doctrines and ordinances, and not becoming as the Pharisees, is to teach the people the deep spiritual meanings behind these practices.

Love of God implies many things. Two of these that are closely related to this subject are responsibility and obedience (1 John 2:4-5).

To be obedient we must follow the doctrines and ordinances as delivered to us; baptism (Matt. 28:19) (Acts 2:38), communion (Luke 22:19), love feast (1 Cor. 11:17), feet washing (John 13:14), prayer veil (1 Cor. 11:5), anointing of the sick (James 5:14), nonviolence, spiritual and simple life, etc. Whether they are exactly defined, as in baptism, or left up to us as in our nonviolence stand, we must obey as Christians living in the new life through Jesus Christ. We see that in 1 Cor. 11:2 Paul praises the brethren at Corinth for keeping the ordinances (KJV) or traditions (RSV) as they were taught.

However, we cannot stop here. It is our responsibility to see that these things and their deep spiritual meanings and implications are understood by all. We are walking on thin ice when we begin changing things without scriptural authority, and we are wrong when we ignore Biblical passages and stop even one of these practices due to a lack of understanding. It is our duty as a church of Christ to teach the meanings and carry on the ordinances as taught by Christ and his apostles.

The dynamic faith emerges with infinite power as we become acutely aware of our love for God and what this love implies. — William H. Freed, Jr., 1402 Providence Rd., Towson 4, Md.

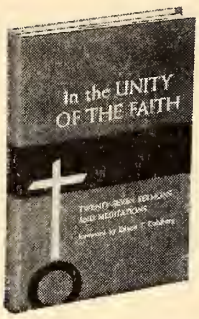


Devotions for the Golden Years

Lively May I Walk

GLENN H. ASQUITH These 54 devotions are written for older people in contemplation of the fact that the best years of their lives are ahead — and beyond that a far better life awaits them. Within the pages of this volume they will find suggestions to help them discover the wonderful treasure God has for them. A distinctive feature of this book is its extra-large type which makes it easier and more enjoyable to read. Excellent for group or personal use, this inspiring volume also provides an ideal gift remembrance. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois



Twenty-seven sermons and meditations — (One by a Brethren)

In the Unity of the Faith

Foreword by
Edwin T. Dahlberg

$3.00

The distinguished churchmen and churchwomen who interpret here the good news of God in Jesus Christ represent more than a score of denominations. Some speak to our personal needs. Some delineate our Christian responsibility in a changing world. Some define the unity we seek. Though they may differ in accent, all bear heartwarming witness that they belong to the universal company whose hope is in Jesus our Lord. The sermon "The Jericho Road Across Our World" is by Desmond W. Bittinger

Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Brother and Sister J. S. Roller of Timberville, Va., celebrated their golden wedding anniversary on Nov. 27, 1960. Brother Roller was elected to the ministry in 1897. — Mattie E. Zeigler, Timberville, Va.

Obituaries

Barlow, Susan Lavinnia Ann, was born in Nancy, Ky., on July 15, 1878, and died on Nov. 4, 1960. She was the daughter of Dennis and Sarah Humble McClenden. Her first marriage to Dr. Newton Kelly was on March 25, 1898. He died in 1900. On Sept. 26, 1907, she married John W. Barlow, who passed away in 1942. She was a member of the Church of the Brethren for thirty-six years. Surviving are four daughters, one son, twenty-three grandchildren, twenty-two great-grandchildren, two sisters, and two brothers. Six sons preceded her in death. Bro. James Tyler conducted services at the Cromes and Sons funeral home, Sidney, Ohio. Burial was in Cedar Point cemetery, Posco, Ohio. — Mrs. Homer Kies, Sidney, Ohio.

Barnhart, Cora Alice, was born Feb. 29, 1876, in Virginia, and died Dec. 10, 1960. She was married to David Barnhart, a minister, who preceded her in death. Surviving are three sons, two daughters, and two sisters. The funeral service was conducted by the undersigned at the Pyrmont Church, Delphi, Indiana. — Ralph Petry, Delphi, Indiana.

Berkebile, Earl C., son of Cornelius and Louisa Berkebile, was born March 29, 1890, in Richland township, Pa., and died Oct. 8, 1960, at his home in Johnstown, Pa. Surviving are his wife, the former Ethel Pearce, two daughters, and six grandchildren. He was a member of the Walnut Grove church and also served as deacon. The funeral service was conducted by Bro. Joseph E. Whitacre and Bro. Hartman Rice, and interment was in Grandview cemetery. — Mrs. Margaret R. Shaffer, Johnstown, Pa.

Betcher, Erma, died Dec. 10, 1960, at the age of forty-eight. She was a member of Lakewood Church of the Brethren. Surviving are her husband and two sons. Memorial services were conducted by Bro. Kenneth Long, and burial was in the Lake Township cemetery. — Mrs. Fran McLaughlin, Millbury, Ohio.

Boone, William Luke, son of Samuel L. and Matilda Campbell Boone, was born in Roanoke County, Va., Aug. 22, 1886, and died while visiting in Olympia, Washington. He was united in marriage to Nannie Dillion on Sept. 17, 1910. He served the Bassett church as deacon for twenty-five years. Surviving are his wife, one son, two daughters, two brothers, nine sisters, and four grandchildren. Memorial services were held in Olympia, Wash., by Homer D. Kimmel and in the Bassett church, Va., by J. Richard Gottshall and Price E. Bowman. Interment was in the Mount Hermon cemetery. — Estelle Underwood, Bassett, Va.

Brandt, Elias W., the son of Benjamin and Mary Witmer Brandt, was born March 16, 1868, and died Dec. 21, 1960. He shared sixty-eight years of marriage with his wife, Lizzie Brandt, who preceded him in death three years ago. Surviving are two sons, fifteen grandchildren, and twenty-seven great-grandchildren. He served as deacon in the Conewago congregation. The funeral service was h the Elizabethtown church with th dersigned officiating. Interment v the Mount Tunnel cemetery. — H. Zuck, Elizabethtown, Pa.

Brossman, Paul J., son of Mr Mrs. Jefferson Brossman and hu of Mary Sellers Brossman, died in caster, Pa., Dec. 8, 1960, at th of sixty-five. He was a member Ephrata church. Surviving are his a brother and a sister. Funeral se were conducted by his pastor, Bro E. Wampler, Jr. Burial was i Sinking Springs cemetery. — Mr Spencer Fry, Terre Hill, Pa.

Brumbaugh, Mary L., daught Eli and Sarah Lykens Smith, was at Martinsburg, Pa., Dec. 4, 188 died at her home in Martinsburg, 23, 1960. She was married to S M. Brumbaugh in 1906. He pre her in death in 1953. Survivin four sons, three daughters, f grandchildren, eleven great-gran dren, five brothers, and three s She was a member of the Me Church of the Brethren. The f service was held by Bro. Emmert erick and interment was in Fai cemetery. — Mrs. C. O. Beery, Ma burg, Pa.

Cave, Gertie, daughter of Mr Mrs. David Campbell of Virginia born Aug. 21, 1884, and died 14, 1960. Her husband, Dole Cave, died nineteen years ago. was a member of the Annville C of the Brethren. Surviving are sons, two daughters, thirteen gran dren, and five great-grandchildren. funeral service was conducted by ers Hiram Gingrich and Norman rick and Bro. Caleb Kreider. Inte was in the Hanoverdale cemet Sallie Bucher, Annville, Pa.

Caywood, William, was born in sas in 1879, and died in Pomona, Aug. 26, 1960. He moved to Re Calif., in 1906 and was a ranch Lindsay for forty-five years before ing to La Verne Hillcrest Home years ago. Surviving are his Elsie, two sons, one daughter grandchildren, and five great-g children. Funeral services were ducted in the Todd Memorial C and interment was in La Verne green cemetery. — A. R. Coffmar Verne, Calif.

Cline, Roy, son of Jeff and Brown Cline, was born near Flora, in 1892 and died Nov. 11, 1960 was a member of the Bachelor church in Indiana for a numb years. In 1916 he was married to Kuhn. Surviving are his wife an adopted daughter. Burial was in Lawn cemetery. — Ada Booth, Ind.

Clough, Emma J., daughter of and Jane McBride Hild, was born 9, 1888, and died Dec. 18, 19 Waterloo, Iowa. She was marri 1906 to Leo W. Clough and w member of the Waterloo church. viving are her husband, three four daughters, twenty-seven g children, twenty-three great-gran dren, and one sister. The funeral s was conducted by Bro. Walter B with burial in the Garden of Men cemetery. — Merle Strayer, Wat Iowa.

rouse, Katie, daughter of Mohler Sally Krall Bucher, was born Nov. 1891, and died Nov. 11, 1960. She married to Samuel Crouse, who eded her in death. She was a faith- member of the Midway Church of Brethren. Surviving are four chil- , three sisters, and three brothers. funeral service was conducted by Forney, Earl Forney, Carl Zuck, Samuel Wenger, with interment he Midway cemetery. — Mrs. Stew- Sterner, Myerstown, Pa.

etwiler, Mary Elizabeth, daughter braham and Margaret Zollers, was Nov. 24, 1878, and died Dec. 5, 0. She was married to Isaac L. wiler, who preceded her in death. was a member of the Skippack rch and had taught Sunday school forty years. Surviving are five ghters, one son, two grandchildren, great-grandchildren, a brother and er brother. The funeral service was ducted by Brethren Claude Wisler, e Hoffman, and Jonathan King. In- ment was in the adjoining cemetery. rs. E. Berry, Collegeville, Pa.

ills, Luella O., daughter of Charles Fredrika May, was born May 24, 3, at Ann Arbor, Mich., and died 3, 1960, at Berkeley, Calif. In 8 she was married to Clarence A. y, who preceded her in death. In 1, she married James N. Dills. She ed with the Church of the Brethren mpire, Calif., and at the time of death was a member of the Oak- church, Calif. Surviving are her band, one daughter, one son, and brother. The funeral service was ducted by Bro. Alvin P. Zunkel, burial was in Golden Gate National etery, San Bruno, Calif. — Mrs. Carl Woody, Oakland, Calif.

oust, Charles W., was born May 1872 in Sidman, Pa., and died 6, 1960, in Johnstown, Pa. He a life-long member of the Walnut ve church. Surviving are seven dren, twenty-one grandchildren, en great-grandchildren, and two hers. The funeral service was con- ted by Bro. Joseph E. Whitacre, interment in Richland cemetery. — Margaret R. Shaffer, Johnstown,

ries, Emma Myra, daughter of rge and Katherine Brumbaugh e, was born in Cynthian township, o, on Jan. 31, 1884, and died Nov. 1960. Her husband, George W. s, to whom she was married in 3, passed away in 1955. Surviving four sons, eleven grandchildren, twelve great-grandchildren. The ral service was conducted by Bro. es Tyler of Sidney, Ohio, with al in Houston cemetery. — Mrs. ner Kies, Sidney, Ohio.

farley, Mary Rhinehart, was born New Oxford, Pa., on Oct. 29, 1899, died Nov. 27, 1960. She was a nber of the Skippack church. Sur- ng are her husband, a stepson, and e grandchildren. The funeral serv- was conducted by Bro. Jonathan g with interment in Riverside cem- y. — Mrs. E. Berry, Collegeville,

Hartsough, Frank F., son of George Anna Hartsough, was born in king County, Ohio, March 12, 1883, and died Sept. 7, 1960. He was married to Grace Meyers of Medina County in 1906. She passed away in 1933. In 1935 he was married to Etta Kolb. He was a member of the Black River church for more than fifty years, serving as superintendent of the Sunday school for several years. He is survived by his wife, seven children and twelve grandchildren. The funeral service was conducted by the undersigned in the Black River church with burial in the church cemetery. — J. Perry Prather, Ashland, Ohio.

Heiser, Lydia M., daughter of Albert and Mary Martin Gockley, died Dec. 24, 1960, at the age of sixty-seven years. She was the wife of Harry H. Heiser. She was a member of the Akron, Pa., church. Surviving are her husband, nine children, thirty-nine grandchildren, and four great-grandchildren, also a brother and two sisters. The funeral service was conducted by Rev. Harry S. Dohner and Rev. John S. Heim, and interment was in Zion Lutheran cemetery. — Minerva Rudy, Akron, Pa.

Hochstetler, Melvin J., son of David and Emma Miller Hochstetler, was born May 21, 1889, and died Nov. 28, 1960, at his home in Smithville, Ohio. His death followed a long illness. He was a member and deacon of the Paradise church. Surviving are his wife, Florence, four sons, two daughters, three brothers, and three sisters. His death occurred on his forty-ninth wedding anniversary. Memorial services were conducted by Bro. Willard L. Grant, and interment was in the cemetery adjoining the church. — Willard L. Grant, Smithville, Ohio.

Hoover, Ruth E., daughter of Andrew and Annie Burket Hoover, was born at Henrietta, Pa., July 11, 1908, and died at Roaring Spring, Pa., Nov. 19, 1960. She was a member of the Roaring Spring church. She was the last of her immediate family. The funeral service was conducted by Bro. Berkey Knavel. Burial was in Diehl's Cross Roads cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Hylton, Floyd M., died at the home of his son in Willis, Va., on Dec. 24, 1960, at the age of eighty-eight years. He had been a member of Pleasant Hill church for thirty-eight years and a deacon for twelve years. Surviving are two sons, one brother, two grandchildren, and two great-grandchildren. The funeral service was conducted in the Pleasant Hill church by Brethren Everett Reed and Donald Clay with burial in Duncan's Chapel cemetery. — Mrs. Aven C. Harris, Willis, Va.

Johnston, Anna Bell, died at her home in Fairfield, Iowa, on Dec. 27, 1960, at the age of eighty-six. In 1894 she was married to H. B. Johnston, who died in 1936. She was a member of the Libertyville church. Surviving are one sister, one brother, one daughter, two sons, ten grandchildren, and ten great-grandchildren. The funeral service was conducted by Bro. John B. Wieand. Interment was in the Brethren cemetery. — Mrs. Nellie Ogden, Batavia, Iowa.

Kimmel, Robert E., was born Aug. 12, 1918, near Elderton, Pa., and died Nov. 30, 1960, in the Veterans Hospital, Pittsburgh, Pa. Surviving are his wife, Louise Bowser Kimmel, two sons and one daughter. The funeral service was held in the Plum Creek church by Bro. Carmon Sollenberger. Burial was in the Center Hill Church of the Brethren cemetery. — Mrs. Howard M. Kimmel, Shelocta, Pa.

Krabill, John William, son of Christian and Rebecca Wilson Krabill, was born Aug. 8, 1867, near West Independence, Ohio, and died Dec. 8, 1960. He was the fourth generation of his family in the ministry. In 1889 he married Florence Mary Bosserman of Michigan. He was an active minister in the Lick Creek church in Ohio, and later in the Denton, Md., church. He was one of the pioneers in the establishment of the Green Hill church. Surviving are four children, thirteen grandchildren, twenty-two great-grandchildren, and two sisters. The funeral service was conducted by Bro. Wm. A. McDaniel, assisted by Bro. Richard Smith, and burial was in the Denton cemetery. — Lois Nafzinger, Earlville, Md.

Kroll, David B., son of David F. and Catherine Bomberger Kroll, was born Jan. 27, 1920, and died Dec. 21, 1960. He married Florence Morehead of

HISTORICAL

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of the Holy Land

Edited by
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North Webster, Ind. He was a member of the Blue River church and a teacher at Coesse, Ind. Surviving are his parents and wife, two sons, a daughter, and three brothers. Funeral services were conducted by Bro. J. Oliver Dearing and burial was in the South Park cemetery in Columbia City. — Esther Shearer, Columbia City, Ind.

Littleton, Louise M., daughter of Harve and Lavina Bobo Halterman, was born in Rockingham County, Va., on June 25, 1883, and died on Dec. 10, 1960. She was married to Samuel Littleton in 1900. She united with the Church of the Brethren early in life. Surviving are two daughters, three sons, and nine grandchildren. The funeral service was conducted by Bro. Harold G. Correll at the Borcherding funeral home in Hardin, Mo., and interment was in the Lavelock cemetery, near Hardin. — Harold G. Correll, Hardin, Mo.

TEACHING YOUR CHILD ABOUT GOD

CLAUDIA ROYAL — Teaching the child about God should begin in infancy, says Claudia Royal. Christian teaching cannot be neglected until the child is four or five years old without marked effect. From her wide experience, Dr. Royal has written this book to guide parents and teachers in guiding their children's religious development from birth through the first five years. Taking into consideration teaching objectives and the child's characteristics she shows how informal teaching can be woven into the child's everyday life through nature study, use of the Bible, stories, books, conversation, pictures, music, play and creative activities. **$2.95**

Church of the Brethren
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Elgin, Illinois

Long, Ottie Eleanor, daughter of Conrad and Frances Baker Long, was born Feb. 21, 1879, and died Dec. 7, 1960. Surviving is one sister. The funeral service was held at the Mill Creek church by Bro. Wilmer Crummett and Bro. Charles E. Zunkel. Burial was in the church cemetery. — Patricia C. Shirey, Port Republic, Va., and Verma E. Garber, Weyers Cave, Va.

Miller, Irene Clowd, daughter of Harry and Mary Jane Ebersole Clowd, was born at Curryville, Pa., on Aug. 15, 1880, and died Oct. 3, 1960 at Roaring Spring. She married Orlando Miller in 1899. He preceded her in death. She was a member of the Holsinger church. Surviving are five daughters, one son, one half sister, thirty grandchildren, forty-four great-grandchildren and three great-great-grandchildren. The funeral service was held at the Albright church by Bro. Lester Bucher, with burial in the Albright cemetery. — Mrs. Palmer Miller, New Enterprise, Pa.

Miller, Mary M., daughter of Deltie Hale and Homer Wampler, was born Jan. 5, 1920, in Harrisonburg, Va., and died Dec. 14, 1960 in Lancaster, Pa. She was united in marriage to David H. Miller. Surviving are her husband, six sons, twelve brothers and sisters. Funeral services were conducted in the Chiques church by Bro. Robert O. Hess and Bro. David Gibble. Interment was in the Weaverland Mennonite cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Miller, Virgie, daughter of Alice and James McAvoy, was born Oct. 31, 1890, at Fayetteville, W. Va., and died Dec. 3, 1960 at Oakton, Va. She was united in marriage with Joel Miller of Oakton in 1919. Surviving are her husband, one son, one daughter, three grandchildren, one brother and three sisters. She was a faithful member of the Oakton church, where funeral services were conducted by Bro. David L. Rogers, with burial in Flint Hill Cemetery. — Mrs. Michael Southerly, Falls Church, Va.

Petry, Forest, son of Amos and Della Petry, was born in Preble County, Ohio, on Aug. 3, 1892, and died Nov. 24, 1960. He was married to Emma Eliker in 1913. Surviving are his wife, three sons, three sisters, three brothers, and six grandchildren. The funeral service was conducted by Bro. James Tyler, and burial was in Newcomers cemetery, south of Gettysburg, Ohio. — Mrs. Homer Kies, Sidney, Ohio.

Replogle, Ralph, son of Frank and Cora Stinebaugh Replogle, was born near Camden, Ind., June 1, 1909, and died at a Logansport hospital Nov. 11, 1960. He was married in 1933 to Bessie Bechdolt. He was a member and deacon of the Lower Deer Creek church. Surviving are his wife, his mother, one son, one daughter, one grandson, and one sister. Funeral services were held at Lower Deer Creek church with Bro. Dolar Ritchey officiating. Burial was in Musselman cemetery. — Mrs. Fannie Martin, Flora, Indiana.

West, Fannie, daughter of John and Manila West, was born at Fall River, Kansas, Feb. 11, 1878, and died Oct. 29, 1960. She had been a member of the First Grand Valley church, Colo., for many years. On March 24, she was married to John West, preceded her in death in 1959. viving are one daughter, four three sisters, one brother, fo grandchildren, and ten great-g children. The funeral service wa ducted by Bro. Ralph Hoover burial was in the Memorial Gard Mrs. Berma Kelley, Grand Ju Colo.

Brethren Placement Service . . .

This column is conducted as service in the interests of assisti dividuals or families to reloca secure employment in Brethren munities. It does not provide f advertising of goods or proper sale or rent. Information on pa vertising may be obtained fro Church of the Brethren General C

This service is part of the Br hood program, assigned for admi tion to the Social Welfare Depa of Brethren Service.

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When writing about a notice, necessary that the number be Write Brethren Placement S Church of the Brethren General C Elgin, Ill.

No. 482. Family of seven inte in relocating in the West or M in Brethren community or near a ren church. Experienced in ope heavy equipment, truck driving, ering. Raised on a farm. C Charles F. Derr, R. 2, Box 172, heim, Pa.

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Church News

Eastern Pennsylvania

Cocalico — J. Herbert Miller ated at our love feast with V Lehman and Elmer Brubaker ass Bro. and Sister Norman Leininge elected to the office of deacon. ings from Bible school have been to the Heifer Project and the Am Leprosy Mission. Guest ministers

ded Eugene Martin and Milton hey, who held our fall revival. ay Lehman officiated at our fall feast with Eugene Martin assisting. Thanksgiving Day our church sored a radio program over an ata station. Special recognition was to those 65 and older at a Golden day at which Wilbur Lehman ght the message. — Mrs. Ada Ruth inger, Denver, Pa.

edericksburg — Barbara Eckle, an ange student from Germany is ding a year in our congregation. t speakers have included E. Myrl ant of Sebring, Florida, who con- ed evangelistic services in the ericksburg church; Earl E. Forney, t minister at the harvest home serv- in the Meyer church; Carl W. ler of Elizabethtown College, who e at a Christian education meeting e Fredericksburg church; Ray A. z and Elwood S. Shelly, who d as guest ministers at our love ; Dr. Franklin K. Cassel, who e at a temperance program in the ericksburg church; Robert S. g, speaker at the peace emphasis ram in the Meyer church; and Carl Zuck, a guest leader for Thanks- g Day service in the Meyer ch. Two have been received into ellowship by baptism and three by . Our ladies aid has sent eleven orters to Church World Service. congregation has been represented e district children's workers meet- at the district women's work meet- nd eight of our youth accompanied listrict youth group to Washington, . — Grace E. Meyer, Ono, Pa.

Middle Pennsylvania

ntingdon — We were greatly sad- d by the death on Dec. 4 of Clyde r, who on Sept. 1 became first ct secretary of our district. On 19, J. R. Good of Hollidaysburg, showed pictures of a hunting trip anada to a dinner meeting of fa- and sons. On Dec. 11 a special th anniversary program was held ommemorate the dedication of e church a half century ago. Dr. Robinson of Bethany Seminary, the speaker, and a large group was nt. In the evening at an informal ce, oral and written testimonies heard concerning the past, pres- and future of Stone church. Our r, Stewart B. Kauffman, was er for the community Thanksgiv- service in Huntingdon. Our -member visitation campaign was ssful and proved a blessing to who participated. Christmas ac- es included a Christmas cantata, by our choir, and an old-fashioned tmas party for our older members e congregation. — Chester Shuler, ingdon, Pa.

ida, Georgia, and Puerto Rico

keland Fellowship — Claudius was elected moderator in Septem- The fellowship meets at 944 Sixth Webster Sts., in Lakeland, Fla. ren coming to this vicinity should ither Ralph Sherman, 1441 Shore Dr., or Henry Ludwig, Cadillac Agency. Several of our members ded district meeting at Camp . John W. Meyers, pastor of the

Tampa church preached for us recently. Interest is growing and attendance increasing. We welcome tourists in our services. — Mrs. Alice Pyles, Auburndale, Fla.

Western Pennsylvania

Somerset — Russell G. West gave an illustrated message in September. A group of our members went to New Windsor and helped in the center for one day and learned of the work being done there. Our women are making quilts and comforters. Approximately one hundred family packets were given for use in Brethren Service work. Dale Maust, who has returned from two years of alternative service in Europe, was the speaker at a recent CBYF meeting. The Juniata College alumni banquet for this area was held in our church, also the men's district fellowship banquet. Junior and senior choir members gave the annual candlelight service on Christmas eve. Jan. 1 was the time for the reception of new members. We participated in community week of prayer services the week of Jan. 8. Guest speaker was Canon Clifton A. Best of York, Pa. — Naomi R. Knepper, Somerset, Pa.

Walnut Grove, Johnstown — At a Reformation Rally held in the War Memorial on Oct. 30, Dr. Paul M. Robinson was guest speaker. A large number of people from Walnut Grove attended the service and sang in the choir of over 500 voices. On the same day our church participated in a harvest home program in the Scalp Level church. On World Community day, Rep. John Saylor spoke at services in our church sponsored by the local council of church women. A reception for our pastor and his wife, Bro. and Sister Joseph E. Whitacre, was held Sunday, Nov. 11, with open house at the church parsonage on Nov. 18. The pastor brought sermons for young people on Sunday evenings during November. Guest speakers have included Mrs. Harlan Grubb, and Rev. G. H. Seidel, who represented the state Temperance League. A special offering was received in December in memory of Bro. Clyde Carter who served as our pastor until Sept. 1, 1960. — Mrs. Margaret R. Shaffer, Johnstown, Pa.

First Virginia

Bethel — We built a vestibule on the front of the church recently and covered the entire building with asbestos siding. Robert Byrd conducted a week's revival in September. Ten were baptized and six brought letters of membership from other churches. A reception for new members was held in November. Much interest has been shown in our Sunday school and church this year. — Mrs. Pernie Proffitt, Arrington, Va.

Trinity — Consecration service for the newly elected deacons and their wives was conducted in October by



Compiled by ANETTA C. MOW

A 75th anniversary year in 1960 for the Women's Fellowship of the Church of the Brethren was in the long range dreaming of the women of the church. In 1955 the General Council of the Women's Fellowship began definite planning for an appropriate observance of this occasion. "What can best describe the spiritual pulse of Brethren women through the years?" Among the several facets of the picture was an anthology of verse written by them.

The message flowed upon the page
As by her Lord's command;
The words so spoke of Him, it seemed
His pen was in her hand.

A committee set to work to choose the contents of this volume from approximately 2,000 poems by 104 writers. It was no easy task to keep within specifications set for a book to portray the hearts of the women.

It is hoped that *His Pen in Her Hand* will fulfill in some measure this dream. The book is presented to the church, and especially the women of the church, as a source of devotional material. $2.00

Church of the Brethren General Offices
Elgin, Illinois

His Pen in Her Hand

Women's Fellowship 75th anniversary publication

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E. J. Jacobs. Bible study classes, taught by our pastor, are being given on Sunday evening. Christmas activities included a children's program on the Sunday morning before Christmas, and a Christmas drama given by the young people on Sunday evening, Dec. 18. A family night potluck supper was sponsored by the women's group. — Mrs. H. B. Layman, Troutville, Va.

The Christian Family

Leslie and Winifred Brown

Bishop Brown and his wife present a world Christian view of sex, love, courtship, marital unity, filial love and training, the distinctiveness of the Christian home, and its relationship to the larger family — the church. This is everyday theology in laymen's terms. Paper. **$1.00**

Church of the Brethren General Offices Elgin, Illinois

Second Virginia

Barren Ridge — Norman L. Harsh became our new pastor on Sept. 1. Marvin Clingenpeel is our moderator for this year. Samuel Flora, Jr., held evangelistic meetings early in October. Five were received by baptism and seven by letter. The pastor's family held open house on Oct. 19 for church families and friends at the newly decorated parsonage. Members of our congregation have participated in World Community Day services and Brethren Day at Bridgewater College, and the church vocation workshop for our district, and community Thanksgiving services. Hiram Wood has been licensed to the ministry and is attending McPherson College. Christmas activities included a children's program on Dec. 18 and a play presented on Dec. 25. — Mrs. John W. Gilbert, Staunton, Va.

Buena Vista — At our fall council meeting a fund was approved and included in the budget to assist worthy students in the ministry or full-time Christian service. Memorial gifts have been made to the church of Bibles and racks for the pews, and a public address system by families in memory of their loved ones. Installation services were held for all Sunday school and church workers at the beginning of the new church year. Our Sunday morning services were broadcast over the Lexington radio station during the month of November. Union Thanksgiving services were held in our church with the offering sent to the SOS program. Groups from our church hold services in a local nursing home each month. Visiting speakers have included Jacob Huffman, and John T. Glick, who held our fall evangelistic meeting. The junior choir had charge of a Sunday evening service recently. The annual Christmas program was presented the morning of Dec. 25. — Doris A. Byrd, Buena Vista, Va.

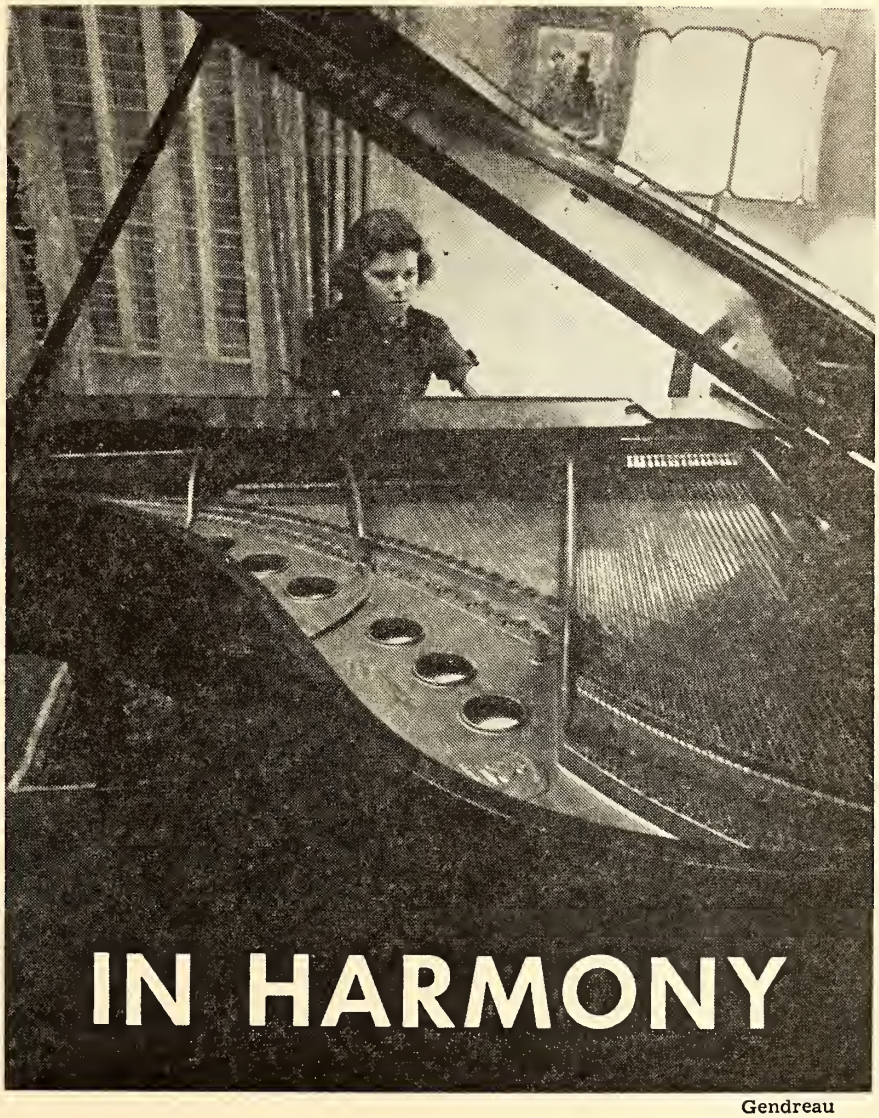
Lebanon — We have been worshiping in our new church building since October, even though all classrooms are not completed. Some of the c plan to do their own decorating. S dedication will be announced. W. H. Simmons, president of ou trict women's fellowship, show filmstrip and talked to our wo fellowship. Two neighboring c groups joined in this service. Cla R. Bowman, pastor of the Sta church, conducted our revival me Three were received into the c by baptism and five by transf church letter. During the absen our pastor, Russell Bealhm, Byron and Boyd Cupp filled the pulpit. guests speakers have included Speicher, Allan Hoover, and G Foster, who represented the Gid Christmas was observed by the chi on Dec. 18 at the morning service at night by a play given by the y people. Packets and clothing were for overseas relief by the women' lowship. Also, Christmas gifts given to Western State Hospita the patients. — Mrs. Anna L. Be Mt. Sidney, Va.

Washington

Olympic View — Sunday, Dec. was White Gift Sunday, and the was heaped high with gifts for needy families. On this day eleven members were taken into the ch and the deacons and their wives hosts at a reception held in the Fr ship room after the morning se Christmas activities included prog in which children from the nu kindergarten, primary, and junio partments took part. — Mrs. C Muirhead, Seattle, Wash.

Church of the Brethren
Gospel MESSENGER

FEBRUARY 11, 1961



Gendreau

A MUSIC student learns the importance of harmony. Fortunately for her there is no segregation of black and white keys on the instrument before her. From her earliest lessons she will learn to use them all, to give each its proper place and to understand how they are related to each other. She can hear the vibrations that are stimulated by the key she strikes, but there are also harmonies almost too subtle for her ears. As she progresses in playing she will learn to blend notes together, moving from key to key, from major to minor, perhaps favoring a particular one, but not neglecting the other. . . . One could wish that the same appreciation for harmony existed in human relationships, that there was less of the fearful segregation of black and white, less consciousness of major and minor groups, more awareness that God has made all races, all colors. He can play his music best when they live in harmony.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Robert J. McCracken is pastor of Riverside church, New York City.

C. Wayne Zunkel is pastor of the Harrrisburg church, Eastern Pennsylvania.

Paul M. Forney is a minister living at Myerstown, Eastern Pennsylvania. His article was first given as a sermon at the Eastern Pennsylvania district meeting.

Kyle Haselden is managing editor of the Christian Century, Chicago, Illinois.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articl news. Letters should be brief and brotherly.

An Open Letter to Fellow Disciples of Jesus Christ

At Fort Detrick, Md., the United States is engaged in development and production of biological weapons. According to a top scientist at Fort Detrick, these bacterial and viral productions are primarily strategic weapons for massive retaliation against civilians, rather than tactical weapons for use against armed forces.

How can professing disciples of Christ continue by their silence to approve production of such weapons? The fact that countries which many Christians designate as godless may be producing germ weapons should have little bearing on the way to which disciples of Christ are called.

By abolition of bacterial weapons, increase in research on immunology and epidemiology, and conversion of Fort Detrick to a World Health Center, the United States could increase the security of its citizens from disease and sickness and bless the people of the world.

Many professing Christians, by their silent consent, condone retaliation by disease against babies in bassinets. For the praise of other men, their shepherds write lengthy books and preach hair-splitting sermons extolling the "lesser evil" and the "just war." They neglect the simple way of Jesus Christ which would give more abundant life to men.

Let that spirit be in us that was in Christ Jesus, and we cannot remain silent and inactive about the crime of planned plague and suffering against humanity. Let that spirit be in us that was in Christ Jesus and we cannot engage in such blasphemy against the Creator of life. — Lawrence Scott, Director of Vigil at Fort Detrick, 326 W. Patrick St., Frederick, Md.

Useless and Harmful

I have been a reader of the Gospel Messenger for over two thirds of a century. During that time I have read some excellent editorials and some excellent articles, among which I might mention those by Middlekauff, Faw, and David Wieand. However, I distinctly do not like the unsigned article on "Understanding Alcoholism" in the Jan. 7, 1961, Messenger.

This article may be of benefit to people who are so unfortunate that they have to live with an alc but, for most people, it is usel positively harmful. . . .

The article speaks about "no and "abnormal" drinkers as t drinking is normal for human b and only becomes harmful wh becomes abnormal. This is just the alcoholic beverage industr been trying to drill into the p since repeal. By publishing implications the Messenger is he the booze industry spread their aganda.

The article also fosters that falsehood that we do not kno cause of alcoholism. On the before me is a voluminous bo the treatment of diseases writt W. F. Waugh and W. C. Al published by the Clinic Publi Company at Chicago in 1907. A the numerous diseases listed i ancient book I find alcoholism, oform habit, cocaine habit, mor habit, and lead poisoning. A these diseases are caused by p that enter the body but whil lead that causes lead poisonin ters the body of the painter dentally while he is using paints, alcoholism is caused b alcohol that the alcoholic swal either because he likes the eff because of social pressures.

In the above-mentioned boo first sentence in the section on holism states emphatically that holism is a poisoning cause alcohol. What more does a want to know about the cause coholism?

During the past fifty years physicians have also stated phatically that alcohol is the ca alcoholism. I have seen a numb such statements within the last years. The Loma Linda Institu Alcohol Studies has produced excellent material in this field. ably the best authority in this fi Dr. Andrew C. Ivy of the Univ of Illinois Medical School. an outstanding physiologist. — Woodard, 31775 Tennessee Yucaipa, Calif.

Amen

I say Amen to what J. E. F said to Dr. Arthur S. Flemming i Dec. 31 issue of the Messeng would like to see those evils demned and made illegal for sa human use. — Mart Sheaffer, Iowa.

Actions Speak Louder

Robert J. McCracken

THE race problem today is a world problem. The Western nations have lost ir hold on Asia and Africa. ere is a rising tide of nation- sm all through the East. The ored peoples are in revolt ke against white domination l white exploitation. They animated by a sense of ional destiny and of solidari- among themselves. They ve confidence in the justice heir cause. They are seeking edom and equality and are olved to secure them. They being wooed by Soviet ssia which, for reasons of its n, desires to put an end to leadership of the West in East. There is no subject re urgent and crucial, unless is the threat to civilization nd up with competitive ex- imentation in atomic fission. or us in this country the race problem is a domestic problem. It is particularly acute at the moment when the South faces the responsibilities of implementing the unanimous decision handed down by the Supreme Court that racial discrimination in public schools is unconstitutional. A situation is developing which is fraught with danger and which could easily get out of hand.

Racial incidents in our country are the biggest telling point in Communist propaganda against the United States. They are played up prominently in newspapers throughout the East. Readers of those newspapers identify themselves with such racial incidents. In our newly acquired role as political and moral leader of the West the eyes of the world are upon us. We swear allegiance to the creed that all men are created free and should have equal rights and opportunities, but we forfeit confidence, lose respect, arouse suspicion and even hatred by our treatment of our own racial minorities. Begin to practice what you preach, we are told; or stop preaching what you do not practice, or stand condemned as hypocrites.

Racial discrimination imperils our world leadership and plays into the hands of communism. After all, three fourths of the world's population are colored. The Asian and African peoples can be convinced that a nation which seeks to lead the world in ways of democracy is qualified to do so only if that nation maintains a policy of equality for its own citizens.

At a college in Lahore a student said to Norman Cousins: "Why do you insult the intelligence of the world by calling

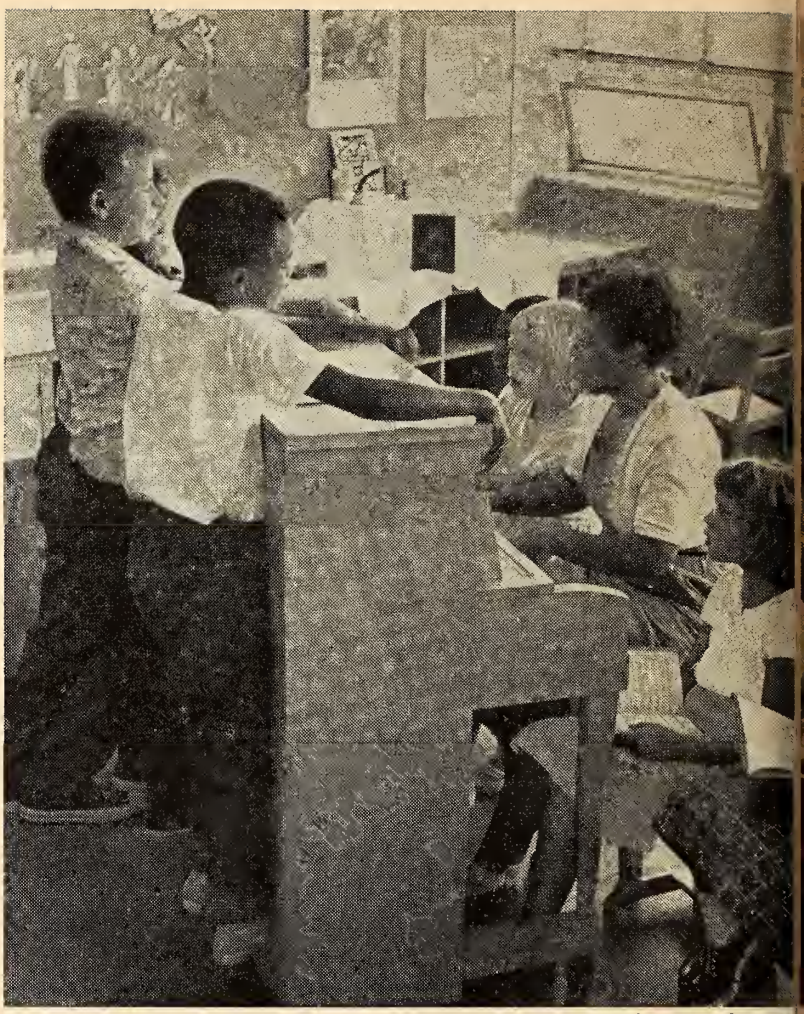
yourself a democracy when twenty million of your people are forced because of the accident of skin coloration to live in slums and go to inferior schools and work at inferior jobs? Is this what you mean when you say that in a democracy the individual must be given every highest potential? Those are just stupid, dishonest words, and you do no credit to yourself when you say them."

On a Sunday in Indianapolis, Neson Cornelius entered a restaurant near the YMCA where he was a guest and sat down to await service. He was completely ignored. After a long wait, the manager told him he could not be served. Rising to go he said "I am sorry. I have come a long way – 10,000 miles." On inquiry the manager learned he was from India, and not, as he had supposed, an American Negro. He then urged him to sit down and be served.

The incident, one of several embarrassing experiences for Mr. Cornelius, led him to terminate his stay in the United States. He had been on an exchange program subsidized by the Ford Foundation under the sponsorship of the National Council of YMCA's. He returned to New Delhi where he reported his impressions to his YMCA board, which included Rajendra Prased, president of India.

Recounting the incident he said, "I have had many pleasant experiences, many courtesies and generosities," but he added that his observations of discrimination against people of color made the "one impression that is breaking down all the other impressions I have of the United States."

This is only part of the story. There is another and brighter side. Mr. Cornelius may not have seen it, but Norman Cousins was quick to point it out to the student body of the college in Lahore. The United States is on the way towards eliminating the evil of segregation. A slow but steady integration is taking place. Educational opportunities are increasing and the Supreme Court decision has accelerated the pace. Many states have prescribed penalties against job discrimination on racial grounds. The denial of the ballot box is being abolished. Negroes in the South are being elected and appointed to public office. In religion, science, the arts, sports they are making outstanding contributions and are high in the esteem of their fellow Americans. The progress is not fast enough or deep enough, bu is progress.



Hays from Monkmeye

Pronouncements on race by the churches will be implemented whe races not only worship together but share in the leadershi

In this problem of race r tions the churches are dee involved. The Christian pri ple is unambiguous and cry clear. There is no social is on which the light of the go is clearer. *There is no Chris argument in defense of ra discrimination!* The empha explicit teaching of the Bibl that there are no inferior ra that God is the Father of men, that he has no favori that before him all are eq that Christ died for all men in him there is neither Jew Greek, neither bond nor f neither male nor female.

Anyone who takes serio

Continued on page 8

erusalem, New Orleans and Your Home Town

ALL the Gospel records describe in detail how Jesus was treated by an angry mob and by religious and civil authorities at e time of his trial and crucifixion. He was ocked, he was beaten, he was spat upon, he as scorned, he was reviled and he was derided. l the way from Pilate's judgment hall to the ll of Golgotha he had not only to bear his cross t also to bear the taunting, the shrieking, the tterness, the insults of an unsympathetic mob. is tormentors were the priests and scribes and ders of his own people, the Roman soldiers, d even one of the criminals who was to die his side.

We are inclined to accept all this as bearing itness to the weight of suffering and sin which r Savior was willing to endure — for our sal- tion. We are not nearly so willing to accept as a picture of the way in which Christ's llowers may even today prove their loyalty to m.

There are some remarkable similarities be- een what happened in Jerusalem long ago and at happened in New Orleans in December, Georgia in January — perhaps in your town xt. Consider the case of a Methodist minister, oyd A. Foreman, walking his young daughter school each day, running the gauntlet of omen who shrieked and cursed, kicked and awed, in order to dissuade him from support- g what the law had provided in an integrated hool. Consider James and Daisy Gabrielle, bject to threats and vandalism, the loss of rk and income, because they chose not to be timidated by an angry crowd. Others who k the same unpopular way because of their inciples received obscene telephone calls and reats, had rocks thrown into their homes.

What these white citizens endured is only small measure of the treatment given Negro aders, many of them ministers, who have also rked quietly but steadily for integration. The otlight of publicity has turned on New Or- ns, Atlanta and other southern cities, but do t think for a moment that the same need to alk a gauntlet does not exist elsewhere. If you ubt it, try helping a minority family obtain e home they are financially able to purchase an all-white neighborhod. Or take a stand blicly in support of a conscientious objector ose convictions are misunderstood. Or speak on behalf of a Christian who has been fairly branded as a communist by an investi- ting committee.

There were some women in the streets of Jerusalem who would not join in the jeering. Instead they wept. But Jesus told them, "Do not weep for me, but weep for yourselves and your children." If he were consulted about New Orleans and Atlanta, he would probably say today, "Do not weep for Lloyd Foreman or those who have been subjected to scorn and insults. Weep for yourselves if you lacked courage to join them. Weep for your children who will be denied educational opportunities. Weep for your country and the reputation it is receiving in the eyes of the world."

And if Jesus were to visit your town, would he not say, "Do not weep for me, or for those who are persecuted for righteousness' sake, but weep for the persecutors, the timid Christians in the crowd; weep for the outcasts, the minorities, the rejected who have not been welcomed in my name. And weep also for the church that bears my name but fails to walk in my way." — K.M.

Where Are the Men?

THE first Friday in Lent is an appropriate time to schedule a World Day of Prayer. The women in our churches are again sponsoring this observance, as women have been doing for seventy-five years.

But prayer, we need to be reminded, is a responsibility and a privilege of men as well as of women. They ought to be as earnest, as persistent, as faithful, as eloquent in prayer as are their wives, daughters, and mothers.

Sometimes, when you look over a worshiping congregation, especially at a prayer service, you may wonder if the men who are missing have not rather missed their calling. Judging by the response in some of our churches you might think the Scriptures recorded that Samuel, when called by God, said, "Speak, Lord, for my mother hears," or that Isaiah, responding to an invitation, said, "Here am I, send my sister," or that Peter, when urged to leave his nets, said, "Lord, I'm too busy; send my wife."

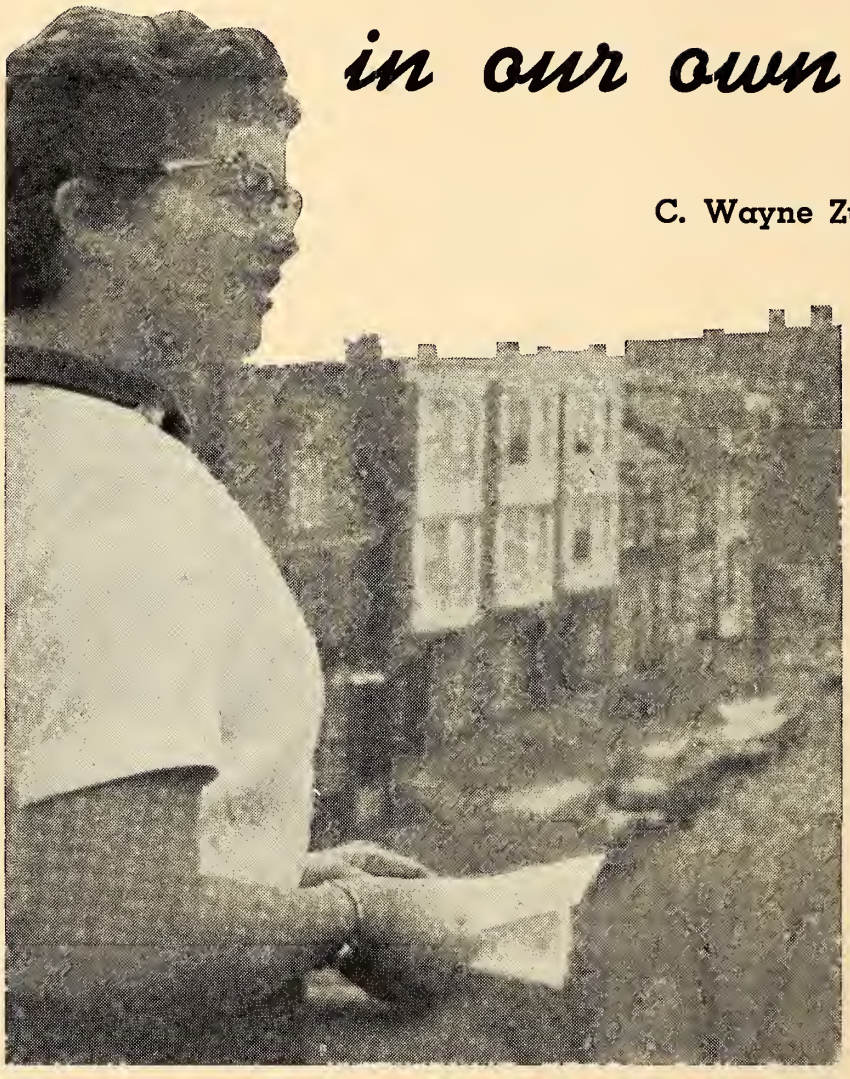
No, the Scriptures read quite differently. So much so that we would again call them to the attention of men — on this and every other day of prayer. — K.M.

"All these with one accord devoted themselves to prayer, together with the women" (Acts 1:14).

missions

in our own backyar

C. Wayne Zunkel



THERE is a proverb which says: "Better do a kindness near at home than walk a thousand miles to burn incense." Brethren would do well to reflect long at that point, for while we do very thrilling things in Africa, Asia, South America, and Europe, and even in remote places within the United States, we have sometimes been slow to see the opportunities for the same kind of service in our own home towns.

The Harrisburg First Church of the Brethren, faced with the need for expanded parking and Sunday school facilities, hemmed in by houses and streets, nevertheless felt it could not run away from the older community in which it was located. It became a matter of conscience for us; surely the people around us needed the message of Christ quite as much as the people of a suburban community to which we might relocate.

But how do you begin serving a community which you have not really served in fifty years? We were not sure we could reach those who lived in the shadows of our church e if we wanted to.

With the help of Mari Dickerson, a Brethren Vol teer Service worker, we be to discover some things ab our community — things we not known before. We reaso that if businesses get res from fliers passed out doo door, a one-sheet newsle beamed to the community ing of church activities mi also produce results. T came our first startling covery.

Little did we dream l many people lived in the mediate eight-block area of church. Eleven hundred co of our little newssheet w needed for one-to-a family erage. Perhaps no other set in our city could offer suc mass of people who need Christ and the gospel wh has been entrusted to us share. A vast mission field, to that time unrecognized, at our very doorstep.

But how do you reach the To tell the truth, we did know how. Ours was kind of community Protest ism traditionally deserts in relentless quest for ever and larger buildings in an " pealing" setting. There was proved approach which might adopt.

As we look back on the program that has developed under arilyn and under Waneta arkwood, the volunteer who llowed, we have been amazed how much what we have me has followed the pattern ed by missionaries abroad.

Our denomination's work in cuador began with a boy's ub; the church at Castañer as the outgrowth of a hospital d service project not begun ith any original intention of rming a church. Medical rvice, schools, better methods farming — help for people at e point of their "felt need" has long been closely tied to e sharing of our faith. Indeed, is is an essential part of our ith, for ours is a Christ who mself came not only preachg and teaching but ministerg to the physical needs of men well. On the foreign mission ld we have long sensed the ed for sharing the total gospel hich speaks to the total needs man. The church at home s never learned to do this.

Julius Belser, a young Brethren minister now working in one of Chicago's worst slums, one time wrote: "A slum is a place where people have given up hope. It is not necessarily old houses or bad schools that create a slum, but a lack of hope." In an effort to bring hope and continuing beauty to our church's neighborhood and to prevent it from ever becoming a slum, one of the first things we began to do was to encourage our church's neighbors to install flower boxes. Even a street of older homes lined with flower boxes takes on real beauty and charm.

Yet even as we encouraged others, we began to realize that our own church property must be improved to the place where it too, by its beauty and cleanliness, will share in bringing hope to those about it.

Other beginnings were made — such seemingly insignificant items as securing regular garbage collection.

With Waneta's coming we began an afterschool program. Such varied materials as burned-out light bulbs, eggshells, shoe boxes, pop bottle caps, paper plates and pipe cleaners are transformed into playthings and "works of art" by children enrolled in the program. Under Waneta's watchful eye and creative leadership, they find a wholesome means of self-expression and a place where they are accepted and loved.

Harry Emerson Fosdick, whose own church, Riverside in New York, ministers not only to people of wealth but to the very poor who live near it, once wrote: "Some of us look back upon a glorious youth. I, for one, can bear witness that not one boy of my old gang went permanently wrong. Our play was right — we roamed the woods, fished the streams, and played our games.

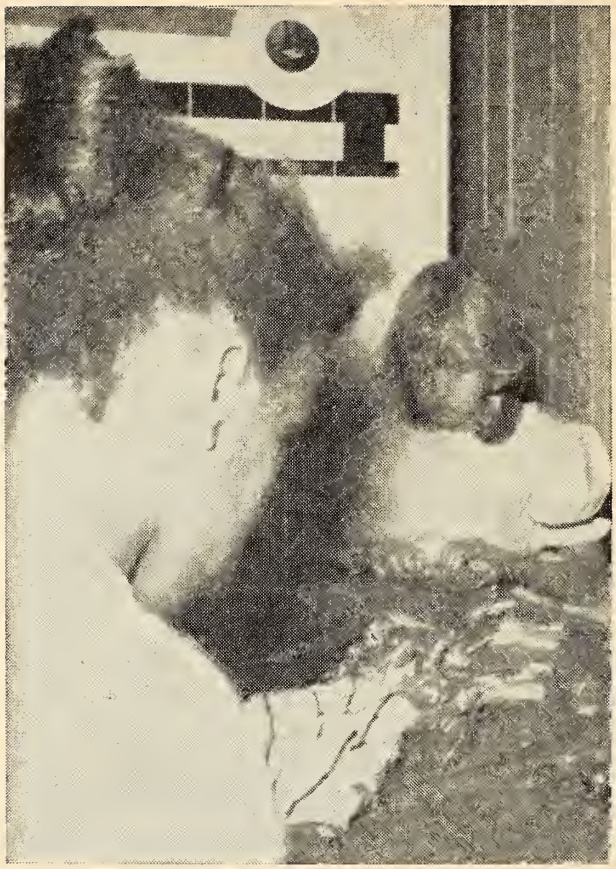
"Today I walk the streets of New York and watch the boys and girls. It is estimated that out of every 100 boys on Manhattan Island, 80 spend their leisure time upon the streets, and that of all the things they can do there, 50 per cent are hostile to character and 20 per cent downright illegal. Of course, we have a crime wave, largely made up of juveniles! We are making criminals in our great cities faster than we can put them in jail. These unfortunate youngsters are not learning how to play."

And so we say, quite frankly, one of the purposes of our church's neighborhood program is to teach kids "how to play."

Waneta believes the groups should be small and the attention very personal. Already she is "drafting" others of the church to help her. As a group reaches ten or twelve children, it is divided to form a new group. Six clubs have been formed involving some sixty children with new children coming every night. All come



Under the leadership of a volunteer, children in the area of the church are finding wholesome means of self-expression



When a group reaches ten to twelve children it is divided so that clubs remain small. This insures personal attention for each one

from the immediate area of the church, about half of them from the immediate block of the church. Gradually these children who, prior to the clubs, could never have been persuaded to come to Sunday school by anyone, are beginning to find their way into the life of the church.

The latest venture has been to bring a TB X-ray unit to the area for an evening. It will be staffed by doctors and nurses of our congregation. The X-rays will be free. This, too, was arranged by our volunteer. It is the first time such an intensive approach has been used in our area and is considered a pilot project.

We do not know where our program will take us. Nor do we know whether or not it will prove "successful" by the standards of others. But it is becoming clear to us that you do not have to go to a far-off continent to discover the thrill of missions. If you open your eyes you may find the same opportunities and the same rewarding adventure . . . in your own back yard.

Actions Speak Louder

Continued from page 4

the Christian interpretation of life will assent to the New Testament dictum: one God and Father of us all. Implicit in that assertion is a sociological counterpart: one brotherhood of man.

Writing from South Africa, where racial tensions are sharp, Alan Paton, author of Cry, the Beloved Country, has this to say: "One thing we can be grateful for — it is getting very hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God ag with him, it is getting very h almost impossible, to say it loud."

Here is an issue about wh the churches today are speak with one voice. In every e menical gathering since 1 segregation in the church Christ based on color or has been unqualifiedly c demned. The National Cou of Churches, representing th denominations, hailed the preme Court decision as milestone in the achievemen human rights" and held that ruling "gives a clear status law to a fundamental Chris and American principle." E er, repudiating racial segre tion, it had declared, "' principle of segregation i denial of the Christian faith ethic which stems from basic premise taught by Lord that all men are crea the children of God. pattern of segregation is metrically opposed to w Christians believe about worth of persons, and if we true to the Christian faith must take our stand against

Individual denomination Congregationalist, Method Lutheran, Episcopalian — h made pronouncements of a s ilar character. The South Baptists in convention vote commend the Supreme C decision "as in harmony v the constitutional guarante equal freedom of all citiz and with the principles of ec justice and love for all m The convention called on Ch tian statesmen "to use t leadership in positive thou and planning to the end t this crisis in our national hist shall not be made the occas for new and bitter prejudi but a movement toward a u ed nation embodying and claiming a democracy that

nmand freedom to all peo-
s."

The Southern Presbyterian
urch took similar action in its
neral Assembly, its modera-
declaring that "no artificial
n-made class or caste can be
tified before God." On this
ue there is no difference of
ndpoint among the churches,
otestant or Roman Catholic.
ey have condemned racial
crimination as unjust and un-
ristian and have claimed
ual rights and opportunities
all, without any restrictions
disabilities based on color.
integrated church in an in-
grated society is the declared
licy of American Protestant-
n.

But actions speak louder than
rds. The pronouncements of
churches, if they are not
plemented, become mere
neralities. The plain fact of
matter is that Christian pro-
sion has not become Chris-
n practice. Racial equality is
ognized in theory but it is
deemed possible or expedi-
in specific situations. Segre-
ion is more pronounced and
re entrenched in the Protes-
t churches of America than
in any other of our social institutions.

So far from hastening integration the churches are hindering it. There are not more than one tenth of one per cent of American Negro Christions in integrated churches. The same general average applies to Japanese, Chinese, Indians, Mexicans, Puerto Ricans. Howard Thurman tells of hearing a Mohammedan say in an address before a young people's society in a Christian church, "Allah laughs aloud in his Mohammedan heaven when he beholds the Christian spectacle of the First Baptist Church White and the First Baptist Church Colored."

What then can we do? We ought to ask ourselves in regard to racial issues what being a Christian really means, what our ultimate beliefs are. The greatest contribution we can make to the improvement of racial relations is that we should have and act upon the mind of Christ. It is in the spreading of the spirit of Christ for whom the Fatherhood of God and the brotherhood of man were basic, that hope for the future lies.



Ted Kimmel

uring in the dishwashing after a meeting will do more to break vn barriers between groups than many formal gatherings

This has practical implications for our personal and family life. We should cultivate associations and friendships with members of other races. We should welcome them into our homes and eat with them at our tables. It is important for understanding that we should know each other, and we cannot know each other if we never meet or if we meet only in brief, casual, formal ways. Unless we are willing to act like Christians towards those of other races, often in defiance of social prejudice, we shall not succeed in breaking down social or legal barriers.

This is an area where everybody can do something. We may feel helpless about the international situation but the race issue is one where relations are personal, where responsibilities are immediate, where example is more convincing than argument. Frederick Douglass in his day was reputed to be as able a man as was ever born a Negro slave. He went to Lincoln distressed over some points in his policy. When he came away he was in a state bordering on ecstasy. It was not because, having had it explained, he agreed with Lincoln's policy. It was for another reason. "He did not let me feel for a moment that there was any difference in the color of our skins."

This has practical implications also for our community and church life. Everything should be done that can be done to encourage the different racial groups to confer, to work together, to worship together, to join hands in overcoming the evils of discrimination. Especially in the church we must practice as well as preach racial equality. Not only membership but office should be open to all, the only qualification being character and capability. In the

house of God distinctions of race or class count for nothing.

By its very constitution a Christian church must strive to break down every barrier which separates men and women and unite them in a fellowship of love and service. The Christian church exists to bring men to God's way — the way of world fellowship. The day of adventure is not done in a world where the call comes to every Christian to challenge race antagonism with the ideal of the kingdom of God in which differences of class, caste, and color are transcended in a higher unity. The danger here is of sentimentality. The need is for conviction that issues in sustained and unwearied action.

One Sunday in the early reconstruction days General Robert E. Lee went to church. At that time Negroes had not yet been required to withdraw into their own churches. As communion was about to be celebrated a Negro went forward to the altar. The white Christians were confused and resentful and remained in their pews. Then General Lee rose, walked up the aisle, and knelt beside the Negro. Example is more convincing than argument. Actions always speak louder than words. Across the centuries Jesus inquires of us, "Why do you call me 'Lord, Lord,' and not do what I tell you?"

Have We a Vision?

May Allread Baker

ONE of my favorite sonnets was published a few years ago in the poetry column of the Cincinnati Enquirer. In this fourteen-line poem I gave a picture of a young couple who contemplated sailing to the New World.

In asking his sweetheart to marry him, the young man warned of the hardships and perils of wilderness life. "I would not have you go unwillingly," he said. But the girl had a vision. She looked beyond the labor of clearing the land, the danger from hostile Indians, the pov and loneliness.

She saw their first, rude log ca giving place to a house; the fo cleared which hemmed them She saw corn waving its gr blades in the summer time, and ing its golden store of grain in autumn. She saw cattle pastu on meadow grasses. Above she visioned neighbors, schc churches, and he whom she lo coming in at the open door a his day's work was over, their c dren growing up in this brave, n free country. And she answe gladly, that she would go with over the perilous ocean and into yet more perilous land.

I gave this poem the title Pioneer Wife. And to these br men and women we owe our g country, which has the finest C stitution of any land on earth, the most individual freedom every man, woman, and child, ev race and creed. It has opportuni for those willing to work for wo while things.

Sometimes I wonder if we have this faith in our country its future? Or if we have forgo the Biblical warning, "Without vision the people perish"?

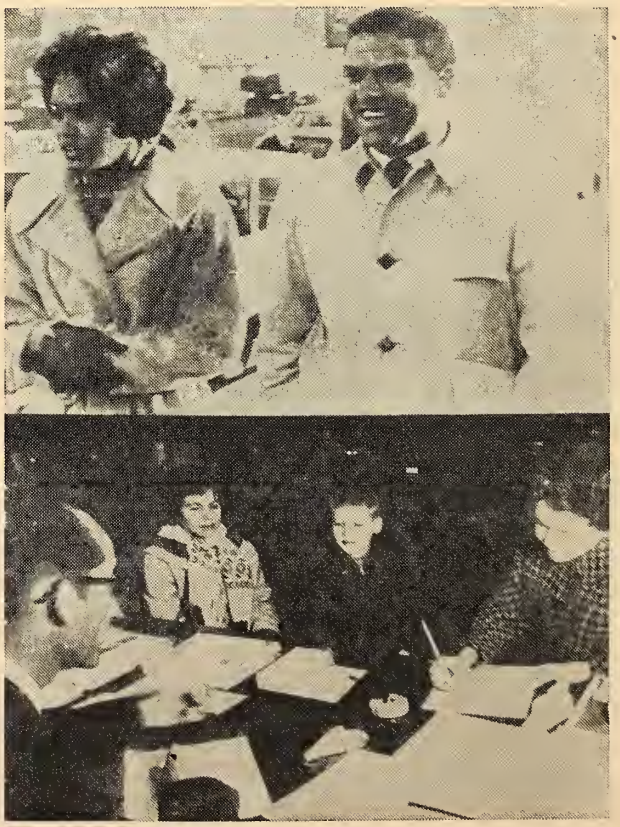
Has life grown too complex, mechanical, too pleasure-minded take hold of and retain the fashioned virtues of thrift and h work, a striving after the better higher things of life?

We have come to the place wh some church people no longer fro on card playing, dancing, or e the serving of alcoholic bevera at parties. We have grown more less tolerant of immodest dr salacious literature, and doubtful programs.

The market is flooded with soc ing-syrup books on religion. authors of these books dream u God who neither frowns on, nor a for repentance from sin. Sickn and death are only delusions. world is not filled with trouble suffering from the mistakes we n have made. In fact, life is not w we make it, but as we think it!

One writer advances the the of reincarnation. According to author we have lived and will c tinue to live many lives. We h been both male and female, wh and colored, saint and sinner. A he might have added: beast, fo and insect! Surely there is no vis in any such creed as this!

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At Athens, Georgia, Charlayne Hunter and Hamilton Holmes (top) are en route to the University of Georgia registrar's office, where they were the first Negroes to enroll at the state-supported institution.

At Raleigh, North Carolina, the children of Governor Terry Sanford with the help of their mother register at an integrated elementary school. They are believed to be the first children of a Southern governor to attend an integrated school

Religious News Service



Three Lions

Head of Christ

by Gerard David

(1450 - 1523)

THE baptism of Jesus was one of the few occasions in his life when he seemed to be passive, to be satisfied to have others function on his behalf. In this painting by Gerard David, a Flemish artist, Jesus appears to be meditative, serenely accepting the rite that would "fulfill all righteousness." . . . Artists have tended to overlook the importance of immersion on this occasion; even the River Jordan is lost sight of though mountains and even cities are painted into the setting. But rather they rely on symbols to suggest the presence of God as a Father, bestowing his blessing on the Son, who is about to begin his ministry.

God the Father

Paul M. Forney



The father's concern and love for the prodigal son illustrates God's great love for men

IT IS interesting to examine the liturgy of prayer as contrasted in the Old Testament and the New. In prayer the motivations within the soul seek communication and converse with God. The form of address then should be most expressive of the concept held about God.

Notable prayers are recorded in the Old Testament by faithful men of God. There are prayers by Abraham, Jacob, David, Solomon, and Daniel. In none of them is the term *Father* used in addressing God. Even Abraham, who is referred to as "the friend of God," implored God not to be angry with him as he brought his request before him. David, a man after God's own heart, could not entirely leap the barrier of God's aloofness. He prayed, "Who am I, O Lord God, and what is my house, that thou hast brought me thus far?" (2 Sam. 7:18).

What a different atmosphere of intimacy and trust is found in the recorded prayers of the New Testament! In the prayers of Jesus, the familiar and customary form of address was "Father." He also used "holy Father" and "righteous Father." In only one of his recorded prayers did Jesus address God by any other term, and that was when he cried out from the cross, "My God, my God, why hast thou forsaken me?" and then in the throes of his agony he was quoting the liturgy of prayer as used by his people in worship.

I believe that we can properly say that Jesus was the originator of the New Testament concept of God as Father, personal Spirit who desired form an intimate, personal lationship with the children men whom he had created his likeness. This is evid first in the relationship whi Jesus felt existed between hi self as Son of man and G his heavenly Father.

Just when and in what ma ner the consciousness dawn upon Jesus in his Nazare home that the God of people was actually his heave ly Father remains cloaked mystery. Possibly his mothe telling him when he was c enough to understand its si nificance about the ange statement at his birth, that t child that would be born of h should be the Son of God, fi led him to think seriously abo

ving a personal relationship d responsibility to God as his avenly Father.

At any rate by the time he as twelve years old, it had be-me a settled conviction. On e occasion of his remaining hind with the doctors in the mple, when his parents had gun their homeward journey, amazed his mother with the tement, "Did you not know at I must be in my Father's use?"

Eighteen years later he said ring a busy day of his min-ry, "My food is to do the will him who sent me, and to complish his work." He also clared that the works which did, he did in the Father's me. At another time he said, he Son can do nothing of his n accord, but only what he es the Father doing."

On the eve of his death he ayed, "I glorified thee on rth, having accomplished the rk thou gavest me to do; and w, Father, glorify thou me th thy own presence." When ing on the cross he said, ather, into thy hands I com-t my spirit!"

After his resurrection he bade ary Magdalene to carry this ssage to his disciples, "Be-ld, I am ascending to my ther and your Father, to my d and your God," suggesting e spark of truth that later be-me a flame in the lives of his sciples, that through sharing e life of Christ, God also ould become their Father.

The recognition of God as ther is also confirmed by the rsonal testimony and writings the New Testament saints o were most deeply influ-ced by Christ through the dwelling of the Holy Spirit.

The Apostle Paul writing to e Ephesian brethren said, "I w my knees before the ther, from whom every fami-ly in heaven and on earth is named." To this same church he expressed his belief concerning the unity of our Christian faith, "There is . . . one God and Father of us all, who is above all and through all and in all." The twofold aspect of the Fatherhood of God is expressed in these two statements of the Apostle Paul, "Father of creation," and "Father of our redemption."

We have also the testimony of Peter and James and John. Peter exclaims, "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through resurrection of Jesus Christ from the dead." James tells us, "Religion that is pure and undefiled before God and the Father is this." John exults, "See what love the Father has given us, that we should be called the children of God."

From these references I have quoted and many more, we can assert that the doctrine of the Fatherhood of God is at the center and core of our Christian faith. To rob our Christian faith of its rich concept of God as Father would be like taking the word *mother* out of our concept of home.

The doctrine of the Fatherhood of God and all that it implies has special significance for our day. We need this appeal for our preaching. Our evangelistic appeal is strengthened when we can point sinners to the love of the Father as revealed in the parable of the prodigal son. When we try to minister to the needs of the broken, homeless, dispossessed people of our time, we can assure them that the heavenly Father, who notes the sparrow's fall, will surely be touched by their need.

In our ministry to the sorrowing and bereaved, what can bring greater comfort than to remind them, "In my Father's house are many mansions"? However, the more intimate and personal concept of God as Father is beset with one danger. Many people wrongly conceive of him as a paternalistic, indulgent Deity, who will condone many of their petty sins and forgive unconditionally. This impression is expressed in a number of our semireligious popular songs, The Man Upstairs being one example.

The world of Jesus' day needed the concept of God as Father to bring him into true perspective. The world of our day through the abuse of the concept of God as Father is in danger of losing the true perspective of God. The more intimate and personal term *Father* as applied to God must not detract from his holiness and righteousness and ethical character. The second phrase of the Lord's Prayer, which Jesus taught us, should keep us from falling into this error. "Hallowed be thy name" should preserve the feeling of reverence and awe, which once was portrayed by taking off the shoes while standing on holy ground.

Dr. Charles Whiston in his helpful exposition on the Lord's Prayer tells how the attitude of a son of the Orient toward his father is far different from the father-son relationship in Western nations. The son of the Orient always approaches his father with reverence and respect. Many times he will wait to be invited, before coming into his father's presence. What a contrast to the easy, favor-seeking attitude of many sons of our Western culture.

Jesus knew the attitude of the son of the Orient toward his father and meant it to be the

Continued on page 15

Let Love Be Genuine

Kyle Haselden

THE Apostle said, "Let love be genuine." Indeed so! If love be not genuine, it is nothing. To be genuine is to be pure, true, authentic. Thus Paul is saying, "Let love be itself; let there be in it no pretense . . ., nothing alien to what it is; let love *be* love."

But how can we tell whether our love is genuine? From the several tests of love's authenticity let us select two.

Christian love is tested first by its approach to three kinds of people: the loveless, the lovelorn, and the unlovable. Most of our loving flows toward another kind of people: those who love us, those who are idolized by the world, and those who through ties of kinship and kind draw us to them. When our love is no more than this, it never knows whether it is true love or not. "If you love those who love you," said the Master, "what reward have you?" If you love those to whom the whole world flocks in adulation, what do you more than others? If you love only those in whose lives you live, do you not love them for the sake of yourself?

The love of God was demonstrated by Jesus. He loved the loveless — the callous soldiers who put him to death, the Samaritans who rejected him, the disciple who betrayed him, the men who coldly plotted his death. Such love is authentic. This is required of us. He loved the lovelorn — the tax collector, the woman taken in adultery, "the lost sheep of the house of Israel," the stranger and the alien. In loving the social outcasts he revealed that he loved all people. This must be true of us. He loved the unlovable — those whose repulsive filth and disease, dementia and wickedness offended every esthetic taste. This proved the genuineness of his love. This must be true of us. Christian love stands or falls by its response to the loveless, the lovelorn, and the unlovable.

Second, the genuineness of Christian love is tested by its response to three elemental human needs which are not diminished by race or culture; age or sex; intelligence or wealth; they are invariable. How does love respond to these primary yearnings of all human life?

The Bantu, the Chinese and the Cuban speak for all men when they cry, "Give me the opportunity to have!" Millions of people hunger



Let love be genuine;
hate what is evil, hold fast to what is good;
love one another with brotherly affection;
outdo one another in showing honor. — Rom. 12:

for a fuller share of the good things of l
Every man has the right to have what is
as a man: food, shelter, clothing, work, heal
play, beauty, knowledge. God has given h
the right to these things and true love takes
form of justice as it confronts every man's p
for what is his as a man. This is a test of lo
does it respond in justice to the need and
right of all men to have what is theirs as me

The untouchables of India, refugees in ma
parts of the world, the migrants of Amer
wandering from farm to farm, represent all m
when they say, "I want in!" True love wills
grant every man his place in man's estate;
honors his part in all realms of commonwea
and church. Every man struggles for dign
— for status and recognition, for a fuller mea
ing for both life and work. But in doing
love does not leave him alone. Love is co
munion; it is one soul penetrating and ider
fying itself with another soul. It says in justi
"I am my brother's neighbor," but this is
enough. It says in kinship, "I am my brothe
brother"; but this is not the end. It must s
in the communion of God's love, "My broth
and I are one." This is a test of love: does
respond in communion with men who need
belong?

People in every walk of life — the busin

cutive, persons who labor in office, factory, field, as well as those of every race or color peak for man in their expressed or muted rning, "Let me be myself!" Every man, h God's promise in the pocket of his heart, the right to be what he is as God's man and ulfill what God expects of him. Genuine love s this man. It breaks down the middle wall partition and looks upon every man as in- tely sacred. What he is and what he can be man must desecrate. This is a test of love: s it respond in reverence to every man's ht to be?

"Let love be genuine!" Indeed so! Let our iety, our institutions as well as persons be ted by the genuineness of love. This is the is of justice in human relationships. When e is genuine, race or cultural background, age sex, intelligence or wealth will not be a basis separation. So let your love be genuine!

A message on race relations drafted for the National Council of Churches

Belief

JEAN HOGAN DUDLEY

A tiny seed is nature's absolute;
There lies imprisoned and as yet ungrown
Tremendous power in one seed alone:
Power to send a fragile, piercing shoot
Up through the soil, to branch and bear its fruit . . .
And I have seen small grassblades move a stone,
Or a firm wall be cracked and overthrown
Before the thrust of some tree's growing root.

There is such power in a true belief:
Subtly and silently within the heart
It burgeons into faith's green-spreading tree,
With fruitful flower, and with foliage sheaf,
Or even, sometimes, sets a life apart
And topples it from staid complacency!

God the Father

Continued from page 13

itude held in prayer. In his n prayer life he sought al- ys to discover and be sub- ssive to the will of his avenly Father. His prayer in Gethsemane is an example. I his work, he did always se things which pleased his Father.

God, our Father, does not ex- t less of goodness and right- usness from his sons under ce. Through Christ he chal- ges each one who would be worthy son, "You, therefore, st be perfect, as your avenly Father is perfect."

The Fatherhood of God is ex- ssed in the plural posses- e, "Our Father who art in aven." This identifies him th all the churches and all tions.

Consider an analogy between earthly father and his son, d the heavenly Father and sons. Earthly sons reveal physical likeness and char- eristics of their father. We ow that it is true biologically and socially that children resemble their parents in appearance, and tend to hold many of their same standards and values. To be born of God through the Spirit should produce within God's spiritual sons characteristics and attitudes like unto God the heavenly Father as he is revealed in the New Testament.

Are the attitudes of your heavenly Father seen in you when you express yourself on war and peace, race, and other critical issues of our day? When men looked into the face of Jesus, God's only begotten Son, when he lived among men, they saw illumined and reflected there all the light of the knowledge of the glory of God. What do men see when they look upon the faces of his spiritual sons today?

Have We a Vision?

Continued from page 10

No two leaves are exactly similar on the parent tree; no two snow crystals are identical; no two hands bear the same fingerprints; no two persons, birds, animals are perfect replicas of each other.

This is proof, then, that God's creation is one of infinite variety; that each created being is an individual; and, at the same time, an orderly pattern prevails.

I do not believe that gourds will ever ripen on peach trees, nor that we shall dig underground and find tomatoes. Nor that the sun shall come up in the west and set in the east; that fire shall cease to be hot, and ice cold. And it would not be well for us even if science could find a way to change the natural order of God's creation.

There is, it would seem, too much of a casting aside of the old and well-established in favor of the new and untried. Some of the new will be good and beneficial, of course. But some may be harmful or evil. Time alone can be the judge.

"God is the same, yesterday, today and forever." What we know to be good and true we must retain. Pride in one's country, in one's race, in one's home and family. Faith in the job we may have, whether it be high or humble. Belief in our religion, truthfulness, sobriety, honesty, morality. Kindliness to man and beast, compassion for the fallen . . .

These we must have and retain if we would keep our nation and country great. There is no other way.

KINGDOM GLEANINGS

The first ten churches to report commitments in support of the relocation of Bethany Biblical Seminary pledged a total of $113,000 over the next three years. The Bethany development is considered by the General Brotherhood Board as its current advance in Brotherhood program, and hence Brotherhood Fund credit is accorded to gifts for the seminary relocation. However, as ongoing commitments in the Brotherhood program are fully continuous, churches designating money for Bethany should do so over and above their previous Brotherhood commitments.

Richard N. Miller, pastor of the Prince of Peace church, Kettering, Ohio, was one of twelve Protestant ministers invited to spend two weeks at Yale Divinity School, New Haven, Conn., in the school's "continuing education program."

A. Blair Helman, president of Manchester College, was elected to the executive committee of the Council of Protestant Colleges and Universities at its recent meeting. The council has been designated as the agency to sponsor the quadrennial convocations of Christian colleges, the third of which will take place in June 1962.

Juniata and Manchester colleges are among the more than one hundred colleges and universities to share in the $654,000 grants made by the DuPont Company. Each will receive $4,000 "to help maintain the excellence of its teaching." Of the grant $2,500 is to be used for chemistry teaching and the remainder for other courses.

Dr. Ie-Gan Pouw, a consultant to the Commission on Ecumenical Missions and Relations of the United Presbyterian Church in the U.S.A., will speak at the First church, Philadelphia, Pa., on Feb. 26, the last night of the school of missions in that congregation. Dr. Pouw was formerly professor and rector of the Djakarta Theological College in Indonesia.

A gift of $1,500 in memory of David Longenecker was given to Manchester College by his father, Glen Longenecker of Warsaw, Ind. The gift is to be used to provide a room in the men's dormitory now under construction on the campus. David, an alumnus of the college, was killed in an auto accident in Iowa while returning to California to resume his teaching position.

During the second semester Elizabethtown College is presenting a series of educational programs dealing with contemporary social problems on WGAL-TV's College of the Air, channel 8, Lancaster, Pa. Topics to be discussed are the Problems of Crime and Delinquency, Problems of Government and Politics, Problems in Labor-Management Relations, Racial and Minority Group Problems.

Calvert N. Ellis, president of Juniata College, undertaken his new duties as chairman of the impor commission on legislation of the Association of An can Colleges. The nine-member commission repres 1,100 colleges and universities from all parts of United States.

Temper My Spirit, O Lord was the theme rec mended by the National Youth Cabinet for the Nati Youth Conference to be held at Estes Park, Colo., A 20-24, 1962. The theme lifts up the tempering pro by which Christians are molded into a strong and en ing commitment.

Carl E. Myers, pastor of the Mt. Morris Churc the Brethren in Northern Illinois and Wisconsin been named director of ministry and evangelism the General Brotherhood Board, effective Sept. 1. position has been vacant since the resignation of Stewart Kauffman last fall.

The National Park Service, which plans to reb the old Dunkard church that stood on the Antie battlefield as part of the nationwide Civil War cen nial, needs a picture of the rear of the church. service would also appreciate definite information ab the church's interior, especially facts about the lay of the building, the location of significant objects, shape and pattern of the pews and their arrangem Anyone who can aid in this reconstruction should c tact the Superintendent of the National Battlefield S Sharpsburg, Md., or the Division of Tourist Deve ment, Department of Economic Development, State fice Building, Annapolis, Md. Pictures submitted wil copied and returned to the owners.

TV Programs

Frontiers of Faith came back to the air on Feb with a series of twelve programs entitled Countdo Based on the text Rom. 12:2, the series will center protest, decision, and commitment in Christian c science. The programs for February and March

Feb. 12 — One Man's Decision. What happens w a Korean girl is brought to America and certain cisions have to be made.

Feb. 19 — The Bitter Cup. A drama about a Ne family's decision to allow their high school daug to enroll in an integrated school.

Feb. 26 — The Guilty One. A dramatic document which tells how First Presbyterian church, Oak P Ill., acted to combat bigotry.

March 5 — Three Gentlemen From Africa. Th dramatic interviews, seeking to make clear what means to be an African today.

March 12 — A Lovely Day for Peace. A dram documentary dealing with nuclear warfare and its tithesis.

March 19 — As yet untitled. A topical revue on present-day decline in personal morality.

March 26 — No Skin Off My Nose. A document revue on the conflict between Christian beliefs a secular practices.

Frontiers of Faith is produced by NBC and can seen on Sunday 1:30-2:00 p.m. (EST). Check your ne paper for the station in your area.

Seven youth from the Olympic View Community church, Seattle, Wash., will be receiving the God and Country Award at the church service on Boy Scout Sunday, Feb. 12. This award is given in recognition of Christian growth and service as outlined by the Protestant Committee on Scouting. This is the largest number of Scouts from a Brethren-sponsored troop to receive this award at one time. The youth are: Rick Albright, Ken Collard, Larry Flemming, Greg Girvin, Douglas Gochanour, Tim Hede, and Robert Smith. Lowey Rowe is the pastor.

Change of Address

Perry L. Huffaker, from West Milton, Ohio, to R. 2, North Liberty, Ind. Brother Huffaker is now serving the Pine Creek church in Northern Indiana.

Mission Personnel

The Von Hall family has returned on furlough from Northern Nigeria, and are now living at 803 Beech Ave., Ames, Iowa.

Ralph and Florence Royer and their family are now located at 508 Lawrence Ave., Elgin, Ill., They had been stationed at Lassa, Northern Nigeria.

Clara Harper can be addressed at 115 Sater St., Greenville, Ohio.

Sara Shisler and *Lora Mainard* are returning to the States from Nigeria in February and March respectively.

Velma Ober left New York on Jan. 20 to return to her work at the Waka Training Center, Northern Nigeria.

Richard A. Newcomer (I-W) and his wife Frances are serving on the staff of the Waka Training Center. The address is Waka, P. O. Biu, via Yola, Northern Nigeria, West Africa.

Also doing alternative service work is *Ted Bauman*, who with his wife Joan and son Mike is stationed at Garkida, via Yola, Northern Nigeria, West Africa.

The Church Calendar

February 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Light of the World. John 7—9. Memory Selection: I am the light of the world; he who follows me will not walk in darkness, but will have the light of life. John 8:12 (R.S.V.)

Feb. 11 Church Vocations Workshop, Pasadena, Calif.
Feb. 11 Church Vocations Workshop, Sunnyslope, Wash.
Feb. 12 Church Vocations Workshop, McFarland, Calif.
Feb. 12 Church Vocations Workshop, Tacoma, Wash.
Feb. 12 Race Relations Sunday
Feb. 13 Church Vocations Workshop, Modesto, Calif.
Feb. 14 Church Vocations Workshop, Grants Pass, Oregon
Feb. 14 Church Vocations Workshop, Nampa, Idaho
Feb. 15 Church Vocations Workshop, Portland, Oregon
Feb. 15 Ash Wednesday
Feb. 17 World Day of Prayer
Feb. 19-26 Brotherhood Week
March 5-10 Adult Seminar, Washington, D. C., and New York City
March 10-11 Central Region daily vacation church school conference, Manchester College, Ind.
March 12 One Great Hour of Sharing

Training for the spring unit of Brethren Volunteer Service will begin at New Windsor, Md., on April 1. Additional volunteers for this unit are still needed.

A copy of the Religious Freedom Bulletin is being sent to district executives and denominational representatives on state planning committees for the Christian Responsibility for Freedom emphasis. News items of interest for this social education theme are included.

Licensed and Ordained to the Ministry

Daniel J. McRoberts, licensed by the Marilla church, Michigan.

Philip Kessler, licensed by the Astoria church, Southern Illinois.

Richard E. Maib, licensed by the Sunnyside church, Washington.

Ronald Coppock, licensed by the East Dayton church, Ohio.

Howard Graffious, licensed by the Raven Run church, Pa.

Dwayne Yost, ordained at the Bear Creek church, Southern Ohio. He is serving the Flat Creek church, Ky.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John D. Long of Lancaster, Pa., in the Spring Creek church, Hershey, Pa., March 12-19.

Bro. R. E. Mohler of McPherson, Kansas, in the Kingsley church, Iowa, March 17-19.

Bro. Alfred Replogle of Union, Ohio, in the Brookville church, Ohio, March 19-26.

Gains for the Kingdom

Seven baptized at Garkida, Northern Nigeria, West Africa. **Thirteen** baptized at Dille, Northern Nigeria, West Africa. **Thirteen** baptized at South Margi, Northern Nigeria, West Africa. **Three** baptized at Kwagu, Northern Nigeria, West Africa. **Four** baptized at Shafa, Northern Nigeria, West Africa. Six baptized at Waka, Northern Nigeria, West Africa. **Eighteen** baptized at Gashala, Northern Nigeria, West Africa.

Six baptized in Mulchand, India. **Fifteen** baptized at Ahwa, India.

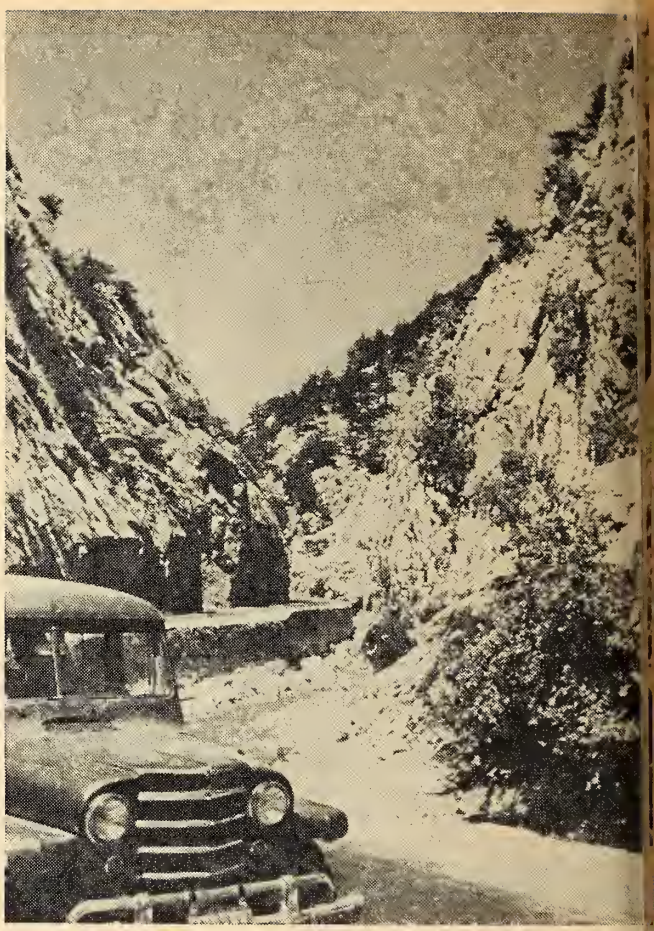
Seven baptized and twelve received by letter in the Eden Valley church, Kansas. **Four** baptized and three received by letter in the Richland Center church, Kansas.

Seven baptized and five received by letter in the Bethany church, Ind. **Two** baptized in the Four Mile church, Ind. Two baptized and sixteen received by letter in the Kokomo church, Ind. **Two** baptized in the Northview church, Indianapolis, Ind. **Three** baptized in the Pipe Creek church, Ind. **One** baptized and one received by letter in the Lansing church, Mich. **Four** baptized and seven received by letter in the Bear Creek church, Ohio. **Two** baptized and one received by letter in the Marion church, Ohio. **Four** baptized and one received on confession of faith in the Piqua church, Ohio.

Eleven baptized and two received by letter in the Big Swatara church, Pa. **Eighteen** baptized and one received by letter in the Chiques church, Pa. **Four** baptized and three received by letter in the Florin church, Pa. **Two** baptized and three received by letter in the Fredericksburg church, Pa. **One** baptized in the Mingo church, Pa. **One** baptized in the Second church, York, Pa. **One** baptized and one received by letter in the Windber church, Pa.

Two baptized in the Castañer church, Puerto Rico. **Two** received by letter in the Friendship church, Md. **Two** received by letter in the Fairview church, Rocky Mount congregation, Va. **Three** baptized in the Mill Creek church, Va. **Eighteen** baptized and twenty-one received by letter in the Harness Run church, W. Va. **Twelve** baptized in the Knobley church, W. Va. **One** baptized and five received by letter in the Sunnyside church, W. Va.

Gateway Between Two Worlds



David J. Wieand

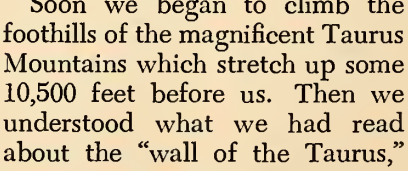
IF YOU look closely at the accompanying photograph perhaps you can make out the name Tarsus on the license plate of the Jeep. Tarsus is an important name in the annals of Christian history for it is there that the "apostle to the Gentiles" was born and reared.

We had just come from the American College in Tarsus, a mission school which has made an important contribution to the cultural life of modern Turkey. Wally, one of the young instructors there, willingly offered to be our guide for the day.

As we drove through the city marble columns lying here and there along the sides of the dusty streets stirred our imagination to recall something of the history of her former glory. It was here in this cosmopolitan university center that the apostle Paul learned Greek and became thoroughly at home with Hellenistic culture. The men of Tarsus are said to have had an enthusiasm for philosophy and for education which outdid that of the Athenians. Truly the milieu of Tarsus provided a marvelous preparation for him who was destined to become the "apostle to the Gentiles."

Crossing the fertile Cilician plain in which the city lies, we passed by farmers cutting wheat. It seemed to us that every method of harvesting grain invented by man may currently be seen on the southern coast of Turkey. Here peasants bend low with the sickle; there, an ancient version of the McCormick reaper still manages to be held together by bailing wire; again, a mammoth combine shovels the grain out by the ton.

Soon we began to climb the foothills of the magnificent Taurus Mountains which stretch up some 10,500 feet before us. Then we understood what we had read about the "wall of the Taurus," that great mountain barrier between East and West, a "dividing line between two worlds." the east of the Taurus we are the Oriental world, to the west the Western world.



Beyond the Taurus lies the hi and rugged central plateau of A Minor, a vast basin over 2,500 f high surrounded by a rim mountains; on this side of t Taurus stretches the fertile coas plain; and the barrier of the Ta rus stands between the two.

It is for this reason that t hoary "Cilician Gates" towa which we were traveling are important. From the remote p they served as the main link b tween East and West. Some thr thousand years ago ancient en neers succeeded in widening t narrow defiles enough to constru a road across the Taurus.

We drove on up beyond t main pass and ate our lunch b side the clear cool mounta stream that gently flows throu the pass towards the Mediterran an Sea. Though Wally, accu tomed to hiking in the mountair

ily drank from the stream, we nd it quite a feat to quench our rst without getting wet.

Getting in the Jeep we drove ck to the narrows where an inscription carved on the rock above the stream tells of the feats of cient years. Through this very gateway passed the armies of the kadians and Assyrians, of the ttites and the Persians, of eece and of Rome. Through s gateway Alexander the Great ought the Greek city-state and llenistic culture to the Eastern rld, and through this same gatey the mystery religions of the ient moved westward to Greece d Rome and, with the mighty ions of Rome, even to the res of Britain and the frontiers Germany.

In times of peace commerce and vel poured through these Cilin Gates between East and st. Our peculiar interest in this untain pass lies in one lone veler, the apostle Paul. Born in e East, yet on the frontier in that avan city, Tarsus, where travrs and merchants would purase supplies for the assault on e Taurus Mountain barrier he, vertheless, by virtue of living in s frontier caravan city was subt to the influences of the Westn world.

Associated with the history of s native town are the important torical personages, Julius Caesr, Augustus, and the Stoic ilosophers, Nestor and Athenorus. It was on Rhegma, the ce that made Tarsus, though uated ten miles inland on the dnus River, a virtual seaport, at Cleopatra in 41 B.C. captited Mark Antony with her arms and thus caused the fornes of the Roman Empire to ng precariously in the balance.

It was probably on the second ssionary journey that Paul first dged the thirty odd miles from rsus to the Taurus and passed rough the Cilician Gates (Acts :41). On this journey he resited the Galatian churches and en pushed on to Troas on the estern coast of Asia Minor nence he set sail for Europe.

With Whom We Serve

Lauree Hersch

AMONG the varied thrusts of our peace witness is co-operation with "special agencies," groups which are often filed in the miscellaneous column when classifications are given. Sometimes well known, sometimes scarcely known at all, these agencies are numerous and often close to the heart of the purposes we hold dear in our search for peace. Significant opportunities and responsibilities mark our working together with such groups.

What Is a Special Agency?

More specifically defined, special agencies are independent groups, self-supporting or supported by interested friends, which co-operate with any groups or persons who are going their way in seeking and in practice. They are usually, at least at first, small groups with far-reaching contacts and influence, with one central theme and purpose. They spring sometimes from religious background, sometimes from a deep hunger and hope coming together in the heart of strong personalities.

I was on a BVS project for several months with one such group, called Freundschaftsheim (Friendship House). It is an international center, seeking to practice and teach peacemaking, which is located about 40 miles west of Hanover, Germany. What I say here is drawn primarily from my experiences there. Observations from one such agency cannot be assumed for all, but they will be similar enough that one recognizes the kinship.

This article by Lauree Hersch, a BVS'er in Germany, is the fourth in a series describing the present program of Brethren Service in Germany and Northern Europe.

Mutual Choice

Working with a special agency involves mutual choice, implying our endorsement of their work and their respect for our witness. We are not serving the agency; we are serving with them. We have faith in many of their hopes and purposes; they have confidence in our work and influence. We and they choose to serve together, we adopting their pattern, they grateful for what enrichments we can contribute.

In addition to service rendered in training peaceworkers or through service projects, both we and the agency benefit from the working together insofar as the agency is worthy and our representative is capable. The agency gains a new sphere of contacts, ideas, ways of working. Their understanding of the theology, program and fellowship of the Church of the Brethren, for which these folks are grateful, would never come to life for them without the presence of our coworker, a partial incarnation of our fellowship. The church has the opportunity through her representative also to gain a new world of contacts, ideas, and fellowship, in addition to receiving an enriched member back into her midst after the months or years of service. The agency and the church, seeking and sharing, broaden their service and their ability to serve by working together.

This in itself is a peace witness. By sharing and maturing concepts and ways of life with those who choose as we choose, but sincerely vote other avenues of expression in achieving this, we are kept in constant realization of the nature of our faith and our witness . . . and the difference between the two, which is



Freundschaftsheim, an international center seeking to practice and teach peace, which is located in northern West Germany, is one of several special agencies with which volunteers are often placed for their period of service

often a sad betrayal to us and our Lord. We work with the agency, seeking to express our message and faith through channels and in ways and cultures quite new to us.

Translating the Message

No longer surrounded by the familiar, the witness we make for peace rests heavily on our ability to translate our message to a new culture and to incarnate our faith acceptably in this new cultural world. This job is usually entrusted to a single ambassador, one man or woman who, in the new culture, learns more clearly than is possible at home what it means to be an American, a Brethren, or both. The church (not Elgin, not BSC, not "they," but we, you, Mr. Brethren Christian) has trusted its entire message to one messenger.

Thus the representative of the church working with an agency is often, for the agency, practically the church. There will be no books read or meetings attended to inform the agency members about our heritage. Our coworker there is the incarnated church. What he says and does, modified by the wisdom of how and when it is done, marks the full non-manual contribution of the Church of the Brethren for many members of the agency. It opens the way for a fuller sharing with the church, or with succeeding coworkers in many instances.

The influence can be tremendous. Within a given agency one usually contacts many people in other groups with possibilities of relatively intense relationships to them. Many of the groups, being independent, are open to and eager for new thoughts, methods, ideas, and relationships with a church group to which they feel kinship.

A New Culture

In the new culture there are new standards and expectations. They range in importance from whether the hand is on the table or in the lap while eating to how and when and in what tone of voice one speaks with older people. A foreigner is forgiven almost any number of mistakes, but by the same token, one's influence is reduced by the degree of his obvious greenness. We have the job of understanding the new culture and the language. Seeing through their eyes begins with some understanding of the culture, including language, which is never really understood by study of explanations as fully as through mutual sharing and relationship.

It is a rich life, sharing with and serving with an agency, but the intense "we" fellowship of the Brethren is seldom present as a spiritual home, a community of believers. How many of us younger Brethren learn for the first time in BVS, or some other service representing our church, just what it is to be supported within our spiritual family! Having never been out of it, we did not know what it was.

The effectiveness of our representative is most intensely modified by his degree of awareness of the support of the church in prayer and contact through current information and thinking of the total fellowship. Alone, the agency coworker is cut off from his life stream. Neither the sanction of BVS, nor Annual Conference blessing, nor a regular copy of the Messenger fills the void. Only the living active fellowship of the single members in a prayer-full, worshiping community can make these symbols meaningful and the call to represent the total community a ing commission.

Building Bridges

In working with special agenc we have the opportunity and nee build relationships between man man, between culture and cult This very working together as express our peace witness, as train peace workers, is the layin the foundation on which peac built. Reaching across barriers separate us, we join hands to s port the concerns precious to Broken and ineffective in our hur littleness, we are raised and un to power and meaningful effect ness through the support of the c munity of the church and within love of our Lord. We meet new tures or subcultures in thought all of life, and we discover that appreciation of their dreams is turned by a hunger to know our and thought.

Our potential witness for peac working with special agencies sca ly has boundaries. We cannot m ure the results; we need not. know only that we have met oth who are going our way and that have chosen each other in faith. will not go at all times together, when we part, our witness will stronger, purer, more loving.

Those with whom we serve say us in honest, appreciative love: "Y gift is as valuable as your ability translate your life into a new c ture; your message as potent as consistency revealed in your da relationship to your coworke your witness as clear as your perso integrity mellowed by patient und standing love toward those w whom you serve." And we und stand. That is our language too.

literature Work in Nigeria

Ferne Baldwin

N the first Nigeria mission account book an entry dated December 5, 1924 reads "Cheque Niger Press for Primers, £6.15.0." ically, the first literature which th Mission produced was for the pose of teaching people to read. it later books of Bible Stories and s of the Bible itself were changed Bura, Margi and Fulani — all ortant languages in our area. g books in each of these lan- ges were produced, and those in a and Margi have appeared in eral editions.

he prime factor to be kept in d when thinking of literature in mission area is the problem of guages. To produce literature in mother tongues of all the people g within our territory would re- e well over a dozen different guages. Some of these have been lied and written down by our sionaries. Some of them to this have never been written — pos- y some of them will die out be- they are written down.

n many of our schools, through years, children have learned to d in a strange language. Our ools were divided into three ups — those who learned to read Bura first, those who learned to d in Margi first and those who ned to read in Hausa first. For schools in the first two groups we he mission (and the mission alone) plied *all* the reading materials.

Much of this material was printed in Jos at Niger Press belonging to the Sudan Interior Mission (recently moved to Lagos). Some of it was printed on our own hand press, duplicated or multigraphed according to the facilities available. And from that first primer in Bura in 1924 up to the present time we have been producing a more or less constant stream of literature in Bura and in Margi.

But, as is true in so many other areas of work, our mission program for literature must change and it is changing rapidly. There are several pressures which are outstanding in bringing about this change:

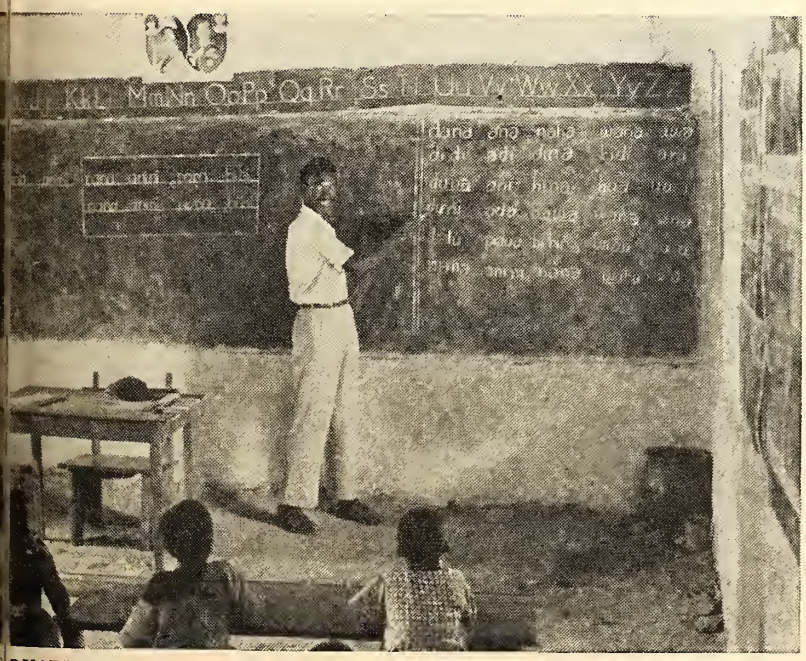
1. The government's policy of pushing aside all the vernaculars, including Hausa and other major vernaculars, in favor of English in all schools beginning at Grade One level. This means a rethinking of our literature needs in local vernaculars. We no longer need readers for the children in our schools — but we desperately need a whole new set of readers beamed to *adults* for literacy classes, and classes in religious instruction.

2. A tremendous increase in the number of people who can read. This is hard to estimate, but it is probable that today there are more than 7,000 people in classes or schools under our care. In addition there are a few government schools within our area. People are looking for something to read — to practice reading if nothing else.

3. A great widening of the outlook of people in general. There are so many more things they are interested in reading about — better food, how to keep well, how to plough, raise chickens, fix a bicycle, etc.

4. A natural desire — common to all men — to read and talk about things close to their hearts in their mother tongue. This means that our people want religious material in their own languages. We are the only ones who can give them such material. In response to this we recently decided to produce a small song book — to include the Lord's Prayer, the Ten Commandments and other Scripture treasures in the Higi language. This is now done and selling faster than we can produce it. But it also means a call for Bible study helps, devotional literature helps for pastors and church workers. In this area we are only beginning. We cannot even estimate what a full and prompt answer to this need might mean to the kingdom of God in CBM area.

Here are the books we now have in our two vernaculars. *In Bura:* A Beginning Reader, First Reader, Second Reader, Book of Character Studies, First Hygiene Book, Second Hygiene Book, How to Write a Letter (small), Book of Biographies, The Way of Salvation (small), Song Book, Complete New Testament, Savior of the World (daily devotions), Covenant Lessons, Baptism Lessons, Book of Folk Tales; *In Margi:* Primer, First Reader, Second Reader, Old Testament Stories, Book of Character Studies, Song Book, Way of Salvation (small), How to Write a Letter, Matthew, Mark, Luke, Acts, Covenant Lessons.



The teacher drills his beginning pupils in the first reading lessons in Bura. He is pointing to "doo-knee" — "my strength." This system closely follows the Laubach method



The mobile
school, a tra
ing Bible ins
tute, sold m
books in sev
vernaculars.
Some of the
are The One
Way, The W
of Health, S
the Bible, St
to Heaven, T
Way of Salv
Foundations
Faith, How
Write a Lett
The Gospels,
Acts, songbo

In mid-1958 the mission appointed a literature secretary to have special responsibility in production and distribution of literature. For most of the time until January of 1960 this person had another full-time assignment so it is only now that we are really getting under way in literature. Here is an outline of what we are doing now:

1. The Gospel of John in Margi has been sent to the British and Foreign Bible Society for printing. This completes the four Gospels and Acts in this language (after some 30 years working in Margi area!) The final books of the New Testament have been assigned but progress is slow since all of the translators have other full-time assignments.

2. Jesus, Friend of Little Children, a small picture book with some reading is being done in Bura and Margi. The Margi has gone to the printers; the Bura is delayed to correct the orthography since recent changes have been made. This book comes to us for the cost of printing only, through gifts of several organizations.

3. The revision of Old Testament stories in Bura is under way and five little booklets — each the story of one Old Testament character — are about ready for printing, with illustrations.

4. The Pastors' Manual, which is being done in Bura, Margi and Hausa, has top priority. Most of the Bura is ready for the final checking and the other translations will be made from it by Nigerians with help. We are attempting to rent or borrow a varityper for this.

5. An Adult Reader in Bura is almost ready for corrections before going to the printer. This marks the shift from readers for children to readers for adults. These readers have a twofold purpose; while teaching reading they also tell of better food, better farming methods and point to the Christian way of life.

6. A News of the Churches quarterly is edited by a Nigerian schoolmaster and is duplicated in our office. It usually runs about twenty-four pages.

7. Such things as World Day of Prayer services, syllabi, and other materials are prepared and duplicated in three languages as needed.

8. Work is going forward on a book of history of the Buras; a history of the Margis is being started; and work is under way on revisions of the dictionaries of each of these languages.

Distribution

In the past three months we have begun an organized system of colporteurs. We have two kinds:

1. The full-time colporteur who must go to at least four markets or similar gatherings each week and who also sells to those who come to his home. They receive £2 (5.60) a month plus 5% commission on sales. We have two such men now — one at Mbororo and one at Marama.

2. The part-time person who has another full-time job as a teacher, nurse or evangelist. He keeps a tin box of books in his home, goes to a market for a few hours when he has time, meets with CRI teachers and other church groups. Many of these men are very enthusiastic and several are averaging £2 a month in sales. At present we have thirteen of these men in the far scattered villages. One sold his entire first stock at a reduction and made up the balance himself because, he said, "The people have not yet learned the value of books."

We have allowed ourselves £50 ($140.00) for travel out of our b
et this year. We hope this wil
for three trips to visit these co
teurs and sell books in schools e
where. We recently returned h
from a tour of the eastern area.
our way home we were approa
by a teacher asking us to visi
school on our next trip. He
very disappointed when we said
it would not be in the very nea
ture.

A person selling literature att
most of the large church gathe
and at one of the district meetin
December over £30 of literature
sold. Most of this consisted of b
selling for one, two, or three
each!

In the future immediately be
us we need:

1. A trained Nigerian to wo
the literature office. His major
would be to assist in translatio
the three languages, perhaps
the church paper, keep records
send out books as needed to
colporteurs.

2. We need basic equipment
duplicator, a varityper, tables,
boards.

3. A larger capital fund — a
volving fund for a larger stoc
books. It is inefficient to make s
printings of the books we do in
vernaculars or to get small or
from distant suppliers.

We hope to double the pre
number of colporteurs during
next year. Cost is relatively lo
5% commission for part-time.

We hope to produce one new
of literature per month in a vern
lar.

We hope to have a full-
trained worker in the literature o

We hope to have a literature
— with money to pay for its petr
go "everywhere" selling books.

FAMILY FUN FARE

WATCH BIRD

layed in a spirit of fun and curiosity, this game can help every member ne family to learn many things in a pleasant way. It can provide diver- while heightening insight. It is best as a group interest game, but it also be made competitive.

Whenever there are many people — in stores, on busy streets, on public sportation, or on the highway — the whole family can watch for indi- als who do not take their proper responsibility in society. Look for e who let others do all of a job which should be shared or who are ourteous or unthoughtful. Then discuss these whenever you are in a ition where your family's discussion will not be offensive to others. ide what action would have been best in each situation noticed.

This game has a sneaky catch to it. Your family will catch one another me noteworthy activities. Here is where a sense of humor and fellow- and personal involvement in society will be most handy. You will want e careful to learn from others, rather than to feel superior in criticizing.

Some actions to watch for are: throwing trash on the street, pushing rowds, allowing doors to swing into persons who follow, combing hair utting on makeup in public, not sharing in pushing a revolving door, ing discourteously. Examples are innumerable and imagination and ght are the only limits. — Darrell Ford.

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessar- onstitute an unqualified recommendation. Purchase can be made through the rch of the Brethren General Offices, Elgin, Illinois. Titles recommended for ch libraries are marked with an asterisk (*). — Editor.

Christian Nurture of Children. Mae Erb. Herald Press, 1955. pages. $2.50.

his is a good manual for parents desire guidance in nurturing r children in genuine Christian n. The clear, practical wisdom ch Mrs. Erb gives is one of best preventives against mis- s that so frequently have a stating and thwarting effect on child's religious life and onality.

he book combines in a fine way principles of child psychology teaching with a distinctive istian viewpoint and emphasis. — *e Yoder, McPherson, Kansas.*

pace-age Sunday. Hiley H. rd. Macmillan, 1960. $3.95. pages.

ev. Hiley H. Ward, a Baptist ister, here gives us a study of battle for the preservation of day. He traces some of the state slation and resulting court cases n the Sunday closing laws and ts up their inconsistencies and blems. He traces the Biblical and Testament teaching on Sabbath rvance and the attitude of Jesus ard legal observance. Then he usses how we got Sunday, how its observance developed, how Sunday closing laws came into being and finally considers their validity in a complex civilization of Jewish, Christian, and other traditions. He points up sharply the state-church involvement and pleads for a more Christian solution. He suggests a week-end observance, providing the possibility of variety and even a "Cross Day" for Christians. While his conclusions may not be wholly valid, the book is highly provocative and helpful. — *Charles E. Zunkel, Port Republic, Virginia.*

***The God We Trust.** Walter M. Horton. Judson Press, 1960. $1.00. 96 pages.

Dr. Horton's examination of the God we trust is another excellent contribution in the Faith for Life Series. Divided into three sections namely, God and Idols, What God Is and Does, and God and Ourselves the book gets at the heart of some of our basic questions in the understanding of our Creator. In the first two sections the author gives the necessary background into the understanding of God, so that the final section becomes more relevant to the individual needs of the reader.

The book, though intended for use as a study book for older youth and young adults, will be equally acceptable for general reading. For those following the basic outline of the book, a fruitful study and understanding of God in his many relationships with man will undoubtedly be forthcoming. To comprehend the role of God as creator, judge, father, redeemer, and to see his relationships to Christ and the Holy Spirit will enable the reader to come to grips with the will of God for his life. — *Joe Long.*

Camping and Outdoor Cooking. Rae Oetting and Mabel Otis Robison. Denison, 1958. $4.95. 260 pages.

This is a practical, how-to-do-it, outdoor cookbook. It contains instructions about camping and offers quite adequate help in outdoor cookery. Hundreds of tested recipes, well-written directions and illustrations make this one of the best books I have seen on this subject. This book would be a good addition to a home library since every member of the family will find help. Instructions and illustrations are given for trail cooking, foil cooking, use of dehydrated foods, wilderness cooking, barbecues, picnics, seafood and shore dinners, and how to prepare wild game. This is better as an outdoor cooking guide than as one on camping. — *Paul M. Weaver.*

The Art of Christian Doubt. Fred Denbeaux, Haddam House, 1960. $3.50. 181 pages.

"There lies more faith in honest doubt than in half the creeds" is the theme of this book. Here is a call to what the author classifies as "critical Christianity," a creative interaction of doubt and faith. We must combine criticism with creativity. The author has the interesting thesis that both Socrates and Jesus were skeptics, Socrates in doubting the finality of sense experience as the only way to knowledge and consequently his pressing on to unknown eternal ideas, Jesus in refusing to accept the status quo of political and religious institutions and boldly proclaiming a kingdom not of this world, the kingdom of God.

There are two extremes. One is Pyrrhonism, a term derived from those Greeks who believed that knowledge is impossible. Here chaos is substituted for cosmos. The modern expression of this is one of the dominant philosophical tendencies of our day which is known as logical positivism, logical empiricism, or

analytic philosophy. The other extreme is orthodoxy which is the attempt to substitute certainty and fact for a living faith. Both extremes are dangerous dogmatisms, unyielding doubt, and unyielding certitude.

The author is a Bible professor at Wellesley College. He has excellent summary sections on many of the great philosophers and theologians of western civilization. The breadth of his treatment causes him to be unfair and shallow as in his treatment of Anabaptism and Calvinism but at the same time it allows him to give us the benefit of many profound interpretations of the Old and New Testaments. His book is an excellent one for the enquiring mind, the good student, and the minister, but it might prove somewhat difficult for one without a background in philosophy.

The author has a valid thesis. It is true that Christianity is faith, not fact. It is true that "we know in part" and that our wisdom is foolishness. However, when one finishes this book, one has the feeling that much more needs to be said. Here is only a half truth. For the Biblical message is also a proclamation of the Way, the Truth, and the Life. It is an affirmation that we can know God in the face of Jesus Christ. The New Testament does tell of doubting Thomases and faltering Peters, but it also tells us of men who were changed and who changed the world because they *knew* in whom they believed. — *Dale W. Brown, McPherson, Kansas.*

Psychotherapy Based on Human Longing. Robert C. Murphy, Jr. Sowers, 1960. $.35. 24 pages.

This is a professional pamphlet. Pastors, teachers or physicians who have training in this field and who do considerable counseling with psychologically ill persons will find it valuable. A sort of credo by a psychotherapist-teacher-author, expressing his general orientation to psychotherapy, the booklet offers penetrating insight into the nature of illness which requires professional help, the delicate relationship between the patient and the therapist, and the optimistic attitude demanded of the therapist. "The cure lies within the patient" is a basic principle. Valuable, too, is its insight into sexual irregularities, suicide and the schizophrenic patient. Its orientation is not only toward the patient but also toward the therapist. Illness cannot be dismissed simply as illness, but as a gigantic potential step in growth for the patient and the therapist. "The psychoanalyst is cured by his patient" (Erich Fromm). This work is one in the famous Pendle Hill pamphlet series. — *Harold Z. Bomberger, McPherson, Kansas.*

Nursery-Kindergarten Weekday Education in the Church. Josephine Newbury. John Knox Press, 1960. $3.50. 203 pages.

"Why should our church have a weekday nursery school or kindergarten?" "What kind of school should we have?" "How do we begin?" "How do we go about selecting teachers and equipment?" These and many more questions are answered in this book. Miss Newberry believes that in this type of program the church has a unique opportunity of sharing with parents the guidance of the religious growth of their children. She deals not only with establishing and organizing a weekday program, but also with standards for good nursery-kindergarten education, teacher qualification, equipment, room arrangement, etc. A large portion of the book has to do with the day by day program in the weekday school. Much of this seems to be geared to the kindergarten child, and the teacher of nursery age children should be cautioned not to rely too heavily on the activities suggested.

Teachers of Sunday church kindergarten classes as well as teachers and leaders of leadership training courses and laboratory schools will find the book helpful and interesting. — *Margaret Book, North Manchester, Indiana.*

***Conversion.** Erik Routley. Muhlenberg Press, 1960. $1.00. 52 pages.

"Conversion is being put on that road, being started on the journey that leads from a conviction of God's contempt to a conviction of God's friendship." So states this author in the excellent treatise on conversion. In six succinct chapters he answers basic questions about conversion; what it is, who actually "converts," its effects on the person, and the relationship of conversion to the church. By using commonplace examples, the author is able to illustrate profound truths about these basic questions.

This reader was struck by Mr. Routley's assertion that the rites and liturgies of the church are as much a part of the Holy Spirit's evangelistic activity as are the activities of the "revivalists." Although th not new, nor unexpected from source, it presents a dimension tend to overlook. This book pages is one of four published the banner, The Fortress Series viously meant to appeal to sear laymen. If this volume is indic of the quality of the entire serie series will be a valuable additi the growing collection of brief concise books being offered t day's thinking Christians. — *Flo Bantz, McPherson, Kansas.*

Between the Testaments. I Russell. Muhlenberg Press, $2.50. 176 pages.

To understand the New T ment adequately one must something of the soil out of whi sprang. *Between the Testamen* an attempt to provide this u standing.

Part One portrays the cultural literary background of the pe Here the struggle between the roads of Greek (Hellenistic) cu and the resistance offered by Jud is set forth with clarity and accu The life of Judaism is at stake a is by devotion to the Torah (th vine revelation both as writte the scriptures and expounded or that this life is preserved.

Part Two, The Message and M od of Apocalyptic, is equally portant for understanding the Testament ideas regarding the siah, the Kingdom of God, the re rection and the "life beyond."

For an understanding of period between the Testaments reviewer heartily commends this to-date book to minister and lay alike. — *David J. Wieand, Chic Illinois.*

New Way of the Wilderness. vin Rutstrum. Macmillan, $4.50. 276 pages.

Any group planning any kind wilderness journey, outdoor ex sion, or camping trip will be gre helped by this book. Advice is g on the necessities of camping, rection finding, check lists, cook fishing for food, survival, clot and equipment. Special chapters helpful on trail camping, ca travel, pack-horse travel, winter t el, and auto camping. The au draws on his many years of exp ence to give the readers the "kn how" to help make their wilder trip a successful and enjoyable Nearly 100 illustrations make book more usable. — *Paul M. Wea*

ews and Comment From Around the World

tist Groups Join in al and World Missions

outhern Baptists will expand t mission work with National gro) Baptists in 1961 in New ico and Kansas, making a total eventeen states where they co-rate.

During 1960 there were 68 work- employed in co-operation with thern Baptist state conventions schools, and with the National tist Conventions, U.S.A., Inc., the National Baptist Convention America.

he purpose of the co-operative k is to strengthen churches at the l level and to assist them in de-ping leadership, as well as to e in world mission endeavors.

e European Refugees in g Kong from China

sudden increase in the flow of opean refugees from the Chinese land into Hong Kong has been rted. In a recent two-month od a total of 567 persons regis-d with World Council of Church-refugee officials for aid as con-ted with an average of sixty or nty per month previously re-led. WCC officials will help them re visas and will make arrange-nts to place many of the aged ill in special church homes in ope.

sions Council Seeks Aid Nonwhite Students

he Scandinavian Mission Coun- has requested its member coun- to co-operate with the various lent Christian organizations to the growing number of non-te students coming to Scandi-ia to study.

he Mission Council suggested student hostels be built in which e and Scandinavian students d live together. It is estimated 65% of the nonwhite students study in Scandinavia are Chris-s.

el of Church Attendance ains as Last Year

early 50 million adults attended rch in the United States during pical week of the past year.

s recorded in the Gallup Poll's ual audit of church attendance, estimated 49,500,000 adults at-led church services during a typi-week of 1960, or 47 per cent of the adult civilian population, excluding those living in institutions. Church attendance in this country in 1960 remained at about the same level as during 1959.

Women had a better church attendance record in 1960 than men did. Just over half of women 21 years and older are estimated to have attended church during a typical week, only about four men in ten went to church.

German Quakers, East and West, Look for Reconciliation

The German branch of the Society of Friends (Quakers) issued a New Year's appeal urging "all men — not only the statesmen — to avoid everything in word and deed which might contribute to increase mistrust and enmity, and to make ever new efforts toward reconciliation and genuine peace."

Signed by Henrich Carstens of Hamburg and Elizabeth Rinnerberg of Eisenach, for the West and East German sections of the German Quakers, respectively, the appeal expressed hope for the development of a new spirit among mankind "so that the forces and resources throughout the world, which are presently being used for purposes of war, will be put into the service of man's welfare."

Brethren Educator Associated With University Foundation

Dr. A. G. Breidenstine, a well-known layman of the Church of the Brethren who is dean of instruction at Millersville State Teachers College in Pennsylvania, has been renamed to serve on the executive committee of the board of directors of The Japan International Christian University Foundation.

The representatives of fifteen major Protestant denominations in the United States and Canada, including the Church of the Brethren, whose mission boards are helping to support the university, have re-elected Dr. Kenneth Scott Latourette to continue as president of the Foundation.

Telephone Samaritans Save Lives in Germany

A standing Protestant Conference for Telephone Pastoral Care has been established in Germany to co-ordinate the work of various West German telephone ministries operated under the auspices of the Evangelical Church in Germany.

Begun in West Berlin and Kassel in 1956, the telephone ministry has spread to many West German cities, including Duesseldorf, Hamburg, Kiel, Cologne, Stuttgart and Wies-



Church construction topped one billion dollars for the first time in history in 1960, passing the mark by sixteen million dollars, the U. S. Census Bureau reported. Since 1954, when construction topped the half-million mark for the first time, the annual rate of church building has doubled. It has quadrupled since 1948. Government economists predict the boom will continue

baden. More such telephone care centers are to open shortly in Bremen, Dortmund, Hanover, Luebeck, Mannheim and Nuremberg.

One of the principal objectives of the centers, which are operated by teams of clergymen, physicians, psychologists and jurists, is to check the mounting suicide rate in this country. Since World War II the rate has risen by 140 per cent, with suicides currently numbering about 1,000 a month.

The work of the "telephone samaritans," who answer calls at any hour of the day or night, has won high praise from religious and secular leaders throughout the country for having saved the lives of thousands of would-be-suicides.

Church Construction Goes Over One Billion for Year

Church construction topped one billion dollars for the first time in history in 1960. The volume of church construction has doubled since 1954, when it topped the $500 million mark for the first time. It has quadrupled since 1948.

Whether the boom will continue and move on to even greater levels in 1961, as government economists predict, will be known when the usual midwinter decline in building activity ends in early spring.

Church Agencies Distribute Relief Goods in Greece

More than 52,000 tons of relief surplus foodstuffs valued at $9 million have been distributed through American church and other voluntary agencies in Greece so far during the current fiscal year. The total includes wheat flour, corn flour, milk, rice and wheat.

About three fourths of the food is being distributed by the Church World Service in co-operation with the Greek Orthodox Church and the Ministry of Welfare. Under this program supplemental food goes to more than 400,000 needy families, 105,000 refugees and to smaller numbers of individuals in summer camps, schools and institutions. In addition, the U. S. government has made an emergency donation of 20,000 tons of wheat to the blight-stricken farmers of Crete.

Lutherans Call for End of Nuclear Weapons Testing

A policy statement by the United Lutheran Church calling on the world's major powers to halt all kinds of nuclear weapons testing has received one of the most extensive distributions ever given an official church document. More than 7,500 copies have been mailed throughout the world. Recipients included leaders of Western and Eastern nations and officials of church organizations.

Copies went to all foreign ambassadors in Washington as well as to members of the new Democratic administration and to all Congressmen. The two-page statement urges the U.S. and other nuclear powers to "persist in the efforts to arrive at effective multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control." It asserts that Christians are obligated to join with others in working for the abolition of war and for the extension of peace, justice and freedom among nations.

The statement was also sent to some 600 nongovernmental organizations concerned with world affairs.

Visitors Commemorate Birth in Bethlehem

An estimated 5,000 visitors, more than half of them Christian Arabs from Israel given special permits to cross the Jordan-Israeli truce line, gathered in Bethlehem to commemorate the feast of Christ's birth. The visitors included Anglicans and Protestants who met at Shepherds Field, where the angels brought tidings of the newborn Savior, to sing carols and join in a feast of roasted lamb.

For Roman Catholics the highlight of the ceremonies was a procession from Jerusalem to the Basilica of the Nativity built on the site of Christ's birth. The bells of the basilica rang out at midnight as the Christmas Eve Mass began and a choir of children sang the ancient message of "Glory to God in the highest, and on earth peace, goodwill toward men."

In Nazareth, meanwhile, Protestant visitors were able this year for the first time to attend a midnight carol service at a Baptist church.

Doctors Recruited for Service in Congo

The United Church of Canada's Board of Overseas Missions has announced a plan to recruit doctors for one year's service or more in the Congo. Such doctors would replace the 400 who left when that strife-torn land gained its independence.

Before independence, the Congo had 700 doctors serving a population of 14 million. Now there are only 200, including missionaries and attached to World Health Orga tion teams.

Fewer Students Preparing for Christian Ministry

Some 1,000 fewer persons are paring for the ministry this year last, according to the Americar sociation of Theological School

Enrollment in 122 accredite associate member schools in United States and Canada durin autumn quarter was 20,032. A ago it was 21,088. The 1960 f is the lowest in five years.

Dr. Charles L. Taylor, exec director, said there is "no si answer to explain the dec Among the factors involved ar appeal of careers in science, recruitment programs, incre costs of seminary training, the e the GI bill for students, a dec in the total number of graduates small denominational colleges, the growth of Bible schools off a "short cut" to ordination.

News in Brief

A number of federal grants the graduate study of religion, r ing from Buddhism and the hi of Islam to contemporary Chri theological thought, have been nounced by the U.S. Office of cation under Title Four of National Defense Education The fellowship awards will be r to scholars pursuing programs ing to the Ph.D. degree with intention of becoming college te ers.

Membership in the Prote Episcopal Church totaled a re high of 3,444,000 last year f gain of nearly 170,000 or 2.54 cent. The Episcopal Church i ganized into eight provinces, sisting of 76 dioceses and missio districts in the country and 17 sionary districts overseas.

A large portico of an early C tian church was uncovered by a ologists during excavations on site of Phillipi in Macedonia. scientists, who belonged to the G Archeological Society, also fou number of monuments believe date from the fourth century.

Revivaltime, the weekly r voice of the Assemblies of God, be heard in Nigeria for the first over station WNBS in Ibadan. station's three transmitters will r all English-speaking people in ern Nigeria and parts of the nort and eastern regions.

Overseas Report From Mediterranean World

John Barwick

► Italy has joined her voice to those of the protesting workers in Belgium not because life is too austere in Italy, not at all. In Milan they have never had such a rich choice of their Christmas shopping nor so many lire with which to indulge their fancy. In fact, they had so many days that they could afford to lie idle for a few days to express their sympathy with their brethren in Belgium; as an ostensible reason they chose a contract that is not due for renewal until 1962, and 60,000 electrical workers took a long holiday. It just goes to show that when a man is determined to be discontented he will object to having too much just as readily as to having too little.

► There was universal appreciation of the Christmas message of the Pope, when he reminded the world that its liberty really rests on a sincere appreciation of truth as opposed to the counterfeit forms that are so widely current today. The same words have opposite meanings in different parts of the world. For example "freedom" would never be applied to the colored people of the U.S.A. nor the strikers in Belgium or the citizens of Moscow even though they dare not strike. Much of the bitterness of differing opinions between the two peoples is a matter of terminology. Christ is the truth and is but only an embroidered decision to them.

► Our local daily carried a big black headline when the Archbishop of Canterbury called on the Pope: "The Holy Father Embraces the English Archbishop" but balanced this generous gesture in the next line with "The Pope Welcomes Fisher," a very rude way to refer to the head of a large section of Christendom, particularly in a country that is usually so courteous as Italy. We were surprised at the pleasure with which the visit and the story of it were received by the man in the street. I heard no cynical or unkindly comment.

► Sardinia is a pastoral country that fills the highways with its flocks of sheep, thus impeding modern traffic and killing sheep. The poverty-stricken shepherd is being crowded out by ruthless, swaggering business and he does not understand why or what to do. When his frustration reaches the boiling point he strikes out and kills someone, too often a fellow shepherd. It is happening so often that the authorities are becoming alarmed, but neither do they know what to prescribe nor how to better his lot or that of the little family he left to go to prison.

► A correspondent wrote to one of the big weeklies complaining of the many uniforms walking the streets of the cities. He compares such practices with the cities of the "great powers" where one rarely sees a uniform. At the border station (he says) of Modane, there is one customs official on the French side but on the Italian side eight strut around in resplendent uniforms. In a railway station in a town outside Rome with only eighteen thousand inhabitants there are four carabinieri (police from the army) and an officer while in the stations in New York he did not see one. His complaint is not against militarism but against theatricality! He says Italy's statesmen who travel must see how Italy is cheapened by it.

► We have been attending the tenth Conference of the Social Workers of the World here in Rome. One of the first speakers, a professor from Liverpool, asked that the delegates spend less time than in former conferences in defending their profession and more in showing the world what their answers to the current problems such as juvenile delinquency and social maladjustments are. I thought how true that is of religion, particularly Christianity. We had spent the day before with the Merlin Garbers and had visited the Mamertine Prison, where Peter and Paul were held for months until they were executed. Instead of spending their time preparing a defense they were busy converting their jailers and while in the prison baptized forty-seven believers.

► Five refugees brought us a New Year's present and the event hardly made the news of the world but was a really significant event. For two hours they discussed religious beliefs with real sincerity and feeling. It was their first expression of gratitude to us and we were correspondingly grateful to them, particularly for their generous attitude toward their less able fellow refugees.

BIBLE STORIES

RETOLD FOR ADULTS

DOROTHY M. SLUSSER

Back of this unique book is the author's belief that the stories in the Old Testament are properly the reading fare of adults, not of children, because only adults are capable of grasping their deep meaning for man's life and his relationship to God. Now in retelling these from Genesis, she shows that, one and all, they point to the completion of God's plan of redemption in Christ; that they all contain, at least implicitly, the doctrine that man's woes result from his forgetting he is God's creature and from his consequent refusal to trust God. Her way of demonstrating these points is by getting to the stories behind the stories. She does this so ingeniously and convincingly that the reader is astonished to find so much meaning he never before suspected. **$3.00**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Albright, Minnie, daughter of Josiah and Elizabeth Hoover Tresh, was born near Roaring Spring, Pa., Nov. 29, 1889, and died at Roaring Spring, Dec. 5, 1960. On Oct. 6, 1950, she was married to Howard Albright, who survives. Also surviving are one daughter to a previous marriage, three stepchildren, and one sister. She was a member of the Roaring Spring church. The funeral service was conducted by Bro. Berkey Knavel, and burial was in Greenlawn cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Amtower, Hazel E., daughter of Herman and Ada V. Reed Amtower, was born Sept. 10, 1895, in Grant County, W. Va., and died at Washington, D.C., Dec. 29, 1960. Surviving are three brothers and three sisters. The funeral service was conducted by the under-

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Elgin, Illinois

signed, assisted by Connell Chaney. Burial was in the Hillcrest burial park, Cumberland, Md. — C. H. Cameron, Keyser, W. Va.

Baker, Walter R., son of George and Irene Albright Baker, was born at South Connellsville, Pa., Nov. 10, 1899, and died at Keyser, W. Va., April 29, 1960. Surviving are his mother, his wife, Mrs. Helen Hartman Baker, one son, three sisters, and two grandchildren. The service was conducted by the undersigned, and burial was at the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Benedict, Mary Elizabeth, daughter of James and Sara Keller Benedict, was born July 19, 1863, near Lemaster, Pa., and died Jan. 6, 1961, at Boonsboro, Md. She was a member of the Waynesboro church, Pa. Surviving are three sisters. The funeral service was conducted by Brethren George L. Detweiler and DeWitt H. Miller, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Bohn, Hilda Eaves, daughter of Daniel O. and Olivia Eaves Metz, was born Aug. 17, 1900, in Frederick County, Md., and died Dec. 12, 1960. She was a long-time member of the Beaver Dam church, Md., and was active in women's work. Surviving are her husband, three sons, and one brother. A memorial service was conducted by Elders Oren Garner and Ollie Jones, and burial was in the Beaver Dam cemetery. — Mrs. Laura L. Six, Frederick, Md.

Christ, Katie R., daughter of Samuel and Catherine Rose Geibe, died Dec. 5, 1960, at the age of eighty-three years. She was married to William Christ, who preceded her in death. She was a member of the Lititz church, Pa. Surviving are two children, six grandchildren, and one great-grandchild. The funeral service was conducted by Brethren B. G. Stauffer, Abram N. Eshelman, and Olden D. Mitchell, and burial was in the West Greentree cemetery, Pa. — Mrs. Paul R. Houchin, Lititz, Pa.

Eberly, Joseph Light, son of Peter and Leah Light Eberly, was born Jan. 9, 1887, and died at Fostoria, Ohio, Jan. 5, 1961. He was a member of the Tiffin church, Ohio. Surviving are four daughters, two sons, twenty-eight grandchildren, six great-grandchildren, seven brothers, and two sisters. The memorial service was conducted by the undersigned and Walter J. Heisey, and burial was in the Green Springs cemetery. — R. Earl Zimmerman, Tiffin, Ohio.

Gamble, Thomas Clinton, son of Clanen and Olive Frederick Gamble, was born Nov. 7, 1917, and died Dec. 3, 1960. Surviving are his wife, Velma Donahey Gamble, and three sons. He was a member of the Montgomery church, Pa. The funeral service was conducted by George E. Dilling of Nanty Glo, Pa., and burial was in the Coral Lutheran cemetery. — Mrs. Florence Donahey, Glen Campbell, Pa.

Hager, Nathan Patrick, son of Clinton and Victoria Keck Hager, was born at Smith's Ferry, Pa., March 17, 1917, and died at Martinsburg, W. Va. Surviving are his wife, Mary Delawder Hager, one son, three daughters, four sisters, and three brothers. The funeral service was conducted by the undersigned, and burial was at the Restlawn Memorial cemetery, LaVale, Md. — C. H. Cameron, Keyser, W. Va.

Hale, Sylvester, son of Joseph and Anna Glunt Hale, died Oct. 12, 1960. He was married to Susanna Feichter, who preceded him in death. Surviving are seven children and five brothers and sisters. He was a member of the Leamersville church, Pa. The funeral service was conducted at Altoona, Pa., and burial was in the Fairview cemetery at Leamersville. — Mrs. Rachel Claar, East Freedom, Pa.

Hartsough, Grace, daughter of William J. and Mary Cupp Miller, was born June 14, 1894, and died Dec. 31, 1960. She was married to William Y. Hartsough on March 18, 1915. Surviving are her husband, one son, and two grandchildren. She was a member of the Manchester church, Ind. The funeral service was conducted by the undersigned, and burial was in the Pleasant Hill cemetery. — Hubert R. Newcomer, North Manchester, Ind.

Kesner, Charles Olen, son of Abraham and Mary Kesner, was born May 18, 1913, at Kline, W. Va., and died Nov. 14, 1960. On May 27, 1931, he was married to Leila Mae Cannon, who survives him. Also surviving are four daughters, one son, three sisters, one brother, and ten grandchildren. The funeral service was conducted by Rev. Charles Van Gilder, and burial was in the Davis cemetery near Antioch, W. Va. — Edna Mott, Antioch, W. Va.

Kinsel, Samuel Orion, son of Daniel and Elizabeth Kinsel, was born July 9, 1880, and died Dec. 11, 1960. He had been a member of the Church of the Brethren for fifty-four years. On Dec. 24, 1955, he and his wife, the former Laura Wehrly, celebrated their g wedding anniversary. Surviving a wife, one daughter, one son, one g son, one great-grandson, one granddaughter, two brothers, one s two stepbrothers, and two stepsi The funeral service was conducte Bro. Fred Hollingshead. — Mrs. Russell Miller, Brookville, Ohio.

Kinzie, Cora Elsie, daughter of and Mary Lapp, was born May 8, and died at Fleming, Colo., No 1960. On Nov. 25, 1917, she was ried to Albert D. Kinzie. She had a member of the Church of the B ren since her youth. Surviving ar husband, three sons, six daughters, twenty-seven grandchildren. The neral service was conducted in Haxtun church, Colo., by Virgi Weimer and Reverend Parmenter o Fleming Methodist church, and t was in the Haxtun cemetery. — Roscoe P. Baker, Haxtun, Colo.

Lehman, Warren W., was born 14, 1870, in Franklin Grove, Ill., died Dec. 25, 1960, at Dixon, Ill. was a charter member of the L church. He is survived by three da ters and one son. The funeral se was conducted by Donald Snider, burial was in the Emmert ceme Franklin Grove, Ill. — Mrs. O Brindle, Dixon, Ill.

Martin, Herbert F., Sr., son Columbus and Marian George M was born at Martin, W. Va., De 1893, and died at Keyser, W. Va. viving are his wife, Rosanell H Martin, two daughters, two sons, three sisters. The funeral service conducted by the undersigned, burial was at the Knobley cemetery Va. — C. H. Cameron, Keyser, W.

Olt, Cora Jean Zumbrum, was near Union City, Ind., April 10, 1 and died Dec. 11, 1960. She was tized in her early teens. On Oct. 1927, she was married to George who died in 1946. Surviving are son, one daughter, four grandchil and one great-grandson. The fu service was conducted by Bret Ellis Guthrie and William Deaton, burial was in the Castine ceme Ohio. — Mrs. Myrtle Gauch, E Ohio.

Owen, Albert T., son of Ira Matilda Reynolds Owen, was born 31, 1867, and died in October 1 On July 2, 1932, he was marrie Rose Young. In his youth he bec a member of the Society of Fri but the last fifty years he attended Polo Church of the Brethren. Survi are his wife, one daughter, one si three grandchildren, and three g grandchildren. The funeral service conducted by Carl Zigler, and b was in the Fairmount cemetery, I Mrs. Elery Shank, Polo, Ill.

Rebert, George Deither, was April 29, 1881, and died Dec. 17, 1 at Royersford, Pa. He was a me of the Parker Ford Church of Brethren for many years. He was ried to Sadie May Anderson. Survi are one daughter, one brother, one ter, one granddaughter, and two g grandchildren. The funeral service conducted by Bro. Gerald O'Don and burial was in the Parker Ford tist cemetery. — Mrs. R. L. Willa Parker Ford, Pa.

ilson, Edith, daughter of Milton Elinor Holly, was born June 13, , and died Oct. 30, 1960. In 1913 vas married to Benjamin Wilson, preceded her in death in 1933. vas a member of the Sugar Ridge h, Mich. Surviving are three sons, daughter, and six grandchildren. funeral service was conducted by Walter M. Young, and burial was e Brookside cemetery at Scotts- Mich. — Mrs. Roy Cable, Custer, .

urch News

Washington

attle, Olympic View Community — an. 1 we had a communion service, hree deacons and their wives were led. The women's service guild tained the women from the Maple church at its monthly meeting in ary. The speaker was Gladys Mar- f the Family Life Society, who d about the breakdown in modern y life. The church membership began Jan. 22 and will continue Easter. On Feb. 12 Don Stern eff Mathis conducted a leadership ng conference in Tacoma, Wash. s. Calder Muirhead, Seattle, Wash. nnyside — Because of the large er of migrants who speak Span- group of members of this church aking Spanish lessons. We hope ministering to a migrant camp. — Pearl Reeves, Sunnyside, Wash.

Iowa and Minnesota

nora — On World-wide Commun- Sunday we had a union Sunday ng service at the Methodist ch. U. H. Hoefle of Vinton, Iowa, the speaker for the home-coming e on Oct. 9. The pastor of the odist church, Reverend Moore, ght the message at the union ksgiving service in our church. ey Hamilton, a volunteer who had d in Europe, showed pictures of work. On Christmas morning we a communion service and a dedi- n of babies. — Alma E. Austin, ra, Iowa.

Nebraska

naha — The vacation Bible school ur church was held in August and unusually well attended. Shirley ilton, a former worker in Brethren ce in Germany, gave an interesting on Nov. 20. We observed both ween and Thanksgiving with all- h parties. At the Christmas n, the women had an evening ram; the junior choir went caroling later presented the Christmas story antomime and song. The church ogressing under the leadership of astor, William Albright. — Mrs. O. ckey, Omaha, Nebr.

rthern Illinois and Wisconsin

xon — During the month of De- er we observed Christmas in a er of ways. Seven homes were ed for fellowship and worship on 4. Fourteen women of one of women's fellowship circles gave a to a group of women at the Dixon state school. Parties were also held for the primary, junior, and preschool children. The Greatest Gift, a Christmas film, was shown at the church on Dec. 11. — Hazel Whitebread, Dixon, Ill.

Rockford — Among the activities during the Christmas season were the cantata, Chimes of the Holy Night, presented by the choir, a singspiration followed by refreshments, and caroling by the youth group. The evangelism commission has set up a series of fellowship dinners during the year, the first of which was on Jan. 28, a birthday dinner for all the birthdays during the year. — Mrs. Elmer Haskell, Caledonia, Ill.

Southern Illinois

Astoria — At the last council meeting Bro. Philip Kessler was licensed to the ministry. The church united with the other churches in the town in a prayer

A NEW BRETHREN BOOK

IF TWO ARE TO BECOME ONE

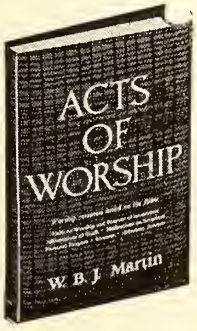
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Church of the Brethren
General Offices
Elgin, Illinois

service Jan. 16 to 21. The district conference will meet in our church in August. — Lottie Johnson, Astoria, Ill.

Champaign — The church was host to the district leadership training conference on Oct. 29. Eighteen have been baptized and six received by letter during the past year. Recent speakers have been Mr. and Mrs. Harold Royer, missionaries on furlough from Africa who showed pictures and talked of their work there, and Bob and Mary Winkler, who told of their new pastorate at Calgary, Alberta, Canada. Two new Sunday school classes have been organized, one for the post-high school and college students and one for young married people. Don Merrifield, a member of our church, will serve as dean of men at Camp Immanuel this next summer. Mission work in the morning and women's fellowship in the evening were emphasized on Feb. 5, when Anna Warstler was the guest leader. The pastor conducts a study of the doctrines of the Bible on Sunday evenings. With the new church year, we have a supervised nursery during the morning worship service. The youth group presented a play for the special Christmas service. On Jan. 1 we had a New Year's fellowship. — Mrs. Mary Slade, Savoy, Ill.

Oakley — Early in December the church had a family night, honoring people who had birthdays in recent months, presenting a program for children, and then conducting a council meeting for the adults. The juniors participated in the Sunday morning worship services during December with the choir singing each of the four Sundays and with the Sunday school department giving a short program on Dec. 18. A teacher's training class was held each Thursday evening for a number of weeks. The church participated in the community Christmas program in the Cerro Gordo high school on Dec. 18, and also in the setting up of a manger scene on Main Street. The folks at the Girard Home were remembered with gifts from our church. — Mildred Fulk, Cerro Gordo, Ill.

Southern Indiana

Indianapolis, Northview — At the women's fellowship meeting on Nov. 14 colored slides were shown of the church at Castañer by Estella Bonifield and Annis Heiny. The junior highs of the district met with the youth of our church for an afternoon of recreation and fellowship the last Sunday in October. Circle No. 1 of the women's fellowship gave a party for the underprivileged and handicapped people of the Crossroads rehabilitation center on Dec. 18. The women's circles also sponsored a collection of canned fruit and vegetables for the Wheeler mission in uptown Indianapolis. The Christmas program and family night was held in the church on Dec. 21. On Christmas morning Bro. Paul Hiatt of Anderson was the speaker in the absence of the pastor, Bro. Floyd Biddix, who was spending Christmas in Florida. — Annis Heiny, Noblesville, Ind.

Richmond — A number of improvements have been made at the church under the leadership of the men's fellowship. The old parsonage has been sold and a larger and newer one purchased. The pastor and his wife, Brother and Sister J. Calvin Bright, are now living there. The women's fellowship sponsored an all-church Christmas program with Sister Roberta Wilson in charge. Four choirs have been organized under the direction of Dorothy Wissler, assisted by Virgil Petry. The choirs were dedicated on Nov. 13, and they presented special Christmas numbers at the morning service on Dec. 25. The Eaton church, Ohio, presented a Sermon in Song for the evening service on Nov. 29. In December the CBYF visited the men's wards at the state hospital to sing Christmas carols. — Mrs. George Johanning, Richmond, Ind.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate secure employment in Brethren munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Of

This service is part of the Bro hood program, assigned for admini tion to the Social Welfare Departm of Brethren Service.

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When writing about a notice, necessary that the number be g Write Brethren Placement Ser Church of the Brethren General Of Elgin, Ill.

No. 482. Family of seven inter in relocating in the West or Mid in Brethren community or near a B ren church. Experienced in oper heavy equipment, truck driving, b ering. Raised on a farm. Con Charles F. Derr, R. 2, Box 172, N heim, Pa.

No. 483. Wanted: Experie medical technologist for Midwe clinic group, in medium-sized with a Church of the Brethren. oratory approved by state. Regist ASCP preferred but will con eligible person. Present technol leaving because of matrimonial p 44 hour week, and no night work. idays off. $500 monthly salary ASCP. References required. Avail April 15, 1961. Contact: Bret Placement Service, 1451 Dundee Elgin, Ill.

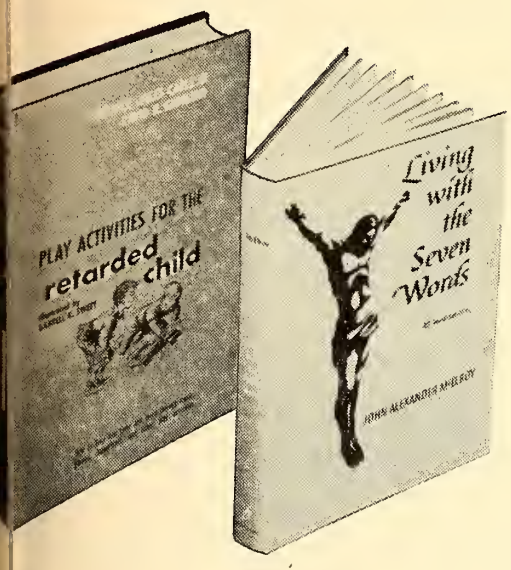
No. 484. Wanted: Bookke receptionist for medical office in in Midwest with Church of the B ren nearby. Must like meeting pe 44 hour week, no night or hol work. Contact: Brethren Place Service, 1451 Dundee Ave., Elgin

No. 485. Good opportunity for store manager-trainee in medium- Brethren-owned supermarket in ea Colorado city of 5,000 with a Church of the Brethren, good sch outstanding low-humidity, high-alti climate. Food store experience hel plus open personality, integrity, a tion, and willingness to work. age, family, education, experience, personal and employment refere Contact: Rev. Wilbur R. Ho Rocky Ford, Colo.

No. 486. Good opening for a n needed doctor, also for dentist Rocky Ford, Colo., city of 5,000 active Church of the Brethren, schools, progressive irrigated agr tural environment and outstanding humidity, high-altitude climate. A need for registered nurses in small, Mennonite-operated hospital. Con Rev. Wilbur R. Hoover, Rocky Colo.

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Northeastern Ohio

Freeburg — In the last fifteen months the church building has been completely remodeled. During the time the work was being done, we held services in the Washington Township school. On Sept. 25 we dedicated the remodeled church; Curtis Dubble of the Canton church and Ray Bair of the Beech Mennonite church were the speakers. We also dedicated a new electric organ and had special numbers of music by the choir and organist. The young people were in charge of the New Year's Eve program and supper. The pastor, John Johnson, holds services at the Miller Rest Home frequently. — Mrs. D. E. Rummell, Paris, Ohio.

Northwestern Ohio

Eagle Creek — The evangelistic meetings, Aug. 21-28, were conducted by Kenneth Hollinger. Two were baptized and two received by letter. At the home-coming service Russell Bollinger of North Manchester, Ind., was the speaker. In the evening of that day, we observed our love feast service. In October the church had an auction sale and bazaar at the church farm. The proceeds were applied to the recent building improvement project. A new front entrance was built on the church and the basement completely remodeled. Since the resignation of the pastor, Raymond Risden, on Nov. 1, W. H. Miley of Ashland, Ohio, is serving as interim pastor. Our members participated in the SOS program in this area. Bro. Dean Farringer moderated the church council on Jan. 12. — Mrs. Carl Moe, Ada, Ohio.

Stony Creek — Earl M. Zigler, missionary to India, met with various groups in the church giving a clearer account of the church's mission in India. The women's fellowship pays half the expenses of each child who attends camp in the summertime. Some of our members attended the district conference in September. Bro. Gordon Bucher directed a week end of meetings Nov. 19-20. The women spent a day at the county home sewing and mending. They also gave much needed aid to a family consisting of a mother and eight children. — Mrs. Paul Early, Bellefontaine, Ohio.

Eastern Pennsylvania

Hatfield — During the absence of our pastor, Brethren Ralph Frey and Claude Wisler served the church. Carl Zeigler, a member of the Elizabethtown College faculty, conducted the Bible institute. Seventy-one women of our church are now members of the ladies' auxiliary of the Neffsville Home. The congregation was represented at the annual women's fellowship conference in Palmyra church, at the Christian education conference at the Indian Creek church, and at the district conference in the Conewago church. On the evening of Nov. 13 Emma Ziegler showed pictures of her work in India. At the Thanksgi service an offering was taken for trict home missions. During the Cl mas season two of the young a classes had a Christmas banque which Daniel Ziegler, Sr., spoke showed pictures of his recent Euro trip. A Christmas concert was prese by the choir and the Sunday sc gave a pageant, Jesus, the Savio the World, which concluded with white gift service. — Mary A. N Lansdale, Pa.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illi

Church of the Brethren
Gospel MESSENGER
FEBRUARY 18, 1961

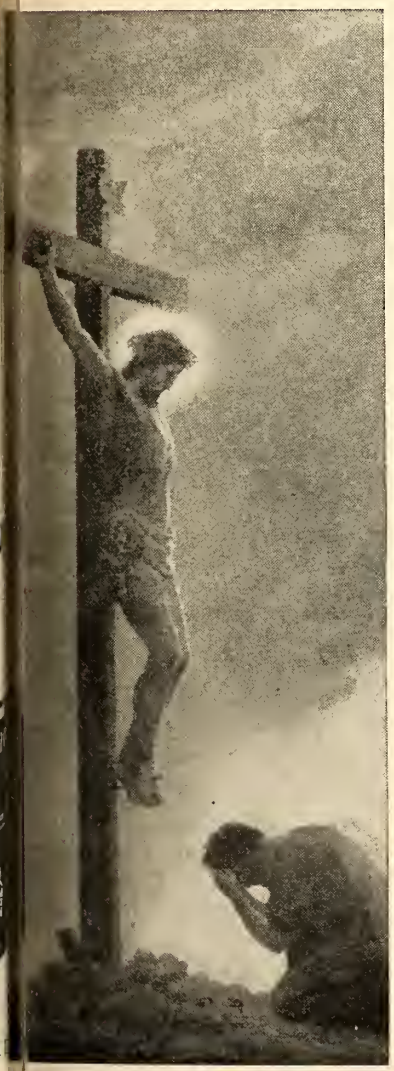
In This Hour . . . HOW MUCH?

Ruth Griggs

Riots, revolutions,
Potential war on every hand,
Rocket rattling, power out of control;
People disillusioned, fearful, goalless . . .
Life tumbling from one crisis to another!

Peace? Stability?
Foreign words!
"Everything that's been nailed down is coming loose!"
No moorings . . . no anchor . . .
Life . . . a cork tossed on an angry ocean!

Long ago men in a tiny ship caught in a bad storm
Cried out in terror as they looked about them!
Came the voice of One who feared not,
"Peace, be still!
Why do you fear?
Why have you no faith?"



This is no day for men or nations to be corks on a stormy sea.
This is no day for sailing without eternal stars.
This is no day to look wistfully back to some simpler life.

This is a day for men to study God's spiritual laws and match the learnings of our power makers.
This is a day for men of vision and direction to speak up and chart the course.
This is a day to head into vast opportunities with an eager sense of destiny.

Then God asked me, "How much will you give of yourself?" How much do you share my dream for man?"
I replied, "O God, I want to give all I can, but there's the mortgage, and we need another car, and . . . well . . . How much more can I do?"
No formula came.

Then I turned to Jesus, that crystal window of God,
"How much of me shall I give?"
Still no reply.
But when I looked, I saw his cross and his head bent in death—
How much of myself shall I give to God's dreams in this hour?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Franklin Wallick, public relations director of Allied Industrial Workers of America, AFL-CIO, served in China with the Brethren unit under UNRRA in 1947 and 1948.

Jeanne Donovan is the administrative assistant, Caney Junior College, Pippa Passes, Kentucky.

Warren W. Hoover is pastor of the Root River church, Minnesota.

Mordecai Johnson retired recently after thirty-four years as president of Howard University, Washington, D. C.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

True Christmas

It is New Year's Eve. My family is asleep. I have just recorded our Christmas cards in my address book. Only five of about fifty cards were cards of the true Christmas — the birth of Christ. Have you looked at your cards? What kind did you send?

Join with me next Christmas in sending greetings of the true Christmas. — Mrs. Gordon Dugan, Box 61, Beaverton, Mich.

Distorted

In the issue of Jan. 14, 1961, there was a letter in regard to reactions to the TV program, Harvest of Shame.

Any article that stirs up class hatred as this distorted picture did smells of Communistic leanings, since that is the way that it operates.

We in the Snake River Valley hire hundreds of these transient laborers. Their housing has always been adequate, the best of schools are available, and in a great many instances they drive better cars than the farmers who employ them. I have found many of them illiterate and some with no schooling at all. What is the reason? Their parents will not send them. This is not the fault of the farmers. — Marion W. Smith, Weiser, Idaho.

No New Revelation

In reply to the last paragraph of Charles Rose's letter (Readers Write, Dec. 10), "Do we want a static creed once for all delivered to the saints, or should we have a dynamic moving faith open to the Holy Spirit as he leads us into new truth?"

Referring to the first half of this paragraph, in Jude 3 we read, "That ye earnestly contend for the faith which was delivered to the saints." "Forever, O Lord, thy word is settled in heaven" (Ps. 119:89). "The law of the Lord is perfect" (Ps. 19:7). "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4:2). Read verses 18 and 19 of Revelation 22 and note the dire consequences that shall befall the person who adds to or takes away from the words of the book of this prophecy.

According to these scriptures, which are given by inspiration of God, the creed of the church of Jesus Christ seems rather static.

Referring to the last half of Brother Rose's paragraph, in John 16:13-15, referring to the Holy Spirit, have these statements:

(1) He will guide you into all tr Through the written word the H Spirit guides to him, our Lord J Christ, who is the truth. He make clear to us the meaning of written word.

(2) He shall not speak of him that is apart of or independent f the Father and the Son. His t mony is the testimony of the Fa and the Son. The Son only spok that which he heard from the Fat

(3) He will show you thing come.

In the inspired witness of apostles, John, Jude, James, P and Paul, this was fulfilled. T prophesied about the future of church, the evils of the future, coming of Christ, and the day of Lord.

Let us not think that the H Spirit continues now to give pr ecies through individuals. Yes, Holy Spirit will continue to r clear the written Word and cla its teaching but will never brin new revelation to his people.

If we could get a personal ans from the Holy Spirit today he w say, in the words of Pilate, "W I have written, I have written David H. Cassel, Vernfield, Pa.

Are We Demonstrating Brotherhc

Feb. 12 was Race Relations S day. Our church was founded on tenet of peace and brotherh Does the brotherhood we prac include all races, or is color of the qualifications for members How many colored people are en ing our fellowship? In other w are we in practice demonstrating purpose of Race Relations Sunda the full brotherhood of man and Fatherhood of God? — Guy Hartn R. 2, Meyersdale, Pa.

A True Memorial

I hate funerals. Why should mourn living spirits whose hab tions are far above this world's quality and in environment? I l to see money spent on the dead w so many of the living are in dire n of it. A person's faith and g works are all the memorial wh he needs in this world, and ete life is his eternal memorial in next. — Myron C. Horst, 208 Duke, York, Pa.

On Location in the Twisted World

A FEW weeks ago we devoted a special issue to the "turning world" in which we live. If you read the newspapers, you might also come to the conclusion that ours is a twisted world. To illustrate what we mean, consider the following random items taken from a variety of sources. What has gone awry? Even the church is involved —

• More than a hundred kinds of mammals and a similar number of birds have become extinct because of man since the time of Christ. At the present rate of extinction it will take only 600 years to finish off all the species. . . .

• Since 1945 there have been 122 cases of leukemia among residents of Hiroshima who survived the first atomic bomb. A report by the head of the Atomic Bomb Casualty Commission medical services indicates that rates of cancer of the lung, stomach, breast, ovary and womb are higher among those exposed to atomic rays. . . .

• More than sixty-two million men, women, and children have been killed or injured by automobiles since they first appeared on the scene. More have died on the highways than on the nation's battlefields. More have been injured than in all the world's wars combined. . . .

• Auto accidents from all causes increased in Chicago by 14 per cent over last year. There was a 57 per cent increase in the number of drivers involved who had been drinking or were intoxicated. . . .

• The Yale School of Alcohol Studies released statistics showing that the per capita consumption of alcohol is highest in France with 25.72 quarts a year. The United States ranks in eighth place with 7.18 quarts and the Soviet Union is in nineteenth place with 1.85 quarts. . . .

• The United States has more bartenders than it has clergymen, according to the Census Bureau. There are 193,467 bartenders and only 160,471 clergymen. . . .

• Also from the Census Bureau comes the information that there are nearly three million mothers with children under twelve years of age who hold full-time jobs. . . .

• Organized crime in America costs the public more than twenty-two billion dollars annually — and this is a conservative estimate, says a leading criminal prosecutor. . . .

• The home of one of the German Nazi leaders was located in the Bavarian Alps. On the walls were masterpieces of paintings. In the bookshelves was the best literature. In the record collection was the finest classical music. It was the home of Heinrich Himmler. . . .

• During World War II the German Nazi leaders awarded to Dr. Wernher von Braun the Knight's Cross for his work in perfecting the V-2 rockets used to bombard London. Fifteen years later the President of the United States awarded a gold medal to von Braun because of his work on American rockets. The president said, "My congratulations. We're proud of you". . . .

• Among the instructions in an air-raid manual is the following order: "All funeral coaches must pull to the curb and stop when the siren sounds, although the occupants are not required to seek shelter." . . .

• A Mayo Clinic physician says that seventy per cent of his patients turn out to be people who have no need of pills, prescriptions, or surgery. But they are the most dissatisfied patients. . . .

• Two out of every three African Christian students who come to England to study return home agnostics, says a West African Anglican priest. The reason: "Because of their experiences with racial discrimination." . . .

• In the New Yorker magazine a cartoon showed an advertising artist submitting to his boss a Christmas layout including the message, Peace on Earth, Goodwill Toward Men. The boss's comment, "I'm afraid of it, Barker. It's a little strong, and could be misinterpreted." . . .

• The bishop of the Southern District of the Hungarian Lutheran Church has ordered all preachers in his diocese to submit their sermons for his censorship. He complained that "only a few preachers attempt to instruct their congregations in the relations of the church to socialism." . . .

• An organization invites church groups to make money by selling "scripture charms." They say, "You can spread faith while you increase your treasury." . . .

• A Protestant minister got up early every week during the summer of 1959 to hold services for golfers who, because of their involvement in the sport, would not be able to get to church on Sunday. . . .

So it goes, day by day, in a twisted world. How about Christians? Must they bend with it, or have they a different witness? — K.M.

An American Peace Corps

All Kinds of Skills Needed

Franklin Wallick

. . . farmers



IF THE American peace corps proposed
President John F. Kennedy becomes an
clusive elite corps for college graduates a
neglects to tap the great reservoir of skillful a
mechanically adept young Americans who la
A.B.'s or matriculation records, it will fall
short of the mark set in this eloquent propos

Some warm-up training for a period of
least six months in the languages and histo
of the countries where members of the pea
corps will serve is an absolute must. This ki
of orientation for overseas work is not yet p
of regular college training; so possession of
college degree, whether an A.B. or a Ph.
would hardly guarantee facility, for examp
in the Ibo language of eastern Nigeria, or in o
of India's fourteen main languages.

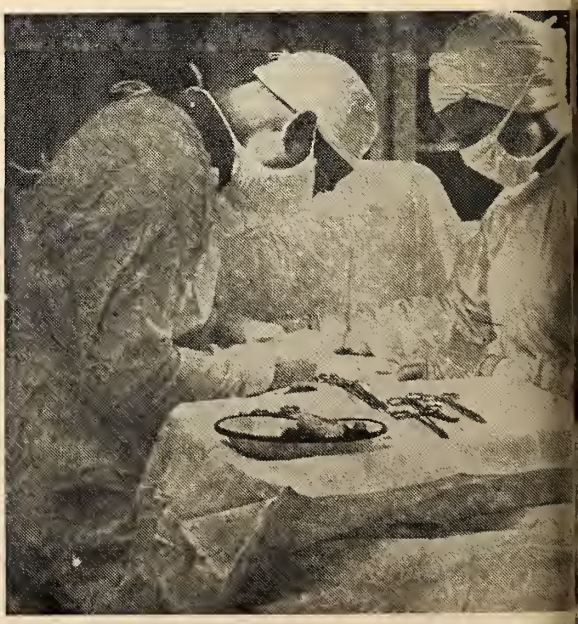
The peace corps can use experts in wo
history, premedical and prelaw students, grad

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Center

. . . engineers



. . . doctors and nur



During the election campaign President John F. Kennedy, speaking at the San Francisco Cow Palace on November 2, urged the creation of a United States "peace corps" — an idea originally suggested in Congress by Representative Henry S. Reuss, Democrat of Wisconsin. Mr. Kennedy said:

"Think of the wonders skilled American personnel could work, building good will, building the peace. There is not enough money in all America to relieve the misery of the underdeveloped world in a giant and endless soup kitchen. But there is enough know-how and enough knowledgeable people to help those nations help themselves.

"I therefore propose that our inadequate efforts in this area be supplemented by a 'peace corps' of talented young men willing and able to service their country in this fashion for three years as an alternative to peacetime Selective Service — well-qualified through rigorous standards—well-trained in the language, skills and customs they will need to know — and directed and paid by the ICA Point Four agencies. We cannot discontinue training our young men as soldiers of war — but we also need them as ambassadors of peace.

"This would be a volunteer corps — and volunteers would be sought among talented young women as well — and from every race and walk of life. For this nation is full of young people eager to serve the cause of peace in the most useful way."

engineers, and a host of other college-trained ng people. But the peace corps can and t also use the farm boy, who knows how to ivate the soil and raise hogs and chickens, who can tinker with machinery. The peace s needs the machine-shop skill of the boy poor grammar who can run an arc welder, he ham-radio operator who flunked high ol chemistry but knows how to set up a iature short-wave radio station in an isolated ge.

or two years after World War II I worked fifty young Americans under the age of y in China with a Brethren Service Unit BU), attached to UNRRA. Our group ranged Harvard graduates to youths who barely e it through high school in Oskaloosa, Iowa. all of us — because of careful screening and sive cram courses in language and culture — e determined to do our best in far-flung s of China.

The fact that we volunteered at subsistence pay did a lot to weed out misfits and adventure seekers. UNRRA Director General Lowell W. Rooks said in 1947 of the Brethren group: "They have probably contributed more per man than almost any other division of the UNRRA organization." Harlan Cleveland, who was director of the China office 1947-48 and is now director of the Maxwell School at Syracuse University, said in a message to the Brethren group: "Each of you as individuals presents fewer administrative and personnel problems than any other fifty people attached to the China office."

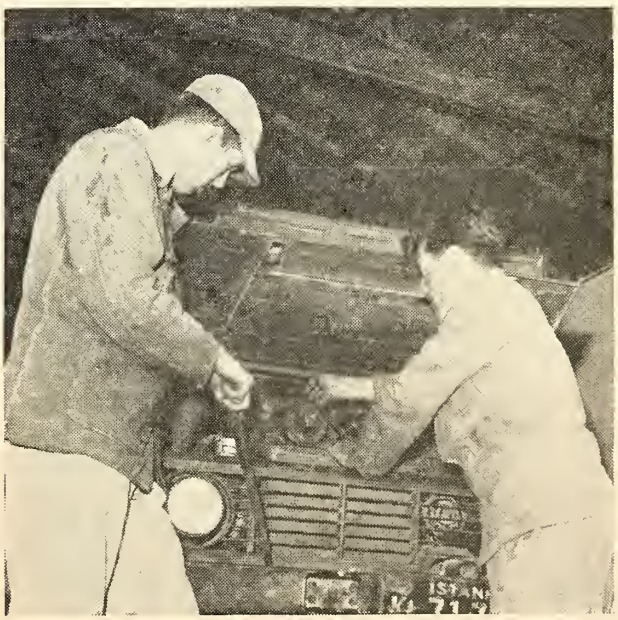
VALUE OF PEACE CORPS

A BSU alumnus wrote me recently: "They [the Communists] had to kill millions of people to erase the memory of the good that was done there by dedicated people." This same correspondent stressed how the peace corps would correct our present-day educational deficiencies:

. . . teachers



. . . mechanics



"One of the shortcomings of our educational system is the lack of our young people experiencing, seeing, and smelling the misery and poverty in the world. Naturally, this produces the fat, self-satisfied, all-knowing, unsympathetic American."

It is my conviction that the value of the peace corps would be manifold. It would help to make our foreign aid programs more human by putting into them young people who can "rough it" close to those on the receiving end of our aid. It would help our youth by giving them a bitter, but exciting taste of how the rest of the world lives. And what is more, the peace corps would demonstrate that the American people are what they really are — hard-working, practical, idealistic, and good-natured. We are not asking the rest of the world to behave as we do. But we are asking the people of Iran to see us as we really are, not as we look in imported Hollywood movies.

A garage mechanic from Oregon, who struggled through high school and then signed up with me for China duty and has worked ever since in ICA projects in Asia and Africa, had this to say about the impact of his work in China: "I know that some of the families we plowed ground for were better off for some time after we were there. On the lighter side, we surely gave some of the rural people a lot to talk about for some time. In one case our group gave the ferryboat operators on the Han river a good laugh when we dropped a tractor in the river. Every time we crossed the ferry after that they had to go through the whole thing all over again to the accompaniment of a great deal of laughter. They didn't forget the day we had together getting the tractor out again either."

The lesson learned by those Chinese farmers when they saw young Americans rigging up a way to pull tractors out of the river mud was just as important as that of getting those tractors into a field for plowing. And there was a lesson, too, for the sometimes disdainful young Chinese college and middle school graduates who worked with the BSU.

Too many college graduates in Asia and Africa are afraid to get their fingernails dirty. The Communists have succeeded in luring some young intellectuals into lives of dedicated hard work for political organizing. As believers in democracy, we must try to lure the educated youth of Asia, Africa, and Latin America into the dedicated hard work needed to improve their countries — by working at essential village projects, setting up health clinics, and teaching school.

I hope we shall continue to have h trained experts draw up the blueprints and over-all direction to our overseas projects. I want American young people, instea tinkering solely with hot rods and gocart put some of their mechanical ingenuity to where it is most needed in other lands.

With good background training, ca screening, sympathetic leadership, and p cal projects for assignment, I feel sure tha Ivy League boy from Cambridge or New H can do as much for his country as can Future Farmer of America from Iowa or N Dakota. Our peace corps should represen cosmopolitan character of the United S It should be as cosmopolitan in make-up a own nation.

I shall never forget the Boston youth acquired his love for the Chinese and a fa for Chinese penmanship from, of all peopl laundryman. With some trepidation he signed up by the Brethren Service Comm for China work because of his fierce loyal the Chinese people, despite the fact tha could scarcely repair the family's burne fuses. He stuck it out with magnificent cou in the Yellow River flood area, living in a in subzero weather in a region frequently run with Communist guerrillas.

The young generation of Americans is ing only one war — the war against hu poverty, ignorance, and disease. And it take many kinds of peacetime soldiers to the battles on this new frontier.

A STONE'S THROW

EDITH LOVEJOY PIERCE

Go forward, black child,
As far as the school door,
About a stone's throw,
A step, one more.
Beyond the trajectory of flung hate
Firmly tread,
Till the large marble arches
Swing over your head.
See, the door shrinks to child-size;
How narrow the gate!
The pillars diminish.
Outside where they wait,
The scoffers and those who
A child would waylay
Where the angry mob gathers,
How broad is the way!



Three Lions

ead of Christ

Paolo Veronese

(1528-1588)

PAOLO VERONESE was an Italian painter who produced a number of large canvases, often crowded with many lively figures. His Biblical paintings were not free from this emphasis on massive scenes in which the interest of the observer may easily be distracted from the central subject. In many of his paintings the figure of Jesus may be overshadowed by so much attention to lesser personalities. For this reason a detail of a larger picture, such as this one, may actually be improved by taking it out of its context and letting its Renaissance vitality speak for itself. Yet it is helpful to know that in this instance Veronese has pictured the Last Supper, and he represents Jesus at the moment he has turned aside to listen to one of the younger disciples, one "whom Jesus loved" who was always close to him.

The Stranger Who Stayed On

Jeanne Donovan



Mrs. Alice Lloyd behind her desk in her office, "Eagle's Nest." Her old Oliver typewriter is just in front of her

Hal Coon

IN A "holler" of the Appalachian Highlands of Kentucky is written in the stone of the mountainside and in the wood of the trees and in the hearts of an otherwise forgotten people the story of one of the most courageous of women, that of Mrs. Alice Lloyd, founder and from 1916 to October 16, 1960, active president and director of the Caney Creek Community Center and Caney Junior College. Though burdened with an always pain-wracked body, the indomitable spirit of this frail, little woman has driven to fulfillment the vision of educating mountain people who had been termed "uneducable."

The name of the village, Pippa Passes, was inspired by Robert Browning's poem in which the child Pippa, a worker in a silk mill, has but one day in all the year to do as she pleases. As she goes about the street, she sings little songs that float through the windows and the gardens of people who never see or know Pippa, but who are affected by her artless, simple, and yet meaningful lyrics. She sings happily that "God's in his heaven, all's right with the world."

Pippa thinks that some of the people of her native town are happier than she but she says that she will pass them without envying them and concludes that though she might wish to be one of them she would prefer to reflect the love of God for all human beings. She remembers that of "the mass of deeds that make up life," "All service ranks the same with God." And the memory of Pippa, the little English silk winder, lingers on in a tiny valley, deep in the Eastern Kentucky mountains.

Forty-four years ago a summonser, a humpbacked, old-before-his-time mountain n came to the "furrin' won that he had heard had com uplift the mountain folk ou their sickenings and weaken and to bring education to t young-uns. Out of this m ing of Abisha and the "fu women" came first the Ca Creek Community Center a secondly, Caney Junior Coll

Mrs. Alice Lloyd and M Ella Geddes, her moth through whom the dream Abisha found fruition, come from Massachusetts traveled up and down the st mountains of Kentucky both order to serve those who nee help most and to find a cha of climate. Mrs. Lloyd's he was delicate; she had b given only a short time to l An acquaintance had just te nated her work under a prc nent mission board, and cottage and post on Trou

e Creek at Ivis, Kentucky, e vacant. And from that ge on Troublesome, Mrs. d and Mrs. Geddes trav- to a second "shack and -to" on the Creek of Caney, re was located Abisha's gift ne hundred fifty-five per- licular acres, the site of lifetime home and work. iends had sent Mrs. Lloyd ey with which to pay ha for his land. But when ngered the check over and in his gnarled and illiterate ls, he fell on his knees and ed:

od of my people,
that you have asked me thus
give over the land of my
thers
this piece of writing?

t I, O God of my people,
e over my mountains
and
bottom lands for this
ipening piece of scrip?"

answer to his prayer, the en took back the "unripen- piece of scrip" and bought Abisha land adjoining the of his fathers. And they a plank cottage with win- s and a puncheon floor for and his woman and Lize-y Eve-y and Sue-zy and -y and Joe-y and Eli-jay he least 'un.

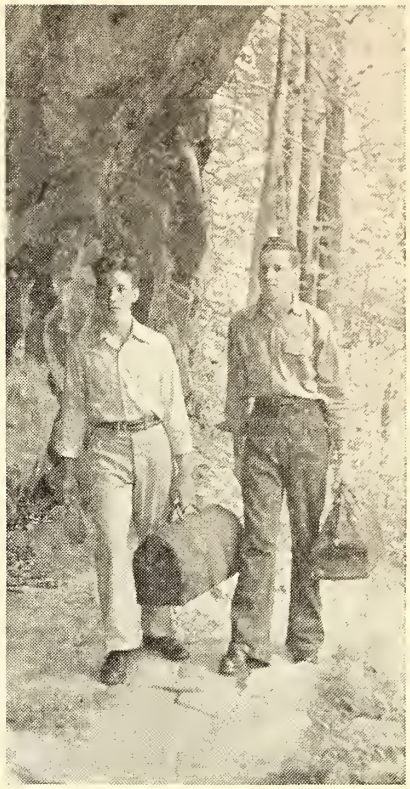
mountain woman, old at and "packin' her least 'un" er back, sick with work and nough food and the bear- f too many children, asked Lloyd why she had come. Lloyd answered, recogniz- spiritual sister, that she osed "misery loves com- ." "Stay on, stranger," said woman. "You'll not be ."

a one-room, all-grade ol in 1916, Caney Creek ol added a high school in starting with two pupils, jor victory. Skeptics had that it was impossible to these degenerate moun- taineers to high school level. Caney Junior College was begun in 1923 for three graduates of the high school. These were joined by others in creating this proud record: of the first seven Caney graduates, five are medical doctors; the other two have Master's degrees and are teachers. This, from a people who, it was said, could not learn.

Caney Junior College has now grown to be the major department of the Caney Creek Community Center. The students are chosen by personal interview for qualities of leadership, intelligence, and desire to serve their people. The tuition is token, a "goodwill fee" of twenty dollars a semester, although a student can come without any money at all. Much of the work is done by the students — cooking, maintenance, housekeeping — not only that they might "work out" their education but also that they might further develop those qualities of service and helpfulness and handiness for which Caney boys and girls are noted.

Many of these future leaders go on to senior college by means of scholarships and into the professions through the help of Caney and its friends. Who are the friends of Caney? They are people from all over the United States who contribute from one to thousands of dollars annually to help these fine, deserving young people.

Continued on page 13



Mountain youth walking across the mountain to Caney on their path to the "light of larnin' "



Caney College students in one of the laboratories in the science building

Warren W. Hoover



Geiger H. Armstrong Robe

My name is Judas Iscario

An imaginative approach to the thoughts and motives of one of the twelve disciples

MY NAME is Judas Iscariot. I was born in the town of Kerioth in southern Judea. As I was growing up our people were smarting under the whip of the Romans who had conquered our beloved country and controlled us and taxed us.

Having a foreign army of occupation policing your streets and cruel governors oppressing you is not a pleasant state of affairs. Many of us had to go without food and clothing in order to pay our taxes while the Roman officials and tax collectors lived in luxury. This hurt.

Many of the Roman soldiers seemed to delight in exercising all the authority they co They could hail us down most any time or anywhere command us to carry their g Being treated like a com slave or a beast of burden us deeply. From as far bac I can remember I hated Roman soldiers.

I suppose one reason bothered me so was that father had taught me to our country with its glor history. He would quote s tures that told of the comin a Messiah and a glorious k dom in which we would be conquerors and the Ron would be the slaves.

As a boy I used to dr about the coming of the

, and I dreamed of what it ld be like to be with him to share in his glorious gdom. I could see a Jewish g ruling the world. And I ld feel for a moment the nderful thrill of power and nority and wealth.

s the years passed, some of e purple dreams faded but ny heart there burned a fire, assion for freedom, a burn- desire to be a part of a new el—a free and powerful el. I was determined to give life to any great cause that ld bring this day of freedom er.

ne day word came to my that made my heart jump. oung and rugged preacher n the north of the name of s was drawing great crowds his teaching and miracles. e were beginning to whis- that this might be the ssiah. This was a person I to see. His words were ething I wanted to hear. So ade my way to where this ng man was preaching and hing. I saw him and won- d, "Can it be? Can this be the fulfillment of my ms, the answer to my pray- the fulfillment of prophe- ?"

is manner impressed me. had the stuff of a king. He d talk to the crowds in a they could understand. e people were joining him is travels and helping him is work. How wonderful would be.

s soon as I could I got close his man and finally got up age to speak. I guess he t have been impressed by questions. He must have how eagerly I listened. He t have known how much I d Israel. And then one day s called twelve men to be closest group of followers. chose me! Out of all the thousands of people he had seen he chose me!

He sent us out to preach and to perform miracles. How could I be happier? It seemed as though my heart would burst with joy. All the dreams I had dreamed of power were now come true in a way I had never imagined possible. I was not shouting at the dirty Roman swine, but I was performing miracles. I was commanding demons and they obeyed.

At night I dreamed of the day soon when Jesus would have us turn this power against the Romans. Nothing could stop us, and we would be free. Even though some of our teacher's ideas seemed strange and some of his procedures seemed irrelevant, I was confident that the destiny of Israel was about to be fulfilled, and I, Judas from Kerioth, would be marching at the head of the conquering army. I, Judas of Kerioth, would be a governor of Israel.

I often sat and talked with the rest of the twelve. We discussed among ourselves the things our leader said and tried to come up with ideas of what the kingdom he talked about would be like. We seemed to be agreed that Jerusalem would be the capital city and that Jesus would rule much like the Roman emperor. He would need us.

As our work progressed it seemed that our dreams were about to find complete fulfillment. Herod was beginning to fear the power of our leader. The people were beginning to talk about revolution and making Jesus king.

One day there was a crowd of thousands around us as Jesus taught. They listened for hours to his words. Finally, it grew late. The people were hungry and tired, and Jesus used his power to make food for the thousands.

The people began to discuss earnestly among themselves the things I had been thinking for some time. This was the promised one. They began to map a scheme among themselves for taking Jesus by force and making him king and forcing him to overthrow the Roman swine who controlled us.

My heart began to pound and my hands trembled. This is it! This is the fulfillment of all the great prophecies of Israel, the answer to my prayers and dreams. Israel for the Israelites! Freedom, glorious freedom! But Jesus seemed to be displeased by all this which we thought would please him most, and he got away from the crowds and went into the hills by himself.

The next day some of the people who had eaten the food came where we were and talked with our leader, Jesus. Instead of encouraging them and saying, "Come, follow me," he began to say strange things and to question the motives of the people who came. He told them point-blank, "You have come the second day because you want more free eats, not because you want to follow me."

But some of the people pressed him further. They wanted some unmistakable proof that he was the Messiah, but Jesus went on to drive them away with his words. "You must accept me for what I really am," he said, "and not only accept my life but my death." The crowd could not understand all this talk about eating his flesh and drinking his blood and neither could we.

The crowd soon went away, disappointed, disillusioned. My heart sank. Was I wrong after all? Was this the man who was going to set our people free?

Finally, one day Jesus put us on the spot. He asked what things people were saying about him in the crowds and

on the corners. Then he asked us, "But what do you make of all this? What do you think I'm trying to do?" Peter blurted out something about the Christ, and Jesus commended him for his insight and cautioned us to keep this a secret. But how could we keep a secret like this?

Yes, surely this must be our man. We spent long hours discussing the coming kingdom and wondered who would be governors and who generals and who advisers from among the twelve. Peter, James, and John seemed to be getting preferred treatment, but we could not see that they were any better or had worked any harder than the rest. Jesus scolded us for talking about this subject. But we could not dismiss it from our minds.

In the days that followed we could sense that tension was mounting. When the time for the passover came we started out for Jerusalem. We knew that the trip was dangerous, but none of us dared question Jesus about his intentions.

When we came close to Jerusalem Jesus sent for a donkey to ride into the city. This was the sign that many were looking for. Had this way not been prophesied by Zechariah? My heart began to pound again as the crowds gathered around us and shouted and sang the praises of Jesus as the Messiah the promised king. "So this is the opportunity he was waiting for," I thought to myself. Now, my hopes and dreams and the prophecies of old would be fulfilled. Israel for the Israelites! Hosanna to the king who sets us free!

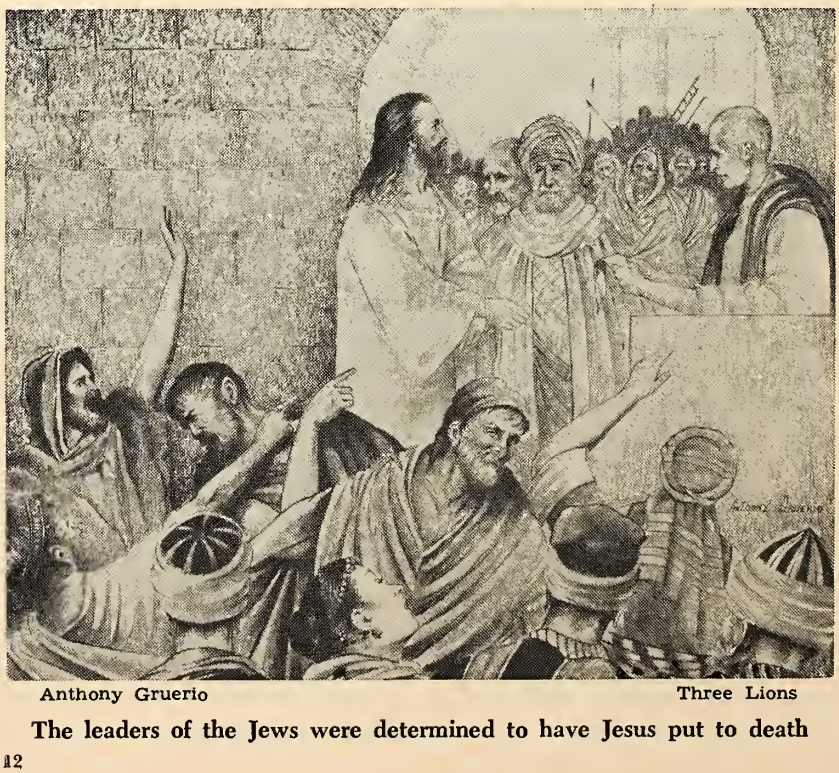
But instead of marching to the palace of the Roman governor we went to the temple, and Jesus began to chase out the money changers and merchants who cluttered up the place and enriched themselves and the Sadducees by their infamous trade. It was a prophetic display of authority but it did not get at our real problem, I thought. Our problem was Rome.

The time had come for the revolution. This was the day I had longed for, hoped prayed for, lived for, and I felt I could really be a patriot by bringing this to a climax, a climax Jesus could not avoid. went to the chief priests were seeking Jesus' life agreed to help them catch It was dangerous, I knew, was playing both ends the middle. I had to take money from the priests to make it look as was really sincere. They the job difficult by insisting he be caught when there no crowd around. Finally the time I was waiting for. were celebrating our feast together on night.

Jesus was disturbed by of the things we said that All of us expected that the dom would come soon and it would be an earthly We were all concerned protocol. Each longed to one of the chief positions at famous table. In order to us how to be good rulers washed our feet. "A good must be a good servant," said. As he washed my had to think, "Does he that I have risked my life bring the kingdom of Israel its glory?"

Then, as we ate Jesus talked about being trayed and he looked deep my eyes, and I could feel he was looking right into thoughts. The look of love compassion on his face my heart pound, but I was fident that he could not object to what I was about do.

I left that room and the friends to go to the chief priests to tell them where Jesus could be found later that night, and led them to Gethsemane to master. With my heart pounding, I went to him and kiss



Anthony Gruerio — Three Lions

The leaders of the Jews were determined to have Jesus put to death

m, giving the signal that this as the one.

This was to be the greatest oment in history. The world's ost famous revolution was out to begin and Simon Peter as ready to strike the first low. He drew his sword and shed off the right ear of one the men who had come with e. Now it would all begin. sus would not allow himself be taken captive.

But Jesus stopped the very ing I had prayed for. He mmanded Peter to put his ord away and said, "This is t the way. If I wished I uld command power from aven to destroy these men." hen, as a demonstration of is power, he reached out and uched the severed ear of Mal-us, and it was healed.

As they seized the Master to d him away, all the disciples d for safety. Suddenly it gan to dawn on me what I d done. I had betrayed my aster. I had let my dreams d hopes control my life in-ead of heeding what the aster had taught. I had en jealous for power. I had en more interested in Judas cariot than in Jesus, more con-rned about Israel than about ith and love.

In a few hours' time the aw-l truth of my deed dawned on me. The chief priests were termined to kill my master at y price. He had done nothing ong. I had only wished to rce his hand and hasten on e kingdom.

Remorse gripped my soul. I t that I had committed the ly unpardonable sin. I went ck to the chief priests to re-al to them my scheme and nfess that I was the one who med, not Jesus. But they ghed at my remorse and my nfession.

I had felt lonely before but ver was there anything like this. Where can I go? Even the people I have helped in their devilish scheme have no time for me. Despondency and despair grip me. The only way of relief which I can see is death. Death will bring me release from my awful deed.

May God have pity on my soul for seeking to do his work my way. If only I had waited for the resurrection day! If only I had waited to see the triumph of my master! If only I had stopped to realize that the Lord could forgive even my sin, terrible as it is.

The Stranger Who Stayed

Continued from page 9

An ethical program of great value for Caney men and women is the Purpose Road, an idea conceived by the early students and modified continually by the more recent students: charting their daily progress toward a goal of world service, surrounded by the signposts of great lives, and the power, plenty, all-supply of God's universe.

Fully equipped for service, they emerge with no debt of money to repay, but with a heavier obligation: "The lifetime fee is the unwritten pledge to settle in the Southern Highlands and take a decided stand for capable and consecrated citizenship." They do stay in the mountains, as teachers, engineers, doctors, lawyers, and all of them as leaders for the progress of their homeland.

Stimulated by the vision of the farseeing mountaineer, Abisha, and by her own dedication to service, Alice Lloyd has always refused to be discouraged. When doctors told her at the age of forty that she would be an invalid, she laughed and made the dangerous and painful trek to "bring the light of larnin'" to these ignorance-darkened hills. Until a few months ago she sat daily in her office, punching the keys of an ancient Oliver No. 9 typewriter with the finger of her one usable hand, writing the necessary letters to the contributors, directing the vital life-freeing work of her school.

Her office is cluttered – with the clutter of forty-four years of living. Pictures of many of her graduates are on the walls around her. An old firearm hangs directly above her desk. It is a rustic office with furniture made by the mountaineers themselves, but rooms only reflect the people by whom they are occupied.

One can best picture Mrs. Lloyd at her desk. She is always dressed in the all-white uniform of a Caney girl, the pleated skirt, the middy blouse, and the bright red, flowing tie. Her eyes behind horn-rimmed glasses dominate the time-worn face above the white collar. They are timeless, containing the wisdom of the years, piercing one with an all-seeing look, with the faintest twinkle indicating the beautiful sense of humor. One can see in them the courage, the intelligence, the steel, and the life-force with which was built a school founded on a vision.

A lifetime of hard and productive work has at last taken its toll. Mrs. Lloyd, at the age of eighty-four, is no longer able to work from eight o'clock in the morning to eight o'clock at night, doing the endless tasks which are required. She has, at last, been forced by ill-health to rest, her title now president emeritus. But her words remain to challenge her successors and her students:

Aspiration as high as the mountain,
Faith as firm as the rock,
Consecrated service as deliberate as the stream flows to the sea.

The Threat of Communism

A global analys
of the second pha
of the cold w
between Russ
and the United Stat

Mordecai Johnson

THE second phase of the cold war between our Western civilization and Soviet communism has already begun. It is the economic phase. We are just now beginning to confront the central and most powerful purpose of the Soviet Union and her allies. We are meeting the most powerful opposition of ideas, the most vigorously intelligent handling of the economical and spiritual factors of life in a revolutionary way that any group of people in the world has ever faced. Either we are going to adjust ourselves to meet that onslaught of idea and economic organizational power with a vigorous readjustment of our lives, or we are going down with a loss of our power to control the trend of history for years to come.

If we meet this onslaught boldly, we shall need to do two things that are somewhat uncongenial to us. We must make a re-estimate of our enemy, and we must acquire humility in the appraisal of ourselves. Up to this time we have been looking at the military side of our enemy, his totalitarian system, his aggressive subversion, his military organizations, his cohesive economic power. We have paid little attention to the central focus of what he is about in this world. Now we must look at the central focus. If we are wise we will not allow our emotions of revulsion to prevent us from properly appraising him.

It is a great mistake to appraise any movement like the movement represented by Russian and Chinese communism by continually listing their faults. God has never yet chosen a faultless movement for the projection of his purposes. We must, therefore, look at communism through the eyes of its most devoted and honorable men. When you do that, you will see that at the center of the Communist movement lies a simple and great faith. It is a faith that, if the scientific and technical intelligence at the disposal of the modern world were put into the hands of the right men, the struggle for istence in this world co be overcome; poverty, squal ignorance, disease, and ea death could be conquered; a the foundation laid for a gr society in which culture wo be available to all human b ings.

The leaders in the Comm nist movement believe this wi a passion that is not exceed by any movement in the wo except early Christianity. Th are making achievements of o kind or another which ha astonished us. They are preac ing their faith around the wo with an evangelistic enthusia that is immense. Their messa is fittingly addressed to the o billion, two hundred milli underdeveloped peoples of t world. All of them have a sc of living which is under hundred dollars per capita p year. All of them live in a p marily agricultural civilizati and a very poor type of ag



Fujihira from Monkmeyer

ure at that. All of them live in countries in which there is very little industry to supplement agriculture. All of them are impoverished in the field of scientific and technical intelligence. To most of them it makes no difference how much money you would give to their governments, for they have no governmental personnel prepared to make a wise and well-co-ordined use of scientific and technical plans and projections. The Soviets are saying to these people, "We come to you not among those who, like yourself, have suffered. We come not to make you strong and powerful so that you can dominate, exploit, and humiliate your fellows, but we come to show you how to treble and quadruple your agricultural production, to supplement your agriculture with the industries which we will show you how to establish, to lend you scientific and technical personnel, to sit down and talk with you about plans for the further development of your country, to lend you money at rates so low that you will see in an unequivocably clear manner that we are not trying to make a profit on you, and we are prepared to devote ourselves to this task for months and years solely because we believe that there is in you the power to conquer the struggle for existence in your country, and we want to have the joy of seeing you do that."

Communism today occupies one fourth of the landed areas of this world. Communism controls one third of the population of this world and has now established itself where we no longer have the military power to dislodge it. Of these one billion two hundred million people, eight hundred million are on the border of the Soviet Union and of China. They are so close that they have to cross no water to reach them.

All these eight hundred million people are black and brown and yellow Asiatics who in times past have suffered at the hands of the white people whom we represent. Naturally they have some fear of us. With admiration they look at what the Russian and the Chinese people have done by their faith. They are ready to believe that if they could have the right kind of relationship with such people, they themselves could do what Russia and China have done.

We face an immense antagonist. If communism won India alone, it would all but tip the scales of the majority population of the human race and in a few months after that might turn the tables on us and put us in the minority of the world. We face a great antagonist with a great passion, with an immense achievement as a result of that passion, and with a profound faith that he is getting ready to lead us to the graveyard and to the grave which we are digging for ourselves. Communists believe that.

Now let us with humility look at ourselves. We are in



Religious News Service

Tomatoes, pineapples, melons, and other products are brought to market by workers from a Brazilian agricultural project in South America's largest underdeveloped region. With help from Church World Service, the World Council of Churches, and U.S. and United Nations technical assistance, one hundred fifteen families formerly poverty-stricken are being lifted above survival toward self-support and a better tomorrow

this contest with a great handicap. In a highly complimentary fashion we speak of ourselves as the free peoples of the world. Indeed we are, and in our domestic institutions we are the freest and most flexibly organized people in the world. We are most sensitive to the will of the people. We have developed parliamentary institutions which are precious to the whole of the human race and which we rightly wish to preserve.

A great historian like Toynbee will tell us that in our relationship with the peoples of Asia and Africa this is not so. For 500 years we have been aggressors against them. We have attacked and conquered nearly all of them. We have exploited their natural resources. We have often segregated and humiliated them in the land of their fathers and in the presence of the graves of their mothers. They remember these things. In this hour when they are called upon to choose between us and the Soviets there is in their hearts a fear of us which they cannot easily eradicate.

Moreover, we are still divided in our minds today by moral habits which have descended from the colonial system, and these we have not yet been able to overcome. We present an equivocal picture in what we are doing now. The underdeveloped peoples of the world have only to look at Africa to see how divided our minds are. On the one hand, we see the British deliberately freeing their peoples one by one from the colonial yoke, supporting them in their freedom, and inviting them in their freedom to become part no longer of an empire but of a commonwealth.

We see the French rise with a passionate gesture and say to their peoples, "Are we holding you? Then be free." Under their breath they say in prayer, "But do come back. We want you to be with us." And this past summer the Belgians have joined the others and have sa to the Congolese, "This pat way of freedom for you is wh we intend to pursue."

It is magnificent to see th some seventy million of t peoples of Africa have be freed from foreign bondag But 110 millions of Africans a still dominated politically a are still having their natural r sources exploited, not for the good but for the good of tho who exploit. And we see South Africa the most delibe ate and cruel segregation a discrimination of the colore inhabitants by the white ra in our time. Nobody can lo at Africa without knowing th we are still divided in o minds and that we have not y been able to summon either t political power or the mor power to overcome that di sion.

We have as yet been able put no great world-encirclin concept in the place of t colonial system to which v have been devoted for some 5 years and which is now fallin What greater idea do we ha now of a world-encircling n ture that we can offer the underdeveloped peoples of As and Africa, of which they c be members just as we, in whic they can be respected just as w in which they can move free out of their own spontaneo enthusiasm just as we? There no great word coming from today regarding that city th has foundations that was ma for the whole human race one blood. And because we c not have that word we are difficulty in approaching the Asiatic and African peoples.

I have sat often in committ meetings and conferences wh we talked about what we wa to do for these people. I ha sat for hours and heard us ta tactics, and enlightened sel

Coontinued on page 18

KINGDOM GLEANINGS

efugees are available for employment and location ur community. The Brethren Placement Service nn in the Feb. 25 issue of the Gospel Messenger s three such opportunities. Other refugees (at nt there are nineteen) are seeking places to locate. Gospel Messenger will carry items on these persons milies in succeeding weeks. If you or your church terested in helping resettle a refugee or refugee ly, write to: Immigration Services, Brethren Serv- Center, New Windsor, Md.

The Brethren Service project in Puerto Rico reports a medical clinic was held on Jan. 9 in the township Prieto of Lares, at the same place where a com- ity-wide meeting had been held earlier. The at- ance was 100, making the best attended clinic for e time. Indications are that this may be an important of medical service at the present time. The Casta- consumers' co-operative sold $11,000 worth of ma- ls during its first full month in a new store. New s for sale and new members are being continually d.

Nathan F. Leopold, social worker at the Brethren ice project in Puerto Rico since March 1958, was mended recently by the Illinois Parole Board for favorable reports on his work and activities. W. old Row, executive secretary of the Brethren Service mission, testified to the board in behalf of Leopold's est for a discharge. Though the board did not t the discharge, it reinterpreted the parole regula- s. It also gave permission for him to marry. While ing with the Castañer project, Leopold has studied taught at the University of Puerto Rico in Rio ras.

Radio Programs

Religion and Freedom is the title of the new series being presented on ABC's regularly scheduled pro- n, Pilgrimage. Starting Jan. 1, the series features rviews with outstanding authorities on questions ted to Christian responsibility for freedom. Al- ly discussed have been The Meaning of Freedom, edom and Responsibility, American Liberty, Reli- s Liberty in America, Freedom of Expression, Free- n of Association, and Freedom of Conscience. Still ome are:

Feb. 19 — Freedom to Conform. Organizational and munity pressures.

Feb. 26 — Freedom of Family. Birth control and ental rights in education.

March 5 — Freedom and Due Process of Law. The ts of the guilty; the right to privacy.

March 12 — Freedom and the Fifth Amendment. estigation and inquisition; the Christian view.

March 19 — Freedom and Equal Opportunity. uality in housing, education, voting, employment. at is the Christian concern?

March 26 — Religion and the Free World. Human ts and the United Nations. Is freedom exportable?

These programs are broadcast over the ABC radio work on Sunday, 10:00-10:25 p.m. (EST). Check r local paper for the station in your area.

Thirty-three members of the Eel River church and four from the Liberty Mills church in Middle Indiana made a one-day tour recently of the General Offices, Bethany Biblical Seminary, and Bethany Hospital.

One person on the 1960 Standing Committee, F. S. Carper of Palmyra, Pa., served twelve terms. The secretary of Annual Conference would like to know who in the Brotherhood has served the same, or greater number of terms. Write the information to A. S. Curry, Conference Secretary, 1451 Dundee Ave., Elgin, Ill.

La Verne College has been designated by the General Brotherhood Board to conduct "a pilot project in summer service" work for an indefinite period. Interested in the recent experiences with trained students in churches during the summer, the Board will underwrite part of the expenses of the students who meet specific qualifications.

Applicants are needed for summer work camps in the following places: Baltimore, Md., Brooklyn, N. Y., Chicago, Ill., Fresno, Calif., Hartville, Ohio, Ecuador, and Europe. Applications should be sent to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill., by April 1 for domestic camps and by March 15 for overseas camps. The age minimum for the domestic camps is seventeen years.

The Church Calendar

February 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Lord of Life and Death. John 10 — 11. Memory Selection: I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. John 11:25-26.

Feb. 19-26 Brotherhood Week
March 5-10 Adult Seminar, Washington, D. C., and New York City
March 9-12 Western Region youth conference, McPherson, Kansas
March 10-11 Central Region daily vacation church school conference, Manchester College, Ind.
March 12 One Great Hour of Sharing
March 14-16 Retreat for Central Region district executive secretaries
March 23 Mardela women's fellowship rally, Easton, Md.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Curtis Dubble of Canton, Ohio, in the New Philadelphia church, Ohio, March 12-19.

Bro. S. Clyde Weaver of East Petersburg, Pa., in the Lower Claar church, Pa., March 19-26.

Bro. Galen K. Walker of Empire, Calif., in the Empire church, Calif., March 26-31.

Bro. William Beahm of Chicago, Ill., in the First church, Akron, Ohio, March 26 — April 2.

The Threat of Communism

Continued from page 16

interest, heard us saying that we must do these things in order to protect ourselves, but without one word of pure-hearted love for these people, without one single intimation that we are moved by a sense of obligation to do these things for them because it is a great thing to create freedom in this world.

When those early white home missionaries came into the South where I was born and where I and my people were to be educated, they came to ask nothing. I am indeed from among the underdeveloped peoples; I am the child of a slave. My father was a slave for twenty-five years before the emancipation; my mother was born in slavery; I have lived practically all my life in the territory of former slave states. These home missionaries looked at me when my trousers were ragged and my face was not clean, and they said, "Mr. Johnson, will you read?" They knew I was no mister, but they knew what I could be, and they came there for only one purpose, for the joy in making a man out of me and in turning me loose in the world.

One of the great differences in our plans for the world's underprivileged peoples is that we seem to have lost the power to speak to these Asiatics and Africans that way. Thus our program of economic helpfulness is merely an adjunct to and a servant of our military activities. We talk about it that way in our congresses and our parliaments. We say to our people, "We are asking you for three billion dollars, because we have to have it to defend ourselves, to take care of our self-interest. Of course, we cannot give all of our money for that purpose; we have to have a little benevolent margin which we give away simply because they need it."

Up until this date the greater portion of all that we are now devoting to the peoples of Africa and Asia in the field of economic help has been an adjunct and accessory to the military. There are as yet no substantial sum of money and no substantial program available for them purely to make them free from the struggle for existence and to give them a chance to be men.

What then should we do about it? The first thing is not economic, but religious. We must put the colonial system behind us in our minds and as Christians renew our allegiance to the Christian worldview regarding human nature, the possibilities of human nature, and the possibilities of a free human society in this world, based on these considerations. I mean what Abraham Lincoln meant when he said, "Government of the people, for the people, and by the people."

Our missionaries and our scientists tell us that every normal child in this world shares with us the essential dignity and possibilities of human life that are immeasurable. As Christians we are either going to dedicate ourselves to serve the world on the conviction that all men are created equal, or else we are going to turn our faces away and morally die.

The next thing we have to do is to turn all our strength to the liquidation of the remaining remnants of the colonial system everywhere. We need to listen to the millions of people who are still crying out against political domination, economic exploitation, segregation, and humiliations, as if we were listening to the words of our own children.

Finally, we must accept the moral responsibility toward peoples of Asia and Africa is indissolubly connected v our enormous scientific technical knowledge, organ tional resources, and const tive powers. We must go them with a pure heart and to them that we have come to offer aid for the sake of t military helpfulness, or to h them economic assistance that they will take up a l which otherwise, of their c free will, they would not sume, but to offer them program purely in order t they may be free in the sa sense that we are free, order that they may conq the struggle for existence in way that we are conquering and in order that they may members with us of that gr society which we intend sh cover this world. We ought take this whole business out the range of our military p gram and make it the great of all programs in itself.

This is going to cost us son thing. It may cost as much one tenth of all our producti power. It may even come cost us our own high standa of living in order that we m lift up the standard of life over this world and deserve t gratitude of the men who a looking to us for leadersh This is the program for whi we were born in the world. we do it, we will entirely tra form the relations that ha existed between us and t peoples of Africa and Asia f nearly 500 years.

• • •

We must be prepared to do bat against ideologies that are comple ly hostile to everything we stand f not only in the Communist camps b in the pagan and materialistic are of our own country. — *Dr. Edwin Dahlberg, former president of t National Council of Churches.*

Churches and Their Delegates

Rufus B. King

OON churches will be selecting their delegates to attend the Annual Conference of Church of the Brethren at g Beach, California, June 18-1961. Local churches should e to be represented with ng delegates. Through this ns, local churches keep in-ned and help in the formation hurch program. That the dele- body of Annual Conference been growing in size in recent s should be a healthy develop-t for the church.

o process the credentials of egates, Annual Conference has a Credentials Committee, ch officially receives the cre-tials of the delegates and es to see that there are no gularities thereto. The Cre-tials Committee is appointed Annual Conference. The com-ee also functions in tabulating statistics of representation for enanent recording in the min-t.

he job of the Credentials mmittee is unwittingly made cult on numerous occasions ause of improper knowledge lack of care by local church ials and, sometimes, delegates. has been the writer's assign-nt to serve as chairman of the dentials Committee twice in past decade including the 0 Conference at Urbana. Out his experience several observa-s can be made that might help levelop greater integrity in the egate system and the certify-process.

he credential form prescribed Annual Conference should be perly filled in and certified by moderator of the congregation the local church clerk. The nual of Worship and Polity scribes that these forms "shall sent . . . to each pastor or ister of each church . . . a few eks before each Annual Con-ence." Delegates bring these d-in forms to Annual Conference to present to the Credentials Committee. The pastor or clerk of the local church should see that they are on hand when needed. The writer estimates that ten per cent of the delegates bring in credential forms that are inadequately and improperly filled in. Under pressure conditions, the committee must then make judgments that it ought not be confronted with. This condition usually arises because back home someone has failed in his responsibility.

A Credentials Committee will take its assignment conscientiously. Otherwise, it is a useless adjunct of Conference.

Here are some of the suggestions, that if more faithfully observed by local churches and delegates, would help facilitate in a more brotherly way the work of the Credentials Committee.

1. Observe the rules of representation: "One delegate for the first 200 members or less and an additional delegate for each additional 200 or fraction (of membership) thereof. The membership is based on the latest Yearbook" (decision of the 1950 Annual Conference).

2. Be certain that the moderator and church clerk have signed the credential blank as required. The delegate should place his own signature on the blank, also.

3. Alternate delegates should be certified with the same procedure if the regular delegate cannot serve. The alternate delegate should not report to the Credentials Committee unless the regular delegate cannot serve. (There have been cases when the alternate delegate checked in first with papers properly filled out only to have the regular delegate show up later.)

The Credentials Committee has also been ruling against certification of the regular and alternate delegates concurrently when both are on the grounds, such as a husband and wife team. Only one should serve for the Conference unless the certified delegate becomes incapacitated.

The status of local fellowships is not too clear. An increasing number have been listed in the Yearbook in recent years. Some are unorganized. Some do not list members. In theory, only organized churches as reported in the latest Yearbook are eligible for official representation.

The Credentials Committee has been calling upon the district or regional secretary to certify to the facts in such cases of doubt. An advance overture by the proper district executive would help to clear such cases of doubt.

Local churches are sometimes represented by members on the Conference grounds when such churches do not show up as having official representation in the delegate body. Are there delegates around who never present their credentials to be tabulated? Or do these churches fail to take advantage of an opportunity to be represented?

The Long Beach Conference should break all previous records for delegate representation to an Annual Conference on the Pacific Coast. It will lessen the problem of the Credentials Committee if these delegates come with their credential forms in order.

• • •

The Christian concept and the democratic principles upon which this government was founded are far more revolutionary than any Communistic Marxist doctrine. However, it is when we seek to implement these principles in the area of race relations that we get the revolution. — *Dr. Benjamin Mays, president of Morehouse College, Atlanta, Georgia.*

. . . and an idea became reality

Ruth Davidson

THE HENRY GIBBONS SAILED YESTERDAY 4:00 CARRYING 47 HIGH SCHOOL AND TWO COLLEGE STUDENTS. ADDITIONAL THREE SAILING MONDAY. ALL SPLENDID YOUNG PEOPLE.
JOHN

With this telegram, sent on Sept. 16, 1949, by John Eberly, who saw the first group of students leave for the States and is still director of the Brethren exchange of persons program, to W. Harold Row, the high school student exchange program between Europe and the United States under the sponsorship of Brethren Service Commission became a reality.

In 1949 representatives of Brethren Service in Germany proposed to various departments of HICOG (US High Commissioner in Germany) and to several German committees that the Church of the Brethren would like to place German teenagers in American homes and schools for a period of one year. The purpose of this exchange program was to acquaint the youth of Germany with American family life and to give them an experience of one year in the high school, where they could relate themselves to the life and spirit of American youth.

After consultation with W. Harold Row, executive secretary of the Brethren Service Commission, a final commitment for an exchange program was made on June 29, 1949. Mr. Row's comment was: ". . . this might be one of the best projects that we have had for a long, long time in Brethren Service."

Brethren Service, at that time the only group sponsoring German students of high school age, was helping HICOG give German youth an ideology. It was helping them to understand democracy through a Christian family experience. Also, it was putting into action a plan for contributing to world peace. Participating in the initial program were ninety young people between the ages of sixteen and nineteen. (Forty more of them sailed on a second ship.)

Evaluation

When asked to evaluate their exchange experiences at the end of one year, exchangees wrote: "I gained the important experience that America is not the land of 'fairy dreams' — that besides Hollywood and divorces, the American citizen has to think about more important things, too." "This will eliminate the many wrong concepts which people got from our war propaganda. This at last will guide our countries toward a better understanding." "I think the most valuable thing for me is that I am a pacifist today. After staying one year in Brethren homes, it will be impossible for me to fight any more. Valuable for both countries will be that we shall work for a better understanding between our two countries by telling the Germans the truth about America. Our student program shall be indeed a peace-promoting project." Similar comments have been made through the years!

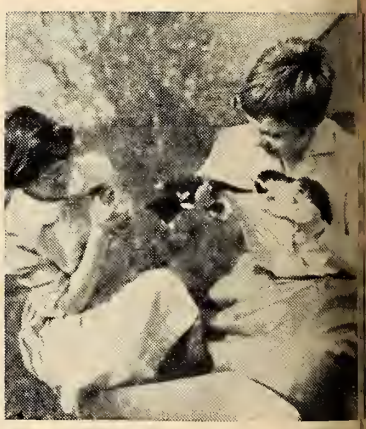
Beginning in 1950 and continuing through most of the years since, some high school students from Austria have been included in the exchange program. Indeed, the Brethren Service European student exchange program actually began in 1948, when several Austrian and Polish college students were sent to Brethren and other colleges.

Beginning ICYE

With the withdrawal of U.S. government financial support in 1956,









Anita Kirstein, 1959-60 Europea exchangee, was a real "big siste in the Scott Missley family of Lancaster, Pennsylvania

The author was Brethren Service exchange representative in Germany from 1958-60 and is currently youth field worker in the Central Region

This article on the exchange program concludes the series describing the present work of the Brethren Service Commission in Germany and Northern Europe. The series began with "Material Aid to Germany —A Task Completed" in the January 21 issue and continued with articles on work camps, work in local churches, and work with special agencies.

t exchange program was due for a hange. It was planned to have the s dent exchange program related t the National Council of Churches i the United States and the World C uncil of Churches to allow for g ater results and to help implement t dreams of these two organiza- t ns. This was the basis for launch- i the International Christian Youth E change (ICYE) in 1957.

Composing the new ICYE Com- n tee were representatives of the f lowing churches: Methodist, Dis- c les of Christ, Evangelical and Re- f med, Episcopal, and the Church c the Brethren. In 1958, the Luther L gue of America joined the group.

The transition from a denomina- t nal to an interdenominational p gram was smoothly accomplished, a l in 1957-58 a total of 101 youth c ne to America through ICYE. T ey included eighty-four from Ger- n ny, eleven from Austria, one from F land, one from England, one from F nce, and three from South Ameri- c

Two-way Exchange

Another new element, the two-way e change, was added to the ICYE p gram. Instead of only European s dents coming to America, Ameri- c n students were sent to Europe. In 1 57-58, twenty-three American H h school youth went to Europe. T is direct exchange involved an e al sharing between Europe and A erica of responsibility for selec- t n, placement, interpretation, and c ts. Although the nonacademic values were considered to be more important than the academic values, school credit was given where possible and maintenance of good scholarship was encouraged. Religious and personal integrity were shared with families on both sides of the one-year exchange, and immigration was not encouraged.

Selection in German Phase

Under ICYE, selections in each of eight designated German areas are made by one representative from each of the following: the German school system, the church, the US consulate, the ICYE Committee in Germany, and a returned exchangee. Each German family pays about $400, or the student receives scholship aid, to pay for transportation.

During the year following the beginning of ICYE, Brethren Service representatives in Kassel, Germany, continued to make all arrangements for the selection, passage, and visitation of exchange students to go to America. Meanwhile, attempts were made to find a group within Germany willing to take over the responsibilities of the ICYE program. In October 1958, a German committee, with Rudolf Zitzmann, head of the YMCA travel service in Kassel, as chairman, took over ICYE activities in Germany.

Brethren Part in ICYE in Germany

Now the part of Brethren Service in the ICYE program in Germany is to visit and to consult with Brethren high school students in Germany and to send a representative to the annual Easter returnee conference. Brethren students in Germany are also invited to participate in the annual European conference of the Church of the Brethren.

In summary, 662 German high school students have lived in the States for one year under the sponsorship of the Brethren Service Commission from 1949-57, and 290 German students have gone to the States and 109 Americans have gone to Germany under ICYE sponsorship (1957-61)

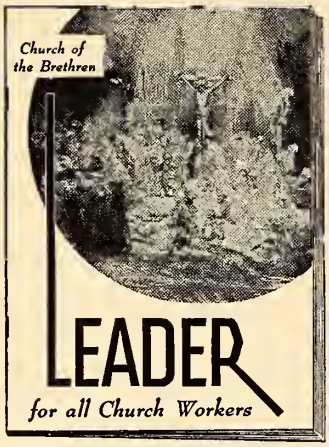
Many Countries, Many Denominations

Exchange students under the ICYE program have come to the United States from many different countries. In 1960-61 there were sixty-one students from Austria, Brazil, the Congo, Finland, France, Japan, Korea, Holland, Norway, Sweden, and Switzerland.

Denominations represented from the United States have been Catholic, Church of the Brethren, First Congregational, Methodist, Presbyterian, Unitarian, Baptist, Episcopalian, Evangelical and Reformed, Jewish, Lutheran, and United Church of Christ. From Germany alone have come Baptists, representatives of the three branches of the



Peggy Coulson (row two, right), 1958-60 American exchangee, ound attending a German school a challenging and enriching experience



Previewing the March Church of the Brethren Lead

► The camping season is not far away. To help leaders plan their camps following articles have been included: *Day Camping* by Paul M. Weaver, *Fa Camping* by Dwight Hanawalt, *Junior Camping, A Camp Check List, G Singing at Camp* by Doris Coppock, *A-Vs Prepare Camp Leadership* by We Eller, and *Trail Camping* by Don and Katherine Bowman.

► W. Harold Row asks the question: "How do we justify material aid?" in provocative article *More Than Bread.* He paraphrases a well-known Negro sp ual, "You can't get to heaven on a heifer cow."

► Alan Kieffaber has written an original Easter triologue for youth and a called *The Hammer.* This drama on the deeper meanings of Easter may be duced simply but effectively in churches of every size.

Evangelical Church — Lutheran, Reformed, and United — Catholics, and Methodists.

In the first two years of ICYE the Methodists led in American exchangees to Germany with thirty-two exchangees; the Brethren had two. In 1959-60 the Brethren had four ICYE exchangees in Germany, one in Holland, and one in Finland. In 1960-61 we had six ICYE exchangees in Germany, one in Holland, and one in Austria.

Returnees Take Their Places

Thus, another initial project of the Brethren Service Commission has developed and grown to become international and interdenominational.

It has been gratifying to watch the developments and results of the student exchange program. Letters from European returnees come regularly to Brethren House in Kassel telling about achievements and the plans which they have made — college degrees, new work, weddings. Some of these returnees have become active in student government, a rather new development in Germany. And there are some instances of returned students who have now begun homes of their own taking into that home as a son or a daughter one of the American exchangees. A chain of events has begun and we can never know its end. What shall be our next adventures with exchangees in our striving for world understanding and peace?

New Areas

At the same time that Brethren Service has been engaged in the high school exchange, it has continued a modest program in the realm of college-university and teacher exchanges. At least fifty European and American college and university students have been sponsored by Brethren Service in exchange in the past decade.

Two high school teacher exchanges have been made to Germany in recent years, and three college professors have been involved in an exchange, two of them in a two-way exchange.

Plans are now under consideration for a "junior year abroad" program, in which a larger number of Brethren students can participate.

Joellen Leonard, La Verne College exchangee to Germany in 1957-58, summarizes the feelings of most persons closely involved in the excha program in the following wo "Americans are not unusual in country at all, as people at home to think. Many Germans, and pecially students, know almos much about America as we do selves. In a sense, we are hel people here to get a better ide our country and people, but I t the role we play is not as impor as it was perhaps eight or ten y ago in Germany. We still nee 'keep the weeds off this path' tween Germany and the Un States by the continuation of student exchange program betw these two countries, but at the s time we need to blaze some trails by sending more exchange dents into other countries."

Confused About Censorship?

Is a "pagan flood" of indecent literature and films undermining the morals of our youth? Or is a rash of unjustified censorship endangering the freedom to read and to know which we cherish?

On few issues of concern to Christians are the reports from apparently reliable sources more conflicting than on the matter of obscenity and censorship. Thoughtful Christians who are puzzled where to take their stance on this question will welcome the helpful report recently prepared by the National Council of Churches. The December 24, 1960, issue of *Information Service* contains information about censorship, the Supreme Court definition of obscenity, a report of the Civil Liberties Union, recent federal legislation, the Catholic viewpoint on censorship, the church and mass media, and Christian responsibility for freedom.

Copies of this censorship issue of *Information Service* may be obtained at 20 cents each from the Church of the Brethren General Offices, Elgin, Ill.

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We certainly have all reason Christians in our state of which are citizens to raise our voice aga the most painful fact that we forced under the law to send children to schools which are ba on an atheistic and materialist ology diametrically opposed to Christian faith. While we conti to give our love to those child who, to our sorrow and against advice of the church, are partici ing in the atheistic rites, we m continue to stress the irreconc bility of the two rites.

The church of Christ cannot at to any state, in East or West, t its actions, order, and political p form are in harmony with the Ch tian faith, for the era in which Christian church often adorned litical action with a Christian coat should be regarded as finished both Christians and non-Christians *Bishop Friedrich Wilhelm Kr macher, head of the Evangel Church in Pomerania, Soviet Z Germany.*



The replica of a house in a Hong Kong refugee camp which was constructed for the Church World Service exhibit at the General Assembly of the National Council of Churches in San Francisco

Religious News Service

Housing—
Hong Kong Style

Bruno Kroker

The tarpaper shack pictured ove is not a treehouse in which merican children play, but a real use in which some very real people e. As a matter of fact, this replica picts a de luxe model in contrast most of the living quarters which round the original in the Rennie lls refugee camp, Hong Kong.

The hut was exhibited recently in n Francisco, where two members the Imperial Heights Church of Brethren, Los Angeles, were photographed examining it. Shown with chopsticks and rice bowl in hand are Mrs. Kathryn Reynolds, Gardena, Calif., and Mrs. Eugenia Brubaker, Hawthorne, Calif.

Ill-fitting, weatherbeaten driftwood planks, roughly nailed in some places and held together with twine or rope in others, form the six-foot walls of the structure. Sheets of tarpaper and cardboard serve as the roof. Cardboard pieces, newspapers, and sackcloths cover cracks in the wall.

The hut was exhibited by Church World Service to call attention to the living conditions of the several hundred thousand refugees in Hong Kong.

Just as striking as the hut itself is the story behind it, as explained by Dr. Reginald H. Helfferich, chairman of the Central Department of Church World Service, National Council of Churches.

According to Dr. Helfferich, the original hut was built in Rennie Mills refugee camp, Hong Kong, by a Ph.D. from Yale University. He did not build the hut for others; he built it for himself and family of four, for he was a refugee from communism and had fled his native Kaifeng in Honan Province.

After a perilous journey, the doctor reached Hong Kong in the summer of 1950. His funds were exhausted and his health dangerously near a breakdown. With thousands of others, the family sought shelter and found none. Someone suggested that he build a hut in the refugee camp at Rennie Mills, but material was scarce. So, while his wife and children huddled with their few belongings on a sidewalk, he collected wood and other materials wherever he could find them. Wood is scarce in the Far East and the doctor had to go far afield to collect enough to build his shelter.

"Folks at Rennie Mills camp will tell you," Dr. Helfferich, who has been there, reminisced, "that this is one of the more desirable living quarters in their neighborhood. Most have no wood. Excepting for supporting planks, shelters are built of old tin cans, cardboard boxes, and abandoned flour sacks or gunny sacks."

Entering the ten foot by twelve foot hut, one wonders where the four people of the Kaifeng family slept. Dr. Helfferich shrugs this off by saying that other families followed the Honan family's occupancy and had numbered as many as seven members.

For furniture, the shelter boasts a bunk bed, a luxury in any refugee camp, and a typical charcoal or wood cooking stove.

The replica was constructed by youth of the First Baptist church in Oakland, Calif.

News and Comment From Around the Worl

Census Reveals Church Strength in Poland

There are eleven Protestant churches in Communist Poland with an aggregate of 223,000 members, according to a national census.

A report published by the Government Statistical Office said the largest Protestant body is the Evangelical Church of the Augsburg Confession (Lutheran) which has 110,000 members in six dioceses. The other Protestant bodies have memberships ranging from 2,000 to 50,000.

According to the census, the biggest religious group in the country, next to the Roman Catholic Church, to which the great majority of Poles belong, is the Polish Autocephalic Orthodox Church. This church has about 300,000 members in four dioceses. The Statistical Office noted that there are also sizable Jewish and Moslem communities in Poland, but it issued no figures on them. It also noted that the Jehovah's Witnesses sect is numerous in Poland, but said the sect is not recognized by the state and does not enjoy State protection.

Training facilities for the Protestant clergy at the university level is provided at the Christian Theological Academy in Skolimow, near Warsaw. The academy is divided into three departments—Evangelical, Old Catholic and Orthodox—and has eight faculties. In addition, some of the Protestant churches also run their own theological colleges. Most of the Protestant bodies publish weekly or monthly papers with circulation running from 2,000 to 8,500. The Orthodox Church also publishes an official organ, but its circulation figures were not shown.

Soviet and Israeli Leaders Agree on Church Properties

Israeli representatives have recognized Soviet ownership of Russian Orthodox church properties in Israel. The properties were held in trusteeship by the British mandatory government in Palestine following the 1917 Russian revolution and are now administered by the State of Israel.

The agreement was announced after Israeli and Soviet Union representatives resumed negotiations on the future of the properties. The buildings were originally constructed as pilgrim hostels. They are huge, old-fashioned structures which were used during the British mandate to house government offices. They now accommodate the Israeli Supreme Court, the police headquarters, and the Ministry of Labor.

The Soviet Union is ready to sell the properties to Israel, with the exception of churches, chapels and other ecclesiastical buildings controlled by the Moscow Patriarch.

Southern Presbyterians Start Second Century

Nearly 4,000 congregations of the Presbyterian Church in the U.S. (Southern) held dedication services on January 1 marking the start of the denomination's second century and launching a three-month Mission to the Nation evangelism program.

The denomination was formed in 1861 at the time of the Civil War when Southern Presbyterians withdrew from the Presbyterian General Assembly after protesting discussion by that body of the "political question of slaveholding." Several attempts at reuniting Northern and Southern Presbyterians have been unsuccessful.

Malay Language Materials in Demand by Christians

The Malayan Christian Council has established a national language committee to foster the use of the Malay language in church work. Represented on the council are Methodists, Anglicans, Presbyterians, and other Protestant denominations working in the area.

The committee's first task will be to decide on a standardized translation of basic Christian statements and prayers. Plans also are under way to revise the hymnal now used by Malay-speaking congregations. The committee expects that the demand for such translations in the Malay language will increase in the near future as a result of the greater emphasis that has been placed on the use of the native tongue.

Three Largest Baptist Bodies Plan More Co-operation

Leaders of this country's three largest Baptist denominations, one predominantly white and the other two Negro, have held top-level discussions for the first time on the possibilities of closer co-operation.

The three groups represented are the Southern Baptist Convention, most numerous Baptist body in the nation with 9,500,000 members; National Baptist Convention, U.S Inc., with 5,000,000 communica and National Baptist Convention America with nearly 3,000,000 herents. The latter two are Ne churches.

The Southern Baptists and two Negro conventions already engaged in co-operative work seventeen states which includes sions, education, evangelism, stewardship.

Ancient Letter Attributes Secret Gospel to Mark

Discovery two years ago o copy of an ancient letter ascrib a secret gospel to St. Mark and rating a miracle absent from the cepted Gospel of Mark has b made public by Dr. Morton Sm associate professor of history at umbia University.

Dr. Smith said he found the c in Greek among ancient manuscr at the Monastery of Mar Saba, twe miles southeast of Jerusalem. presented the find at a meeting the Society of Biblical Literature Exegesis, along with evidence s porting Clement of Alexandria the author of the original letter.

Clement, a prolific writer betw 180 and 202 A.D., is commonly garded as one of the founders Christian theology and Biblical terpretation. Dr. Smith, an autho on ancient religion, said the c was written on the back of the pa of a Dutch book printed in 16 probably by a scholarly monk.

Mark was not a witness to the and ministry of Jesus. Scholars d his Gospel, which recounts eve second hand, about 60 A.D. It the earliest in origin.

Electronic Computors Aid Work on Dead Sea Scrolls

High speed electronic comput are helping scholars unravel the m teries of the Dead Sea Scrolls, cording to a report given to the 7 annual convention of the Mod Language Association. Comput come up with answers to words p ly or totally obliterated in the scr through analysis of word frequenc sentences, and contexts.

J. B. Bessinger, associate profes of English at the University of ronto, in emphasizing the importa of such mechanical brains, poin out that a few specialists comple

a year's time the indexing of the mplete writings of St. Thomas uinas — thirteen million words — task that would have taken 50 olars about 40 years.

lloween Gifts Go to pport Children's Fund

A $1,000,000 check for the United tions Children's Fund was pre- ted to the Executive Director, urice Pate, as down payment on nies collected by American boys d girls in Halloween projects spon- ed in many communities by urches and synagogues.

Officers for the U.S. committee for NICEF estimated that total 1960 llection would substantially top the evious year, when the Trick or eat pennies, nickels and dimes do- ed to the fund reached $1,500,- 0. The fund aids about 55,000,000 edy children and mothers in over 0 developing countries.

w Lutheran Church unched in January

With the dawn of 1961, a new de- mination of 2,258,092 Lutherans gan its official life. The American theran Church started functioning the three bodies which merged to m it last April passed out of ex- nce. They are the old America, angelical, and United Evangelical theran Churches.

During worship services on Janu- 1, many of the 4,939 congrega- ns in the United States and Can- united in the new body observed denomination's birth.

Some 90 executives and senior f members in national or regional urch work were installed in 37 of congregations. The new church l be the third largest of the na- 's Lutheran bodies, exceeded y by the United Lutheran church America and the Lutheran church, issouri Synod. Headquarters of church will be in Minneapolis an enlarged building which was nerly used by Evangelical Luth- n church.

Coincidental with the birth of the omination, members received the copies of the church's official lication, the Lutheran Standard. as an initial circulation of 260,000 ies and will be published bi- kly.

ws Briefs

The call-up of young men is end- in Britain. In paying a tribute to men it has served in this last period of conscription, the Central Board for Conscientious Objectors notes that more than 76,000 persons have registered as conscientious objectors since 1939. This does not include persons who refused to register. It is estimated that there were 16,000 conscientious objectors in the period from 1914 to 1919.

For the first time in its more than 330-year history the Reformed Church in America has united its young people into a national youth organization. The name of the new body will be Reformed Church Youth Fellowship.

During the last four years, Methodists contributed more than $31 million to the current operation of 136 colleges, universities, seminaries, and other schools related to the denomination as well as to Methodist student centers at state and independent colleges and universities. An additional $50 million was given for capital developments at the institutions.

The Ministerial Association of Muncie, Indiana, recently sent a questionnaire to community eating places, asking their policy in serving people of different races. The results have been tabulated by the association's Community Action Committee. A list of 37 local eating places which offer the same services to all have been compiled. The ministers pointed out to restaurant owners that both ministers and foreign students in the city have been embarrassed at some restaurants.

On Sunday, March 12, and for a week thereafter, Girl Scouts will be observing the 49th anniversary of the founding of their organization. The theme of Girl Scout Week is Honor the Past — Serve the Future. Since the first troop was organized in 1912, some seventeen million girls and adults have participated in the movement.

Quotes in the News

Dr. William Hulme, professor at Wartburg Theological Seminary, Dubuque, Iowa: "We need to extend the brotherhood of Christ. The church of Jesus Christ is neither prolabor, promanagement, prowhite, pro-Negro, pro-Republican or pro-Democratic."

Dr. Perry E. Gresham, president of Bethany College: "Our call is for a greater generation, for young people from the oncoming generations who can take their places along with the heroes of yesterday. We need a man who can write like Shakespeare, and who will write for Christ. One who can think for Christ as Plato thought for the Greeks. One who can write music for Christ in our day as Bach wrote in his. One who can preach to us as Paul preached to the Macedonians. One who can become a Paracelsus for modern medicine or an Einstein for science. One who can teach as Goethe taught."

Paul Abrecht, director of the World Council of Churches Study on Areas of Rapid Social Change: "The churches of the West must be sure that their giving of aid is not a substitute for the fundamental need of reconciliation required of them. Reconciliation means a readiness on the part of Christians to understand and to come to terms with the meaning of rapid social change in its economic and political aspects and is therefore a precondition of any action to meet human need."

Dr. Roswell P. Barnes, executive secretary in the U.S. for the World Council of Churches: "The movement toward Christian unity is not basically a response to the historical situation, but rather a result of a more determined obedience to the will of God."

Dr. Caradine R. Hooton, secretary Methodist Board of Temperance: "While drinking in Biblical days was a dietary custom, it has become a dangerous indulgence today because of the pressures of the liquor industry resulting in increased alcoholism and traffic problems."

Methodist Bishop Charles W. Brashares of Chicago: "The thing that is turning this country socialist is the army system. Our boys are drafted at the time they should get an education and have a family. They lay aside conscience, more or less, for a couple of years. They move at somebody else's behest. They are fed by the state. They are sanctioned by the state. They are pensioned by the state. They are clothed by the state. Everything that is done for them is done by the state. The forces that are supposed to defend us are destroying us by socialism."

Martin Niemoeller: "If Christ could speak up, he would not approve of the equipment of the West German army with atomic weapons. We cannot gain security through atomic armament. If the governments don't bother, we must do ourselves what we can to prevent a catastrophe."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Biblical Archaeology. C. Ernest Wright. Westminster, 1960. $1.65. 198 pages.

Since the discovery of the Dead Sea scrolls there has been a tremendous increase in interest in archaeology of the Bible. This is an abridgement of G. Ernest Wright's much larger authoritative work by the same title.

Roger Tomes has done an excellent job of condensation and has helpfully rearranged some of the material. As the author himself states in the forward, ". . . the main points are all here."

The references to ancient texts and illustrations which the abridger has included at the end of each chapter should prove of great value to those who are stimulated to further study.

While this abridgement cannot take the place of the larger volume, laymen, ministers, and students will discover here excellent background material that will contribute to a better understanding of the setting of the Biblical story. — *David J. Wieand, Chicago, Illinois.*

I Am Lucifer, Confessions of the Devil. Clyde B. Clason. Muhlenberg Press, 1960. $3.50. 254 pages.

Most ministers and seminary students are familiar with The Screwtape Letters by C. S. Lewis. Here is another volume written in the same spirit by a successful writer of mystery stories. Using Satan as his narrator, he recounts the highlights of Biblical history in a most amusing and interesting manner. Although the author makes no attempt to be exhaustive he does cover several momentous events with a minimum of redundancy. Readers will be delighted at the stories of Saul, David, and Ahab as told by the one who assumes responsibility for their moral defeat. The graphic description of the incident of the Golden Calf will well acquaint the reader with the moral problem confronted in the event. Interesting phrases are used throughout the volume such as, "The temple currency was like today's poker chips: good for the game only." People who have been reading contemporary theology will find an interesting addition to their material in the chapter "The Age of Reason." The author renders real service in helping us view our weaknesses in a humorous light, which makes our propensity for sin seem most unglamorous. — *Floyd E. Bantz, McPherson, Kansas.*

The Witness of Kierkegaard. Carl Michalson. Association Press, 1960. $.50. 127 pages.

Here is a group of selected writings from Kierkegaard on how to become a Christian. The compiler of this little anthology is one of the foremost Kierkegaardian and existentialist scholars in this country. His plan is to first let Kierkegaard speak through his writings to the reader. Then for those feeling the need for clarification of what they have read, there is a short editor's epilogue at the end. Though Kierkegaard deplored systems, his three stages on life's way are presented logically, namely, the aesthetic, the ethical, and the religious. The author points out that in his vast and varied writings, Kierkegaard "unfolded a strategy by which his readers should be stung into awareness of their need for a Christianity which they otherwise only embraced as a custom." Also treated in this anthology are other typical Kierkegaardian motifs such as despair, dread, the leap of faith, and truth as passion. This Reflection Book affords an inexpensive and timesaving opportunity to become better acquainted with this nineteenth century Danish philosopher through short selections from his better known writings. — *Dale W. Brown, McPherson, Kansas.*

The Road to Man. Herbert Wendt. Translated by Helen Sebba. Doubleday, 1959. $5.95. 431 pages.

This book was originally published in Switzerland as *Wir und die Tiere,* Man and the Animals. That title represented the book more truly than the translated one. It is an intimate description of the appearance and habits of many kinds of animals. When we learn about animals we are led to conserve them rather than slaughtering them needlessly, as too often has been done in the past.

Unfortunately, however, the suggestion of the English title, that man has developed from animals, is strong throughout. Yet a reader who is informed and careful finds as much in the book against evolution as for it.

For instance, sharks are the oldest ocean fishes and it is astonishing they have hardly changed. ' form is so functional, so approp so beautiful, that nature did not to add anything. The caffre cat tured on page 363, the wild from which the domestic cat d oped, would pass for a pet p

Wendt mentions the fact tha earliest fossils are found in the brian system of rocks in great a dance, including animals that highly developed; mussels and like forms for instance. Accordi evolution, more simple forms sh be found below the Cambrian they have been sought in vain. has been a problem for a hun years.

This book, like several others, vinces the public by browbe and begging the question. "The that monkeys and men have com ancestors is no longer questione serious scientists." Others have c the creationists uninformed and udiced, regardless of their co degree.

The fact is that if you are a se biologist you can get some inte ing descriptions from this boo you are not, you may be misl *William J. Tinkle, Eaton, Indian*

The Ladder of Learning. V Hoag. Seabury, 1960. $3.75. pages.

If you are a new teacher in church school, or have taught several years and find your tradit methods ineffective, this is the you have been wanting!

Dr. Hoag reminds us that a tea is a person and he must person all his material, that what we speaks through all our teaching, that our class is a close fellow of understanding, sharing, int pendent persons. He challenge with the thought that a dyn church school class, as the ex sion of rich fellowship and lov the church in miniature; and in an intimate group, great cre possibilities are released. You be stimulated and challenged t prove your teaching! — *Glee Y McPherson, Kansas.*

Marks of Distinction. Ed Kuhlmann. Wartburg Press, 1 $2.50. 161 pages.

There's something unique a this book. The author, a re Lutheran pastor, has taken pun tion marks, titled them as ch headings (i.e., The Question Ma "Life's Elusive Answers"; the A trophe — "Our Possessive Se

tation Marks — "Flowers from ers' Gardens") and written inter- ng essays. They may have been vered from a platform but can lly be called sermons or even ures; nevertheless they are filled n moral and religious truth, tales n history, sage advice, touches of nor, gleams of inspiration, and al- t countless illustrations of faith, rage and purpose in life. The nts he makes are relevant and n quite original but most of his strations, while good and appro- te, are not new or fresh. Teach- and preachers should refrain n retelling many of these illustra- s which their people have heard y times before. — *Harold Z. nberger, McPherson, Kansas.*

nd Still He Speaks. Edward L. Elson. Revell, 1960. $2.50. 127 es.

lost of us, ministers and laity e, are familiar with the abun- ce of resource materials available he seven words of Jesus from the s. These volumes are very help- or devotional reading and sermon paration, particularly for Lent and y Week.

lowever, this book deals with e words of Jesus *after* the resur- ion. These important texts begin the word of confirmation, "Jesus n unto her, Mary . . ." (John 16) and end with the word ever- ng, "Lo, I am with you al- s . . ." (Matthew 28:20).

hese words of Jesus spoken be- en Easter Sunday and the As- ion are not only important words, words often neglected from our its and in our devotional read- Dr. Elson gives fresh ideas on e texts, making it a vital book ministers both as devotional ling and resource material for ons, particularly from Easter to ntecost. Laymen will be glad for simple description of the dynamic er set at work among us by the ncy of Christ's resurrection and ever-living presence still speaking us today. — *Chester I. Harley, t Milton, Ohio.*

ctive Games and Contests. Rich- J. Donnelly, William G. Helms, er D. Mitchell. The Ronald Press, 8. $6.50. 672 pages.

his is a new, revised, and en- ed edition of the original Mason Mitchell book held in such high em by recreation leaders. About 0 different games, contests, and ial events for all ages and oc- ns are in the book. It is well- organized and indexed and very comprehensive.

This book has served as a text for students in recreation courses and as a sourcebook for program planners needing indoor and outdoor games for schoolroom, playground, gymnasium, court, athletic field, rink, street, pool or lake, picnic ground, fellowship hall, and conference site. There is a systematic classification within the thirty chapters from games and contests to winter activities. The six major divisions of the book are: Contests Between Individuals; Contests Between Groups; Games Resembling Contests; Goal, Tag, and Combat Games; Team Games; and, Water and Winter Activities. Because of the stress placed on contests, those looking for only social games will be disappointed, although one can find many activities suitable for parties. — *Paul M. Weaver.*

You Can Hope Again. W. Albert Donaldson. Warner, 1959. $2.50. 139 pages.

Nothing profound and not necessarily new or fresh, but Biblical, Christ-centered, warm and evangelistic with many familiar illustrations, this book can inspire hope again for many average church folk who face lives of despair, monotonousness and lack of purpose. "Hope is within your grasp" no matter how dark and gloomy the hour, the author states. He substantiates his thesis by testimonials from his pastoral experience. Correctly he anchors hope in Christ. — *Harold Z. Bomberger, McPherson, Kansas.*

Anniversaries

Mr. and Mrs. Courtney Baker celebrated their fifty-first wedding anniversary on Dec. 28, 1960. — Patricia C. Shirey, Port Republic, Va.

Mr. and Mrs. Lester Beery, La Place, Ill., celebrated their golden wedding anniversary on Dec. 21, 1960. They have three children and ten grandchildren. — Mrs. Rhett R. Petcher, Kingsport, Tenn.

Mr. and Mrs. J. C. Grubb of Silver Lake, Ind., observed their golden wedding anniversary on Dec. 18, 1960. They have six children and seven grandchildren. — Mrs. Glenn Tridle, Claypool, Ind.

Mr. and Mrs. David A. Miller celebrated their fiftieth wedding anniversary on Jan. 8, 1961, at their home in Martinsburg, Pa. — Mrs. C. O. Beery, Martinsburg, Pa.

Mr. and Mrs. Glenn L. Miller celebrated their golden wedding anniversary on Jan. 1, 1961. They have one daughter, two grandsons, and seven great-grandchildren. They have been members of the Eel River church for many years. — Mrs. Glenn Tridle, Claypool, Ind.

Brother and Sister A. M. Nice of Colorado Springs, Colo., celebrated their sixtieth wedding anniversary on Dec. 20, 1960. They have three children, two grandchildren, and five great-grandchildren. — Mrs. Bessie Rink, Colorado Springs, Colo.

Mr. and Mrs. Robert E. O'Brien of Ridgeley, W. Va., celebrated their golden wedding anniversary on Nov. 6, 1960. They have eleven children, fifteen grandchildren, and eleven great-grandchildren. — Mrs. Earl Ellifritz, Ridgeley, W. Va.

Mr. and Mrs. Chris Parker celebrated their golden wedding anniversary on Nov. 27, 1960. — Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Elmer S. Rowland celebrated their fifty-fifth wedding anniversary on Dec. 28, 1960. Brother Rowland has been active in the ministry for fifty-five years, and with his wife is now teaching a Sunday school class at the Longmeadow church, Md. — Elmer Rowland, Hagerstown, Md.

Mr. and Mrs. Clyde Rusher celebrated their fifty-eighth wedding anniversary on Jan. 1, 1960. — Mrs. Walter Warner, Pierceton, Ind.

Mr. and Mrs. Walter Swartz celebrated their fifty-seventh wedding anniversary on Jan. 2, 1961. — Mrs. Walter Warner, Pierceton, Ind.

Mr. and Mrs. Ashby Wilberger celebrated their sixty-fourth wedding anniversary on Dec. 23, 1960. — Patricia C. Shirey, Port Republic, Va.

Obituaries

Richards, Clara Viola, was born June 14, 1886, at Greenville, Ohio, and died Jan. 4, 1961, in La Verne, Calif. She was a long-time member of the Church of the Brethren. Surviving are her husband, one daughter, three sons, one sister, ten grandchildren, and three great-grandchildren. The funeral service was conducted by the undersigned, and burial was at the Rose Hills Memorial Park, Whittier, Calif. — Harry K. Zeller, Jr., La Verne, Calif.

Riddle, Celia Blanche, daughter of Daniel and Elizabeth Shaver Landes, was born Sept. 3, 1874, at Mt. Sidney, Va., and died Oct. 28, 1960, at Staunton, Va. Surviving is one sister. She was a member of the Pleasant Valley church, Va. The funeral service was conducted by the Rev. High H. Johnson and Bro. Wilmer Q. Crummett, and burial was in the cemetery adjoining the Mt. Sidney Methodist church. — Verma E. Garber, Weyers Cave, Va.

Ringler, Fannie, daughter of Robert and Ann Eash Wolford, died Aug. 5, 1960, at Hooversville, Pa. Her husband, Edward Ringler, preceded her in death. Surviving are five daughters, five sons, one sister, thirty-seven grandchildren, and thirty great-grandchildren. She attended the Sugar Grove church, Pa. The funeral service was conducted by Rev. Robert Patton and Bro. Boyd N. Lehman, and burial was in the St. Thomas cemetery, Hooversville, Pa. — Mrs. Ruby Ringler, Hooversville, Pa.

Choral Music

Praise and Prayer



A new folio, *Praise and Prayer*, has been published, containing choral music composed, arranged, and edited by Don Frederick, a Church of the Brethren musician well-known for his outstanding choral work at McPherson College. Included also are several numbers with lyrics by Brethren authors.

This book is an interesting collection of eight hymns, ten anthems, nine responses, and seven "amens." Choir directors searching for easy choir music will find this new collection quite usable.

$1.25

Church of the Brethren
General Offices
Elgin, Illinois

Shank, Raymond, died at Mercersburg, Pa., Dec. 31, 1960, at the age of forty-seven years. Surviving are his wife, one brother, and one sister. He was a former member of the Greencastle church, Pa. The funeral service was conducted by the Rev. James W. Moyers and the writer, and burial was in the Cedar Hill cemetery, Pa. — Samuel D. Lindsay, Greencastle, Pa.

Shively, Daisy, was born Oct. 1, 1904, and died Dec. 22, 1960. She was married to Jacob Shively, who preceded her in death. Surviving are a son, five grandchildren, and one brother. The funeral service was conducted by J. Oliver Dearing, pastor of the Blue River church, Ind., and burial was in the Merriam Christian chapel cemetery. — Esther Shearer, Columbia City, Ind.

Smith, Callo F., was born near Hagerstown, Md., April 21, 1877, and died in California, Dec. 10, 1960. He became a member of the Church of the Brethren at the age of sixteen years. For four years he was employed as a bookkeeper at the Brethren Publishing House. On April 8, 1924, he was married to Alta Krabill. Surviving are his wife, one daughter, two sons, one sister, one brother, seven grandchildren, and two great-grandchildren. The memorial service was conducted by the undersigned and burial was in the Evergreen cemetery at La Verne, Calif. — I. V. Funderburgh, La Verne, Calif.

Sotzing, Ruth E., was born Aug. 12, 1894, and died Nov. 13, 1960. Surviving are her husband, Harvey, one son, one daughter, one sister, and six grandchildren. The funeral service was conducted by Perry Huffaker, and burial was in the Highland cemetery. — Edna Wheelock, West Milton, Ohio.

Spitzer, Charlotte Virginia, daughter of George and Lessie Berry Spitzer, died at Broadway, Va., Nov. 29, 1960. Surviving are her brother, stepfather, and one half brother. The funeral service was conducted by Glenn S. Garner, assisted by Joseph W. Miller, and burial was in the Linville Creek cemetery, Va. — Fleta M. Kline, Broadway, Va.

Summers, Blaine N., son of John W. and Mary Metcalf Summers, was born at Antioch, W. Va., March 11, 1881, and died at Keyser, W. Va. Surviving are his wife, Eliza Poling Summers, three daughters, three sons, three sisters, and ten grandchildren. The funeral service was conducted by the undersigned, assisted by Lowell Rogers, and burial was in the Stone chapel cemetery. — C. H. Cameron, Keyser, W. Va.

Taylor, Estella Mae, daughter of John B. and Agnes Fesler Wingard, was born near Camden, Ind., April 8, 1889, and died Dec. 21, 1960. In 1913 she was married to Grover M. Taylor, who survives. She was a member of the Church of the Brethren for many years. Surviving are one daughter, six sons, twenty-two grandchildren, five great-grandchildren, three sisters, and one brother. The funeral service was conducted at Glasgow, Mont., by Rev. Arthur Heath of Glasgow, and burial was in the Glasgow Highland cemetery. — Mrs. Lee Raylor, Opheim, Mont.

Walbridge, Clarence W., was born Dec. 27, 1886, in Pottsville, Pa., and died Dec. 13, 1960, at his home in Easton, Md. He was a member of the Easton church, serving for a number of years as a deacon and a Sunday school teacher. On Oct. 6, 1909, he was married to Florence Hutchison. Surviving are his wife, four sons, one daughter, ten grandchildren, and three great-grandchildren. The funeral service was conducted by Bro. Floyd Mitchell, and burial was in the Fairview cemetery. — Doris Walbridge, Elgin, Ill.

Wagenman, Albert V., was born at Greenville, Pa., May 7, 1872, and died July 6, 1960. In 1894 he was married to Clara Bigler, who preceded him in death. He was a long-time member of the Church of the Brethren. The funeral service was conducted by Ernest Walker, assisted by Ray Harris, and burial was in the Zion cemetery. — Mrs. L. R. Maust, Cando, N. Dak.

Whipp, Salome G., daughter of Allen and Bertha Leatherman Welch, born at Burlington, W. Va., Jul 1901, and died at Keyser, W. Va., J 4, 1960. Surviving are her husb Robert A. Whipp, four sisters, and brothers. The funeral service was ducted by the undersigned at Keyser church, and burial was at Arnold cemetery. — C. H. Came Keyser, W. Va.

Widdowson, Carolyn Estella, da ter of Jacob Clark and Fannie Ha ton Brilhart, was born Feb. 15, 1 and died Dec. 10, 1960. She was r ried to Joseph A. Widdowson, who ceded her in death. For many y she was a member of the Penn church, Pa. Surviving are six sons, daughter, twenty-nine grandchild forty-four great-grandchildren, a three brothers. The funeral ser was conducted by her pastor, Bro. S. Keeny, and burial was in the M gomery cemetery, Pa. — Mrs. Ch L. Strong, Penn Run, Pa.

Church News

Idaho and Western Montana

Twin Falls — On Nov. 27 at E mont, Idaho, the pastor, Robert K ordained to the ministry his fat Bro. Richard Keim, who is serving Bowmont church. On Dec. 9 church took part in the annual church Christmas parade sponsored the Twin Falls ministerial associa Our float represented the ministry John the Baptist, and the junior senior choirs marched and sang. parade portrayed God's dealing man from the creation to the ascen and is the second year for this Ch mas event. The three choirs prese a Christmas concert on Dec. 18. Se al members of the church talked phone with Stanlislawa Roztropo in Warsaw, Poland, extending greetings of the church. He had a cultural exchangee during 1959 1960. Through his influence a nur of Polish Boy Scouts are correspon with the Scouts in the Twin church troop. In December under sponsorship of the pastoral care mission a "know your church be school was conducted. In January also had a school of missions. The Africa As I See It, by Dr. Curtis I man, was shown on the first nigh Mrs. Claron Smith, Twin Falls, Id

Southern Ohio

Eaton — Virgil Brubaker, Eu Plunkett, and Irvin Eller have elected to the office of deacon. Rc Cochran, Sonya Cochran, and Eller served as delegates to dis conference. The church sponsore peace program. E. Paul Weaver conduct a one-week preaching mis March 19 to 26. The pastor, Guthrie, together with the fellow quartet and the ladies' triple trio presented several fine hymn sern The new junior choir and the y choir have added much to our wo services. At Christmas we had a gram and a candlelight prayer ser During January we had a schoo missions under the leadership of ence Rust. — Mrs. Myrtle Gauch, E Ohio.

olar Grove — Harold Freeman was ed as our pastor in September. ar Moyer had been the supply for the preceding year. We received thirteen members by m. Visiting speakers have in- d Robert Lenker, who held evan- c services, and Dr. A. Blair an, homecoming speaker. One y school class sponsors a Greek nd another class a Korean girl. Christmas program was held on 18. — Mrs. Donald Denniston, ville, Ohio.

Eastern Pennsylvania

banon — In October our church ost for the churches of the city he first of a series of evening es on problems of social concern. eorge Evans of Harrisburg spoke e subject, The Christian Citizen. nen's fellowship was in charge of ervice on Laymen's Sunday and rd Hallman, director of the local A, spoke. Roy S. Forney, the new al executive secretary, conducted evival service the last week in er. The Moravian choir presented cert in our church, and John F. m spoke at the Thanksgiving e. Wilbur Martin, missionary to , spoke and showed pictures one g in December. The Christmas was observed with a children's am, caroling and a party by the choir, caroling and a party for privileged children of the city by BYF, a choir concert and candle- g service. At the evening wor- services during January the asis was on missions. A film was one night and the speakers in- d Glenn Zug, R. W. Schlosser, and nd Mrs. Henry Hackman. The Curtis Coffman spoke on Youth y in the morning, and in the ng a film was shown. — Mrs. n H. Reber, Lebanon, Pa.

Lititz — At the children's workers' rence on Nov. 15, Mrs. Henry G. r spoke on Understanding Chil- William Beahm was the speaker three-day preaching-teaching mis- Nov. 18-20. A junior high youth has recently been formed. The high fellowship had as a guest eir Thanksgiving program their ed grandfather from the Neffsville ren Home. Bruce Boyd, a mem- the church, showed pictures and a report on his trip to Poland last er for Brethren Service. Each y morning during the morning ip service a children's service for four, five, and six is being held. mas was observed with a candle- service on Dec. 11, at which uston spoke, the children's Christ- rogram, the choir concert, Christ- n Song, and caroling by several s from the church. Eleven have received into the church recently, g a total of fifty-five new mem- eceived during 1960. In the fall d meeting the church decided to a financial enlistment campaign spring of 1961, using local lead- . The building plans for the new are being completed by the ect. We hope to start construc- late winter or early spring. — Paul R. Houchin, Lititz, Pa.

missing Hills Garden. — The va- cation church school was held jointly by our church and the United Church of Christ of the Wilshire development. During the absence of Pastor Harold L. Bowser, Paul Wenger and Carl Longnecker filled the pulpit. Special events during the fall were the district choir festival, the home-coming service, and the harvest home services when fruits, vegetables, and jellies were brought for the Neffsville orphanage. Ray Kurtz of Richland, Pa., has been serving as the interim pastor since the resignation of Brother Bowser, which became effective Oct. 1. David J. Markey of Baltimore, Md., held a week of services, Sept. 25 to Oct. 1. Some of the women attended the fall meeting of the women's fellowship at the Palmyra church. We have bought a new home to serve as the parsonage for our congregation. We observed the Christmas season with a cantata presented by the combined choirs, a program by the children, and the bringing of food, clothing, and gifts for a family whom we helped through the Children's Aid Society. A number of the women have joined the Neffsville Home Auxiliary. — Mrs. Harry E. Bassler, Sinking Springs, Pa.

Middle Pennsylvania

Aughwick — Bro. David Markey, pastor of the Pine Glen church, conducted revival services at the Germany Valley church. Four were baptized and two received by letter. The Call to Discipleship was emphasized by the pastor. Two community Bible schools were conducted this past summer. A bus-load of members of our church visited the Martinsburg Home for the aging. The pastor spoke and the choir sang several selections. Guest speakers have been T. F. Henry, Raymond Smith, Fern Dunmire, and a retired Methodist minister, Reverend Crawford. The pastor attended the Bethany extension school at Elizabethtown and the state conference in Harrisburg. A Bible institute was conducted by Bro. Ralph W. Schlosser. Margaret Hess, who was a volunteer service worker in one of the slum areas of Chicago, showed slides in the Germany Valley church. Paul Yoder, a member of the Juniata College faculty, spoke at the home-coming service at the Germany Valley church, which is 125 years old. The first district meeting was held there in 1861. Earl Zigler, missionary to India, showed pictures of his work there on Sept. 25. Both the Sugar Run and Germany Valley churches had Christmas programs, and the youth in each church gave a play. J. Donald Plank of Mt. Airy, Md., was the leader of the revival meeting at Sugar Run. Sixteen have been baptized and two received by letter. — Helen Garver, Mount Union, Pa.

Claysburg — The love feast on Oct. 2 was preceded by a week of services conducted by Bro. Berkey Knavel of Roaring Spring, Pa. Delegates to the district conference at New Enterprise were Mary Davis, Ruth Ebersole, and Verda Hoenstine. The adult group sponsored a pre-Christmas program on Dec. 11. Other Christmas observances were a program by the children on Dec. 18 and a pageant by the young people on Christmas morning. We have adopted a constitution for the congregation, and a church board has been organized. Our church, in conjunction with the Holsinger church, helped the pastor, Lester Bucher, and his wife to celebrate their silver wedding anniversary on Dec. 31. — C. L. Cox, Claysburg, Pa.

Leamersville — Recent speakers have been Joseph Clapper and Russell Snider, who filled the pulpit in the absence of our pastor, and Reverend Feather, the district superintendent of the Pennsylvania Temperance League. Bro. Charles Heltzel of Yellow Creek, Pa., conducted a week of meetings. Four were baptized. The love feast was observed at the close of the meeting. The young people sponsored a musical program in which young people from neighboring churches took part. At Christmas time the youth gave a play and the children, a program. — Mrs. Rachel Claar, East Freedom, Pa.

NOW READY!

Church Workers

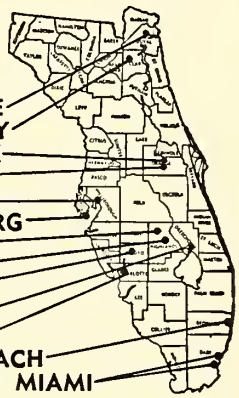
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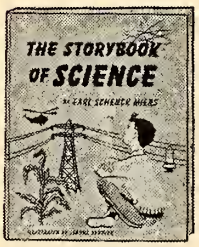


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Church of the Brethren
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Western Pennsylvania

Sugar Grove — A community Bible school was held during the month of July. Three of our young people attended the regional youth conference at Elizabethtown College in August. On Nov. 20 a Thanksgiving service was held in our church. Members of our church presented a program at the Scalp Level Home on Nov. 27. During the worship hour on Dec. 25, a Christmas program was given. Bro. Boyd Lehman is serving as pastor this year. — Mrs. Ruby Ringler, Hooversville, Pa.

Nanty Glo — Medford Neher, pastor of the Pompano Beach church, Fla., repainted a religious mural in our church auditorium. Bro. Clyde Weaver of Lancaster, Pa., conducted the evangelistic services. One was received by baptism. A deputation team from Juniata College had charge of the morning worship service one Sunday in October. The church participated in the union Thanksgiving service with the other Protestant churches of the town. As Christmas projects, the youth fellowship collected used toys, repaired those that needed it, and then turned them over to the Salvation Army for distribution to needy children. The adult class made up Christmas stockings for the state school and hospital at Torrance. In observance of Christmas, the children gave a program on Dec. 18, and the youth and adults a play on Christmas Day. At the present time we are extensively remodeling our church basement, with much of the work being done by the men of the church. Our congregation joined other churches in the town for the week of prayer services beginning Jan. 2. — Mrs. Fred Mountain, Mineral Point, Pa.

Mardela

Denton — Richard A. Smith is now serving the church as pastor. Dan West conducted a meeting for the Mardela churches on the philosophy and action of Brethren Service. A union Thanksgiving service was held in our church; Reverend Brien of the Episcopal church was the speaker. John Earl Hutchison spoke to a group about his experiences in BVS work. Sam Harley, Southeastern Region secretary, met with the district and explained the field program. The youth built a large nativity scene in front of the church which attracted much attention from the people of the community. The Christmas program consisted of reading and music by the choir and the nativity scene. — Mrs. S. H. Krabill, Denton, Md.

Eastern Virginia

Western Mount Carmel — Speakers at the home-coming service at the Evergreen church were Brethren Paul Sanger, C. C. Kurtz, and J. Newton Poling, a former pastor. Daily vacation Bible schools were held at the Evergreen and Mountain Grove churches. The every-member canvass at the Evergreen church resulted in increased church attendance and doubled giving. Paul Sanger and Wendell Flory installed Pastor C. C. Kurtz. These two men were also in charge of the licensing service for David D. Morris, Jr. Several of the young people attended the regional round table at Bridgewater College together with their leader, Ruth Drake. Six of the church leaders attended the church vocation workshop at the Oakton church in November. Twelve have been baptized and four received by letter since our last report. — Nelie Wampler, Geer, Va.

First Virginia

Copper Hill — Bro. Eugene Kahle conducted a two-week revival at the Copper Hill church. Three accepted Christ. Jim Stanley, a music teacher of Crab Orchard, W. Va., was with us in a two-week music school during the past year. We now have an organized

Brethren Placement Service . . .

This column is conducted as service in the interests of assisti dividuals or families to reloca secure employment in Brethren munities. It does not provide f advertising of goods or proper sale or rent. Information on pa vertising may be obtained fro Church of the Brethren General C

This service is part of the Br hood program, assigned for admi tion to the Social Welfare Depa of Brethren Service.

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in each of our two churches, per Hill and Mt. Union. Fenton er has been elected moderator, g the place of Carroll S. Ringgold, has left the district. On Nov. 25 ad a Thanksgiving fellowship sup- including both of the churches. Sunday schools gave a program. e Whitacre conducted a two-week al at the Mt. Union church. One baptized and one rededicated. At Mt. Union church we have new ch furniture and new pews. Four ons have been installed in the con- ations, and Bro. Joseph E. Wimmer installed in the ministry. Every Sunday night we have a music ram by the local choirs and guest rs. Brother Kahle officiated at the feast service at Copper Hill. — Chloe Harman, Copper Hill, Va.

een Hill — We had an every-mem- canvass, Sept. 25 to Oct. 1. On 24 a community Thanksgiving e was held at the Fort Lewis ist church. Old candles are ght to the church each year, and are used for the community tmas candle on the municipal in Roanoke, Va. During the tmas season we had a Christmas candlelighting service on Dec. 18 special offering which was dedi- on Christmas Day. Bro. Mark from the Copper Hill church was speaker at one of the evening es in November. — Mrs. Kermit W. ey, Roanoke, Va.

Northern Virginia

tioch — In the past three years the h has more than doubled its mem- ip. Four Sunday school rooms completed in the remodeling pro- and on the last Sunday of Sep- r a dedication service was held. Harry Lau of the Front Royal h was the minister for the evan- ic services. Thirty-one were bap- and nine received by letter. A er of our members spent one day w Windsor, Md., at the Brethren e Center. During this year we added a second love feast service, eing the Saturday night before r, and the second the Saturday following Thanksgiving. On the d and third Sunday nights of each n Bro. Olen B. Landes of Harrison- holds a membership training e and Bible study. The children the young people presented a mas program and pageant on Dec. he congregation is deeply grateful M. Helsley of Woodstock, Willie ne and Olen B. Landes of Har- urg for their services during the year. — Landon L. Gochenour, stock, Va.

Creek — We are in the midst of ng an addition to the church. A er of the women attended the g of the district women's fellow- at the Fairview church in Sep- r. We celebrated the 120th rsary of the church on Oct. 16 at -day meeting. The guest speaker Bro. Ralph W. Schlosser. The cabinet had a retreat on Oct. 15 lanned the year's activities. Our l service, Oct. 23 — Nov. 6, was Earl D. Rowland, pastor of the congregation. A layman of our gation, John J. Myers, was chosen with twenty-three others in our region for noteworthy achievement and loyal support. The CBYF had a successful clothing-for-relief drive. Bro. James Renz, director of social welfare, discussed with the church its responsibility to the unfortunate. At the December council meeting we decided to sponsor a displaced person or family. At Christmas time the youth and the junior high groups went caroling, and the CBYF presented the Christmas

BIRTHDAY CELEBRATION

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HANDBOOK ON BRETHREN HYMNS

Ruth B. Statler and Nevin W. Fisher

Since the publication of *The Brethren Hymnal* in 1951, there has been a continuing and often-expressed need for some kind of a handbook which would provide users of the hymnal with information concerning the hymns written by Brethren authors and the hymn tunes composed by Brethren musicians. This handbook has been published in part to meet that need.

Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn. A brief biographical sketch of each author and composer is also given. **$1.50**

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play, White Christmas. They also entertained the district New Year's Eve rally at our church. Six babies were dedicated on New Year's Day. Seven have been baptized since our last report. — Patricia C. Shirey, Port Republic, Va.

Second Virginia

Briery Branch — Feeling the need for more service in our church and community, we decided to try for one year to support a pastor independent of the other two churches of the congregation as we have more than half the membership. W. Owen Horton came to us the first of September and was installed by Donald Clague of Bridgewater, Va. In October Paul Crumley conducted our evangelistic services. As a result four were baptized and one received by letter. The every-member canvass increased our giving and interest. The pastor is planning a course in church membership for the near future. M. R. Wolfe is our moderator and G. C. Wine, the assistant. We sent thirty-five friendship packets overseas. Nine large boxes of soap, five medical kits, seven comforters, and seventy garments were sent on the relief truck in November. In February we had a school of peace.

The CBYF presented the Christmas play, The Stranger in Bethlehem. — Mrs. Raymond Newman, Bridgewater, Va.

Pleasant Valley — Bro. Bernard King of Bridgewater, Va., conducted a one-week evangelistic service. Brethren Wendell Smith, Frank Hess, Edgar Flora, and Elby Wilson were elected to the office of deacon for a period of six years. Six have been baptized and three received by letter. The play, Peace I Give Unto You, was presented during the Christmas season. Our church services were broadcast over WSVA radio station during the month of December. Because of the illness of our pastor, Bro. Wilmer Q. Crummett, the pulpit was filled the last two Sundays of December by Brethren Jacob Replogle and Samuel H. Flora, Jr. The theme of the midwinter school in January and February was Christian Faith and International Responsibility. — Verma E. Garber, Weyers Cave, Va.

First West Virginia

Old Furnace — Ten youth and four counselors attended camp at Galilee during August. Russell West was the evangelist for our revival services, Sept. 4-18. We have had a steady increase in membership in our church since the first of October. Fourteen have come into the fellowship by letter and baptism. The Sunday school teachers and officers and church officers were installed in October. Boxes of clothing and comforters have been sent to New Windsor by the women of our congregation. The children's department had a Christmas in October when they brought toys and clothing for missions in Tennessee. The boxes of food for the shut-in people of our community were delivered by the youth and Homebuilder's class when they went caroling. — Mrs. Earl Ellifritz, Ridgeley, W. Va.

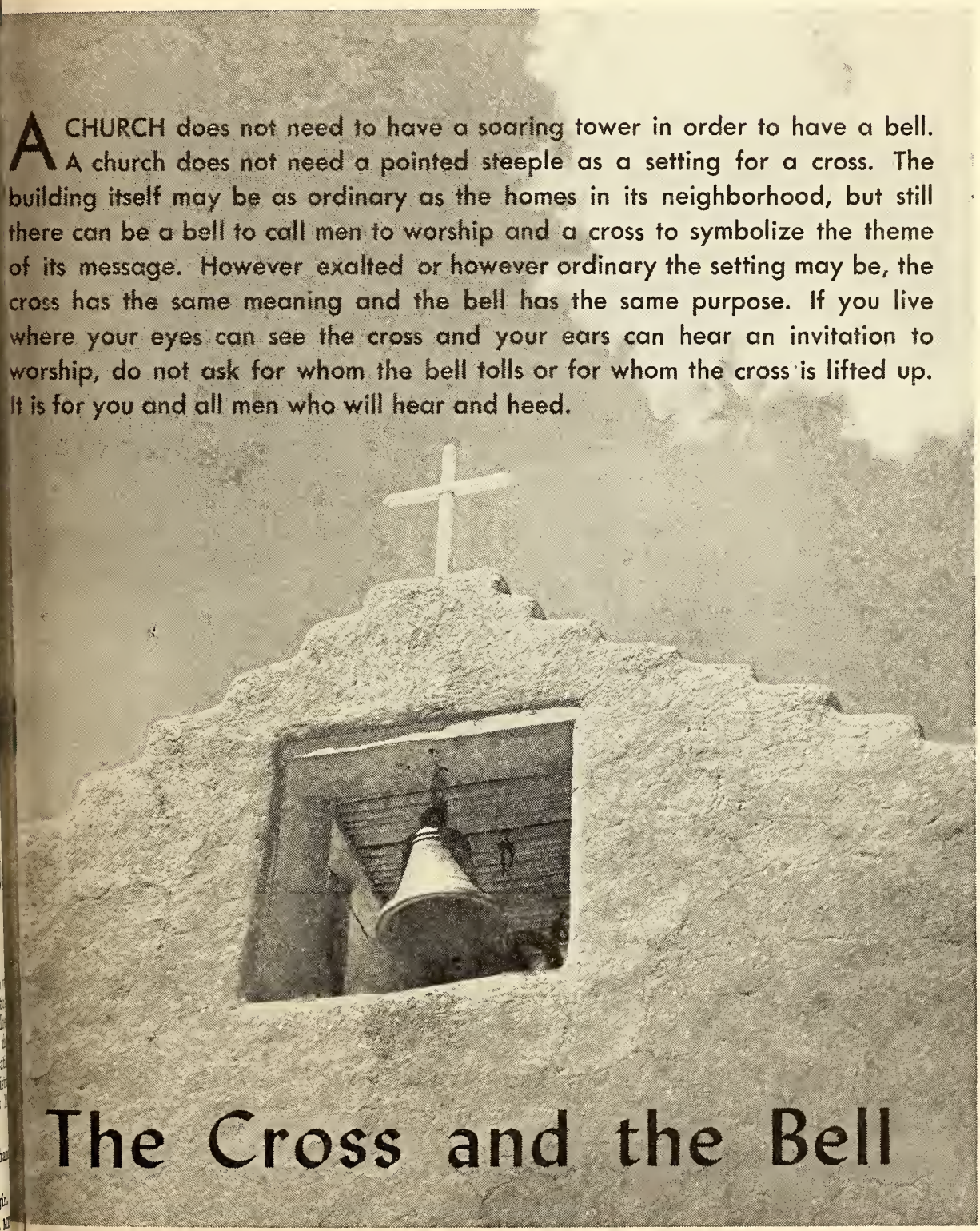
Sandy Creek, Shady Grove — The clerks of the six churches making up the Sandy Creek congregation have been asked to help establish a membership list for the congregation. Three churches have women's fell groups, Hazelton, Caanan and Grove. Some of the projects car by these groups are Christmas so mental patients, baskets for the members, services in the coun the prayer circle, and love offeri Susie Thomas in Japan and Friend, who is studying for th istry. Bible study is held at H on the first Sunday night and at Grove on the third Sunday nigh lowship evangelism is carried second and fourth Sunday nig each month at Salem, and all churches combine for a fellows the fifth Sunday night. Christm grams were given by the ch youth, and adults, and watch services were held on New Year — Mae Darby, Bruceton Mills, W

MINISTER'S BOOK OF THE MON
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Church of the Brethren
Gospel MESSENGER

FEBRUARY 25, 1961

A CHURCH does not need to have a soaring tower in order to have a bell. A church does not need a pointed steeple as a setting for a cross. The building itself may be as ordinary as the homes in its neighborhood, but still there can be a bell to call men to worship and a cross to symbolize the theme of its message. However exalted or however ordinary the setting may be, the cross has the same meaning and the bell has the same purpose. If you live where your eyes can see the cross and your ears can hear an invitation to worship, do not ask for whom the bell tolls or for whom the cross is lifted up. It is for you and all men who will hear and heed.



The Cross and the Bell

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Glenn C. Zug is pastor of the new fellowship in East Harrisburg, Pennsylvania.

Albert Schweitzer, M.D., musician, philosopher, doctor, missionary, heads up the work at Lambaréné in French Equatorial Africa.

Lois W. Stauffer is the librarian of the Mechanic Grove church, Quarryville, Pennsylvania.

Ellis Guthrie is pastor of the Eaton church, Southern Ohio.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articl news. Letters should be brief and brotherly.

Taxes for War Purposes

The three of us, two ministers and a layman, have come to the conclusion that we can no longer pay Federal income tax for war. This may seem an astonishing stand; but much more astonishing is our general Brethren complacency about paying income tax.

In colonial times and during the Revolutionary War there was much tax refusal by Quakers, Mennonites, and Brethren. An irate critic of the Church of the Brethren charged, "They not only refused to take up arms to repel the savage marauders and prevent the inhuman slaughter of women and children, but they refused in the most positive manner to pay a dollar to support those who were willing to take up arms to defend their homes and their firesides, until wrung from them by the stern mandates of the law. They did the same when the Revolution broke out. They might at least have furnished money. But no; not a dollar!" It is not certain whether this writer referred to taxes or only to the substitutionary sum paid in lieu of the militia draft. In either case the Brethren then had an alert ethical sensitivity about turning over their money for war.

In the belief that many Brethren are becoming troubled about paying income tax, we submit for fraternal consideration the following statement on income tax refusal.

Because the per capita U.S. military expenditure rose from less than $8 in 1938 to $268 in 1958,

Because approximately 75% of the Federal budget for the past several years has been annually appropriated for military purposes,

Because the government has been spending less than one million dollars yearly on the problems of disarmament, in contrast to $47 billion on arms, a ratio of one to forty-seven thousand,

Because there is so little national conscience about what nuclear war would mean for man, what it would be under God,

We find ourselves constrained by the love of Christ to refuse paying Federal income tax and instead are giving a corresponding amount, plus no less than 20%, to UN or other peacemaking programs.

We reject, as blasphemy against Christ, the prevailing readiness to exterminate hundreds of millions, or even all mankind, in order to "defend our values, our faith." Since modern technological warfare is much more dependent on huge amounts of money than on manpower, we believe that refusal to turn over our bodies is not enough; we can no longer turn over our dollars for the present rush t mass annihilation. Let West and really take total disarmament as goal, and not merely toy with it the pressure of world public op as till now.

We do not discount the const aspects of Federal activity, ar welcome governmental endeavor do make for peace. But with th prospects for disarmament fadin and the population of East and mostly unaware of the imminen and the certainty of disaster if policies continue, we are impel income tax refusal as a way of others to hear God's warning: " set before you this day life and death and evil. Therefore choo that you and your descendant live, loving the Lord your God ing his voice, and cleaving to

Those interested in discussi difficult issue should write Dal erman, Bechlinghoven bei Glueckstrasse 3, Germany. Aukerman, John Forbes, and Royer.

"Causes of World War III"

This is a plea for your help ting the lately revised book, of World War III, by C. Mills, introduced to Brethre would not know of it oth Many of us are not satisfied v lieving suffering caused by being just "pacifists," but w to work at the roots of this th human existence as we see it to world politics. Here is a b an outstanding authority to such — and it is now availabl inexpensive paperback editio original has been a near be in high schools and public l where I have called the l years. And it is not a soft, mising book. I quote the pul Simon & Schuster:

Are you alarmed by the drif war? Are you worried by rec blunders? This angry book exp idiocy of "bombs for peace" poses a challenging new po this book, a bold and angry s of the central problem of o the author of The Power E White Collar attacks the offic mitment to an armed emergen has no foreseeable end except and he brilliantly sets forth tive alternatives.

The American Friends Committee in their last listi peace literature books say, an updated edition of a book first published in 1958, has outstanding contribution to thought on international issu new edition contains materi

Continued on page 8

A Slip of the Tongue



Glenn C. Zug

ENT is the season of discipline, of spiritual renewal, and of personal mitment to God. This ns that every part of us ld be examined, that we ld leave no stone unturned ettering ourselves and the of others.

ere is one part of us, a hidden weapon within of our bodies, that we ely think of as being im- nt. It is the tongue, that red piece of muscle with- r mouths, which seems, as one has said, "to operate ell without the direction e brain or the heart." It ely to slip many times, not because it is in a wet , but because we allow it fast when our minds and onsciences are in neutral. s surprising how much is written in the Bible about the tongue. The Book of Proverbs makes many suggestions regarding the use of the tongue. Paul refers to it at various times in his letters, particularly to the Corinthians. Sages and teachers are conscious of the power of speech, since much of their lives is given to communication through words. The psalmist mentions the tongue many times, and Isaiah speaks of "pointing the finger and speaking wickedness."

Psychologists tell us many interesting and important things about our tongues. An article in a Reader's Digest entitled Do You Ever Gossip? gives many of the basic reasons why we actually use our tongues so sinfully and wrongly. Dr. Roger W. Brown, assistant professor of social psychology at Harvard, says, "We would all be better off if we exercised intelligent control over our tongues." But can they be controlled? One cynic says, yes, by amputation, but for the Christian we can be sure there are other answers to overcoming the vicious and sinful use of the tongue, of which we are all guilty.

Gamaliel, the old Jewish scholar, said to Tabbai, his servant, "Go and buy me good food in the market." He went and bought him tongue. He said to him, "Go and buy me bad food in the market." He went and bought him tongue. Said Gamaliel to him, "What is this? When I told you to get good food you bought me tongue, and when I told you to get bad food you also bought me tongue!"

"Yes, master," he replied, "good comes from it and bad comes from it. When the tongue is good there is nothing better, and when it is bad there is nothing worse." It is indeed true that words can hurt or heal those who hear them. Words can harm or help the person who speaks them. "Death and life are in the power of the tongue," as Proverbs points out.

Certainly we could say as Christians, seeking the mind of Christ and the wisdom of the prophets, that "restraint in speech is godlike." Persons who speak rashly, who pour forth words before they have given themselves a chance to think, will get into trouble. Words cannot be recalled after they have been spoken, any more than arrows can be called back after they have left the bow.

In the 10th chapter of Proverbs we find these words,

"When words are many, transgression is not lacking,
but he who restrains his lips
is prudent."

In the 17th chapter are these words,

"Even a fool who keeps silent
is considered wise;
when he closes his lips,
he is deemed intelligent."

To Abraham Lincoln is attributed a remark in a similar vein, "Better to remain silent and be thought a fool than to speak and remove all doubt." In Shakespeare's play Hamlet, Polonius gives this parting advice to his son Laertes, "Give thy thoughts no tongue. . . . Give every man thine ear, but few thy voice." Surely wise living consists partly in being a person of few words. And this is true for boys and girls in school and at home.

Many times you can get temporary advantage by telling something that is not true. A big slip of the tongue has to do with lying and bearing false witness. This is not cleverness or shrewdness, for sooner or later the deceit will be made known.

"Bread gained by deceit is
sweet to a man,
but afterward his mouth will
be full of gravel."

These are descriptive words from the Bible, full of truth about the use of the tongue.

Then there is the slip of the tongue known as gossip. Someone has defined a gossip as a person with a keen sense of rumor. We all know firsthand how real this temptation is. The temptation to send something on its way, adding a few imaginary spicy details, repeating it even though there may be no truth in it. Listen to the words of Simeon Stylites on this subject in the Christian Century:

"The gossip has a built-in antenna for bad news. Like veteran fire-engine horses, they have an instinct for calamity. They are always ready to ride and spread the alarm thr several counties. Their words are, 'Did you hear?' can tell when they are binge. There is a breatl ness about them, a gleam i eye and an unnatural sa about them. It's like the of a baby. A baby soon out that he can gurgle an all day, and that gets hir where, except perhaps casual glance and a 'cute tyke.' But when he ma nasty noise, definitely ann ing some bad news, every comes running. There's no like the personalized co tion of a catastrophe."

Unkind gossip can al true. No individual is pe and some individuals ar fortunate enough to be of the kinds of sin that greater social disapproval others. If one is lookin the failures and weaknes others, he will never have culty in finding them. from the Book of Proverb



Religious News Ser

Words from the mouth of the Christian should be encouraging and he So the United Church Women of Hartford, Connecticut, teach English Puerto Ricans in their city, using the picture system developed b Frank Laubach. The program is sponsored by the Council of Chu

Continued on page 12

New Look at Unity Proposals

HOW shall Brethren regard specific proposals for church union? The question is prompted by a sermon that Eugene son Blake, Presbyterian leader, preached in Episcopal cathedral in December. His sug- tions, and the immediate reaction to them, reported in an article in this issue.

Looking for guidance for Brethren, we put question to a dozen persons living in vari- parts of our Brotherhood. We asked them, hat do you think of the Blake proposal? Is imely? Is it genuine? Is it the right ap- ch? What should be the Brethren attitude ard this and similar proposals?"

We received eleven answers which we are py to share with our readers. We did not ct that the comments would be unanimous, they are not. But we did expect that they ld be forthright in considering prospects church unity, and indeed they are.

One thing is clear. There seems to be wide- ad agreement that the church of Jesus ist is one church, also that it is his will that church should be one. There is also general ement that the unity we seek is essentially iritual unity centered in our confession of s Christ as Lord. And most Christians ex- s a real desire to let the Holy Spirit be the e for drawing together the scattered seg- ts of the body of Christ.

But how can unity be achieved? At this t sharp differences are apparent. Some istians are keenly conscious of the weak ess of Protestant churches in many areas fe, and they attribute this to our divided e. They look toward merger of denomina- s as a means of remedying this dividedness enabling the church to speak with one e. They regard division as sin and express elief that a fuller realization of our oneness hrist will come as a result of our drawing ther in one church.

Other Christians, equally conscious of our witness, question whether such a draw- together organizationally will necessarily gthen our witness. They point to other es for the church's lack of vitality and its ility to speak more courageously to our day. do not deny that divisiveness is sin, but are not convinced that organizational will remove the occasions for jealousy and among Christians. Merger, they say, may some merits, but it is not a cure-all.

Let us go on record here as respecting the sincerity of both the proponents and the opponents of merger proposals. Sometimes the proponents are accused of being "organization men" who are interested chiefly in having more authority and power for themselves in a superchurch. But the evidence would indicate that they are motivated rather by their strong convictions that the church must be one as Christ is one in order to be his body and do his work in the world.

Sometimes the opponents of merger are accused of being bigoted or narrow if they are slow to endorse a sweeping proposal for union. In fairness it should be recognized that they too are motivated by strong convictions concerning Christ and his church. They must bear witness to the values they cherish, and they are naturally concerned lest their insights and experience would be forgotten in some massive amalgamation of Protestants.

We hope our readers, whether they now feel sympathetic or antagonistic to the idea of church mergers, will read carefully the article beginning on page 13 and the series of comments beginning on page 15. We will be glad to print brief letters of comment in our Readers Write column. We are confident also that the Fraternal Relations Committee, which has been charged by Annual Conference with conducting conversations with representatives of other denominations, would welcome suggestions and reactions from persons throughout the Brotherhood.

A vigorous discussion of the issues involved in church union can be beneficial to all of us and perhaps open some new channels for the Holy Spirit to work among us — so that the will of Christ, and not just our own limited hopes and fears, will become our guide for the future. — K.M.

The Only War We Need

A SPIRITUAL war, rather than a shooting war, should be our answer to the Communists, said Billy Graham a few weeks ago. We heartily agree. We hope the popular evangelist will continue to speak on this theme and point out how we may develop the spiritual weapons that such warfare demands. As a nation we find it easier to prepare to shoot. Can Christians point the way toward the disciplines required to "overcome evil with good"? — K.M.

HOW



Drawing by permissi
the American Bible Sc

I PREACH every Sunday morning at my mission in Lambaréné, French Equatorial Africa. To a Christian in a civilized community the sermon might seem a bit strange. Many of my congregation know absolutely nothing about Christianity. They are transient workers from far inland. Soon they will return home to buy a woman and get married. If they carry some of the gospel of Christ home with them, I have planted a seed.

Slowly my patients and their companions appear, sitting between barracks and mountain slope under the shady roofs. I play on a portable harmonium. The congregation cannot sing, since it consists almost exclusively of tribesmen speaking six dialects.

Two interpreters repeat my sentences. I do not require that my listeners sit quietly. They build fires and cook their meals, wash and comb their children, mend their fishing nets. A reprimand at this time would breal solemnity of the occasion. The Word of is being passed on to people hearing it n for the first time.

I must be simple in my sermons. My ence knows nothing of Adam and Eve Patriarchs, the Prophets, the Messiah o Apostles. I allow the Word to speak to timelessly. When I use the word *Messi* explain it as "King of hearts, whom Go sent." Above all I try to avoid the tempt common to those who preach to tribal he — to "preach the Law." It is difficult not t the Ten Commandments and thus pr people for the gospel to whom lying, ste and immorality are second nature.

I strive to awaken a longing for peace God. When I speak of the difference bet the restless and the peaceful heart, the w of my hearers knows what is meant. And

AD THE BIBLE IN THE JUNGLE

Albert Schweitzer, M. D.



rtray Jesus as he who brings peace with
, they comprehend.

o be understood I must speak concretely.
s, for example, Peter's question to Jesus
ther it is sufficient to forgive sevenfold
ot be left so general. I must make it clear
ugh illustrations from their lives. Recently
d them:

You have just got up, when someone comes
is known to be bad. He insults you. Be-
e Jesus says that one shall forgive, you are
t.

Later, the neighbor's goat eats your lunch
ananas. Instead of starting a fight, you
ly say that it was his goat, and that it
ld be right for him to replace the bananas.
if he objects, you leave quietly, thinking
God causes so many bananas to grow on
farm that you have no need to start
le because of these few.

Later, a man who took your ten bushels
nanas to market to sell along with his own
s you money for only nine of them. He
you gave him only nine bushels. You are
y to shout in his face that he is a liar. You
think, however, how many lies that you
e know about of which God must forgive,
you go quietly into your hut.

As you make a fire, you notice that some-
has taken some of the wood you brought
the forest yesterday. Again you force your heart to forgiveness and refrain from finding the thief and turning him in to the chief.

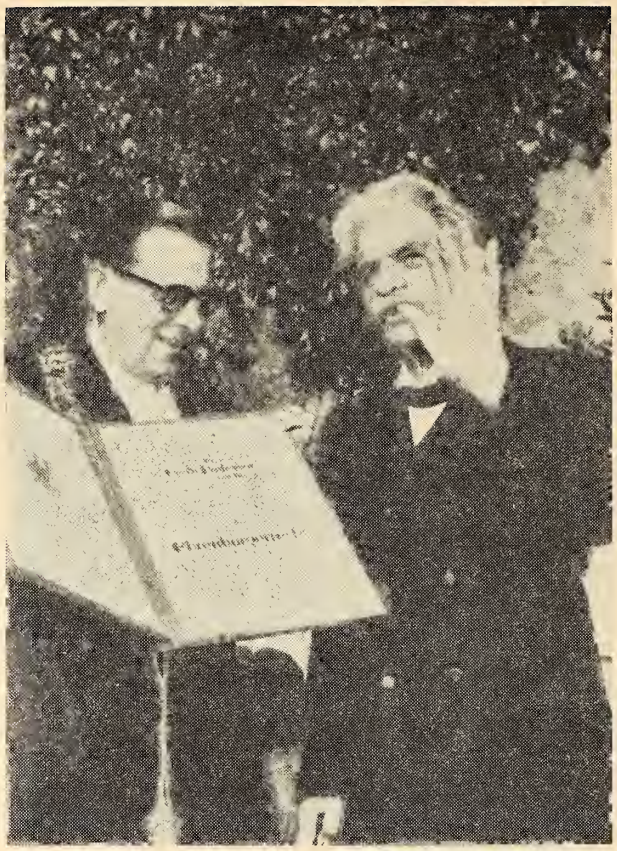
"In the afternoon you are about to leave for work on the farm, when you discover that someone has taken your good bush knife and left in its place an old jagged knife you recognize. Then you think, you've forgiven four times and can do it a fifth. Although it was a day in which many unpleasant things happened, you feel as happy as if it were one of the smoothest. Why? Because your heart is joyous for having obeyed the will of Jesus.

"In the evening you want to go fishing. You find your torch gone. Anger overcomes you, and you think you've forgiven enough today. But once again the Lord Jesus becomes Master of your heart. With a torch that you borrow you go down to the river bank.

"There you discover that your boat is missing. Someone has gone fishing in it. Angry, you hide behind a tree and plan to take away all the intruder's fish when he comes back and turn him in to the district captain. But as you wait, your heart begins to speak. Over and over is repeated the word of Jesus that God cannot forgive us our sins if we do not forgive our fellow man. Jesus again becomes Master over you. When at dusk the man finally returns, you step from behind a tree; you say to him that the Lord Jesus forces you to let him go in peace. You don't even demand the fish, but I believe he will give them to you in sheer amazement that you did not start a fight.

"Now you go home, happy and proud that you have managed to forgive seven times. But if on that very day the Lord Jesus came to your village and you stepped before him, thinking he would praise you, then he would say to you, as he did to Peter, that sevenfold is not enough; that you must forgive sevenfold again and again and again, and many times more, until God can forgive you your many sins."

I see in the faces of my congregation how moved they are. Often I stop to ask them



Religious News Service

Dr. Albert Schweitzer jokingly tells Frankfurt Lord Mayor Werner Vockelmann, "I pose the way I want," at an honorary citizenship presentation ceremony

whether their hearts are in agreement with what is said. They are prone to answer in a loud chorus that it is right as I have said it.

At the end of the sermon I have them fold their hands, then I recite very slowly a short, unprepared prayer. For a long time after the "Amen" heads are bowed over hands. As the soft music begins again, they straighten up. All remain motionless until the last tone has died away. As I take my leave, my people begin to arise. They leave with the living Word of God. . . .

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Readers Write

Continued from page 2

U-2 flight and an added chapter entitled Images of Russia." (They overlooked a second — The Balance of Blame.)

This book is not difficult to read. It has five parts: one can choose the portions of greatest concern. But this Columbia University political scientist whose writings have been translated into seven other languages, and who has aroused the U.S. this winter by his more recent and emotional book, Listen Yankee, will help anyone wanting to get at facts generally not published. —O. E. Gibson, 214 N. Wilmette Ave., Westmont, Ill.

Special Service Commemorates Birthday

✚ Dr. Albert Schweitzer's story has becon of the "imperishable folklore of the W world" and has deeply influenced the th of civilized mankind, a noted historian told 1,000 persons at Washington Cathedral (l pal) in a special service commemorating th birthday of the great missionary.

Dr. Herman Hagedorn, biographer Schweitzer, said that "the picture of the do philosophy, the doctor of theology, the do music, putting aside the prospect of fame, l wealth, and ease to serve the most neglec Africa's peoples" has given the world "the of a life that lifts men's hearts, kindle imaginations, and gives their lives a com challenge."

A gift of eighty-six tons of medicines and clothing — one for each year of Dr. Sc zer's life — was dedicated at the service.

Dr. Hagedorn in assessing the contribu Dr. Schweitzer to the contemporary worl "A new force has entered into the thinki life of Western civilization as the legend of Schweitzer enters into man's consciousnes

"We catch our breath, seeing the ripple into ever-widening circles from this life, t without reserve, into the seas of God. Wh number those who have been touched b a new receptivity, new vision, new levels solve? Were they to gather in one place vast would be the plain on which they m how diverse would be the character of the tude."

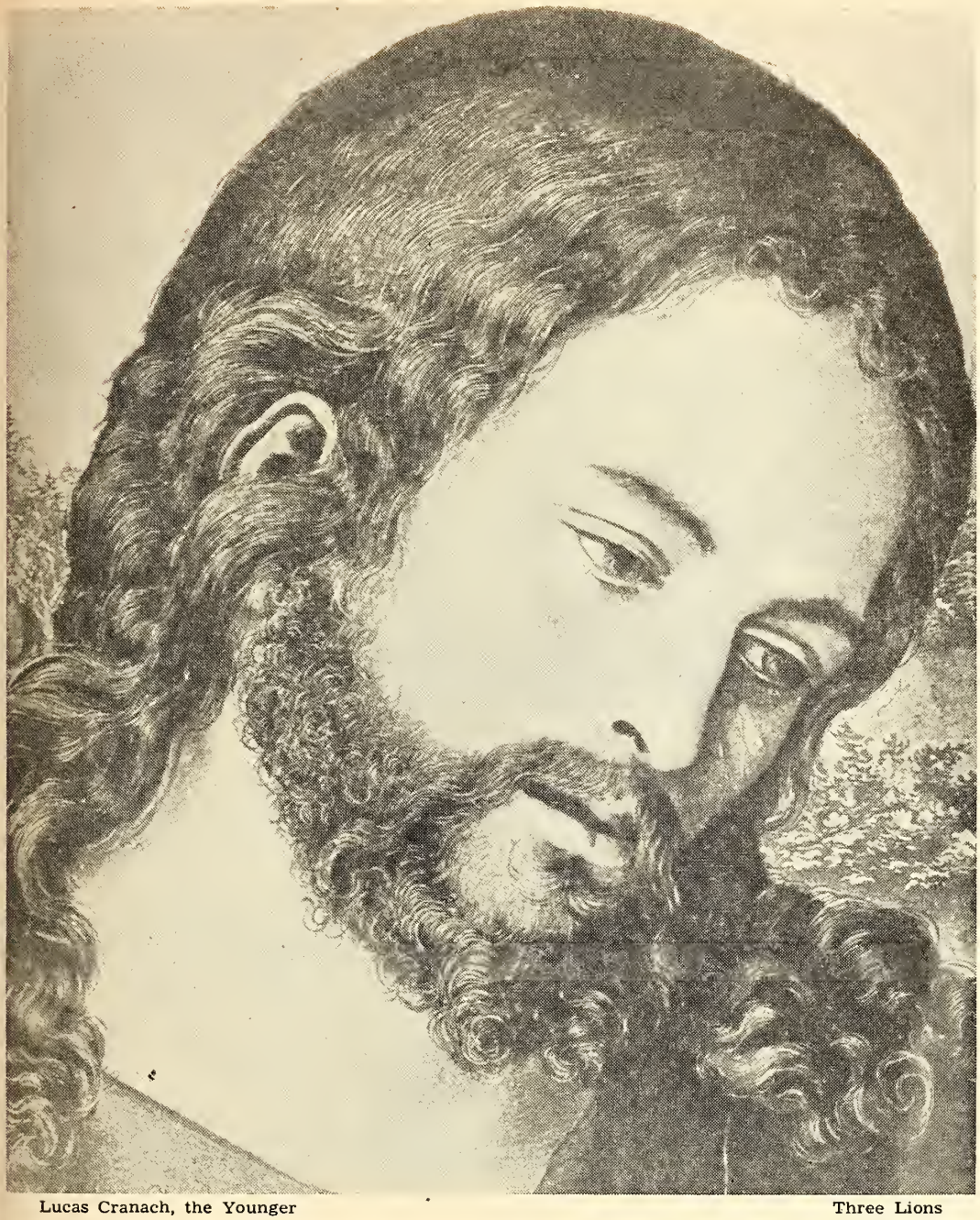
"Among them," he suggested, "would n be the eager young idealists, but hard-l American businessmen sending shiploads o cines and supplies as their gift to an Africa pital."

The fruit of the missionary's life, as see is but a "token of the immeasurable harv come, Dr. Hagedorn predicted, as Dr. Sc zer's words are read and his story told fo erations to come.

"We stand in awe before the conseque one man's high resolve and unremitting ment," he declared, "before the miracle life, lost to itself, found alive and at w the hearts of millions."

"What does he say to us, this benign sag rumpled hair and walrus mustache, too to be a saint, too saintly to be measura purely human terms?" Dr. Hagedorn aske speaks to us of the decay of civilization that alone which can restore it, the human

"A single purpose," he said, "runs t Albert Schweitzer's thinking and living — a foundation for a change of heart in th vidual and society, in government and th tions of nations — a change from self-serv self-giving, from the expedient to the God-g from a civilization dying at its roots from cancer to a civilization that can blossom ar fruit because it reflects the highest aspirat a child of God toward his Creator and his men."



Lucas Cranach, the Younger — Three Lions

ad of Christ

ucas Cranach, the Younger
(1515-1586)

THROUGHOUT the history of Christian art individual artists have portrayed Jesus Christ in whatever style was predominant in their time. Eastern art, centering around Byzantium, often showed him as an Oriental potentate. Many Catholic artists portrayed him as a mystic figure, often emphasizing his sufferings. With the coming of the Reformation there was a tendency to represent him less ethereally and more naturally. Lucas Cranach, the elder, was a personal friend of Luther and other leaders of the German Reformation. Working with him and helping him in the production of woodcuts, engravings, etchings, and drawings, as well as paintings, was his son, an example of whose work appears here.



Books in church libraries are for reading and for

Building Storehouses of Knowled

Lois W. Stauffer

WHO of us would not wish to travel? Think of the pleasure, the adventure, the education of sight-seeing on both land and sea. Think of the beauties and splendors of lake, river, mountain, and glen; of flowers and birds of the tropics; of the icy grandeur of the north. But to enjoy all these pleasures requires time and money.

He who travels must have a generous supply of money for the things he needs or the things he might need in case of accident. He must plan his route, selecting those places of beauty and interest to him. He must figure on the time he has for each place of interest in order that he may be able to see all that he wishes to see. He must study schedules for trains, boats, and airplanes, or be concerned about a car.

Above all, he leaves his work for a longer or shorter time and becomes a spender instead of an earner. Traveling is indeed pleasant, but it also has its difficulties.

On the other hand, a reader travels farther and faster through books and gets as much or more from them. He does not need such a great amount of money to spend, he has no baggage to bother about, and he has no schedule to worry him. He does not lose out at his work, for reading can be a matter of short moments or long hours.

Nevertheless, reading deserves proper planning — what to read and how to read. It can be a fine art or only a waste of time and e Therefore, a few practica gestions may be useful.

We cannot all be sc because scholarship de uninterrupted hours and tinuous and absorbing tion which, in most cas demands of active life impossible. But if he knows how to go about i one who has access to may become educated in literal sense and witho fringing on daily duties.

Of first importance is Many busy people decla they have no time for re but they are mistaken. have all the time there i some of the world's busie

e found time enough to
e themselves accomplished
one or more branches of
wledge. The trouble is not
of time but the wasteful
its in regard to it. A few
utes here and a few minutes
e will add much in the
rse of a few months to one's
e of knowledge.

lways have a book at hand
those moments of free time.
at counts is not long periods
ime, but the single purpose
uses every moment. De-
in advance what you
ld like to read. Have a list
ooks prepared in whatever
ction your taste may guide
, and then give yourself up
our reading. Lose yourself
your surroundings and at
th you will be able to say:
mind to me a kingdom is."

now visit your church
ary – you and your child –
come forth with a book,
use books are for reading.
here is the age when the
ll child is fascinated with
ures and few words; so
e the most of this time and
for the grasping mind
e books: Tiny Tots in
y Land, by Byrum; Mr.
n and the Little Green Tree, by Gilbert; A Talking Silhouette, by Thompson and Alstine; or The Lost and Found, by Hitte.

It is never too early for boys and girls to learn to read. Help these pages come to life for your five-, six-, or seven-year-old child: Trip for Tommy, by Friskey (it is a story of travel); God Cares for Me, by Wolcott (a mother tells her child about God); Always There Is God, by Trent (a beautiful verse about the creation); Spotty, by Rey (a lovely rabbit story, so fitting for this era of living).

The mind of the growing child needs something to dwell upon besides the filth of some TV programs. Turn off the TV and meet that need with Mara's Journey Home, by Witheridge (a little girl discovers a secret in Jerusalem); First to Be Called Christians, by Smithers (stories of Peter and Paul and other early Christians); Blue Willow, by Gates (a lovely story of a little girl and her heart's desire); and The Beech Tree, by Buck (a little girl teaches her parents that a home needs a grandfather because – well, you read it and learn just why!



Choosing a book is not easy when all of them look interesting

And, remember, the juniors need more than ball and movies and snack bars in schools; they need quiet times with books too. Start those boys and girls on these: Anna Elizabeth, by Long (the story of the long-ago life of a little "plain" girl); Big Red, by Kjelgard (a dog that had to be earned and won, an understanding old man who walked with God, and a boy); The Middle Button, by Worth (did you ever struggle, when you were ten or eleven or twelve, to reach a stubborn button on your dress in the middle of the back? The story of the middle button or middle child in a family); The Story of Booker T. Washington, by Stevenson; or All Men Are Brothers (Schweitzer), by Simon. Read them, too, so that you know what juniors are reading.

And the teen-agers need more than rock and roll and roller skating parties and band practice and the sweet shop; how will their minds be balanced – with murder mysteries and terror shows of TV? Use your authority as a parent and turn off the TV. Then introduce them to the treasures in books like these: Bright Midnight, by Reed (a blind man and his struggling sister); Gabriel and the Angels, by Townsend (a minister's son and his struggle with his sprouting wings); Mirror, Mirror, by Halt (a girl sees herself – and does not like what she sees); Girl Trouble, by Summers (a funny and amusing time of dating the right girl – a helpful book, too); The Ransom, by Hill (and the price must be paid).

The adult cannot just work; his mind must feed also to make his working more pleasurable, to enrich his life, to lift him to greater heights and nobler deeds, to create in him more

understanding. So try these: Albert Schweitzer, by Pierall; My Lord, What a Morning, by Anderson; Through Gates of Splendor, by Elliot; Men Called Him Master, by Smith; Abundant Living, by Jones; But Not Forsaken, by Brenneman; Who Walk Alone, by Burgers; Root Out of Dry Ground, by Briggs; Gift From the Sea, by Lindbergh; Twelve Baskets Full, by Applegarth.

And that will be just a start. All the books in a church library are for reading, so let us read and read. In time we may make of our minds great storehouses of knowledge.

A Slip of the Tongue

Continued from page 4

time the 11th chapter, some very helpful words,

"He who goes about as a talebearer reveals secrets,
but he who is trustworthy in spirit keeps a thing hidden."

Taking pleasure in talking about the weaknesses and failures of others is sin. One of the much needed disciplines of our day, a holy habit which would give us greater spiritual strength and power, is the curbing of this easy and tempting slip of the tongue. Henry van Dyke has proposed three rules which would greatly curtail the output of unkind gossip if they were followed: "Never believe anything bad about anyone unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary; and remember that God is listening while you tell it."

To these ideas of a slip of the tongue, we bring the concept of Christian love, as Paul interprets it to the Corinthians: Christian love does not rejoice at wrong but in the right. It used to be a custom in the Church of England that the rector of the parish would submit to the bishop a list of names of those who he felt were not worthy to partake of the communion until they had professed further penance. It is said that many on the lists were good people who were known gossips.

How can love listen with pleasure to the story of another's moral failure? Love would rather weep than rejoice. Christ is our example here as in all else. He perfectly related the divine to the human. What about the time they brought to him a woman caught in the act of adultery? Was it not pity for her and shame for them that made him avoid their eyes and communicate his thought to the dust, which at least was honest? The scripture says that with his finger he wrote on the ground and then uttered the stinging words, which sting just as much today in our hearts and minds, "Let him who is without sin among you be the first to throw a stone at l
They were so dumbfounde
this logic of love that
walked out one by one,
forgot about stoning her
cording to the ancient la
Moses.

Over that dramatic scen
the life of our Master coul
written the words, "Love
not rejoice at wrong." I
makes atonement. Love t
the form of a cross! A
that helps us to sacrifice
temptation to talk loosely a
others and their weakne
and permits us to come at
holy season before God
say, "Here am I, wretched
sinful and weak, purify
make me holy."

A word need not be a sli
the tongue in the form of
sip; it need not be false; it
not be just a part of idle c
ter. A word from the mout
the Christian should be e
ing, encouraging, and hel
Thus the spirit of Christ ca
completely in us at this Le
season.

Life's Only Security

Ellis Guthrie

THROUGH the ages the question: "What is the meaning of life?" has often been asked. It is not asked so often today – not because the question has been answered or because it is unimportant, but because people are so preoccupied with making a living that they do not take time to make a life.

This does not mean, however, that people today do not have a feeling as to what is most important to them. They do. Material possessions, pleasure, and security for old age are the values most people feel are important. They do not ask the questions about the meaning of life for it is evident that if this is all it means then it is a farce.

So men and women continue
mad whirl of activities always
ing more, more money, more p
ure, more security but never b
satisfied. And often the grad
when inquiring about a job
not ask himself, "Can I serve
here?" or "Can I serve my fe
man?" He does not even
his prospective employer: "
chances are there of advanceme
Rather he asks, "What is the sala
or "How much an hour and
much vacation?" and "What
your retirement benefits?"

Deeply underlying the drive
modern man is the greatly felt
of security. Security for old

Continued on page 19

Churchmen have been challenged to consider and react to a

Proposal for Church Union

Howard E. Royer

AN UNOFFICIAL proposal intended "to move the ecumenical movement off dead center" has been greeted by some church leaders as of the most significant developments in modern Protestantism. From others it has drawn questions negative responses.

Offered by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church he U.S.A., the proposal specifically urged that Protestant Episcopal Church, with 3,000,000 mbers, together with the United Presbyterian urch, also with 3,000,000 members, invite the thodist Church, with 10,000,000 members, and United Church of Christ (Congregational Christ and Evangelical and Reformed), with 2,225,000 nbers, to formulate a plan of church union. er churches which could accept the principles plan also would be welcomed into the union.

Dr. Blake set forth the suggestion in a sermon ached December 4 at Grace Episcopal Cathel in San Francisco, at the invitation of Episcopal hop James A. Pike. Although the timing was current with the General Assembly of the Nal Council of Churches in the Golden Gate city, proposal had no official connection with the ncil.

"I am moved by the conviction that Jesus Christ, whom all of us confess as our divine Lord and Savior, wills that his church be one," the guest speaker said in introducing his sermon, based on Rom. 15:5-7.

"This does not mean that his church must be uniform, authoritarian, or a single mammoth organization," he continued. "But it does mean that our separate organizations, however much we sincerely try to co-ordinate in councils, present a tragically divided church to a tragically divided world. Our divided state makes almost unbelievable our common Christian claim that Jesus Christ is Lord and that he is the Prince of Peace."

The thrust of Dr. Blake's proposal was "to bridge over the chasm of the Reformation" by uniting the best values of both the catholic and reformation traditions of the church. By "catholic" he meant not "Roman Catholic" or "universal," but the high church beliefs and practices in contrast to the Protestant or evangelical beliefs and practices. The stated clerk of the Presbyterian Church was explicit about the traditions from each which he would desire for a reunited church.

"Those of the catholic tradition must be willing to accept and take to themselves as of God all that nearly 500 years of reformation had contributed to the renewal of Christ's church," he said. He listed specifically:

1 "The reunited church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit."

2 "The reunited church must be truly democratic in its government, recognizing that the whole people of God are Christ's church, that all Christians are Christ's ministers even though some in the church are separated and ordained to the ministry of word and sacrament."

3 "The reunited church must seek in a new way to recapture the brotherhood and sense of fellowship of all of its members and ministers. . . . Since it appears to be necessary to have certain inequalities in status in the church as between members and officers, and as among deacons, presbyters, and bishops, let us make certain that the more status a member or minister has the more simple be his dress and attitude. Let us seek to make it evident in every possible way that in the church the greatest is the servant of all."

4 "Finally, the reunited church must find the way to include . . . a wide diversity of theological formulation of the faith and a variety of worship and liturgy including worship that is nonliturgical."

* * * *

These are the essential points Dr. Blake would bring to the union from the evangelical tradition. He then listed the following as values to be brought by the catholic tradition:

1 "Visible and historical continuity with the church of all ages . . . without adopting any particular theory of historic succession. . . . The reunited church shall provide at its inception for the consecration of all its bishops by bishops and presbyters both in the apostolic succession and out of it."

2 The reunited church would "clearly confess the historic trinitarian faith received from the apostles and set forth in the Apostles' and Nicene creeds. . . . The tendency of the Presbyterian Church to be overlegalistic and of the Episcopal Church to be overtraditional have been modified by renewed theological and Biblical understanding in our time. Equally the tendency in some of the so-called free churches to suppose that no belief, that no confession of faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian faith as against the secular, humanistic, and atheistic ideologies of our times."

3 The reunited church would "administer the two sacraments instituted by Christ, the Lord's Supper (or Holy Communion, or Eucharist) and baptism. These must be understood truly as means of grace by which God's grace and presence are made available to his people."

Dr. Blake referred to the several plans of union worked out among the Christian churches of India, to whom he felt the American churches should look for light and inspiration.

Dr. Blake expressed hope for two results to be forthcoming in 1961 — actions by both Presbyterians and Episcopalians to make official proposals for union, by the former in May and by the latter in the fall.

* * * *

Reactions to the merger proposal have taken many forms in the intervening weeks. The very first came on the spot from Bishop Pike, who described the proclamation as "the most sound and inspiring proposal for unity of the church in this country which has ever been made in its history." Later he termed the plan "a spiritual breakthrough."

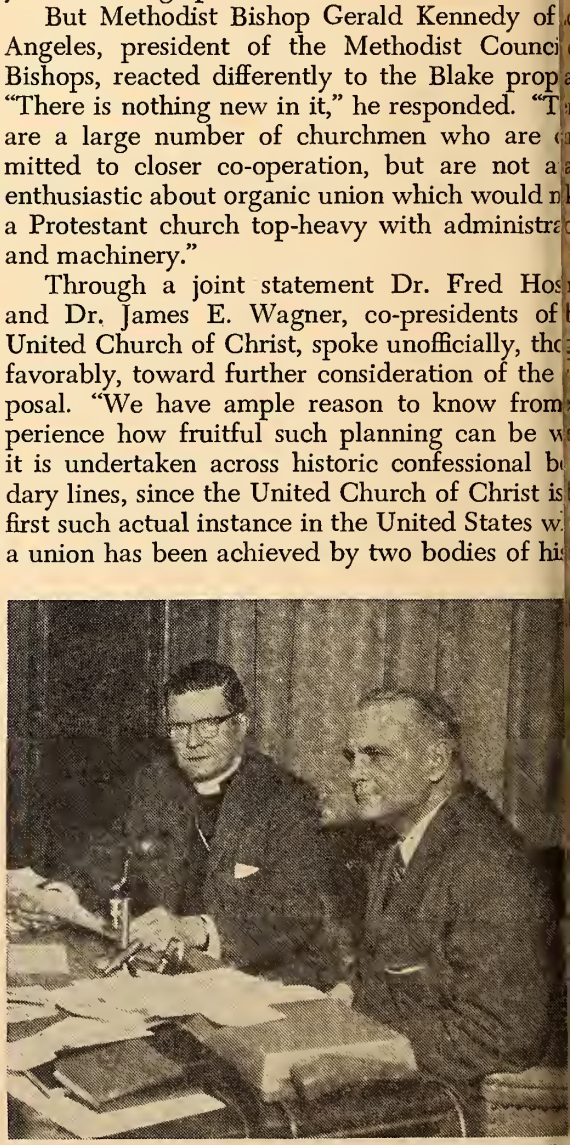
The Most Rev. Arthur H. Lichtenberger, presiding bishop of the Protestant Episcopal Church, said it was "a most important proposal and sure Episcopalians will study it seriously."

Charles P. Taft, an Episcopal layman, ag with the objectives stated in the Blake propos unite the four bodies but questioned the wi of striving at the outset for organic union. "I think this is the place to begin," said the one mayor of Cincinnati. He urged a move first to intercommunion — the four bodies partaking o Lord's Supper in each other's churches and permitting their ministers to preach in each ot pulpits and to administer the sacraments.

Viewing Dr. Blake's reasons as "compelling firm," the Methodist prelate commented that nominations can be "complacent, parochial, proud," and "too little concerned for the va traditions, and achievements of groups other their own." He said the merger plan "conserves strengthens all that is worthy in the reformed catholic traditions and eliminates the extran and unholy elements that have crept in during years of living apart."

But Methodist Bishop Gerald Kennedy of Angeles, president of the Methodist Counci Bishops, reacted differently to the Blake prop "There is nothing new in it," he responded. "T are a large number of churchmen who are mitted to closer co-operation, but are not a enthusiastic about organic union which would n a Protestant church top-heavy with administra and machinery."

Through a joint statement Dr. Fred Hos and Dr. James E. Wagner, co-presidents of United Church of Christ, spoke unofficially, thc favorably, toward further consideration of the posal. "We have ample reason to know from perience how fruitful such planning can be w it is undertaken across historic confessional b dary lines, since the United Church of Christ is first such actual instance in the United States w a union has been achieved by two bodies of hi



Milton Mann Studios, In

"In loving connivance": Bishop Pike, Dr. Blake



Howard E. Royer

actions vary: Charles P. Taft,
hop Lord, Dr. James E. Wagner

lly divergent confessional, political, and cultural
ditions," their statement read.

Answering questions about previous plans for
rgers which had failed, Dr. Blake said a great
al had happened since 1946, when Presbyterian
d Episcopal talks about merger had broken down.
alluded directly to the establishment of the
tional and World Councils of Churches, the in-
easing conversation between churches during the
st decade, and the widely hailed precedent for
rger set by the Church of South India and the
ns under negotiation for a United Church of
rth India, Pakistan, and Ceylon.

ome Brethren Reactions

. unity of spirit more significant

I appeal to the Brethren to be ecumenical in spirit
d recognize two basic views in respect to the unity
the church. The first regards all division as sin. It
esses the institutional continuity and unity of Chris-
ndom. It is the view of Blake's sermon.

The other believes that our love for one another and
r readiness to learn from one another is a far more
nificant manifestation of unity than the unity of
ganization. Christ prayed "that they may all be one"
him, in spirit, in love, more than in a tightly unified
ganizational structure.

Although I lean to the second view which is the
ditional one among the Brethren, I am in favor of
ir consideration of all proposals for union, for the
rifying mission of some of our denominations may
ve come to an end, and it may be time for the oneness
ich we know in Christ to be manifested in new or-
nizational patterns. In the immediate future I would
pe that the Brethren who are against the Blake pro-
sals will not be considered bigoted, narrow-minded,
d antiecumenical. I would also pray that in all of our
tention to these organizational matters we will not
rget the "weightier matters of the law, justice and
ercy and faith" (Matt. 23:23).

Dale W. Brown
Professor, McPherson College, Kansas

. . . only one church

The proposal was long overdue! I was thrilled by the possibilities inherent in it. May the day come soon when the Brethren more seriously engage in conversation which might lead toward unity!

I have no fear that the unique contributions of the Brethren will be lost in church union. Over a ten-year period I have worshiped, preached, and done pastoral work in Methodist and Presbyterian churches. Were they less responsive to the preaching of the gospel, to the simple life, to the peace witness, and less aware of the corrosions of secularism than the two hundred Brethren churches I have visited? No!

Unless significant strides are taken immediately to heal the rifts and bridge the divisions which characterize Christendom, the Christian church will not have an opportunity to participate in crucial decision making in our era.

There is only one church, the church of Jesus Christ. Whatever separates us is not from him who is the head of the church.

T. Wayne Rieman
Professor, Manchester College

. . . not the true Christian church

In my humble opinion the Blake proposal is not for the true Christian church. It no doubt will appeal to many who are looking for one great world church. However, this is not the true church of the New Testament.

The oneness which Jesus speaks of in John 17 is not one great world church which seems to be united outwardly but has no deep true unity within. Jesus said, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." This is not compromising great principles of the Word of God for an outward unity, but it is Christ indwelling us, making us one with all other true believers.

A careful comparison of the New Testament and the average church today reveals how far we have departed from the true Church of Jesus Christ. The Church of the Brethren should remain true to the New Testament.

Linford Rotenberger
Pastor, Springfield church, Pennsylvania

. . . create a spirit of unity

The Blake proposal for church union is of value because it compels each one of us to rethink our concept of the church of Jesus Christ.

In making our evaluations, we must be as free from tradition as was Jesus in his day. The Church of the Brethren needs to look at itself in the light of the New Testament church. We claim to be seeking to recreate, in our day, the spiritual values of the primitive church of the New Testament. Whether this would motivate us to unite organically with other denominations in the next few years is still an open question.

However, having looked honestly at the spirit of Christ, we should make some drastic changes toward an expression of Christian unity in the lives of our churches, and in the communities where we are located.

We should not wait for the questions of church policy and structure to be decided upon. There are many dramatic and significant changes in spirit and

strategy which we can accomplish right now, in working through the existing councils of churches. This will create the spirit of unity so that if any organic merger comes it will be in a spirit of harmony, or it will establish a reality of unity even without organic merger.

Vernon F. Miller
Pastor, Valley View church, California

. . . strong urge for unity

Jesus was greatly concerned for the unity of all his disciples. On many occasions he sought to purge them of the things which cause division. Unity in him was one of the main burdens of his last prayer for them.

The urge for unity has naturally been especially strong in the churches of the East. They are convinced that unity will bring a more effective witness, a better program of Christian nurture, and a more influential, prophetic message. Concerning this last point, it is evident that, whether it be in Delhi or in Washington, only a united voice of Christendom can effectively influence national policy.

All Christians have the same God, the same Savior, the same revelation — the Bible, and, by and large, the same hymnology. The same Christ is Lord of all and he wills unity. So welcome to the call of Dr. Blake and to successes such as the United Church of South India. God can lead us to a unity with some kindred organizations which will result in a more effective use of stewardship resources and an enhanced witness to truth as revealed to us.

Chalmer G. Shull
Retired India missionary, Indiana

. . . timely, realistic

The proposal of Dr. Eugene Carson Blake, Toward the Reunion of Christ's Church, seems to me to be a proposal of great significance for a divided church. It appears to be a timely, realistic proposal which does not gloss over differences or seek a least common denominator for union, but rather seeks to enrich the church by bringing into it the treasures of varied traditions.

How shall the Brethren think about this proposal? Brethren would find difficulty at least at the point of episcopacy, liturgy, and creedal statement. However, speaking only for myself, I think that the Church of the Brethren should give study and serious consideration to the proposal with complete openness to the guidance of the Holy Spirit.

Foster B. Statler
Pastor, Freeport church, Illinois

. . . continued prayerful approach

The ecumenical movement has brought churchmen and churches into closer co-operation. I believe that the leaders of our various communions will give these proposals serious consideration. Perhaps in the next five or ten years we will be able to begin merging many of the communions.

In our communion, it will take much ground work; much explaining, and much planning before our people would be ready to join a movement of this kind. In the past we have always tended to be a separate group, but I personally believe we are fast approaching the time when we should unite with some such movement.

I am sure a continued prayerful approach to the problem will lead to a more united Protestantism. It should have a tremendous appeal to all serious-mi ed people. I would urge our leaders to study the re m- mendations and to co-operate in every way that ey can toward a greater and more Christian Protestan m

Donovan R. Beachley
Beachley Furniture Compa
Hagerstown, Maryland

. . . close co-operation, not organic union

I believe that the principle of unity in diversity s a better solution to the ecumenical problem than th o organic unity through merger as proposed by Dr. B ce More people will be reached by a diversity in forn o worship and by specific emphases on Christian te h ings than by creedal statements of belief and forn o liturgy imposed on the church by an authorit a hierarchy. The Holy Spirit cannot be bound by Why should the church administer only two sacram s Are baptism and the holy communion the only di nances of significance in the church of the Lor believe in closer co-operation among churches but o in organic union.

R. W. Schlosser
Professor, Elizabethtown College, Pennsylvani

. . . open to the Spirit's leading

As Brethren, we need to remember that we r first of all members of the body of Christ and secondly members of that portion of the body kn as the Church of the Brethren. I concur with Bis James Pike in whose cathedral in San Francisco the toric proposal was made by Dr. Blake, that "his phetic proclamation is the most sound and inspi proposal for the unity of the church in this cou which has ever been made in its history."

Perhaps God is calling Christians to repentance our sins of division in a strife torn world. At least should be open to the Holy Spirit's leading in matter of the reunion of Christ's church.

Robert C. Walker
Executive Director, Council of Churche
Long Beach, California

. . . unity in diversity

The Blake proposal to formulate a plan of chu union should be of interest to all who are concer that the prayer of Jesus in John 17:21 may be answe "That they all may be one, as thou Father, art in and I in thee, that they also may be one in us that world may believe that thou hast sent me."

Brethren should earnestly seek the mind of Ch in this proposal and continue co-operation with lo national and world councils of churches.

Brethren should be encouraged to see how m of the basic truths that Brethren have always tau have also been accepted by many other denominati during the past fifty years. I personally prefer unity in diversity approved of the World Council Churches.

F. S. Carper
Pastor, Palmyra church, Pennsylvania

. . . unity essential to witness

The Brethren should welcome these proposals a basis for fresh conversations. The church has mission to the world. To carry out this mission fectively requires that (1) Christians now bearing

KINGDOM GLEANINGS

'. S. Eikenberry, father of Ivan Eikenberry, mission-o Nigeria, Africa, died Jan. 19, at his home in on, Ohio. A Christian education fund to help stu-; in Nigeria has been established in his memory.

Ken McDowell, assistant treasurer for the General ierhood Board, left for Puerto Rico on Feb. 10 bend a short time assisting in setting up a new unting system for the Castañer community hospital.

The NBC-TV Project 20 production of The Coming rist, which was color broadcast Dec. 21, achieved largest audience — over 13,500,000 homes — ed by a network half-hour public affairs program levision's history, NBC revealed. Consideration ing given to a repeat presentation and to making lm available to churches.

The continuation committee of the Brethren, Friends, Mennonites will meet in Indiana on March 10-11. meeting will consider plans for an enlarged con-ion in the fall or the following spring on the e, Our Peace Witness and Our Missions in Tension . Brethren attending the March meeting will be an J. Baugher, W. Harold Row, Ora I. Huston, Ralph E. Smeltzer.

Youth corps questionnaires have been sent to two red persons who have served overseas under the ren Service Commission. Three hundred copies been requested, but the Colorado State University rch Foundation, which is making the study in ration for legislation on the youth corps, found it sary because of a large response from other organi-is to reduce the Brethren Service quota by one and requested that the commission omit every name in sending out questionnaires. Persons who served overseas under Brethren Service and who ot receive a questionnaire but who have concerns hey would like incorporated into the youth corps ing are encouraged to write to the Brethren Service nission of their concerns. Dean Bowman, re-assistant for the Youth Corps Study Project of ado State University, is a former participant in national Voluntary Service, of which W. Harold is the chairman of the executive committee.

Continued from page 16

denominational names more fully feel and ex-their essential oneness in Christ, and (2) the hes' witness be such that the world recognizes oneness in Christ.

ne younger churches in what we have been ac-ned to call the mission lands regard an expression ity as essential to their witness before the non-ians. Because of our intimate relationship with younger churches any significant step we may take, as Dr. Blake's proposals would indicate, will do to increase the effectiveness of the world mission church. The younger churches deplore as a hin-e to their witness our carrying into their lands our inational divisions.

H. Stover Kulp
Missionary, Northern Nigeria

R. E. Arnold, for many years manager of the Brethren Publishing House, is seriously ill in Sherman hospital, Elgin. Brother Arnold is in his ninety-third year.

The razor edge which mankind walks between existence and extinction is described in two press releases reprinted in the Feb. 26 issue of Horizons. The article reports a momentary scare last October at the nation's missile centers, later found to have been set off by radar reflections from the moon.

A poster on refugee resettlement and a flier entitled You Have a Right to Know have been sent to pastors and the flier to Brethren Service chairmen. Additional copies of this flier which answers many questions concerning refugee resettlement are available. Brethren are encouraged to carry out a special refugee resettlement emphasis during March. Attention is also called to the specific cases of refugees now seeking employment and location which are appearing in the Brethren Placement Service column of the Gospel Messenger.

The Church Calendar

February 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Faces the Cross. John 12. Memory Selection: He who loves his life loses it, and he who hates his life in the world will keep it for eternal life. John 12:25 (R.S.V.)

March 5-10 Adult Seminar, Washington, D.C., and New York City
March 9-12 Western Region youth conference, McPherson, Kansas
March 10-11 Central Region daily vacation church school conference, Manchester College, Ind.
March 12 One Great Hour of Sharing
March14-16 Retreat for Central Region district executive secretaries
March 23 Mardela women's fellowship rally, Easton, Md.
March 26 Palm Sunday
March 31 Good Friday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Annville congregation, Pa., March 12-19; in the Reading church, Pa., March 26 — April 2.

Bro. John D. Long of Lancaster, Pa., in the Spring Creek church, Hershey, Pa., March 12-19.

Bro. John Sayre of Salem, Va., in the Lynchburg church, Va., March 12-19.

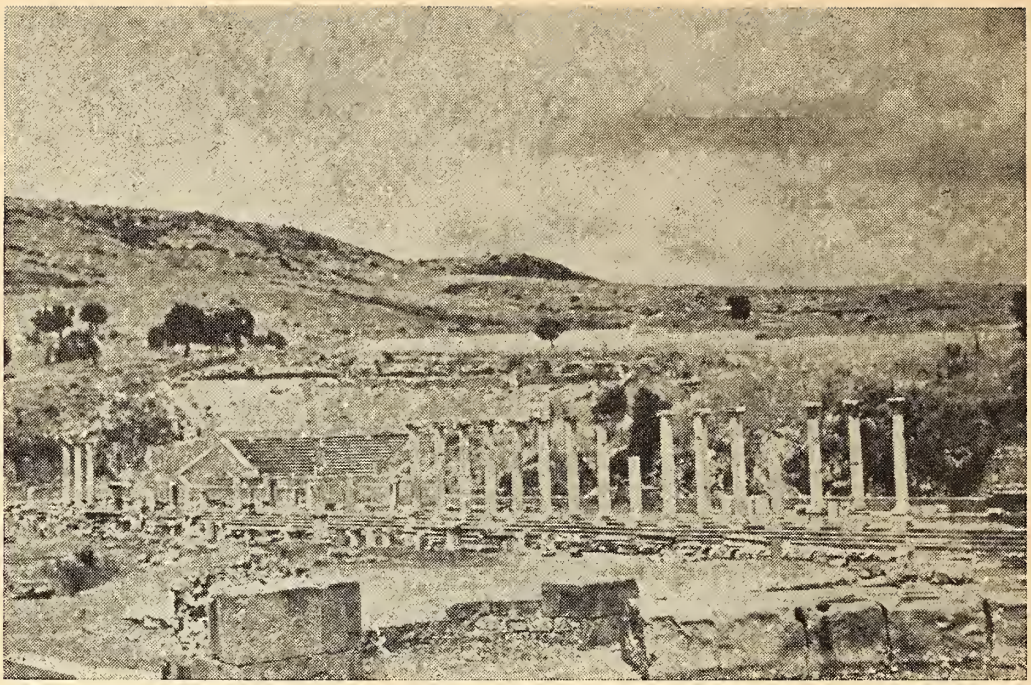
Bro. Earl H. Kurtz of Elizabethtown, Pa., in the Mechanic Grove church, Pa., March 19-26.

Bro. LeRoy E. Plum of Zullinger, Pa., in the Miller house, Lower Cumberland congregation, Pa., March 26 — April 2.

Bro. B. F. Click of Covington, Ky., in the Stone Lick church, Ohio, March 26 — April 2.

Bro. Percy R. Kegarise of Saxton, Pa., in the Upton house, Back Creek congregation, Pa., March 26 — April 9.

Bro. R. E. Mohler of McPherson, Kansas, in the Bethel church, Nebr., March 26 — April 2.



View from t amphitheater the Arkadiar the silted-up harbor, and conical hill Astages. The theater is th probable site the riot scen as related in Acts 19

"Great Is Diana of the Ephesians"

David J. Wieand

GREAT is Diana of the Ephesians!" The cry rings through the city. Confusion reigns throughout the capital. A mob rushes into the mammoth theater, dragging with them two Christians, Gaius and Aristarchus of Macedonia, companions of Paul in travel. The shouts of some twenty-four thousand five hundred people fill the air. No one seems to know why they have come together. When a semblance of order is restored, some Jews put forth Alexander. The crowd seeing that he is a Jew breaks forth in one voice shouting for two hours, "Great is Diana of the Ephesians!"

With great difficulty the town clerk succeeds in quieting the crowd. "Men of Ephesus," he said, "Everyone knows that Ephesus is the temple keeper of the great goddess, Diana, and of the sacred stone that fell from the sky. So go back to your homes for we are in danger of being charged with rioting today. The courts are open. Let Demetrius and his fellow silversmiths bring their charges before the proconsuls. But let them not endanger our good name."

With such thoughts in our mind we arrive in Seljuk, the sleepy, little town that has replaced ancient Ephesus. A brisk walk brings us to the site of the temple of Diana. We are dumbfounded by what we see! Out in the field before us there is a rectangular low spot, very swampy and largely filled with water. A marble column base, a heap of stones, and fragments of a few columns can also be seen. Nothing more. Can this be all that remains of that once proud temple, which was one of the seven wonders of the ancient world? How are the mighty fallen! The mills of God grind exceedingly slowly but they grind exceedingly fine!

What a difference from the glory of the temple of Diana in Paul's day! Then it was the crowning glory of all Asia! The people of the entire province brought jewelry and gifts of gold for its construction. The fabulously rich King Croesus, about whose wealth our children read in their books, in the 6th century donated thirty-six columns sc tured with life-size figures. one hundred columns six fe diameter stretched up toward sky to carry the roof. The te one hundred sixty-three fee three hundred forty-two wa on a platform four hundred e een feet long by two hun thirty-nine wide.

Behind the altar was the or holy of holies, seventy wide, containing the statu Diana (Artemis) and the sa stone which fell from heave seems to have been a mete



ch was regarded as the Om-
os, the navel of the earth.
worship of Diana was the
er of legalized prostitution, of
ic and of commercial subsidi-
s. The writer, Pausanias, con-
ed the temple to be the
est building in existence.
s a means of gaining favor
the goddess a long rope
nected the temple with the
city of Paul's day, which lay
t a mile distant clustered
t double-topped Mt. Pion.
e enter the city on foot much
aul did so many centuries ago
pass the ruins of the Odeion
sic hall) and the Agora (mar-
place) to enter the great am-
heater where the famous mob
e of Acts 19 took place. Paul
been in Ephesus for over two
s. At first, as was his custom,
had preached in the Jewish
gogue. But when opposition
loped he had moved to the
of Tyrannus, no doubt a
k teacher of philosophy.
e from about eleven o'clock
e morning to about four in
afternoon after the working
was over Paul communicated
gospel.

During those two years he had
ently met with extraordinary
ess. So much that a great
al took place in which those
practiced magic brought their
s to the value of fifty thou-
pieces of silver and burned
publicly (Acts 19:19). More-
the business interests of the
le and of the silversmiths who
e images of the great goddess
adversely affected. Deme-
and his fellow craftsmen rose
protest seeing here not mere-
threat to their livelihood but
– danger to the worship of
reat goddess.

ey roused a rabble mob to
d their god and rushed to the
theater on whose stage we
sit reading the breath-taking
nt as told in Acts 19.

• • •

nominations are valuable if
st in claims and if they are
only as a means to an end.
y ever think of themselves as
d, we have a new form of
y. – *Dr. D. Elton Trueblood.*

Life's Only Security

Continued from page 12

Yes, but for more than that. People want the security of being accepted by others. Instead of raising the standard of society by being different they lower it by falling in with the low values of their neighbors.

Individuality is lost in the need to be like others. The youth runs with the gang, dresses like the gang, thinks like the gang. To be different is so painful that few try it. This might not be so bad except that individuality and initiative are often killed and the gang spirit tends to lower the level of society rather than to raise it.

But we cannot condemn youth alone. All segments of society are guilty. To be without a car or television or whatever the Joneses have is painful. It seems to indicate failure. And so the sense of insecurity pervading society today sends men and women on a whirlwind of work to attain the material things, which have been judged of greatest value in our culture. It also leads to a mad round of pleasure in which man can forget his feelings of insecurity in today's insecure world.

And underneath is an uneasy feeling that we have chosen the wrong set of values. The scripture, "Wherefore come out from among them, and be ye separate, saith the Lord . . ." (2 Cor. 6:17) is rejected, although with guilty feelings, because it is contrary to what we want to believe. It demands discipline of life and thought, and it demands that the spiritual rather than the material be given the prime importance in our lives.

And the uneasiness continues. The greatest threat to our materially abundant life and to the freedom with which we have been blessed comes from the peoples of the earth who have wholeheartedly given themselves to the belief that life's only realities consist in the material things of life. These people who pose this threat have identified themselves with atheistic communism.

There is but one great difference. They have openly denied that there is a power higher than man and that there is a spiritual side of life. We have not denied this with our words but we have denied it with our lives.

Increasing the uneasiness of our belief that pleasure and possessions are the chief values of life is the threat of the atomic bomb. Already there is great controversy about the fallout of past bombs, some saying there are great dangers; others saying "Not yet." But there can be but little disagreement that an atomic war will destroy both man and the material values he holds so dearly.

There are many philosophies of life and none that can die so quickly or leave so little comfort as the philosophy that life's values lie in the things one possesses. Our Lord makes it clear that just the opposite is true when he said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Sooner or later we learn the hard lesson that a belief in things is of no comfort in the face of death. Then we either search for the meaning of life or drift more deeply into a frantic striving for things and pleasure in a hopeless effort to fill the deep yearnings of the heart and to cover the uneasy fears of the soul.

It is evident that all cry out for security. But the material security for which we are seeking today is not the answer. This strips people of courage, robs them of manhood, makes of them nothing but a group of maudlin sheep who so desire the security of being in the crowd that they follow any leader till he leads them over the precipice to destruction.

No, we must look beyond our greed for things and overcome the sickness that requires us to get what others have so that we will be accepted by them. We have to change from a materialistic concept of life to a spiritual concept.

Life can offer only one security that satisfies the restless heart of man. This security is found in God. To find God we must take two steps.

The first step is to confess that our philosophy of life is wrong. The second is to turn the control of our lives over to God. The first step is useless without the second. The second is impossible without the first.

People who talk about the Christian way being too easy are either confused or are trying to cover up their unwillingness to give God complete control of their lives. This is hard. We are stubborn and selfish and we want to control our own

lives. But this cannot be if we are to find the only security that will last us through the sorrows and tragedies of life and sustain us in the valley of the shadow.

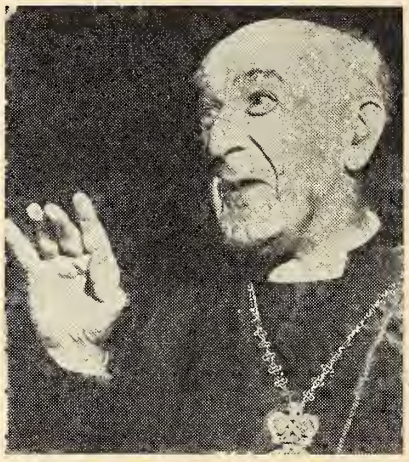
It is not easy to leave materialistic philosophy for a spiritual one. But for our eternal welfare it needs to be done. Jesus said: "Lay not up for yourselves treasures upon earth, . . . But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also."

This is a costly thing but the only way to peace on earth and life everlasting. To do this is to find life's only security for it will last through eternity. All else will fail and deceive. We must learn to trust God and to give him our lives for his glory.

Dr. Geoffrey Fisher Resigns As Archbishop of Canterbury

► WITH THE RESIGNATION of Dr. Geoffrey Francis Fisher as Archbishop of Canterbury, the Church of England will lose one of its most distinguished primates and the world community a top leader in the movement for greater friendship and cooperation between the Christian churches.

Due to vacate his office on May 31 — he will be seventy-four then — Dr. Fisher made history last December by his visit to Pope John XXIII. The first Anglican Archbishop of Canterbury ever to meet a Roman pontiff, his gesture was hailed as an epic event in the so-called religious dialogue that is expected to become increasingly important in the years ahead.



Geoffrey Francis Fisher

Dr. Fisher's pre-eminence in the field of interchurch co-operation is evidenced by the fact that he presided at the sessions in Amsterdam, Holland, in 1948, at which the World Council of Churches was formally inaugurated and that he served from that time until 1954 as one of the council's six co-presidents. He still remains a member of the WCC's Central Committee and played a prominent role at the council's second assembly at Evanston, Ill., in 1954.

On the question of reunion of the Protestant churches, Dr. Fisher has taken the stand that this can best be achieved, not through organic unity or confederation, but through the establishment of a series of independently governed churches in full communion with one another. He has recently described this as "a commonwealth of churches."

Dr. Fisher, a man of wit and human warmth as well as of grace and dignity, has kept on making headlines with his comments on a variety of subjects ranging from the atomic bomb and racial equality to divorce and gambling. At the same time he has become one of the world's most widely traveled churchmen since he paid his first visit to the United States in 1946.

It was after his U.S. visit that Dr. Fisher settled an old controversy by announcing that he was the 99th to occupy the 1,600-year-old Canterbury See. His other overseas visits have been, among other places, to Sweden, Norway, Germany, Africa, Australia, New Zealand, Japan and, only recently, to Turkey, Israel, and Italy. In Istanbul he met Ecumenical Patriarch Athenagoras, a firm supporter of the World Council of Churches with which a number of Eastern Orthodox Churches are affiliated.

As Primate of All England, Dr. Fisher has presided at two meetings of the Lambeth Conference, the meeting of the bishops of the Anglican communion which takes place every ten years for consultation and discussion. These were in 1958 and 1948. Meanwhile he officiated at the funeral of King George VI, who died in 1952, and at the coronation of Queen Elizabeth II in June 1953.

Last year, prior to attending c brations in Lagos marking the i pendence of Nigeria, Dr. Fi complained that "Europeans h been too slow in training Afri and many have hindered progres their own blindness to the court and obligations of Christian fel ship."

Dr. Fisher's special interest in rica was demonstrated last Au when he inaugurated the Angl Province of East Africa and in 1 when he consecrated four na African priests as assistant bish for dioceses in Kenya, the Sout Sudan, and Tanganyika. In same year he presided at ceremo in Salisbury, Rhodesia, marking inauguration of the Anglican P ince of Central Africa.

In the sixteen years he has cupied the throne of St. Augus Dr. Fisher has given England n to applaud or argue over. A stau opponent of divorce, he is likel be remembered longest by the a age Briton for his stand ag Princess Margaret's marrying a vorced man, Group Capt. P Townsend. It was only after y ing to the church's opposition the Princess renounced Mr. To send and finally married Anth Armstrong-Jones, with a benign Fisher performing the rites.

He has spoken out on such t ters as euthanasia ("to take m killing and remove it from the c gory of murder and call it someti else is a mistake"), the wider p ticipation of the laity in church w gambling (he opposed a bill to l ize small lotteries for charit education, and cultural purpo and the dangers of television (world would have been a hap place if television had never b discovered").

Born May 5, 1887, at Higham the-Hill, near Nuneaton, Warw shire, Dr. Fisher was the son of local parish priest. After atten Marlborough College and Ex College, Oxford, he was ordaine 1913. He was an assistant mast Marlborough College for three y and then became headmaster of ton School from 1914 to 1932, w he was made Bishop of Chester 1939 he was made Bishop of don, and in 1945, following the d of Dr. William Temple, was n nated by Prime Minister Chur as successor to the Canterbury This was followed by a decree o pointment signed by King Georg — *Religious News Service.*

News and Comment From Around the World

Norwegian Bishops Oppose Nuclear Arms

The Council of Bishops of the National Lutheran Church of Norway has called for an end to nuclear armaments and for the safeguarding of peace through adequate international controls. In a statement published in Oslo the bishops said the existence of nuclear arms places too heavy a responsibility upon a statesman when confronted with the necessity of making far-reaching decisions.

The bishops declared, "The church cannot propound any particular view in any given political situation. Here the conscience of each individual must be decisive. But the church will support protesting against war as a means of settling controversies among nations."

Geneva Catholics, Non-Catholics Pray for Christian Unity

For the first time in Geneva, Switzerland, the stronghold of Calvinism, Roman Catholics joined with representatives of other faiths in activities marking the Week of Prayer for Christian Unity sponsored by the World Council of Churches. Individual daily meetings for meditation and prayer were arranged with the encouragement of respective churches to bring together Greek Catholics, old Catholics, Orthodox, Anglicans, Lutherans and other Protestants.

Dutch Protestants and Catholics Unite for Bible Reading Campaign

Protestant and Roman Catholic leaders in Holland worked together on plans for a joint national campaign for greater Bible reading held during the annual National Book Week which started Feb. 25.

The drive to stimulate greater interest in the Bible coincided with the publication of the new Dutch Catholic translation of the New Testament. The meeting was marked also by the announcement of the formation of the Dutch Catholic Bible Society, whose chief purpose is to foster greater reading and knowledge of the Bible among Catholics.

Methodists Give $30,000,000 to Missions Last Year

The Methodist Board of Missions spent more than thirty million dollars for mission work in this country and abroad last year. Of the total, fifty-one per cent went for work in forty-four countries overseas and thirty-seven per cent for home missions in the United States and Puerto Rico. The remainder was accounted for by administration, education, and cultivation and contingencies, reserves, and miscellaneous.

The largest single source of revenue comes from the some 1,800,000 Methodist women through local Woman's Societies of Christian Service and Wesleyan Service Guilds.

Supreme Court Declines to Review Religious Pacifist Case

The U.S. Supreme Court refused to review the conviction of a group of religious pacifists in New York who violated the state's civil defense law by remaining in a park when other citizens were ordered to take shelter in an air-raid test. It declined to review the constitutionality of the New York State Defense Emergency Act.

In an eight to one unsigned opinion, the Supreme Court merely said that the issues presented were not sufficient to warrant its review. Justice William O. Douglas dissented, saying he was of the opinion that "probably jurisdiction" should be noted by the court.

Protestants Ship $84,000 in Surplus Foods to Congo

Surplus foods from American stocks, valued at about $84,000 have been shipped by Protestant and Orthodox churches in this country to meet desperate and increasing needs of starving refugees and war casualties in embattled Congo.

The recent consignment is part of $627,000 worth of food and medicines to be distributed in the Congo since last summer from American Protestant churches. Much of the food is donated by the U.S. government with cost of distribution in the Congo borne by the churches.

Rabbi Asks Reappraisal of Missionary Activities

Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, called for a re-evaluation by all religious bodies of those missionary activities which "put a premium on disparaging the beliefs of other religious groups."

He said that such activities constitute a kind of religious imperialism which is out of harmony with the modern era. He stressed that the only effective way to make a faith appealing to others, "is to demonstrate that one's religion is practiced with nobility and not merely preached with zeal."

Ministers Urge Georgia Schools Remain Open

Groups of ministers in Atlanta and over Georgia called for preservation of open schools as the first two Negro students were enrolled at the University of Georgia. A petition favoring "continued uninterrupted operation of the university system and the public schools of Georgia" was adopted unanimously at a meeting of the Methodist Atlanta East and West Districts.

Also the Ministerial Association of Athens, Ga., where the University of Georgia is located, called upon the governor and Georgia lawmakers to enact speedily such laws as will make possible the uninterrupted operation of all Georgia schools.

Mennonites Laud TV Industry

America's television industry has been complimented by Mennonite Broadcasts, Inc., for "the increase in the number of current worthwhile programs." The agency, a unit of the Mennonite Board of Missions and Charities, cited as indications that "the industry is taking seriously its public service responsibility," its political coverage, and educational and cultural program features.

In addition the agency hailed the "continued availability of television facilities to appropriate religious programs" and "the efforts of the National Association of Broadcasters and co-operating stations to maintain a code which eliminates many objectional items including the advertisement of hard liquor."

The statement also urged that television be used to help build up moral and ethical standards and that continued efforts be made to decrease the featuring of crime and violence, sex, and alcoholic beverages.

Educator Urges Merger of Protestant Colleges

Mergers of American Protestant colleges were urged by a Columbia University educational administrator as a major step toward strengthening the institutions and their academic programs.



Religious News Service

Worshipers crowd the Christian "motorized prayer house" which has been introduced to serve rural Finns scattered thinly over thousands of acres of farmland and forests. When the chapel arrives in a locality, inhabitants, regardless of religious affiliation, are not only invited to attend services but are allowed to preach if they are so moved. Curiosity brings many for their first visit to the church on wheels; they gladly come at its next call

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Dr. Earl McGrath, executive officer of the Institute of Higher Education at Teachers College, Columbia, and former U.S. Commissioner of Education, was the featured speaker at the third annual meeting of the Council of Protestant Colleges and Universities.

He said, "The joining of Protestant church bodies seems to be inevitable and desirable. Their educational institutions might well be the vanguard in this movement. In the first half of our national life the church-related colleges provided virtually all higher education for American youth, but the church-related colleges as a group have been steadily losing their once pre-eminent position." The Christian college has a unique opportunity to show how order can be restored to the present chaos in higher education by building its program on an explicit philosophy.

The Council of Protestant Colleges and Universities organized in 1959 is related to the National Council of Churches' Commission on Higher Education. Its membership comprises about 200 institutions representing more than 25 Protestant denominations.

Religious Groups Told to Step Up Work With Aged

Religious institutions were urged in a recommendation of the White House Conference on Aging to make a greater effort to play a full and proper part in the life of America's increasing population of aged persons.

The recommendations pointed out the important role religious faith plays for those who are in their twilight years of life.

The conference urged co-operative studies by religious bodies and public authorities to improve chaplaincy services in public institutions caring for the aging.

The section on Religion and the Aging was made up of more than 100 delegates, including Protestant ministers from several denominations, Catholic priests and nuns, rabbis, and religious social workers, and also included a number of public representatives and social agency officials.

Religious leaders at the conference urged delegates to restore in American society the respect and veneration for age which is taught by the Bible. A Protestant social worker told the conference that America's aged need far more medical care than they did a generation ago because the advances of medical science have changed the pattern of illness in old age.

Edward K. Warren of the Federation of Protestant Welfare Agencies of New York City said, "This century has seen a dramatic advance in the control and cure of the infections, which has far outstripped trol and cure of the degenerativ eases. Hence, you and I may w saved from the pneumonias v took the lives of our ancestors a brief, and not too painful ill only to succumb to a far lo more painful, and infinitely mor pensive bout with hardening o arteries, arthritis, or cancer."

Two Protestant ministers panel discussion charged that el persons who die in penniless cir stances in many parts of the U States do not receive decent C tian burial. They cited a stud a Roman Catholic priest in Francisco and also gave a description of the findings they in their own areas.

Dutch Church Group to Shu World Council Assembly

The Dutch Reformed Churc Africa has announced it will not delegates to the third Assembl World Council of Churches sc uled to convene at New Delhi, I in November.

The deciding factor in the chu action was the conference of ch leaders sponsored by the W Council in Johannesburg last De ber at which the South African p of racial segregation was critic The church, the smallest of the t Reformed bodies in South Af was represented at the confere but strongly disassociated itself resolutions adopted at the mee

Soviet Zone Government Ban East Berlin DEKT Rally

The Soviet Zone government banned all events of the tenth man Evangelical Church Day gress that were planned for Berlin between July 19 and 23 suggested instead that the S Zone churches hold a congres their own in some other East Ger city.

Although no binding promises been made by the Communist ernment to permit the celebrat planned for East Berlin as wel West Berlin, its action came complete surprise to the Evange officials who had already made p for them.

The Church Day movement permanent institution within Evangelical church in Gerr aimed at encouraging laymen to ticipate in religious and public aff More than 400,000 Protestants

ded the closing ceremonies of the rally in Munich in 1959.

Officials of the Evangelical Church Berlin-Brandenburg unanimously ed to hold the congress in both t and West Berlin. The church nagement said it saw no reason withdrawng its invitation.

arly $15 Million ked for Overseas Relief

Nearly $15 million is being asked Protestant and Eastern Orthodox rches in America for their 1961 grams of assistance to homeless, ngry, and destitute people abroad. The goal for the 1961 United peal for overseas relief, $14,818,-0, is the greatest in the history of churches, constituting an in-ase of $3,400,000 over 1960. ghlight of the 1961 appeal will be One Great Hour of Sharing ob-vances on Sunday, March 12. Funds released through the United peal will make possible both in-idual denominational programs of rseas assistance and co-operative jects carried on through Church rld Service.

theran Pacifist Group cts New Officers

Alton M. Motter of Minneapolis, ociate executive secretary of the nnesota Council of Churches, is new chairman of the Lutheran ce Fellowship.

The fellowship was formed in 1941 work steadily to bring the gospel bear upon our social order; testify inst military conscription; pro-e friendship, counsel, and support conscientious objectors; relate herans with inclusive interde-minational peace groups; strengthe witness for peace within the rch." Its present membership in-les pastors and laymen who are ed to work through their own gregations and synods in promot-the aims of the group.

vda Cautions Soviet Press Antireligious Propaganda

Russia's leading Communist news-er warned the Soviet press to use e tact and not tread too heavily the toes of religious believers in eading atheistic propaganda.

Pravda, organ of the Communist ty's Central Committee, recalled n unsigned four-column editorial advice given recently by Pre-r Nikita Khrushchev: "Being eists does not mean we have a it to insult the religious feelings hurchgoers."

Russians Jam Churches on Orthodox Christmas

Mounted police were called out in Moscow to regulate traffic as thousands of Russian Orthodox believers converged on the Elokhovsky Cathedral there for Christmas Eve services. Only cars belonging to members of the diplomatic corps were permitted to park near the cathedral. The Russian Church observes Christmas according to the old Julian calendar.

This year, for the first time in half a century, there was no snow on the ground and the crowds of young and old attending the services did not have to stamp their feet to keep warm as they waited for the cathedral doors to open. Highlight of the cathedral service was the reading of a special Christmas message by Patriarch Alexei in which he stressed the theme of peace among men everywhere.

Some 2,500 Moscow Baptists, who also observe Christmas according to the old Julian calendar, jammed the city's only Baptist church for nativity services. Hundreds of others unable to gain admittance stood on the street outside listening to Christmas carols sung by a 150-member choir. The service was recorded on sound film by William Jones of Los Angeles, a Presbyterian, who was in Moscow to make a movie.

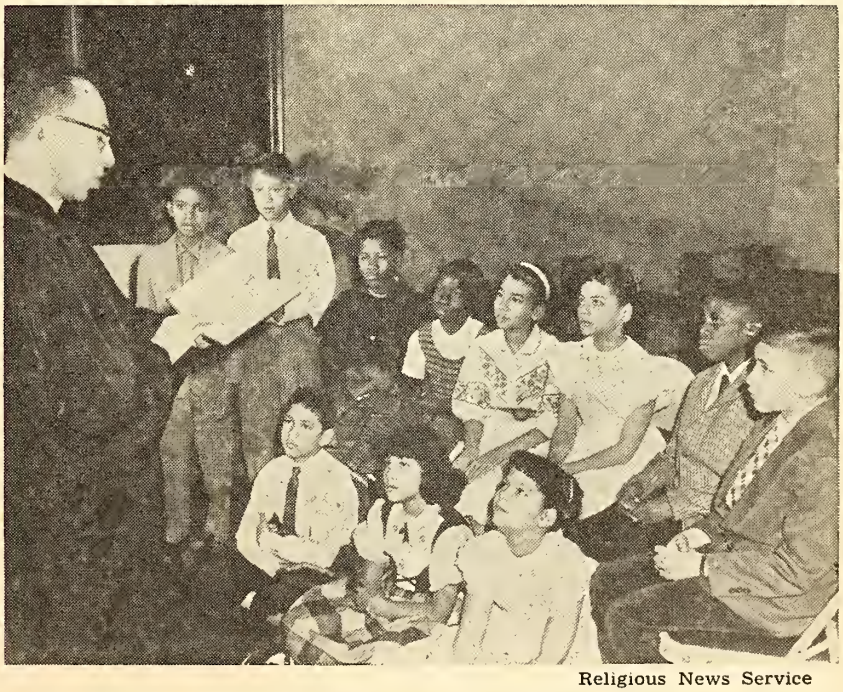
The church, which was recently redecorated, thanks largely to funds donated by American pianist Van Cliburn, presented an unusually gay appearance this year. The service was conducted by the Rev. Jacob Zhidkov, chairman of the All-Union Council of Evangelical Christian Baptists.

FOR Launches Campaign to Feed Starving Chinese

The Fellowship of Reconciliation has begun a campaign to persuade the Kennedy administration to ship millions of tons of surplus grains to famine-stricken Red China.

In a half-page advertisement in the New York Times the Fellowship called on Americans to send small grain bags to the White House as an indication of popular support for its proposal. The grain bags are imprinted, "'If thine enemy hunger, feed him' — Send Surplus Food to China." In each bag is attached a tag addressed to the President.

Alfred Hassler, executive secretary of the Fellowship, says, "It is an opportunity for the American people to perform an act of human kindness toward millions of people in China. Such an act would be a tangible and



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Rev. Rafael Cotto introduces the newly revised Spanish Bible to a Sunday school class at his Church of the Good Neighbor in New York, a largely Spanish-speaking congregation. The first major revision of the 400-year-old Reina-Valera translation, the venture was sponsored jointly by the American Bible Society and the British and Foreign Bible Society. The 1569 Reina Bible, later revised by Valera, was called the "Bear Bible" after a printer's symbol on the title page

positive demonstration of goodwill. We hope it would show the Chinese that America wants peace. But whether we got such a message across or not, the need is there and our warehouses are filled with surplus foodstuffs. America can easily afford to make the offer."

Red China's 1960 harvest has been stricken by a succession of floods, drought, typhoons, hailstorms, frost and insect plagues, affecting more than half of China's cultivated land.

Summerfield Honored for Religion on Stamps

Former Postmaster General Arthur E. Summerfield received the first annual Award of Merit from the Collectors of Religion on Stamps Society in tribute to the spiritual themes that appeared on U.S. postage stamps during the eight years of his administration.

The award is to be given each year for distinguished service to religious stamp collecting by the society which is an intercreedal group of serious collectors who specialize in stamps with a religious or spiritual motif.

Quakers in New Training Program for Service Workers

The American Friends Service Committee has announced the launching of a new program for young people to acquire on-the-job training in service work abroad and in this country.

Called Voluntary International Service Assignments, the program aims to attract recent college graduates or persons with equivalent background. Volunteers, who will defray part of their own expenses, will be supervised by AFSC personnel at their posts.

Warns Against Delusion That Refugee Year Solved Problems

Dr. Elfan Rees, chairman of the International Committee for the World Refugee Year, has warned against any delusion on the part of governments or peoples that the year had solved the problem of refugees.

Dr. Rees said, "We want to remove the delusion from the minds of people that the year has solved the refugee problem, and we want to remove the delusion from the minds of governments that what remains can be left to voluntary agencies. The problem has been intensified a general psychological letdown governments and peoples who thi they did their whack last year, what more should they do now."

News Briefs

Alaska is the fastest growing ho missions area of the Metho Church, with the number of Meth ists increasing from 945 to 3,1 during the last decade. Similar ports of rapid Methodist growth Hawaii and Puerto Rico and amo minority groups were reported at t annual meeting of the denominatio Board of Missions.

The Assemblies of God establish 204 new churches in the continen United States last year. This brir to 1,179 the number of new A sembly churches opened in the p five years. A goal of 300 new chur es has been set for 1961.

An atheistic weekly published Warsaw, Poland, complains th even under communism only 5,50 000 persons in that country prof to have no religious beliefs. T paper indicates that more than seve ty-six per cent of the nation's peo are still practicing Roman Cath lics.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***Prayer Power — Living the Lord's Prayer.** Donald Earle Lewis. Revell, 1960. $1.50. 64 pages.

Why are new and vital studies continually being produced on the Lord's Prayer? Because it deals with a prayer so perfect and with a power which is "the mightiest force in the world."

While there are many books on the interpretation of the Lord's Prayer, this study vividly shows us how inadequate our praying really is. *Prayer Power* forcefully gives insights on how our praying can take on new dimensions as we grasp the true meaning of the various phrases contained in the "prayer perfect."

The author uses a wealth of pertinent illustrations to give windows to the sound basic ideas he presents. Thus anyone seeking a deeper understanding of prayer and a realization of its potential will find in this compact volume a real catalyst. — *Chester I. Harley, West Milton, Ohio.*

Fun With the Family. Harry D. Edgren and E. H. Regnier. Stipes Publishing Co. $2.00. 86 pages.

The brevity, simplicity, and price should make this book attractive to inexperienced adults. Much of this paperbound book is not particularly new to recreation leaders, but undoubtedly new to many parents. For a "let's-get-started" booklet, it is adequate.

Nearly all areas of family fun are treated — from birthday parties to trips, rainy day, convalescing, materials and equipment, and crafts and hobbies. Helpful suggestions are given in the chapter on fun with other families. — *Paul M. Weaver.*

***Toward Health and Wholeness.** Russell L. Dicks. Macmillan, 1960. $3.50. 158 pages.

By a pioneer hospital chaplain, teacher and writer in the emerging field of religion and health, this book can be invaluable to the minister, physician and layman in overco ing physical and emotional illness through strength of spirit and po tive faith.

The author skillfully examines m jor destructive emotions (anxie hostility, guilt, despair, loneline pain, boredom, rejection) and t way they block healing forces inh ent within every life. Major heali emotions (faith, joy, self-awarene hope, love, courage, creative wo acceptance) are set beside the d structive powers. Counsel is given enable the reader to achieve the healing emotions and to utilize the

Replete with nearly 100 couns ing experiences, sound psychologic principles, and helpful prayers f spiritual growth, this book is a f cry from the popular "faith-healin literature gushing from some re gious presses. Its serious reading c help one to grow spiritually. Tho physically and emotionally ill shou not miss it. Brethren will find i sights to deepen the meaning of t anointing. The book is not a the logical treatise and dare not be r garded as a substitute for medical psychiatric help if such is needed. *Harold Z. Bomberger, McPherso Kansas.*

nniversaries

Mr. and Mrs. Floyd Brantner celeed their golden wedding annivary on Jan. 1, 1961, at their home Polo, Ill. They have three sons, e grandsons, and three granddaughter. — Mrs. Lewis B. Beard, Oregon,

Mr. and Mrs. Carson Brightbill of erstown, Pa., celebrated their fiftieth ding anniversary on Nov. 16, 1960. y have eight daughters, twenty-six dchildren, and five great-grandchilen. Both have been members of the erstown church for many years. — Stella Donley, Myerstown, Pa.

bituaries

erg, Edgar Lee, son of Edgar L. Francis Rotruck Berg, was born . 25, 1888, at Maysville, W. Va., died at Cumberland, Md., Nov. 25, 0. He was married first to Lena ker and after her death to Ida Doll, of whom preceded him in death. is survived by two daughters, one two stepsons, two sisters, and five dchildren. The funeral service was ducted by Bro. Owen Stultz, and al was in the Lahmansville ceme- — Edna Mott, Antioch, W. Va.

ser, Richard Carl, son of Ira and e Lines Biser, was born at Short , W. Va., Feb. 24, 1930, and died eyser, W. Va., May 14, 1960. Surng are his mother, his wife, Norma Harrison Biser, one daughter, one one brother, two sisters, and two sisters. The funeral service was ucted by the undersigned, assisted Owen Stultz, and burial was at n's Point cemetery. — C. H. Cam-, Keyser, W. Va.

bley, David, son of Jacob and Sarah ner Boley, was born Sept. 22, , in Frederick, Md., and died at Ill., at the age of eighty-seven s. On Dec. 11, 1910, he was marto Florence Stauffer, who died on 21, 1946. He was a member of Church of the Brethren. The funerrvice was conducted by Bro. Carl r, and burial was in the Fairmount etery. — Mrs. Elery Shank, Polo, Ill.

oyce, Noah J., son of George and beth Crawford Boyce, was born 13, 1875, at Winchester, Va., and at Keyser, W. Va., Sept. 25, 1960. wife, Annie L. Boyce, preceded in death. Surviving are seven hters, four sons, thirty-three grandren, thirty-seven great-grandchil- and one great-great-grandchild. funeral service was conducted by ndersigned, and burial was in the low Point cemetery. — C. H. Cam- Keyser, W. Va.

unner, Clarence, son of James and e Henry Brunner, was born April 06, at East Waterford, Pa., and Nov. 24, 1960, at McVeytown, Pa. Dec. 23, 1943, he was married to n Renninger. Surviving are his four children, two brothers, and sisters. He was a member of the g Run church, Pa. The funeral e was conducted by Brethren Driver and Bruce Grove, and l was in the Pine Glen cemetery attawana. — Mrs. Lester C. Harsh-r, McVeytown, Pa.

Crane, Mary Elizabeth, daughter of Arthur and Elizabeth Albert, was born July 4, 1896, at Lewiston, Minn., and died Jan. 4, 1961, at San Bruno, Calif. She was married to Spencer Crane on Aug. 18, 1917. In her teens she became a member of the Church of the Brethren and was a charter member of the San Francisco Community church, Calif. Surviving are her husband, one daughter, one son, three grandchildren, one sister, and one brother. The funeral service was conducted by the undersigned, and burial was in Minnesota following a service in the Lewiston church. — C. Ernest Davis, San Francisco, Calif.

Cross, Mary Jane, daughter of Henry and Sarah Swoveland, was born March 10, 1871, and died Dec. 19, 1960 On Dec. 23, 1888, she was married to E. Nelson Cross, who died May 2, 1951. She was a long-time member of the Buck Creek church, Ind. Surviving are two sons, eight grandchildren, fourteen great-grandchildren, two great-great-grandchildren, and one sister. The funeral service was conducted by Bro. Carl Hilbert, and burial was in the Mooreland cemetery. — Catherine Swinger, Muncie, Ind.

Eshelman, Jennie W., daughter of Samuel and Lizzie Williams Hummer, died Nov. 29, 1960, at the age of sixty-three years. She was a member of the Florin church, Pa. Surviving are her husband, Jacob N. Eshelman, one son, two foster children, and three grandchildren. The funeral service was conducted by Brethren Howard Bernhard and Henry Becker, and burial was in the West Greentree cemetery. — Effie Ruth Eshelman, Mt. Joy, Pa.

Fox, Homer, son of Edward and Minnie Arnet Fox, was born May 12, 1896, and died Nov. 14, 1960. He was a member of the Church of the Brethren. Surviving are his wife, the former Lena Elizabeth Mosholder, six children, nine grandchildren, and one sister. The funeral service was conducted by Walter F. Berkebile, and burial was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Geiman, David H., son of Joseph and Isabella Zentz Geiman, was born July 16, 1870, near Astoria, Ill., and died in January 1961. He was married to Lydia Schisler, who died in 1937. He was a member of the Astoria church, Ill. The funeral service was conducted by D. Edwin Rodabaugh. — Lottie Johnson, Astoria, Ill.

Hendricks, Clayton D., son of Frank and Sallie Delp Hendricks, was born March 31, 1886, in Harleysville, Pa., and died Dec. 31, 1960, in Souderton, Pa. He was a member of the Hatfield congregation. In addition to his wife, Blanche Crouthamel Hendricks, he is survived by one son, one daughter, four grandchildren, two sisters, and six brothers. The funeral service was conducted by Brethren Ralph Jones and Norman Frederick, and burial was in the Hatfield cemetery. — Mrs. Mary A. Nyce, Lansdale, Pa.

Huffman, Orey Newton, son of Samuel and Lizzie Long Huffman, was born April 13, 1894, and died Oct. 26, 1960, at Briery Branch, Va. He was a member of the Briery Branch church. Surviving are his wife, the former Mary Edna Dedrick, three daughters, two sons, one sister, and thirteen grandchildren. The funeral services were conducted by Brethren W. Owen Horton and I. J. Garber, and burial was in the Dayton cemetery. — Mrs. Raymond Newman, Bridgewater, Va.

Kitzmiller, Margaret Ann, daughter of Thomas and Bessie Burns Kitzmiller, was born in Keyser, W. Va., July 1, 1933, and died near Oakland, Md. Surviving are her mother, one brother, two sisters, and her maternal grandmother. The funeral service was conducted by the undersigned, and burial was in the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Kline, Sallie M., was born near Broadway, Va., on April 18, 1885, and died Nov. 21, 1960. In August of 1908 she was married to Howard E. Kline. In 1956 a special service of commendation was given in her honor of fifty years of service as a church school teacher. Surviving are her husband, one son, and one daughter. The funeral service was conducted by Brethren I. C. Senger and Guy Wampler, and burial was in the Linville Creek cemetery. — Paul Kline, Broadway, Va.

Krum, Fred, son of Aaron and Dena Groenwald Krum, was born Oct. 28, 1893, near Forreston, Ill., and died at Polo, Ill., in January 1961. He was a member of the Church of the Brethren. On March 13, 1919, he was married to Hazel Hedrick, who survives, together with two daughters, two brothers, and five grandchildren. The funeral service was conducted by Bro. Carl Zigler, and burial was in the Haldane cemetery. — Mrs. Elery Shank, Polo, Ill.

Liller, Kenneth Ervin, son of Herman T. and Alma Virginia Biser Liller, was born Feb. 17, 1927, at Keyser, W. Va., and died Nov. 16, 1960. Surviving, besides his parents, are two sisters and one brother. The funeral service was conducted by the undersigned, assisted by Rev. Millard Floyd, and burial was in the Meadow Point cemetery. — C. H. Cameron, Keyser, W. Va.

Miller, Mary S., daughter of Jonathan and Elizabeth Funk Wampler, died Dec. 2, 1960, at Broadway, Va., at the age of ninety-three years. She was a long-time member of the Church of the Brethren and a regular attendant as long as her health permitted. She was married to I. W. Miller. Surviving are three sons. The funeral service was conducted by Bro. Glenn S. Garner, assisted by Bro. Cecil Hartman, and burial was in the Greenmount cemetery. — Fleta M. Kline, Broadway, Va.

Prophet, William M., died Dec. 30, 1960, at the age of seventy-nine years. He was a member of the Lafayette church, Ind. Surviving are his wife, the former Bessie Farmer, one daughter, three sons, two stepdaughters, two stepsons, two sisters, and two brothers. The memorial service was conducted by Bro. Ralph McFadden, and burial was in the Tippecanoe Memorial Garden. — Mrs. Byrel Leslie, Lafayette, Ind.

Robey, Casper J., son of Albert and Alice Shoemaker Robey, was born in Grant County, W. Va., Oct. 10, 1882, and died in Keyser, W. Va., Oct. 6, 1959. Surviving are his wife, Annie Bobo Robey, one daughter, one son, two sisters, and two brothers. The

funeral service was conducted by the undersigned, and burial was in the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Rogers, Myrtie V., daughter of Jacob and Sallie Feaster Leatherman, was born at Antioch, W. Va., Nov. 19, 1894, and died at Carter, W. Va. Her husband, Otis L. Rogers, preceded her in death. Surviving are two daughters, one son, five sisters, two brothers, ten grandchildren, and two great-grandchildren. The funeral service was held by the undersigned, and burial was in the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Shaw, Ada, daughter of Samuel and Della Dively Musselman, was born at New Enterprise, Pa., Nov. 11, 1924, and died at Bakers Summit, Nov. 5, 1960. On Aug. 18, 1947, she was married to Regis Shaw. She was a member of the Holsinger church, Pa. Surviving are her husband, four children, four brothers, three sisters, and one half brother. The funeral service was conducted by Bro. Lester Bucher, and burial was in the Holsinger cemetery. — Mrs. Palmer Miller, New Enterprise, Pa.

Simmons, Willard, was born in Bryan, Ohio, on Jan. 4, 1914, and died Dec. 13, 1960. Surviving are his wife, Blanch, two sons, one daughter, and four grandchildren. The memorial service was conducted by Bro. Kenneth Long, and burial was in the Lake Township cemetery, Ohio. — Mrs. Frank McLaughlin, Millbury, Ohio.

Smith, Harry F., was born March 23, 1872, and died Dec. 29, 1960. He was a member of the Snake Spring Valley church, Pa. Surviving are three sons. The funeral service was conducted by Bro. Charles Helsel, and burial was in the Everett cemetery. — Sara D. Snyder, Everett, Pa.

Spigle, William, was born Oct. 8, 1893, and died Oct. 25, 1960. He was a member of the Trinity church, Va. Surviving are his wife, Hallie McCarty Spigle, two brothers, and one sister. The funeral service was conducted by Brethren E. J. Jacobs and Edward K. Ziegler, and burial was in the Blue Ridge Memorial Gardens at Roanoke, Va. — Mrs. H. B. Layman, Troutville, Va.

Stinnette, Robert Lee, was born Aug. 10, 1883, and died Dec. 4, 1960, at his home in Denver, Colo. He had been a member of the Church of the Brethren since young manhood. For the past seven years he had found great joy in working with the Negro people of Mississippi. Surviving are his wife, three sons, five daughters, and seventeen grandchildren. The funeral service was conducted by I. James Eshelman at the Prince of Peace church, Denver. — Ross P. Stinnette, Denver, Colo.

Templeton, Leland George, was born July 15, 1888, at Garden City, Kansas, and died Sept. 3, 1960, in Decatur, Ill. He was ordained to the ministry in 1910 and to the eldership in 1917. He served a number of years in the free ministry and also as pastor at Colorado Springs, Colo., and Larned, Kansas. In 1913 he was married to Viola Frantz, who survives. Surviving also are his mother, one brother, one sister, two half brothers and two half sisters. The funeral service was conducted by Bro. E. Stanley Smith, and burial was in the Cerro Gordo cemetery. — Mrs. Viola Templeton, Decatur, Ill.

Tucker, Vitus Ralph, son of Charles P. and Ada Clark Tucker, was born Feb. 20, 1920, at Merimac, Ky., and died in Trotwood, Ohio, Nov. 30, 1960. On Feb. 17, 1945, he was married to Lucile Krueger. He became a member of the Trotwood church in 1959. Surviving are his wife, two sons, his mother, three sisters, and one brother. The funeral service was conducted by Bro. Paul Kinsel, and burial was in the Bear Creek cemetery, Ohio. — Elizabeth G. Flora, Trotwood, Ohio.

Wampler, Mary, daughter of William and Ethel Stephens, was born Sept. 24, 1919, at Rising City, Nebr., and died Nov. 8, 1960. On Dec. 22, 1954, she was married to Amos Wampler. Surviving are her husband, her mother, and two sisters. She was a member of the Oakton church, Va. The funeral service was conducted by Bro. David Rogers at the Linville Creek church, Va., and burial was in the adjoining cemetery. — Mrs. Michael Southerly, Falls Church, Va.

Watkins, Forest Victor, son of Isaac and Laura Seese Watkins, died in Hooversville, Pa., Nov. 15, 1960. Surviving are his wife, Fern Shaffer Watkins, four daughters, two sons, nine grandchildren, one great-grandchild, three sisters, and four brothers. He was a member of the Sugar Grove church, Pa., where he had served as deacon, Sunday school superintendent, and teacher. The funeral service was conducted by Brethren Boyd N. Lehman and Millard Weaver, and burial was in the Berkey cemetery. — Mrs. Ruby Ringler, Hooversville, Pa.

Whorley, John W., died Dec. 14, 1960, at the age of sixty-four years. He was a member of the Mechanicsburg church, Pa., where he served as a trustee and a deacon. Surviving are his wife, Sue Railing Whorley, one son, two daughters, one sister, and three grandchildren. The funeral service was conducted by Bro. D. Luke Bowser, and burial was in the Mechanicsburg cemetery. — Edward Burket, Grantham, Pa.

Church News

Northwestern Ohio

Marion — Ministers from three Ohio districts met at our church on Dec. 1 for a realignment meeting. Nineteen attended this meeting and they will have another one in April. The women's fellowship has been organized in three circles. These have spent a work day at the Brethren home in Fostoria, visited the county home for the aged, and served as hostesses to groups using our church as a meeting place. Two of our youth are spending a year in volunteer service, and one is at the Castañer hospital as a registered nurse. Mrs. Anna Mow conducted four services for us in the first part of January. Serving as pastor is Wendell Tobias. D. B. Wampler is the elder. We have organized our church under the commission plan. — Mrs. J. G. Clark, Edison, Ohio.

Southern Ohio

Beech Grove — Special events at church since Oct. 1 have been the m sage on the heifer project by Ray K of Pennsylvania; the installation ser for teachers, church officers and youth cabinet; the program of mu by the Crusaders quartet; the ho coming service at which Kenn Hollinger of New Paris, Ind., spo and the crop program which inclu a film, The Sounds of the Earth. congregation was represented at music workshop at the Cedar Gr church the first part of October at the fall youth conference at Pleas Hill. The women's fellowship m skirts and blouses for the girls flannel shirts for the boys of the Creek mission, Ky. Ten members tended the Christian leadership train school at the Greenville Metho church which covered a period of weeks. Three churches of the comu nity united for a Thanksgiving serv At Christmas time, the women ha fellowship meeting, and the prim and junior department presented a p gram. In addition a candlelight c service was given. Fifty-one nurs children of the Prentice Normal In tute of Mississippi were remembe with gifts from our church. — Mrs. erett Druley, Hollansburg, Ohio.

Eastern Pennsylvania

Big Swatara — Our congregatio chorus participated in the festival songs sponsored by the Annville c gregation at the Mt. Lebanon ca meeting grounds in September. in September we had a father and banquet at which Robert Hess of Chiques congregation was the spea In October the mother and daug tea was held. Mr. and Mrs. He Hackman showed slides and gav message in story and song on the the A Thing of Beauty Is a Joy Fore Bro. Samuel Wagner was the spe for Layman's Sunday and the lay had charge of the worship serv Brethren Lester Royer of Lebanon Ralph Heisey of Springville were guest ministers for the love feast s ice the latter part of October. Se children were dedicated one Sun in November. Howard Bernhard c ducted a revival, Nov. 24 to Dec Eleven young people were bapt at the close of the meeting. Ll Beamesderfer, superintendent of Dauphin County home, spoke to adult classes on the need of the h and what they could do to cheer patients there. On Christmas Day junior and senior choirs prese the cantata, The First Christma Clara B. Frysinger, Hummelstown,

North Atlantic

Coventry — During the interim tween pastors our ministers, Austin, Ralph Frey, Martin Schol Robert Lloyd, and Marian Schol took charge of morning worship. his return from the mission field Nigeria, Wilbur Martin became t time pastor while also doing deputa work. On Jan. 1 he became full-t pastor and moved into the parson about Feb. 1. The congregation ticipated in district events as follo The CBYF rally at the Green

ch, the dedication services for the ertown church, the men's and en's fall meeting at Philadelphia, district conference, and the district ren's workers dinner. The leader-training school for the district was in our church on Oct. 24; speakers R. W. Schlosser, Hiram Frysinger, Dr. Frank Cassel. A junior high o has been organized at our ch. Ten of the teachers are partici-g in the Fellowship of Growth am. Brother Martin spoke to the Scouts about Africa, showing them of the native curios. Wednesday ng classes have been started and continue into May; one is studying ife of Christ and the other receives uction on lay leadership. The Sun-school department decided to fore-e Christmas treat and to give the nt of money to the young people's ct to be divided equally between a and Ecuador children's mission . A hymnal board, registry board lectern have been presented to the regation as a memorial to Brother Sister William Reigner by their The music at the annual candle-ng service was from the cantata, t of Miracles. We had a watch service on New Year's Eve. — Jane Kulp, Pottstown, Pa.

ker Ford — The church and Sun-school recently began supporting er missionary, Robert Lenker of , Ecuador. The first year with ndershepherd plan has proved suc-l, and we are continuing another under the same plan. Twelve have baptized. Ten babies have been ated during the year. While the r, Bro. Alvin Alderfer, and forty-members attended a family week-retreat at Camp Swatara, Bro. en Eshback conducted the wor-service. Twelve persons attended leadership training class at the ntry church. Bro. Ralph W. sser conducted our Bible study e Book of James. Prior to their n to Nigeria, Bro. Charles Bieber his family were guests at our h on several occasions. They ed films at the family night dinner. offering of the vacation Bible l was used to buy goats, and the st home offering surplus food. speakers have been Wilbur Mar-oe Copeland, Claude Wisler, and egional executive secretary, Roy rney. The current project for our egation is the addition of new ies to the fellowship building. pastor attended the Bethany ex-n school at Elizabethtown Col-On Sunday evenings we are ing the book of Daniel. We l three other churches in the hip for watch night and Thanks-services, and we will also join for the Lenten and Easter serv-One Sunday night each month, lso have a union service. — Mrs. Willauer, Parker Ford, Pa.

ladelphia, First — Russell G. Mar-r., a student at Eastern Baptist ary, is the new assistant minister. church was host at a district lead-training conference in October o the district conference in the month. At the midweek service e studying Biblical doctrine. Les-senberger, the moderator, brought the morning message on Layman's Sunday. The offering from the harvest home service was sent to Share Our Surplus. Blair Helman, president of Manchester College, was the guest speaker on Nov. 13. At the start of the every-member canvass, we had a loyalty dinner at which Frank S. Carper spoke. Ora I. Huston led a peace conference in our church in December. Sunday evening services are being held and will continue through Lent. Twenty-five of our women have joined the Ladies' Auxiliary of the Neffsville Brethren Home. The congregation is now supporting Joel Thompson in Indonesia. Five members have been received by letter and two by baptism. During the Christmas season we had a children's Christmas party to which seven blankets for Algerian refugee children were brought; the white gift service followed by a candlelighting and a Christmas Eve service. — Mary L. Riethof, Philadelphia, Pa.

Royersford — Brethren Charles Bieber and Wilbur Martin were speakers for the missionary Sundays. Both showed pictures in the evening. The mission offering for 1960 was the largest on record for the Sunday school. The church sponsored a family night in the form of a picnic at which the Bieber and Martin families were guests. One has been baptized, and three babies have been dedicated. Bro. Robert Lloyd was the speaker for our rally day service. A new beginners Sunday school class has been formed because the former one was overcrowded. Folding partitions to form temporary classrooms have been added to the basement. We are now holding regular Sunday night services. At Christmas time the youth presented a Christmas play, and the church choir joined with the Evangelical church choir for a Christmas cantata. The choir and the youth group went caroling at the Pennhurst state school for retarded children. Bro. Ralph W. Schlosser was with us for three services in January, leading us in a study of Philippians. — M. A. Harshberger, Spring City, Pa.

Southern Pennsylvania

Waynesboro — District events in which our congregation has participated have been the men and women's fellowship rally, Camp Eder day, the district Conference, the Sunday school meeting at Huntsdale, the youth rally in the Bunkertown church, and a vocational workshop at the Gettysburg church. Bro. Glenn Kinsel, pastor of the Hanover church, was a speaker for the Sunday school workers' dinner at the Salem United Church of Christ. Several schools have been held this year, the school of Christian education in co-operation with the Trinity United Church of Christ, a school of Christian family living sponsored by the women's fellowship, and the school of missions in January at which H. Stover Kulp, pioneer missionary to Africa, was the speaker. In observance of Layman's Sunday, Oct. 16, the men's fellowship was in charge of the evening service, and Bibles were presented to the first year juniors. At the community Thanksgiving service at the Lutheran church, our pastor, George L. Detweiler, preached the sermon. M. Guy West, pastor of First church, York, Pa., was the speaker at the supper for undershepherds. On Dec. 7 Ora Huston, peace counselor of the Brotherhood, spoke concerning peace education. Nearby congregations joined in this meeting. The Christmas play on Dec. 18 was Dickens' A Christmas Carol, which had been adapted for dramatization by one of our youth. The Christmas Eve service was conducted by the youth, and the church choir presented the cantata, The Infant Jesus, on Christmas morning. Eighty-three school kits were sent from the Sunday school to Africa. The church participated in the union Universal Week of Prayer service sponsored by the Waynesboro Council of Churches, Jan. 3 to 6. — Mrs. J. Harold Engle, Waynesboro, Pa.

Florida, Georgia, and Puerto Rico

Orlando — Our early Thanksgiving service was followed by breakfast. The offering was given to the Share Our Surplus program. The district Christian education board, teachers, and pastors met all day on Nov. 25 in a workshop of which Mary Spessard of Elgin was the leader. At the Christmas season the choir gave a special program. The junior

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Church of the Brethren
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high group went caroling at the convalescent home, and the nursery, primary, and junior departments brought gifts to be given to the Orlando Rescue mission. On New Year's Eve we had a candlelighting service. The pastor, Carroll Ringgold, began a church membership class at the beginning of the year. This will continue for thirteen weeks. On Jan. 6 we had a Twelfth Night service on the church grounds. The light for the service was furnished by the burning of discarded Christmas trees. — Mrs. Gloria A. Baker, Orlando, Fla.

First Virginia

Hopewell — Six have been added to the church by letter and two by baptism. David Rittenhouse and Clyde Hylton, the pastor, conducted the revival meeting, Oct. 23. While our pastor was absent, Norman Jimerson was the guest minister. For the men's fellowship supper, Mr. Altman of the Fishers of Men, was the speaker. The offering on Dec. 18 was sent to Share Our Surplus. The special Christmas observances were the play by the youth, Christmas Remembered, and the family night supper and worship service. The youth sponsored the movie, Dave's Own Decision, one Sunday evening. The congregation has recently welcomed its second refugee, an East German youth. We have established a library in the church, and books for all ages are now available. We entered a float in the Christmas parade which pictured the Madonna and child. The women's fellowship makes cancer bandages; they have adopted a welfare boy to whom they give clothing and gifts during the year. — Mrs. E. D. Green, Hopewell, Va.

Northern Virginia

Calvary — Members of the women's fellowship attended the rally at the Fairview church in September. Since our Sunday school continues to grow, we are planning to build more ro to accommodate the increase. Spring Creek men's chorus brougl program in song on Oct. 30. U the direction of Bro. Ernest Smith, youth choir gave a program at Mountain View church at Inwood, Va., and at the Timber Ridge Cl tian church. The film, Touring Al by Plane, was shown after the fa night supper the first part of Decem On Christmas night we had a prog by the junior highs and young peopl Mrs. Ora L. Foltz, Winchester, Va.

Harrisonburg — On Sept. 18 fc eight pairs of visitors went to the ho of their members to present and ir pret plans and needs of the church the new year. A dedication service Sunday school teachers was held lowing the worship service on S 25. Bro. William Willoughby, a m ber of the Bridgewater College fac led a discussion on religious freed On Layman's Sunday Roy White, tor of the Bristol church, Tenn., the guest minister. The district w

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 485. Good opportunity for food store manager-trainee in medium-sized Brethren-owned supermarket in eastern Colorado city of 5,000 with active Church of the Brethren, good schools, outstanding low-humidity, high-altitude climate. Food store experience helpful, plus open personality, integrity, ambition, and willingness to work. Give age, family, education, experience, and personal and employment references. Contact: Rev. Wilbur R. Hoover, Rocky Ford, Colo.

No. 486. Good opening for a much needed doctor, also for dentist, in Rocky Ford, Colo., city of 5,000 with active Church of the Brethren, good schools, progressive irrigated agricultural environment and outstanding low-humidity, high-altitude climate. Also a need for registered nurses in small, new Mennonite-operated hospital. Contact: Rev. Wilbur R. Hoover, Rocky Ford, Colo.

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No. 489. Immigration Services employment offer for: Stateless gee, A.T. Born Czechoslovakia. 37. Unmarried. Education: ele tary school, 5 years secondary sc 1 year engineering technology. E rience: clerk, tractorist, trainin soil technician, skilled stone m Fled to Israel. A gentile Christian lost employment due to new rule ploying only citizens of Israel. at Brethren Service Center — wai Contact: Immigration Services, B ren Service Center, New Windsor,

No. 490. Immigration Services employment offer for: Yugoslav gee, S.D., age 27. Unmarried. Ed tion: elementary school, trade sc for commercial assistants and s men, 3 years. Experience: At hon farmer, gardener, radiotelegraphis service 2 years, salesman 3 years, prisonment due to escape atte On release, assistant tailor, 1 since May, 1960, refugee camp. arrive in the United States in a weeks. Contact: Immigration S ices, Brethren Service Center, Windsor, Md.

No. 491. Immigration Services employment offer for: Ukranian gee, A.S., age 59. Education: prir school 4 years, secondary schoc years. Speaks Serbian and Ger Experience: farming, 20 years; s making, 6 years. In spite of orthop prothesis on right leg, feels confi he can work hard and is willin accept any job in any locality. ently living in Lebanon, Pa., unemployed since February 1960. tact: Immigration Services, Bret Service Center, New Windsor, Md

on church vocations was held in church; S. Loren Bowman and eth Morse were the guest leaders. church was host to the community ksgiving service. Captain Roscoe s of the Salvation Army preached ermon, and the offering was given e Salvation Army and Share Our us. A program of Christmas music given by our four choirs on Dec. 18. The pastor, Robert Sherfy, conducted a class for adults on what it s to be a Christian and a member e Church of the Brethren. The ng on Christmas morning went rd the support of Mrs. Irven Stern igeria and missions in Nigeria, and Ecuador. During the first er of the new church year, we ved five members by letter. — Mrs. yn Frye, Harrisonburg, Va.

. Zion — We had a school of mis- and held prayer services at enour Chapel several nights before love feast. The women had a e at the County jail and distrib- literature at the hospital. They also repaired Bibles used in week- eligious education, and they mend he local hospital and make cut ents and comforters for relief. The of the church worked one day at new campsite, Brethren Woods. parsonage was dedicated on June fter the final payment had been . Three of our women attended egional workshop at Bridgewater ge, and the juniors and junior attended day camp. The new r, Owen Preston, and his family ow living in the congregation. The ous pastor, Don Fancher, is con- ng his work at Bethany. Eight been baptized and two received tter. — Mrs. T. C. Moyer, Luray, Va.

Southern Virginia

irview-Goodwill — Three men at- d the men's banquet at the To- church and four youth the rally ulaski, Va. The union Thanksgiv- ervice was held at the Fairystone ist church with our pastor, Ben on, delivering the message. At the cil meeting on Jan. 1 Bro. Frank an was elected moderator as Bro. y Eller is moving to Oakton, Va. pastor and his wife spent four at New Windsor, Md., the last in December. — Mrs. Claude leton, Stuart, Va.

irview-Rocky Mount — C. A. Flora ded at the semiannual council ing. Four attended the district h vocations workshop at the Brick h, and three of our youth at- d Bridgewater College on Breth- day and several the youth rally e Pulaski church. The Christmas am, Christmas Today, was given ec. 18. Also during the Christmas n the youth went caroling. Two been received by letter. — Audrey an, Rocky Mount, Va.

nes Chapel — William Longenecker t. Joy, Pa., conducted the evange- meetings. The youth group vis- the local Jewish synagogue and pastor, W. E. Eicher, spoke to oint youth groups. In the absence r pastor, Bro. L. A. Bowman filled ulpit one Sunday, and the men of hurch conducted the service one Sunday. A Christmas hymn sing was sponsored by the music and worship committee, and the Christmas play, A Child Shall Lead Them, was given on Dec. 18. Seven have been added to our membership since the last report. Our attendance is steadily increasing and we need more classrooms. The pastor has been elected delegate to the 1961 Annual Conference. We will celebrate our twentieth anniversary as a congregation this year with special services which are planned for May 7. — Mrs. Posie Thomason, Martinsville, Va.

First West Virginia

Canaan, Sandy Creek — The women s fellowship has been donating the Christian Mothers magazine and the Upper Room to the members of the congregation. Several of our members attended the rally at the Maple Springs church. Two blankets were donated. At the Sunday school picnic Rob-

Continued on page 32

Adventures With Children

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onditions not covered:

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City _____ State _____

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My occupation is _____

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I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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Continued from page 29

ert McKay gave talks on the work he and his wife had been doing in Africa. We are providing the Gospel Messenger for those who feel they cannot afford to subscribe for it. Bro. Bruce Friend, a student at Bridgewater College, preached for us one Sunday. Seven from our church attended the four-in-one conference at Oakland, Md. We were also represented at the women's fellowship meeting in the Allegheny church. We have sent for relief three comforters and two boxes of clothing. Twenty Christmas socks were filled and sent to the men in the state Hospital at Somerset, Pa. Gifts of clothing and other articles were sent to children whose names have been provided through the American Sunday school Union in which Miss Betty Colver is a missionary nurse. Our Christmas program consisted of two plays, Christmas in Mother Goose Land and Simeon the Stableman. On New Year's Eve the play, We Here Resolve, was given by the youth; Agnes Shaffer, a missionary to Africa, also spoke. — Mrs. Ina J. Seese, Gibbon Glade, Pa.

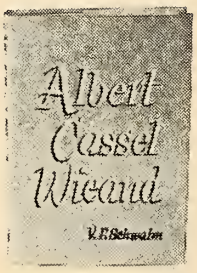
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people

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General Offices
Elgin, Illinois



Albert Cassel Wieand

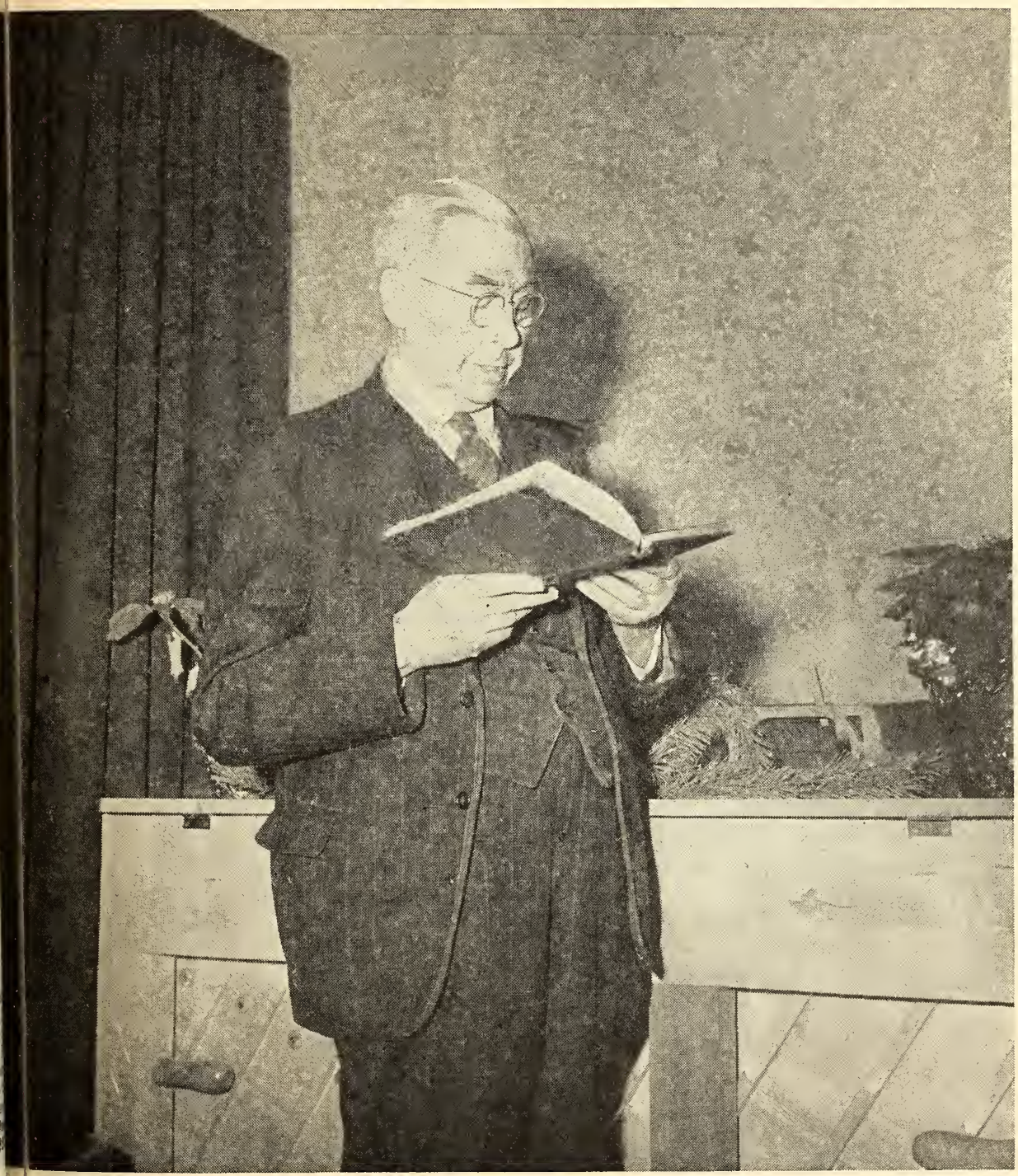
by V. F. SCHWALM

A. C. Wieand felt a divinely imposed compulsion to start and develop a Bible training school for the Church of the Brethren and gave the greater part of his life to that task. Bethany Biblical Seminary is the outcome of his efforts and those of his associate, Emanuel B. Hoff. For the first time Dr. Wieand's part in this work is told in book-length form. Also noted and discussed are his other significant contributions to the church as a writer, a preacher, a Bible teacher, and a man of prayer. It is an informal, realistic and appreciative story. Introduction by David J. Wieand. **$2.75**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

MARCH 4, 1961



"*No Time to Quit,*" says ninety-two-year-old minister

(see page 4)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Howard E. Royer, director of news service, Church of the Brethren.

Kermit Eby, Brethren minister and professor in the department of social sciences, University of Chicago.

Richard Gardner, a licensed minister, student at Juniata College, Huntingdon, Pennsylvania.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articl news. Letters should be brief and brotherly.

Questions About Tithing

It has been on my heart to raise some sincere questions about the all-out tithing emphasis in vogue not only in our denomination but quite generally in the organized Christian churches. I greatly fear that the very group to which the church has the most responsibility — families rearing children — will feel pressured out of the fellowship.

Doesn't it seem possible that while the principle of tithing is desirable, its application to modern life would be more true on a basis similar to the federal income tax — with dependents taken into consideration? It seems obvious that a childless working couple can give a tenth of their income without depriving anyone of necessities. A man supporting a family of four or five might often have to deprive his children of necessities.

My personal belief is that "the letter of the law kills, the spirit gives life." I believe the Christian must make his own decision as to what portion of his income he should give the church at any given time in life. — Helen Keene, 529 Alexander St., Glendale 3, Calif.

Roman and Jewish Time

In the comments on the Sunday school lesson for Jan. 22 of this year in our Adult Quarterly under "discussing the issues" the time of Jesus' visit with the woman of Samaria was said to be midday. If the story had been recorded in any other book of the Bible the sixth hour mentioned in John 4:6 would have been noon or midday but not in the Book of John.

John wrote many years after the other three gospel writers and he wrote to the Christians all over the known world who did not use the Jewish measure of time and never had used it, as many of them were Gentile Christians. Therefore, John used the Roman time which we use today.

The story of the trial of Jesus clearly points out this fact. Mark states in 15:25: "And it was the third hour when they crucified him." Mark used the Jewish time and the third hour was nine in the morning.

John, in speaking of the trial before Pilate, said in 18:28: "Then they led Jesus from the house of Caiaphas to the praetorium. I early." And in 19:14: "Now i the day of Preparation for the over; it was about the sixth Then followed more about the

Then the sixth hour in John came earlier in the day tha third hour in Mark 15:25.

We can only conclude that used the Roman time in writi gospel and the sixth hour a trial was six o'clock in the m and the sixth hour in John 4: six o'clock in the evening.

The fact that John used R time (our time) rather than J is pointed out by Edersheim Life and Times of Jesus the M and also by John Walter W in his book, The Twelve Ap in the chapter, John the Brot James. — Glen W. Petcher, C elle, Ala.

Unjust and Unfair

I have read Mrs. Alvin C. comments in Reader's Write c regarding the TV program H of Shame (Jan. 14 issue).

There is no doubt some he treatment of migrant labor b broadcast was an unjust and presentation of the treatme general. It certainly should parent to all that these peopl move from place to place eve weeks following the harvest s create difficult problems for tional and spiritual opportuni nurture. — Otto A. Sanger, T Md.

Was Jesus Lonely?

To the sister who wrote a in the Jan. 28 issue titled "Fo ried Only":

To be lonely is in itself a anxiety and I believe becau are lonely you feel despised a wanted. I do not know you tion so it is impossible to c it helpfully. I do know peo be very cruel in their jokes a realize they are hurting you

I was wondering if you think our Master was lonely lieve he was so busy giving to others that he didn't feel Sad, maybe, because of what but not lonely. When he kn Father was beside him alway more did he need? It is h give yourself to other peop very rewarding. — Mrs. B Cave, Barnum, Minn.

ristians Who Are Down but Not Out

HERE are many places in our world today where it is not easy to be a Christian. Yet we frequently hear good reports of tians who go on living day after day in homes behind the Iron Curtain.

/e know something of the difficulties they And sometimes we wonder why they re- in a land that is so unfavorable to freedom eligion when at least some of them might he bands of refugees who flee their home-

me American Christians have criticized who stay, as if to suggest that they must e between their faith and their homeland. ther Christians are not so quick to judge, eek to maintain contacts with them.

very now and then we get an intimate se of the remarkable spirit and powerful of some of those Christians who remain Communist land. In spite of great opposi- they still manage to witness there for Christ.

ecently we ran across a book that is a tion of papers, letters, and sermons by nes Hamel, a Lutheran pastor who con- to minister to his flock and to work students in East Germany. He tells his experiences as a pastor in the East He is especially interested in those young students there who are under constant pressure to join the Communist party.

Pastor Hamel had many conversations with youthful members of the Communist party. In every instance, although he was in constant danger himself of being reported as a traitor and perhaps imprisoned, still he found some way of bearing witness to his Christian faith. He has no illusions about his country or the state of the church there. He simply knows that God has not deserted or forsaken his country.

Isn't it rather presumptuous for American Christians to insist that only in a free nation like ours can a truly Christian witness be given? The New Testament reflects the witness of Christians who lived as a hated and suspected minority in the midst of a totalitarian state. We should listen again to words of Paul, words that might be spoken in East Germany today or in Hungary or in China — and even in parts of what we so easily call the free world. Did Paul advocate running away from his persecutors? Not at all. He wrote, according to Phillips' translation, "We are handicapped on all sides — but we are never frustrated. We are puzzled — but never in despair. We are persecuted — but we never have to stand it alone. We may be knocked down — but we are never knocked out!" — K.M.

n Assignment for the Revolutionist

URRAY D. LINCOLN, active leader in the co-operative movement and now the president of an insurance company, es that every large organization needs a President in Charge of Revolution." This title of his autobiography.

is latter-day Lincoln, who has some es similar to an earlier one, makes the r a professional gadfly, a needler, a non- mist, someone who will continually ask estions that others avoid, someone who call an organization to its original ob- s.

e current image of a corporation vice- ent offers a different concept. He is a company man who rises to his re- le post both by means of his ability to ob done and by means of his willingness form to established policies. Yet the zation itself would be far more efficient, ny cases, if at least one vice-president be "in charge of revolution."

hether we like to admit it or not, the Christian church is an organization that sometimes takes on the appearance of a closed corporation. Therefore, we have critics who reject all church organizations as being evil, and others who would withdraw from the existing ones in order to start a new one. Would it not be better if the church gave more latitude to its gadflies, its needlers, its critics, its prophets, and its nonconformists? So often we force the critic to operate from a base outside the organized church. Why not dignify his calling and find a post for him inside?

The point is that we need the vice-president in charge of revolution — especially in a church that takes the name of a revolutionary prophet and which is committed to some rather radical beliefs. We need the prodding of the prophet and the dreaming of the visionary. Most of all we need the counsel of anyone who will remind the church of its original objectives. Though they are enshrined in our Scriptures, they are so often ignored. There is always plenty of work for a vice-president in charge of revolution. — K.M.



Superintendent Robert Honeyman finds Brother Blough's chaplaincy an asset to the program

A quarter century past retirement a servant of the Lord finds he has

NO TIME TO QUIT

Howard E. Royer

Photos by the author

A NINETY-TWO-YEAR-OLD Bret preacher who once did not want to e the ministry feels now he cannot ge of it. Recalling the last twenty-five years ing which he and his wife aspired to retir said, "Somehow the Lord just won't calling."

The senior servant is Bro. S. S. Blough, of three authors of the best-selling source on Brethren beliefs, Studies in Doctrine Devotion. Three and a half years ago he the late Sister Blough moved into the Bret Home at Greenville, Ohio. Upon entry he to the superintendent, "I can't do much p cal work, but I'll do what I can for the spi needs of folks here." In carrying out this p ise, he has become the volunteer chapla the sixty-six-member home.

Few residents of the home complain a their mounting years when the minister i tenth decade comes calling. Usually he gages them in discussion of serious thing moments of caprice, however, he jokes them, breaking forth with bits of levity n else would dare try. Recently as he passe of his neighbors, Mrs. Sarah Mann, shu along the corridor with the aid of an alum walker, he said to her, "Why don't you up your Charlie horse?" The comment be the wedge for a verbal free-for-all, relishe both.

Brother Blough teaches the Interna Lesson at a weekly "Thursday" school a

S. S. Blough and the late Mary Wertz B sixty-six years together heeding God



e. He interprets the mate- with the same forthright uasiveness which charac- ed his treatment of the or- nces in Studies of Doctrine Devotion. At one service said that the King James ion of the Bible is more liar and easier to under- d. He had no hesitancy, ever, to turn to the Re- l Standard Version to find meaning for a phrase that ed obscure in the King s Version.

is teaching is lucid. Al- g to Acts 12:7 and Peter's isonment, he explained, ut as the electronic eye s the door at the super- et, the power of God ed a ray of light and ed the way for Peter's re- ." After pressing for the es of the three persons played the principal role is story, he held up to the the names of Peter, Her- nd God. "You don't want ave God out," he stressed. figures in every story."

r persons confined to l chairs and for others who were unable to attend services in the chapel, Brother Blough for some time conducted a special service in the sitting room. During these meditations he shared from his collection of more than 150 poems. In singing, his own vibrant voice leads the others, and occasionally he will come forth with a solo.

The Bloughs first considered retirement from the pastoral ministry in 1936, at the time Brother Blough was sixty-eight. They had been called to serve the church forty-two years earlier, just eleven days after their wedding. They began in the free ministry at the Walnut Grove church, Johnstown, Pa., while teaching school.

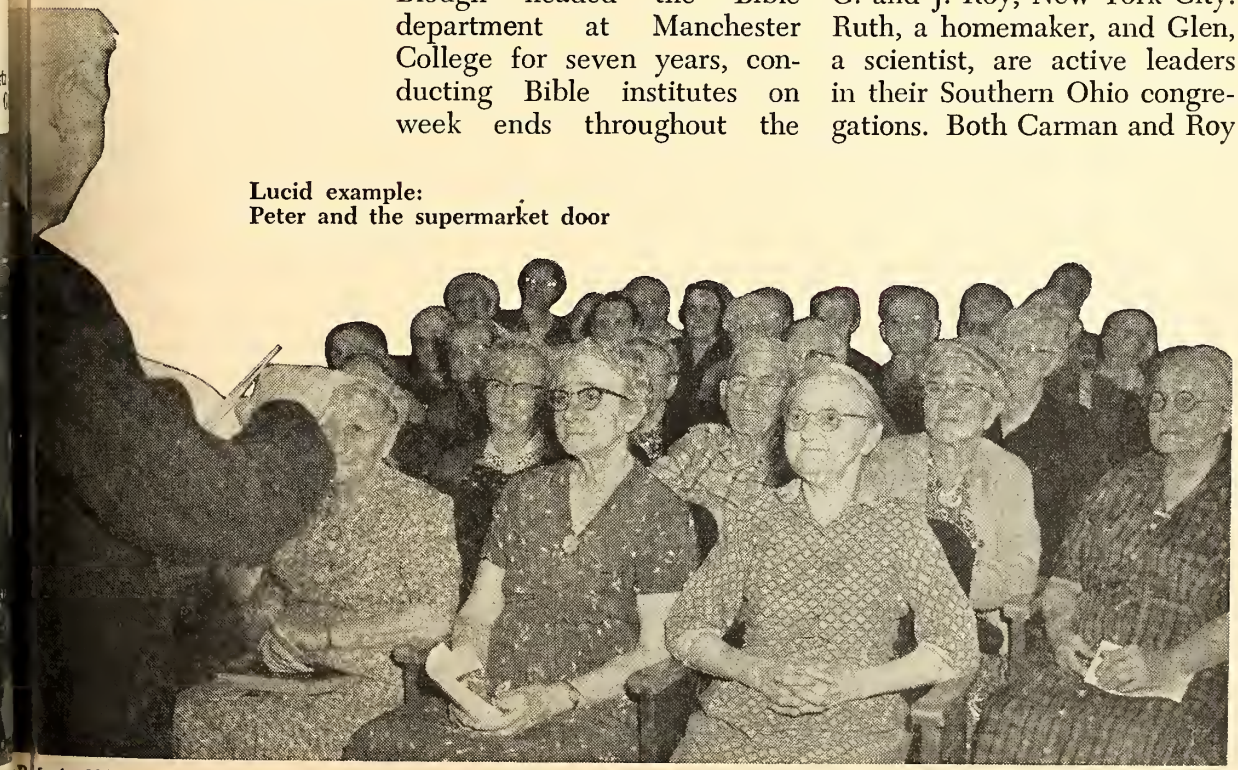
With the turn of the century the Bloughs founded a new congregation at Pittsburgh, Pennsylvania. Brother Blough then studied at Bethany Biblical Seminary and took further work at the University of Chicago. They pastored the Batavia church, Ill., part time while in school. Brother Blough headed the Bible department at Manchester College for seven years, conducting Bible institutes on week ends throughout the Midwest. This was followed by pastorates at Astoria, Decatur, and Sterling, Illinois, Ft. Wayne, Indiana, and Greencastle, Pennsylvania.

Also in his span Brother Blough was six times a member of the Standing Committee. He also served on the trustee board of Mt. Morris College, on the General Ministerial Board, and on the General Sunday School Board. He held various district offices and was elder of five congregations.

In 1919 the General Sunday School Board, in answer to queries for doctrinal material to be taught to young Christians, published Studies in Doctrine and Devotion, with Brother Blough, D. W. Kurtz, and C. C. Ellis as writers. In the forty years during which the book was a prime source on Brethren beliefs and practices, it was printed ten times.

Brother and Sister Blough reared four children — a daughter, Ruth, now Mrs. Kenneth Blocher of Greenville, Ohio, and three sons, J. Glen, Cincinnati, Ohio, and Carman G. and J. Roy, New York City. Ruth, a homemaker, and Glen, a scientist, are active leaders in their Southern Ohio congregations. Both Carman and Roy

Lucid example:
Peter and the supermarket door





"If there is any wo
left here for us,
God expects us to
do it," the chaplain
tells folks at the
home, shown above
making a "pastoral
call" on Mr. and M
Perry Lutz

are accountants, the former director of research for the American Institute of Accountants, and the latter professor of economics at Columbia University. The latter has served as economic adviser in the President's cabinet and worked with the United Nations. He heads the social action committee at New York's Riverside church.

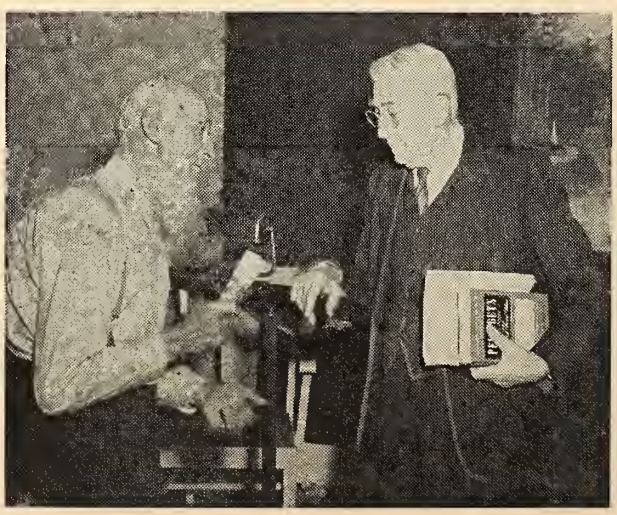
Even with such a vigorous and extended ministry behind them twenty-five years ago, Brother and Sister Blough willingly shelved their retirement hopes in order to serve the 750-member First church, York, Pennsylvania. "This is no time to quit," he recalled saying at the time, "when the Lord seems to be directing us elsewhere."

The termination of the York charge was no time to quit, either, nor was the next, the Bloughs found. They ministered from 1940 to 1945 to the Sidney congregation, Ohio, and following that for three years to the Pleasant Valley church, Ohio.

"We said several times that if ever a preacher retires, we had reached the age," the elder churchman revealed. Fi
in 1948, at age eighty, re
ment from pastoral work
came a reality for the Blou
But the opportunities f
teaching ministry in
Greenville congregation,
followed by the chapl
service at the Greenville h
have enabled Brother Bl
to fulfill his calling right t
present.

Until her passing in Sep
ber 1960, Mary Wertz Bl
encouraged her husband'
bors, both at the Greer
home and among the e
congregations they serve
gether. She too demonst
the words of counsel v
Brother Blough has sl
often with friends at
Greenville home, "If the
any work left for us, Go
pects us to do it."

In this simple but
pelling thought was the
which led the Bloughs to
of unrelenting service.
Brother Blough's prayer
the whole church of
Christ may be stirred wi
obedience and love g
than his own.



Teacher and
pupil:
S. S. Blough and
Clarence Weimer
discuss fine
points of lesson



Three Lions

ad of Christ

by El Greco

(1541-1614)

THE painter who was nicknamed El Greco, or "the Greek," is so closely identified with Spain, his adopted home, that it is easy to forget he was born in Crete and learned his art in Venice. But one needs only to examine several of his paintings to realize how intensely he absorbed the mysticism of the Spanish church in a day when the Reformation was being felt elsewhere in Europe. El Greco painted many scenes from the life of Christ, some of which emphasize the inner agony of his passion, while others picture him as almost serenely relaxed. Yet even in such a painting as the one reproduced here, the inner spirit shines with an intensity that stands in sharp contrast to the dark background. Here is a Christ who knows sorrow and grief, but he is also the one who brings a new and an unearthly light into the shadows of sin and suffering.



"We used to put the best potatoes at the bottom of the baske

Kermit Eby

A Face-to-Face Ethic

IN THE world of my grandfather's time—northern Indiana, fifty years ago—it was traditional that "a Dunkard's word is as good as his bond." This meant as I recall it that a Dunkard (Brethren) never signed a note, swore an oath, or elaborated his yea or nay. His, if he were true to his heritage, was an inner integrity based on a clear image of his relationship to God and man.

Specifically, as I recall Dunkard practices, grandfather and his peers gave their word when a loan was negotiated between neighbors or from the bank and that was it. These loans were all character loans and understood as such. From time to time grandfather approved loans at the Wakarusa, our home town, bank for young farmers "starting-up." It was understood that he would make good on any loan he approved and occasionally he or the church did just that.

This emphasis on personal integrity had many manifestations. It meant among other things the expectation of an honest day's work for an honest day's pay. With my father it was expressed in being on the job at threshing time "before the whistle blew." A man who "soldiered" on the job was looked upon as deficient in character, not quite honest.

Believing that their word was as good as their bond was reflected in business dealings. When I was a boy, we peddled potatoes, usually by the bushel. When we packed them the best ones were always put at the bottom of the basket, and the measure of a bushel was more than generous. When chickens or pigs were sold by my father, the inferior ones were always culled

The example of this I ard integrity I remember clearly had to do with bringing of an erring br before the church counc selling a kicking horse unsuspecting neighbor, council insisting in turn he take the horse back an fund the money. On an occasion a brother was plined for reputedly a some water to the milk h and reminded that Brethr not behave that way.

The Brethren of my were inner-directed men clear images of thems and their community ported the image. In sp the image there were occ al deviants.

The world of my youth a simple and face-t world; the world of my turity is impersonal and

In my boyhood world the widows needed potatoes or wood or the sick needed crop planted or harvested, grandfather and the deacons got together with the neighbors and the needy were cared for. Each neighbor gave according to his ability and the mission was accomplished.

For over ten years of my manhood life, on the other hand, I have worked with commissions seeking a solution to our problems of farm surpluses in a hungry world, and I must confess while the ethical imperative to feed the hungry is clear the working plan which will overcome the long-term problems of population increase, depressed world markets, tariffs, and transportation, is yet unfound. Therefore, it seems to me, the most significant challenge of our time is to learn how we can give meaning to the Judeo-Christian ethic — a face-to-face ethic, and one which nurtured me in face-to-face relationships — in a world increasingly complex with decisions.

This complex world is one which demands even greater integrity than my boyhood face-to-face world. It was my privilege to spend six years of my life fighting corrupt politicians in Chicago, who were despoiling our school system, and twelve years as a labor lobbyist while a staff expert for the labor movement. I have attended many conventions: labor, political, and denominational. Sometimes, when tired and despondent, I agree with Lord Acton's dictum that "power tends to corrupt, and absolute power tends to corrupt absolutely." But before I am overcome by cynicism, I recall the teaching of my forebears that our yea should be yea and our nay, nay and anything more than that was of the devil.

Therefore, as I reflect on my contrasting worlds, I conclude that the more complex the relationships, the greater the need for integrity. To be frank, I also conclude from my experiences in the rough and tumble world that it was easier to be a Brethren in the uncomplicated world of my youth than today. I have much more respect for the man who resists temptation surrounded by the opportunities to exploit power than the virtuous whose goodness is marked by lack of opportunity to be otherwise.

Of course, the involved man must be conscious of his involvement. He must under-



Gendreau

Today's world is one of complex decisions, compromises, and impersonal relationships

stand the nature of compromise. The most difficult lesson for me to learn as a man conditioned by my background was compromise. Today, I believe I understand that compromise is necessary because there are conflicts of principles, alternative choices, neither of which are all black or all white.

The first step in understanding compromises is to understand the nature of our society. Ours is a compensatory state, a state which rewards economic pressure groups in proportion to their power or lack of power. The pressure groups insist that their private interest is identifiable with the public interest. Business, labor, agriculture and many other organizations hire "experts" to convince the public of this identity of interests. If they believe in what they are speaking and writing, they have no conflicts. If they do not, heaven help them, for they are on the way to becoming kept men, individuals willing to sell their talents and disavow their responsibility for their use. It is at this point that each of us must face ourselves and ask if the price is worth it.

It is not my objective to analyze the "organization-man." This has been done. I want only to describe from my experience certain of the tensions he faces. For me, the most significant is the realization that "the world" pays good rewards to those who have the talent to give what it wants. But there are some things money cannot buy, including integrity. The point of tension comes for the individual when opportunity says "Yes" while integrity says "No."

We have heard it before: the "quick buck" is the goal of too many Americans. Yet I am cheered when I find evidences to the contrary. Almost every



H. Armstrong Robe

Which job shall it be: one in which he can make a "quick buck" one in which he can contribute to society while making a livi

day students come into my office looking for jobs through which they can make not only a living but a contribution to society.

As I talk to these young people, I remind them that if they would be free from the control of corporation or union, if they would escape slavery to debt, they must learn to live less rather than more ostentatiously. Actually, I am asking them to discipline their lives economically rather than to be controlled by their expenditures. In the world of my youth we did not spend until we had the money, or marry until we could support a wife and had saved for a rainy day. Today, we ask ourselves if we can meet the payment, not what is the cost. This "buy now – pay later" world is one of tremendous short-term debt – almost $54,000,000,000 worth. It is a world in which the greatest contributory factor to family tensions are these self-same debts.

Perhaps the next most
nificant attribute of our
is its impersonality. We a
longer our brother's ke
Quite the contrary, our f
men are statistics in a
market, brackets in an in
chart, or indices in a re
It is in this impersonal
that our great temptatio
exploit our fellow men
And it begins with our
getting that we are de
with sons of God to be l
not statistics to be ma
lated. Understanding th
a daily exercise in spi
discipline.

I spend much time tea
any who will listen that
must have an affirmative
trine of man. And I teach
manipulation should no
the highest goal of the us
words. It is the responsi
of those who have inform
to make it available
though the information m
used against them.

There is, I insist, no gr
threat to our freedoms

lack of knowledge on
h to base our decisions.
world is not only full of
e who would manipulate
ut also of those who would
ent us from knowing.
nfortunately, there is so
h self-deception and ig-
nce possible — so much in-
do and half-truth that I
etimes wonder if it can
overcome. But I con-
e pleading for critical and
tical minds who persist
questioning the classic
eralities.
t to sting is not enough.
is a terribly involved
d and the gadfly cannot
ys be sensitive to the com-
ities of our time simply be-
cause he does not see the degree of involvement. We must understand the areas of judgments in which our Christian ethic must come into play.

It seems to me that there is no greater responsibility for each of us than to develop individuals who can see the consequences of their acts in the sum total of their relationships. Only the awareness of involvement plus an understanding of the ethical implications of our involvement will save us.

There is still something refreshing about putting the best potatoes at the bottom of the basket.

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Christian Herald Magazine

e Christians Fighting Peace?

Brydon M. DeWitt

HROUGHOUT the short but eventful history of our country, the United States has engl in and won many wars. eons for their starting vary. ever, the purpose in our fight- hem was always the same — to rve our freedom. At first we t with Great Britain to win ndependence; then we fought r of retaliation with her; next with Mexico. Some time later ound ourselves involved in an c civil war; years passed and ere at odds with Spain; more vanished and we were forced ht Germany; a few more years, pression, and we were drawn nother European war while at me time battling Japan in the c.

of this we did to protect our om. Now I must ask myself: we do right? Are we doing now?" Were these wars and illing that took place in them ed? Why was it then and why ow necessary for a supposedly earing nation to hide behind t weapons of destruction to de- something we believe made in heaven? Why must we now d on atomic warfare to safe-guard America? Why cannnot we have faith enough to depend on God?

The average Christian American will say, "A strong defense program is needed to insure our welfare and the welfare of our children. Any other approach to the matter of defense is idealistic and won't work!" True, it is idealistic to say that if the majority of the people in this country would become pacifists and work toward the building of the world instead of trying to destroy it we would gain the peace we have been fighting so hard to obtain. It is idealistic because it has not been tried!

I believe sincerely that if every so-called Christian would earnestly search his heart and his Bible, he would find the proof that over-all pacifism can work, but into his next thought pattern would come the old enemy fear. Then he would curl up inside his "H" bomb for safey. However, someday soon his friend, the "H" bomb, may not be so safe. Someday, instead of offering protection for himself and his family, it may lead to his, and their, destruction.

I have often heard psychologists tell of man's desire for self-persecution. Perhaps that explains his mad pursuit to annihilate the population of the world. Or maybe it is fear, for fear can change decent men into animals which instinctively strive to live by any possible means, and sometimes wind up lifeless themselves.

Then, too, it just may be the good, old-fashioned disease I call "lack-of-faithitis." Men catch it in many ways. If too much hardship comes their way, they turn from God to find another method by which to solve their problems. Fear, as I mentioned before, is an old and a dreaded carrier of this disease. Other ways of getting it may be as personal as your toothbrush.

But no matter how you contract it, the only cure known is a long talk with that physician in heaven who, with a lot of effort on your part, is guaranteed to heal your infection. If it is not caught in time, though, it may cause harmful side effects as hate and distrust.

I like to compare getting peace with that of getting a million dollars. There are two ways to secure a million dollars. One is to steal or take it by force. This method gains nothing for it is quickly taken away. The other is to work hard and build toward that million. It might take longer, but it lasts and is truly yours.

It is the same with obtaining peace. One way is, of course, to try to get it by force. This we have tried; it is shown by the numerous wars we have fought. Still we have no real peace. One war led to another and that war to another and that war to another and so on. It did not work then and it will not work now.

The second method is entirely different. That is to follow the teachings of Christ: cloth the naked, feed the hungry, heal the sick, and help to build our war-torn world. This way you will be actually furthering the cause of peace. To be sure it takes a very long time, but when you have it, it lasts, for it is peace built on a foundation of love.

• • •

There is more extensive hunger in the midst of the city's plenty than anywhere else . . . hunger in a deeper sense than hunger for food. There is a hunger for privacy, peace of mind, friends, and a sense of belonging. — *Dr. James H. Robinson, director of Morningside Community Center in the heart of New York.*



A. D. Graber, a representative of the Congo Protestant Relief Agency, distributes foodstuffs in Bakwanga, where countless displaced Balubas are living in fear of tribal warfare and without food and medical help

The Churches Feed the Hun

Geoffrey Murray

Photos by the World Council of Churches

FOR the Rev. Archie Graber, Protestant missionary in war-torn Bakwanga Province, Congo, Christmas was no time of feasting, decorated trees, and merrymaking. Instead, he led the first United Nations trucks to bring food into an area devastated by tribal warfare and a policy of "scorched earth."

It was a dangerous operation because of the resentment felt by these African tribesmen for the United Nations. The trucks might have been captured by warring Balubas or Luluas and the men who drove them on what was an errand of signal mercy imprisoned or killed.

But Archie Graber did not hesitate. Others might flock into Leopoldville to celebrate Christmas as best they may, but the star he followed led him from the capital to the Bakwanga.

The need was great and he was the one man capable of getting help started because he equally trusted by both the tribesmen United Nations officials. His faith and cou were justified. The trucks went through v out incident, and a beginning was made of viding emergency relief measures in Bakwanga.

Those measures are most urgently nee It is estimated by FAO officials that 2(children are starving in Kasai Province and 200 are dying every day. Before the UN tr got through, one of Graber's most horrif tasks had been to bury many of those chil The FAO experts believe that one third of t in the province will starve to death during

six months unless adequate food and medes are forthcoming.

An outbreak of *kwashiorkor,* a deficiency ase – it is known locally as "the red-hair ness" – has recently increased the emercy and complicated the task of giving relief. shiorkor causes the body to swell and grouely lose its color. Altogether, there are 000 refugees in the Congo who need perately to be fed.

On-the-spot officials of the Food and Agriure Organization of the United Nations esate that a sum of money equivalent to three ion U. S. dollars ($3,000,000) is needed to viate famine in the Congo.

The World Council has appealed to its nber churches for one million dollars for a id program of aid ranging from immediate erial relief to the establishment of secondary ol training. These funds are channeled ugh the Congo Protestant Relief Agency RA). Church World Service of the National ouncil of Churches in the U.S.A. has undern to raise $500,000 of this sum from U.S. rches.

But besides money, Christians have already goods or are giving their services and skills he Congolese. For example, the German rches have sent, in response to the World

the Congo

ncil's appeal, nearly one thousand tents. se arrived just before Christmas. Five hunl were immediately sent by air-lift direct to wanga, where the Congo Protestant Relief ncy is erecting them in the most suitable es.

The tents are being used as special feeding first-aid stations at which refugees who are weak to walk long distances to receive their ns will be fed and given whatever medical ntion is possible under these conditions.

The tents were admitted free of customs and are described by the Rev. R. D. trager of the CPRA as "the best Christmas ent we could desire."

Again, two doctors, both former missionaries he American Baptist Church, one of them oman, have already arrived to work in the go. They have been recruited by the CPRA under what that agency has called "Operation Doctor." More doctors and many nurses will, it is hoped, be brought out under the scheme.

Of the two first arrivals, Dr. Dorothea Witt is serving at Lubondai, the Presbyterian mission hospital in the Kasai. The other, Dr. Oliver W. Hasselblad, will work at the Methodist hospital at Wembo Nyama, also in Kasai. Both these doctors are now at their posts. They are rendering a priceless service in the promotion and organization of the medical program.

One of the handicaps under which church workers in the Congo are laboring in their task of bringing relief to the starving and the suffering is the exorbitant cost of transporting food. They will, therefore, be greatly cheered by the news that Norwegian Lines are giving free freight to shipments of milk powder, margarine, cod-liver oil capsules, flour, canned goods, and soap of all kinds for hospitals.

They will also be encouraged by the offers of all kinds. These include contributions from the Norwegian Students Association and the gifts of $14,010 from the people of Oslo and $35,025 from the Norwegian government, with the possibility of more to come when the situation in the Congo has been further discussed.

Until recently, the churches in the Congo were greatly handicappd by a serious shortage



A Congolese mother registers the grief shared by countless women who are watching their children go without food day after day and die as a result

of manpower which arose when so many missionaries were evacuated when the crisis first developed. Now, however, about two thirds of them have returned and are at their posts, so that currently about 800 Protestant missionaries are helping to fight famine and disease, to strengthen the churches, and to help in running schools. One of these missionaries, the Rev. Glenn Rocke, who had previously served among the Balubas, has now joined the Rev. Archie Graber in the Bakwanga.

Graber's contribution to helping ease the Bakwanga situation has been outstanding. UN officials have turned to him for assistance and advice, and he is free to move and work among the tribesmen.

The role of the Congo Protestant Relief Agency is also of great significance. CPRA leaders, representing many denominations, began work so early in the troubled areas that they have gained experience that no other group has yet developed. Consequently, the United Nations has delegated to them work of vital importance.

For example, they have now been given charge of three major hospitals and thirty-three clinics within the UN setup. The UN also transports the food which the CPRA has collected, and takes charge of CPRA shipments from Matadi onwards.

This means that the cost of inland fr will be taken care of and the Congo Prote Relief Agency will no longer have the dif and wasteful problem of finding funds fo purpose. It can now use its money for purposes.

The need now is for such supplemer food items as canned beef which can be ported duty free and transported to Bakw by the United Nations. This food will he feed the children, the old, and the star The Congo Protestant Relief Agency cons that instead of its using the funds it has to goods of this kind, it would be better if agencies outside the Congo were now to these items for it to distribute.

Once the hunger problem has been quered, the missionaries will be able tc about extending hospitals and opening sc to give the Congolese the education they and so greatly desire.

The churches in the Congo have seen need and are struggling, in the face of e ordinary difficulties, to meet it. In their tremity they are appealing to their fe Christians throughout the world to help t confident that they will not forget the w of their Lord and Savior, "Inasmuch as ye done it unto the least of these, ye have do unto me."

The Role of the Bible in Christian Education

Richard Gardner

THE role of the Bible in the educational program of the Christian church has been an issue subject to much debate. On one side are those who feel that Christian education should be devoted strictly to Biblical exegesis and exposition, while on the other side are those who would employ the Bible only as a take-off for a much wider range of religious speculation. As usual, a fully adequate approach lies somewhere between the extremes.

At the outset, however, let us note that there is a real sense in which the educational ministry of the church needs to be Bibliocentric. Where, but in the written Word, can we come to an adequate understanding of him who is the living Word? Jesus Christ himself employed the Scriptures as a vital testimony to his person and work: "And beginning with Moses and all prophets, he interpreted them in all the scriptures things concerning him (Luke 24:27). If the writ of the Old Testament ar such value in pointing on Christ, how much more those of the New Testamer

Inasmuch as the witnes the Bible is an organic u with a Christocentric focus shall not err greatly in gi our educational program a lical orientation. As Paul minds us, it is "the sa writings which are able tc

ct you for salvation through
h in Christ Jesus . . . in-
ed by God and profitable
teaching, for reproof, for
rection, and for training in
teousness" (2 Tim. 3:15-16).

aving established a start-
point, let us now consider
e of the principles which
ld guide us in our use of
Bible in Christian educa-
. First of all, we should
t the Bible in an authorita-
but not authoritarian,
ner. The distinction is im-
ant, for the Bible is a mine
e worked, not a club to be
ded; its contents are mirac-
s, but not magical.

aving said this, however,
is quick to assert that the
e is our unfailing authority
Christian education. A
edent has been set by no
a person than Jesus Christ,
himself used the scrip-
s, and who on one occasion
e the audacious claim that
ipture cannot be broken"
n 10:35).

o accept the Bible authori-
ely means that, after criti-
sifting and working
ugh Scripture to arrive at
intended meaning, we ac-
and employ the latter as
's Word to us.

econd, our use of Scripture
t be Christocentric. D.
pbell Wyckoff, in his
ocative recent book, The
pel and Christian Educa-
(Westminster, 1959), lo-
s the focal point of
istian education in "the
el . . . God's redeeming
k on man's behalf in Jesus
ist" (p. 111). In our use
he Bible in Christian edu-
on, we must continually
to mind that the very
on the Bible is relevant lies
ts being the vehicle of the
el of Jesus Christ. It is an
hly vessel containing heav-
treasure.

hn could well be speaking



H. Armstrong Roberts

In using the Bible in Christian education the presentation of its witness is gauged to the educational readiness of those who are being taught

for all the writers of Scripture when he states: "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31).

Our use of the Bible should not be oriented primarily to accumulating vast stores of detail about Judeo-Christian tradition, but rather to leading the learner to a living encounter with the living Christ who is the center of the living gospel.

Third, we must observe the principle of totality in our employment of the Bible in Christian education. While at first glance this seems only to be saying that we must include every minute detail of Scripture in our program, it actually has far more significant implications than that. Totality implies recognizing and stressing the structural, organic wholeness and unity of the different facets of the sacred writings. It implies, furthermore, that we shall not neglect one area of concern in Scripture in deference to another; we shall, for example, lift up the social implications of Biblical teaching as well as the personal.

Fourth, our handling of the Scriptures in Christian education should be critical, utilizing the best insights and discoveries of modern Biblical scholars in our presentations. It may well be true that Biblical critics have produced more chaff than wheat, but this is hardly an excuse to be obscurantist at this point. Studies and investigation in philology, archaeology, anthropology, history, etc., have uncovered for

Continued on page 18

KINGDOM GLEANINGS

Are your youth receiving the teen-age peace mailings? Note on page 22 the explanation of the mailings and the blank to be filled out for those not receiving the mailings.

The Masque, the dramatics club of Juniata College, is conducting an experiment in a children's theater for the area of the institution. To test interest in such a project twelve students gave Rumpelstiltskin for an audience from the elementary schools. It is hoped to offer a series of three plays for children during each season.

May Fellowship Day will be observed on Friday, May 5, 1961. The theme is The Churches: Free and Responsible. Packets for this day's observance are available at 50c each for 1 or 2; 40c each for 3 or more; postage free on prepaid orders. Order from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Eight Manchester College juniors and seniors are enrolled in programs of independent study during the winter term. They are the first to be enrolled in the program which began during this present term. The study program is open to any qualified student whose proposed plan of study is approved. The research culminates in a well-written paper describing and discussing the results of the study.

Around thirty-five editors and associate workers on church publications participated in a regional workshop on editorial techniques held Feb. 17 and 18 at the Elgin offices under the sponsorship of the Associated Church Press. At least twenty different denominational and independent publications sent delegates to the sessions devoted to securing and editing news, developing feature articles, planning publication layout, securing and using photographs, and solving production problems.

Timberville church was host to the ministerial recruitment dinner of Northern Virginia on Feb. 5. Twenty-nine of the fifty-three present were young men who are potential ministers. A panel consisting of Robert Sherfy, pastor; Dessie Myers, a former full-time Christian education worker; and Ernest Wampler, a former missionary, gave their reasons for their choice of vocation. David Rittenhouse, pastor and missionary-elect to Ecuador, spoke about the high calling of the ministry.

Six queries have been received for inclusion in the Conference Booklet to date, as follows: (1) Study of the Anointing Service, Northern Illinois and Wisconsin; (2) Mutual Aid Fund, Northern Indiana; (3) Union With Other Denominations, Oklahoma; (4) Formation of the District of Missouri, Middle and Northern Missouri; (5) Study of Television Programming Practices, Middle Pennsylvania; and (6) A Study of the Pacifist Movement, Michigan. Any other items of business should be sent to the Annual Conference Secretary, 1451 Dundee Ave., Elgin, Ill., at once for inclusion in the booklet.

Wayne Brandt, fourteen-month-old son of D and Nancy Brandt, died Feb. 7, 1961, in La Ve Calif. The Brandts, formerly Brethren Service wor in Morocco, had returned to the United States in cember in order to secure medical care for their

David J. Wieand, a member of the Bethany Bibl Seminary faculty, has been awarded a Sealantic F Faculty Fellowship made available through the An ican Association of Theological Schools. The gran $4,000 will enable Brother Wieand to spend his batical year (1962) studying in the American Schoo Oriental Research in Jerusalem, Jordan. His field research will be the backgrounds of the N Testament.

Freshmen at Juniata College chose that college cause it is "a small college" and because of its "acad ic reputation." These two reasons have dominated results of a poll of new students which has been c ducted for fourteen years to aid in evaluating the lege's admissions program. Other reasons given w "the quality of faculty and students," "superiority chosen field," and "ideals of the college." The athl program was at the bottom of the list.

A Conference on the Healing Arts and the Chu will be held at the Medical College in Richmond, V July 28 and 29, 1961. The conference is cosponso by the Christian Education Commission and the Nu ing Education Council of Bethany Hospital. While is planned especially for Brethren residing east of Appalachians, others may attend. Persons desiring ditional information should write to John C. El administrator, Bethany Hospital, 3420 Van Buren Chicago 24, Ill.

Students at Elizabethtown College have embarl on a fund-raising program designed to implement international student exchange project. Under auspices of the Student Senate, a student committe selling "stock" certificates at a dollar each to memb of the college administration, faculty, and stud body. The ultimate goal of the campaign is $1,0 enough to send two students abroad for a year of stu under a recognized student exchange program. A si lar project last year enabled the college to send student, Sylvia Hixson, to Germany, where she is n enrolled at Jugenheim Institute.

The thirty-three members of the Indiana Conf ence on Higher Education have agreed to maint indefinitely a fifty-fifty balance in the undergradua on-campus student enrollments of the tax-support colleges and universities and of the state's privat financed schools. The conference is a voluntary orga zation formed in 1945 and has as its guiding objecti the provision of educational opportunity for all qu ified youth of the state and the maintenance of a b ance in undergraduate enrollments between the priv and the public institutions. A. Blair Helman, presid of Manchester College, heads the conference 1960-61.

Vilbur E. Mullen, former Brethren Service director ermany and once acting director of the European ram, will become director of social welfare for the ral Brotherhood Board in late summer. He pres- is director of admissions at McPherson College.

nd Lectures at Bethany

he annual Wieand lectures on evangelism will be nted at Bethany Biblical Seminary on April 11-13. Hans H. Harms of Germany, who was to have the lecturer, was prevented from coming to the d States because of illness. Dr. Roy A. Burkhart, r emeritus of the Community church, Columbus, , has been secured to take his place. Dr. Burkhart be lecturing in the general field of deepening the ual life of the members of the churches.

h Seminar Participants Hear Rules Debate

hree hundred thirty-five youth and youth counse- rom nineteen states attended the annual Brethren Seminar held Jan. 29 to Feb. 3 at Washington, and at the United Nations. Three busloads came the Central Region, one busload from Virginia, ne busload from Middle Pennsylvania, the first that a bus had come from that area.

eminar meetings at the State Department were this year in the conference room of the new State rtment building, the room in which President edy has been holding his press conferences.

any of the seminar participants were able to hear of the hotly contested rules debate in the House epresentatives on Tuesday afternoon. The show- vote was taken later that day.

ethren and Brethren-related persons in Washing- ho were interviewed on Tuesday afternoon were: rd Sollenberger, dean of the School of Lan- s, Foreign Service Institute; Arthur Purcell, agri- al economist in Farmers Cooperative Service, rtment of Agriculture; John S. Noffsinger, execu- secretary of International Voluntary Services; Suter, head of Systems and Programming Sec- Data Processing Branch, Agricultural Marketing e; Burt J. Mason of the Office of Labor Affairs, national Cooperation Administration; and Carl M. ls, of the American Personnel and Guidance iation.

new service provided by the seminar this year naking tickets available to recommended Broad- plays on Thursday evening in New York. Many group saw The Miracle Worker, the story of Keller, and another large group saw The Music

drew W. Cordier, executive assistant to the UN ary General, a Brethren minister and former an of the Brethren Service Commission, took out from his busy schedule working on the Congo m to meet with the seminar on Friday afternoon. addition to the features mentioned, the seminar m contained the regular program of speakers, sions, and visits to embassies and UN delegations sizing Christian citizenship.

he record 17.4 inch snow which paralyzed New over the week end held off until the final session seminar. Most of the participants were able to before movement out of the city came to a stand- A few were caught and had to remain in New n extra night.

Changes of Address

Levi and Edna Shively should now be addressed at 2711 B St., La Verne, Calif. They had been living at Bridgewater, Va.

Earl and Rachel Zigler are now in Bombay, India. Brother Zigler is serving as interim treasurer of the Inter-Mission Business Office until Aug. 31, when Jack and Lila McCray finish language study. His address is Inter-Mission Business Office, P. O. Box 92, Bombay 1, India.

H. Stover Kulp has returned to the States from Nigeria and should be addressed at 216 Pearl St., Harrisburg, Pa., % Galen Keeney.

The Church Calendar

March 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A New Commandment. John 13. Memory Selection: A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. John 13:34 (R.S.V.)

March 5-10 Adult Seminar, Washington, D.C., and New York City

March 9-12 Western Region youth conference, McPherson, Kansas

March 10-11 Central Region daily vacation church school conference, Manchester College, Ind.

March 12 One Great Hour of Sharing

March 14-16 Retreat for Central Region district executive secretaries

March 23 Mardela women's fellowship rally, Easton, Md.

March 26 Palm Sunday

March 31 Good Friday

April 2 Easter

April 7-9 Eastern Region conference, Roaring Spring, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. **William L. Gould** of Lebanon, Pa., in the Bassett church, Va., March 13-19.

Bro. **Donald L. Lowdermilk** of Kansas City, Kansas, in the First Central church, Kansas City, Kansas, March 19-24.

Bro. **David C. Wilson** of Seven Valleys, Pa., in the Moorefield church, W. Va., March 19-26.

Bro. **Owen Preston** of Luray, Va., in the Crab Run church, W. Va., March 19-26.

Bro. **C. Walter Warstler** of Eaton, Ohio, in the Pontiac church, Mich., March 26 — April 2.

Bro. **Robert L. Byrd** of Buena Vista, Va., in the Buena Vista church, Va., March 26 — April 2.

Bro. **John Hilficker** of Elizabethtown, Pa., in the Lebanon church, Pa., March 29 — April 1.

Gains for the Kingdom

One baptized and four received by letter in the Washita church, Okla. **Four** baptized and one received by letter in the Molsbee Chapel church, Nocona, Texas. Seven received by letter and one by reaffirmation of faith in the First Central church, Kansas City, Kansas.

Three baptized in the Menomonie church, Wis. **Five** baptized and three received by letter in the East Dayton church, Ohio.

Seven baptized and two received by letter in the East Fairview church, Pa. **Two** baptized in the Hatfield church, Pa. **Two** baptized in the Ligonier church, Pa.

Two baptized in the Winter Park church, Fla.

The Role of the Bible

Continued from page 15

us a wealth of contextual material for Biblical study, leaving us the losers if we fail to use it. Paul's admonition that, as servants of God, we must be "rightly dividing the word of truth" sufficiently discloses our need to keep abreast of and employ the findings of modern Biblical scholarship.

Fifth, we must recognize the role or status of the Bible in our total educational program as that of a focus and framework for truth, and not a self-sufficient end, excluding all other materials. The wise educator does not treat the Bible as an island of truth shut up to itself, but rather as a truth perspective to which is related a multitude of supplementary materials garnered from the whole of human experience. Many of those churches boasting that they teach "the Bible, the whole Bible, and nothing but the Bible" may not be doing justice to the Word they rightly seek to revere; they may, in fact, be drastically limiting the effectiveness of the Biblical witness through their unduly narrow approach.

Finally, in our employment of the Bible in Christian education, we shall also employ the best educational psychology and techniques available to us. We shall gauge our presentation of the Biblical witness and its various e ments according to the edu tional readiness of those teach. The judgmental imag of Revelation is hardly suita material for the kindergart And the young church me bership class is not likely place to delve into the me physical implications of doctrine of the Trinity.

This article, then, is a b consideration of two thin the essential centrality of Bible in Christian educati and some key principles guide us in an effective use the Bible in our educatio program. Used in such a m ner, the Bible can play a v role in the educational m istry of the Christian church

Looking Toward Annual Conference

Long Beach

June 20-25

General Information

PLAN NOW for the 1961 Annual Conference, June 20-25, in L Beach, Calif. The first business session for all delegates convenes at 1 p.m. on Tuesday, June 20, with Moderator Zunkel's address at the 7 evening session. Conference closes with the Sunday afternoon church vocation on June 25.

All general sessions of the Conference, the exhibits, registrations, numerous other activities will be in the Municipal Auditorium. The La ette Hotel will be the headquarters hotel and will serve as the location sessions of the Standing Committee and the General Brotherhood Bo

HOUSING — Applications for lodging are available from the Gen Offices and from the Convention Bureau, Municipal Auditorium, Long Be Calif. (Several copies will be mailed to each church in the pastor's pack These applications give names, locations, and prices for a selected num of hotels and motels. For other types of accommodations, including ap ments or trailer spaces, write directly to the Housing Director at the C vention Bureau describing specifically the accommodations desired. Per wishing to make their own trailer camp selections may secure a comp listing for fifty cents from the California Trailer Park Association, Box 74756, Los Angeles 4, Calif. There are no state parks with overn camping privileges within fifty miles of the auditorium.

REGISTRATION — The Central Committee has established the lowing fees:

1. Delegates registration, $2.50 each for local church and Standing C mittee delegates, with Conference Booklet included.
2. General registration, without Conference Booklet:
   (1) Adult, $1.00 each (16 years and up);
   (2) Children, 50c each (15 years and under), with maximum ch of $1.00 for children when registered with the family.

These registration fees include insurance coverage for all who attend Conference.

Business for Conference

Queries

dy of the Pacifist Movement

he district conference of the Dis- t of Michigan meeting at Carson y, Mich., Aug. 27, 1960, asks An- l Conference of 1961 to direct General Brotherhood Board to ke a study of the possibilities of king the pacifist movement a po- al force in our country by:

. Publicizing the names of candi- es who are pacifists who are seek- political office;

. Making known to the govern- t that our sense of security does depend upon armaments;

. Attempting to work out a pro- al for an alternative tax arrange- t, so that the taxes of those who ect to war on conscientious nds may be used for peaceful constructive goals of govern- t;

. Urging our government to ex- e means to "provide for the com- defense" which will preserve er than destroy human life.

ommie F. Moore, Moderator
ugh T. Warstler, Writing Clerk

rict of Missouri

he following action was passed imously by the Northern Dis- of Missouri at its district con- nce at the Bethany church, Sept. , 1960, and by the Middle Dis- conference, Sept. 23-25, 1960: e it resolved that the Northern rict of Missouri and the Middle rict of Missouri in their 1960 ict conferences petition the 1961 ual Conference to approve the olidation of the two districts, tive Sept. 15, 1961, and to be vn thereafter as District of Mis- i, Church of the Brethren.

orthern District of Missouri
rnon F. Merkey, Moderator
rs. Leroy Miles, Writing Clerk
iddle District of Missouri
wrence E. Lehman, Moderator
telle B. Mohler, Writing Clerk

y of the Anointing Service

cause the anointing service has a distinctive service of the ch of the Brethren throughout story, based upon the interpreta- and application of the New ment teaching in James 5:14- nd

cause this service has been a great spiritual blessing to many members of the church, and

Because this service may have an even greater use and spiritual meaning if the relationship between religion and health are more clearly understood:

The District Board of Administration of Northern Illinois and Wisconsin, through its district conference, meeting in Elgin, on Oct. 29, 1960, requests the Annual Conference of 1961, meeting in Long Beach, Calif., to appoint a committee of three to make a study of the anointing service:

1. To reinterpret the distinctive values in the service so that the Brethren may gain a new sense of appreciation of this part of our heritage;

2. To emphasize the spiritual significance;

3. To seek to relate the new findings and insights in the field of medicine and health: (a) to the teaching of this service to the members of our churches, (b) to the preparation of those calling for its administration, and (c) to its administration by the spiritual leaders of the church.

Dean L. Frantz, Chairman

Answer of district meeting: Passed to Annual Conference.

Earle W. Fike, Jr., Moderator
Elizabeth Weigle, Secretary

Mutual Aid Fund

We, the Bethany church meeting in regular council, petition Annual Conference through the district conference of Northern Indiana to request our General Brotherhood Board to appoint a concerned and unbiased committee to study possibilities of starting a Brethren Mutual Aid Fund to serve as an insurance policy for hospitalization and burial to help meet some of life's emergencies.

Kenneth W. Hollinger, Moderator
Mrs. Bruce Baker, Clerk

Answer of district conference: Passed to Annual Conference.

Clarence B. Fike, Moderator
Allan Weldy, Secretary

Unfinished Business

Installation of Deacons

The General Brotherhood Board recommends the following answer to the 1959 Queries A and B on the Installation of Deacons:

Inasmuch as Annual Conference has provided for local churches to elect deacons for a term of years and inasmuch as other officials such as moderators, treasurers, and board and commission members carry responsibilities commensurate with those of a deacon, we recommend that deacons and deaconesses who are elected for a term of years be installed by the local church along with other officials who are elected to serve for similar periods of time.

We recommend that the duties of term deacons and deaconesses be regarded as being the same as those of life deacons and deaconesses (see Deacon and Deaconess, Manual of Instruction, 1958, pp. 14-23).

Although these queries do not raise the question of the installation of life-term deacons, we assume that when a church wishes to install a deacon or deaconess for life service, it shall be done by a consecration prayer and the laying on of hands, as suggested in the minutes of the Annual Conference, 1923-1944, page 115.

The manual of instruction, Deacon and Deaconess, contains suggested consecration services for the installation of those elected to serve for a term of years as well as of those elected to serve for life. Churches that do not regularly use an installation service for other officials might well use the ceremony in the manual of instruction. We recommend that, when the service for the installation of short-term deacons is used, the laying on of hands be omitted.

Ordination of Ministers

During the year just passed, members of the Brotherhood staff, working with the advice and counsel of the regional secretaries, the officers of the Pastors' Association, a number of district secretaries, and representative pastors, have produced a new manual entitled Calling, Licensing, and Ordaining Ministers. This manual has been in use since January and may be purchased from the General Offices. A brief synopsis appeared in the March issue of The Leader.

Since this manual sets forth the latest decisions of Annual Conference as well as the best practices of the Church of the Brethren regarding the purpose, the qualifications, and the timing of ordination, the General Brotherhood Board respectfully submits that it is an adequate answer to the concerns of this query.

What Has Happened to the Church in China?

Ora I. Huston

PERHAPS THE TITLE of this article should be What Has Happened to the Church of the Brethren in America in Relation to the Church of the Brethren in China?

In 1908 the Church of the Brethren started its mission work in China. In the intervening years between 1908 and 1951, ninety-four missionaries served in the mission program in China. Up until and including 1950, the Yearbook carried a list of our missionaries in China and the membership in China.

In 1950 the Yearbook listed 2,304 members of the Church of the Brethren in China. In 1951 it listed 2,190 members. In 1952 it listed estimated membership as 1,280. The same estimated membership was carried until and including the 1955 Yearbook; then this estimated membership was dropped and has not been included in the Yearbook since.

Up until 1953 the regular missionaries were listed, but in 1953 the China section included these words, "Mission work closed as of March 1, 1951." Three missionaries were listed that year as on extended furlough. From 1954 through 1956 the Yearbook carried the phrase, "Mission work closed as of March 1, 1951." This same phrase was repeated again from 1958 to 1960.

In 1957 the Yearbook carried in the District Directory outside North America the following statement: "When the last of our missionaries left China in 1951 it was estimated that we had about 2,000 members in the Shansi Province. Reports since that time indicated that our churches in South China were holding regular services, receiving new members by baptism, and carrying on an active program. Regular services were also reportedly being conducted either in church houses or homes of members in Show Yang, Ping Ting Chow, and Tai Yuan Fu. At the present time, no direct reports are being received from any of the churches in China."

Since that time, the Yearbook has had no statement on the Chinese Church of the Brethren with the exception of the phrase, "Mission work closed March 1, 1951."

An index of The Messenger indicates that there is essentially the same lack of information as noted in the Yearbook.

Several disturbing questions are raised in connection with the relationship between the Church of the Brethren in America and the Church of the Brethren in China. Why have we not kept better communication with the church in China? Have we made the necessary effort and failed, or have we failed to make that effort? Are our silences for the benefit of the Church of the Brethren in China? Would the church in China be glad to continue the contact with the church in America?

It seems that a number of organizations are keeping contact with their interest in China in spite of the differences in political alignment and difficulty set up by governments. Visitors are going to China from most parts of the world to look after business, recreation, entertainment, and scientific sharing. If it is important for these other organizations to keep contact, why does the church not find it advisable?

The United States government does not sanction travel in China on American passports. Does that mean that we should not be sending visitors to the church in China? Does the American government have a right to tell the church where its fellowship and visiting can and cannot take place? It is perfectly understandable that the government could not offer protection to American citizens traveling in China and that anyone traveling should travel at his own risk. Why has the church in America permitted the government to go further and use certain powers directing where citizens can cannot go?

Certainly, it is not the polit alignment of the Brethren in Ch that should determine our fell ship. Or is it? Is the church fell ship stronger than our political aff tions or shift of affiliations? If cannot maintain Christian fellows between the Western and the C munist political boundaries, then may find it difficult to maintain lowship across political parties America.

If Brethren from the United St cannot go to China, how about se ing some of the Brethren from Ir or Nigeria? They are more capabl understanding the struggles of church in China than the Brethre America would be. Their nationa is right, the color of their skir right, and their governments can sue passports which are valid China. Why do all deputations mission fields need to come fr America? There are perfectly ca ble Brethren elsewhere who co make such a visit to the Brethre China and it might prove n profitable both to the Brethren China and the Brethren in o parts of the world.

But some may state there will problems connected with such visit. The church has always thri on problems. There are problem every area of life that is worth liv Let us re-establish the fellowshi it has been broken, and strengt it, if it still continues. The Bret in China are part of our church lowship and we need the contr tion they can make. Maybe t need what we can give.

Southern Ohio Assists Virginia Students

When public schools in Prince Edward County, Va., were cl because of the move to integrate the Virginia schools, many N students, unable to pay for private education, were denied the r to further schooling. In this situation the American Friends Ser Committee with the co-operation of other peace groups worked t locate Negro students in other areas where they could continue t education. Ten such students were brought to the Dayton area, loc in private homes, and entered in the Dayton public schools. The dis Brethren service commission is co-operating in underwriting this ven by furnishing money to provide travel expenses for these students.

The Southern Ohio district Brethren service commission has been active in sending out releases to local churches with suggest for activities that they should be alert to carrying out. A recent rel urged letters to the President encouraging making surplus grain avail to the famine-stricken people of China, listed peace films avail from the district, and gave reminders on relief collections, the exch program, the adult seminar, volunteer service, Race Relations Sun and Church and Economic Life Week.

An American Girl is a film telling the story of ma Davis, an average American girl. She s living good until, receiving an innocent gift ring a charm which is a symbol of another gion, she is accused of trying to "pass" and is to "stick to her kind." After much inner stress exposes her experience and the problem to the munity by reading portions of her diary. The y is based on an actual experience.

The main message of the film is a plea for per- to think for themselves and not be squeezed he crowd into conformity with things that one not agree with. A secondary theme is toler- for persons of different religion and culture. the film is a refreshing vote of confidence in essential decency of youth. Young people appreciate having their generation presented little more favorable light than is often the , and adults may be led to see that the young- eneration is not necessarily "going to the dogs."

An American Girl is appropriate for use with Christian Responsibility for Freedom study e. This 30-minute black and white film is lable at $8.00 rental from the Church of the hren General Offices, Elgin, Ill.



Brethren Colleges to Launch "Junior Year Abroad" Program

program of undergraduate study ad will be launched co-opera- y next year by the six Church of Brethren colleges. Under the osed plan up to twenty-five stu- s annually will spend their jun- ollege year in a university center ermany. The program will begin ly 1962.

pproval was given to the plan anuary at the meeting of the mittee on Higher Education for Church of the Brethren. The nittee includes the presidents of six colleges A. C. Baugher, bethtown; D. W. Bittinger, Mc- son; Warren D. Bowman, gewater; Harold D. Fasnacht, erne; Calvert N. Ellis, Juniata; A. Blair Helman, Manchester, S. Loren Bowman, executive sec- y of the denomination's Chris- Education Commission.

e overseas study program will r on a core of subjects which the osal committee felt may be t more effectively in a foreign onment than on a typical ican college campus. The nittee suggested German lan- e, literature, European history, , art, philosophy, religion, in- tional relations, and economics ssible courses to be offered. In- ndent study projects will be en- ged.

rl S. Garver, dean of Manches- ollege and chairman of the pro- committee, expressed hope the study will enhance Breth- ollege students' appreciation of own cultural heritage through contact with a differing culture. He outlined other values which the proposal committee foresaw in overseas study: a more rapid development of self-reliance and maturity than is provided in most American colleges, a furthering of world understanding, a bringing to Brethren colleges a flavor of European education, and a strengthening of ties within the Christian church.

Described as a requisite for the program is the equivalent of two years of German at the college level. Both German and American professors will teach in the program. Costs, including travel, are expected to exceed only moderately the cost of a year's study in the average private American college. The students will live in the homes of German families.

The proposal suggested that students begin the program in mid-summer, including if possible an international work camp in their travel schedule. The Committee on Higher Education will continue to discuss the actual locale and other details.

FAMILY FUN FARE

LET'S DRAMATIZE

PUTTING ON A PLAY to entertain the neighborhood has long been a favorite activity for children. Families with children under the age of twelve can well use this interest for an afternoon or evening of fun.

The starting point may be a favorite story which one of the children has read or which the parents have read to the children. A story with clearly defined characters and simple, well developed plot is always most attractive.

Children love to dramatize. What could be more fun than having mother and daddy to play the grown up or the big animal parts as the family together acts out the chosen story.

Many hours can be spent in cutting and painting simple scenery from cardboard. The boys especially will enjoy the building. Costumes can be made from paper bags, construction paper, newspaper, or old rags.

The performance may be as simple as desired. No lines need be learned, for a narrator can read the story as the action takes place. Or if the family is unusually skillfull in acting, no words need be used to tell the story.

Playing a story can be a creative project of great pleasure for a family interested in having fun together. — *Catherine Weaver.*

Peace Mailings to Teen-Agers

Ora I. Huston



■ Are your youth receiving the peace mailings? During the past five years regular mailings presenting the peace position of our church have been sent to the youth of our church. Seven mailings are sent to young men, beginning at their sixteenth birthday and ending before their eighteenth birthday. Five mailings are sent to the young women between these ages. The names, addresses, and birth dates for these mailings are secured from the senior high check-up list, which is mailed annually to youth counselors.

But we have a concern. Not all of the report forms get returned to us. We estimate that we have the names of only about half of the young people who should be receiving these mailings. Do the other half receive any information about alternative service and Brethren Volunteer Service to help counteract the constant pressure toward the military which they meet in their school and community contacts? We doubt that they receive much.

Here is where you can help. If you have a son, daughter, relative, or friend who should be receiving the mailings and is not, fill out the accompanying blank and mail it to us. Also, if you have the feeling that none of the youth in your congregation is receiving the mailings, you may wish to consult with your youth counselor or pastor to see that the list is sent in.

Please send the Teen-age Peace Mailings to:

Name .....

Address .....

.....

Birth date .....
Month Day Year

Clip and mail to Youth Department, Church of the Brethren General Offices, Elgin, Ill.

Peace Counselor

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

New Accents in Contemporary Theology. Roger Hazelton. Harper, 1960. 144 pages. $3.00.

This is more than another survey of contemporary theological trends. It is an appeal for theology to engage in conversation with "vast territories of human culture which have long been lost to the Christian intelligence" (p. 12). Dean Hazelton of the Oberlin School of Theology calls for a revival of apologetics, the theology of invitation. Therefore, the first chapters deal with theology's relationship to and desired communication with the arts, the social sciences (psychology, sociology, and philosophy of history), the natural sciences, analytical philosophy, and existential philosophy. In this he reveals by his frequent references his agreement with Paul Tillich; although he can also deviate as is illustrated in his excellent discussion of the latter's "method of correlation."

The author is not merely descriptive but critical of the modern school, pointing out the new accents which should guide us in the immediate future. Biblical theology has not dealt adequately with the doctrines of trinity, time, and the Holy Spirit. "One of the surest and most necessary of the new accents in theology, therefore, is a stress upon the so-called 'subjective' or experimental aspects of our Christian faith which have been distorted or neglected recent years" (pp. 83-84). In chapter on Biblical interpretation author gives excellent critiques dominant motifs of present Bibl scholarship such as the contin between the Old and New Te ments, *Heilsgeschichte* (history salvation), and recital theology.

Although I feel that many Br ren would basically agree with m of his criticisms of contempo theology, many would not un stand his thought; for, unlike author, most Brethren do not un stand the theology emanating f Barth, Brunner, etc., against wh the author is reacting. The new cents which the author prop would not replace the emphasis the "neo-orthodox" movement much as it would correct the sidedness of many of the stre which themselves came as react against an extreme liberalism.

This book also contains excel contributions to discussions on menical theology, Christianity, other world religions, the prob of general and special revelation, "the scandal of particularity." is an excellent contribution to temporary discussion although is designed more for someone has a background in some of above problems than for one wh approaching them for the first ti — *Dale W. Brown, McPherson, K sas.*

Spiritual Therapy. Richard Young and Albert L. Meiburg. H per & Bros., 1960. $3.50. 184 pa

Fellow ministers, if you have $3.50 to spend for a book on work as a pastor this year, by means splurge and buy this boo is an extremely valuable study readable nontechnical language how physician, psychiatrist and tor collaborate with God for the h ing of bodily and emotional illne

No pastor can offer an effec ministry in the sick room, hosp at the time of bereavement, to mothers (especially to unmar mothers or when there is a stillb or an abnormality), surgical pati etc., without knowing what t authors (clergymen-professors at Bowman Gay School of Medi and the Southeastern Baptist S nary, Wake Forest, North Caro so well discuss and illustrate by m clearly written case studies.

Laymen reading this book gain excellent insights into the doctors, pastors, friends and fa can help and know what to ex

en the inevitable illness, hospitalion or death with its grief and blems occurs.

The introduction by Clarence W. ll, senior editor of the Reader's gest, increases the book's value. — *Harold Z. Bomberger, McPherson, nsas.*

easons of the Soul. Archibald F. rd, Jr. John Knox, 1960. 135 es. $3.00.

Here is a fresh, new translation of major spiritual concepts and valof the Psalms, done by Archibald Ward, Jr., pastor and hospital plain. The translations were done narily out of the French, "the guage of poetry," for the author's spiritual enrichment. They e done over a period of years. m the Psalms he lifted up the or expressions of the soul's need, tting anything vindictive.

He began sharing his writings his mentally disturbed patients discovered they had great healvalues in them. Often they essed that which the patient found inexpressible, and thus became instruments of healing. he poetic bits are titled in such y as to reflect their major mood are grouped under the headings, n My Heart Is Anguished, Teach Thy Paths, The Lord Sustains and A New Song.

the closing chapter, Dr. Ward es some of the uses of these ms with his patients, their reons, and the results. While the is designed to be helpful mediins for anyone, it should be found able for those who counsel, as nstrument of healing. — *Charles unkel, Port Republic, Va.*

Family Fun and Activities. Mart E. Mulac. Harper & Brothers 1958. $3.95. 261 pages.

ere is an excellent book to give family as a gift. Miss Mulac has us a penetrating and welloded book re-emphasizing the e as the center of the family's life. How to *play* together, how *ork* together, *learn* and *share* her are the main themes.

hores, parties, gardening, hobvacations, and learning skills her are all included, with a runcommentary that would make parent the richer for having read book.

here are well-developed chapon fun with family camping and y fun with nature activities h are especially helpful for famimpers. Recipes, menus, and checklists help make this book complete. A new approach to family fun is given in the chapter, Tourists in Your Own Home Town. — *Paul M. Weaver.*

Homeless No More. Sonia Grodka and Gerhard Hennes. National Council of Churches, 1960. 126 pages. $1.00.

This is a small book of 126 pages written by Sonia Grodka and Gerhard Hennes, both at the time of writing on the staff of the Department of Immigration Services of Church World Service. It is a look at the total problem of immigration as seen at the present time by two well-qualified persons, but especially it is a documented effort to show that immigrants and refugees do adjust to American living and do make good citizens. The report is based on actual case studies of families taken from the various programs of the denominations participating in resettlement, as well as from the vast files of experience and observations of CWS. About any question or problem that sponsoring churches meet in rendering this Christian service of resettlement to homeless families can be found treated in this book. — *John Eberly, New Windsor, Md.*

Radical Monotheism and Western Culture. H. Richard Niebuhr. Harper, 1960. 144 pages. $2.75.

Faith involves dependence upon a value center and loyalty to a cause. Radical monotheism is that form of faith which is oriented to and affirms the goodness of God's creation. Henotheism is a social faith which finds its center of dependence and loyalty in some social unit — family, nation, community — without denying the existence of other centers. Polytheism is a pluralistic form of faith with a multiplicity of orientations.

The thesis of the author is that radical monotheism is in constant conflict with its chief rivals. He traces the interrelationships between these forms of faith, analyzing the implications of radical monotheism for Western religion, the political community, and science. Important supplementary essays are included in this volume, several of which have already appeared in print. Notable among these is The Center of Value which sets forth a relational and contextual approach to value theory.

In a day of "religion in general," when the particularities of Protestantism are being "eroded" by cultural influences, this book reveals prophetic timeliness and power. It confronts us with the implications for Western culture of a radical monotheism whose two mottoes are: "I am the Lord thy God; Thou shalt have no other gods before me" and "Whatever is, is good." — *Warren F. Groff, Chicago, Ill.*

The Innkeeper of Bethlehem. Gordon Powell. Revell, 1960. 30 pages. $1.50.

Gordon Powell, an internationally known minister of Australia, herein gives us a new slant on why the innkeeper of Bethlehem consigned Joseph and Mary to the stable on that holiest of nights. The inkeeper is permitted to present his own case to Dr. Luke who has come to make inquiry. Perhaps Christendom has misunderstood and unjustly criticized when it should have been eternally grateful. In ten minutes or less read this delightful little book. You will find it similar in quality to Van Dyke's Story of the Other Wise Man. It would make a nice Christmas gift for a friend, being bound with gift appeal and including illustrations based on famous wood carvings. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Personal Power Through the Spiritual Disciplines. G. Ernest Thomas. Abingdon, 1960. 127 pages. $2.00.

This is a book for strengthening the human spirit in the meaning of discipleship. It is heart-warming, mind-searching, will-fortifying. The book of meditations cover a period of seven weeks — a meditation for each day concluded with a fitting prayer. This is a practical book of devotion. Its messages are relevant to life and its prayers move and woo the soul. It is a book rich in illustration and creative thought. It would enrich the devotional life of youth, teachers, parents, and other adults. Ministers would also find many ideas here for sermonizing. — *Glen Weimer, Arlington, Va.*

Train Up a Child. William Barclay. Westminster Press, 1960. 275 pages. $4.50.

William Barclay does an excellent piece of work examining the methods and ideals of elementary education that prevailed in four of the cultures which existed in the world during early Christian history. He includes the Jewish, the Spartan, the Athenian, and the Roman methods in his study. Later he shows how these influenced the practice of the early Christian church. — *Mrs. Gordon Yoder, McPherson, Kansas.*

News and Comment From Around the Worl

East German Communist Pressures Decreasing Baptisms

Baptisms in the Evangelical churches of East Germany have decreased continuously during the past years, according to reports reaching Berlin from Protestant church authorities in the Soviet Zone. The situation is particularly striking in urban areas where the number of baptisms has dropped to one tenth of the figure for previous years.

The chief reasons for the decline are the increasing political propaganda and pressure for the so-called "Socialist name-giving ceremonies," an atheistic counterpart to Christian baptism rites, and a growing general indifference among the people toward religion as a result of the political development in the East German Communist state.

Episcopal Group Endorses Interracial Marriages

A statement asserting there are "neither theological nor biological barriers" to interracial marriages was adopted unanimously by delegates to the first annual meeting of the Episcopal Society for Cultural and Racial Unity. The statement declared that laws forbidding such marriages are contrary to Christian teaching, natural law, and the constitution of this country.

The society, which has about 1,500 members of whom one fourth are Negroes, was founded in 1959 at Raleigh, N.C., to spur the Episcopal Church to more active integration moves. It is an unofficial body and has no connection with the denomination's National Council. Some twenty-five per cent of the society's membership comes from the South.

Clergyman Issues Plea on Africa Polygamy

An official of the United Church of Christ recently claimed that Christian groups in West Africa should not bar church membership to men and women who practice polygamy for economic reasons. Chester L. Marcus, an American Negro minister, noted that West African churches are losing converts to Islam by banning the sacraments to men with more than one wife or wives with more than one husband.

Mr. Marcus pointed out that Moslems, whose religion sanctions the age-old custom of polygamy, have been proselytizing in West Africa. He said that while polygamy is forbidden as a sin in nearly every Christian communion, it is practiced in West Africa as a means of social security. He cited cases where a husband dies and his married brother weds the widow and takes care of the couple's children as a humanitarian gesture.

Study Finds Textbooks Distort Minority Groups

History and social studies textbooks used in leading secondary schools tend to give a partial, inadequate and distorted picture of minority groups, according to a study by the Anti-Defamation League of B'nai B'rith.

Although there has been a marked improvement in such textbook shortcomings over the past ten years, a report of the study said, "A majority of them still present a largely white, Protestant, Anglo-Saxon view of history and of the current social scene. The nature and problems of minority groups as an integral part of American life are largely neglected."

The study was based on forty-eight of the most widely used textbooks in senior and junior high schools. The books included sixteen American h tories, sixteen world histories, eig senior high problems of democra texts and eight junior high civi books.

The report indicated that over- treatment of Jews continues to suff from overemphasis on their ancie past at the expense of their prese day status. The Negroes' position contemporary American society, continued, is largely ignored. On a small minority of the texts me tion achievements of living Neg Americans.

The study indicated also that litt attention had been yet paid to t Spanish-speaking immigrant a other immigrant groups.

Norwegian Woman Thwarted in Attempt to Enter Ministry

Mrs. Ingrid Bjerkas, whose bid become Norway's first woman past has been passed over in nominatio for five vacancies in the State L theran Church, is still undaunte The fifty-nine-year-old divini graduate has declared her intenti to continue her quest for a pulp



Religious News Service

Portrayed above is the historic Hampton Court Conference in 1604 which bishops of the Church of England and Puritan leaders mapped pla for a new translation of the Bible into English. Completed in 1611, t Authorized Version, more popularly known as the King James Version, h long been endeared to millions because of its literary beauty. Bil societies and churches around the world are marking its 350th anniversa this year. The scene is from an American Bible Society film entitled H Our Bible Came to Us

lthough Norwegian law has for eral years permitted the entry of nen into the ministry, Mrs. rkas' application for ordination the first received. Acceptance of nen as pastors has been a con-ersial issue throughout the north-European countries for several rs and has continued in both eden and Denmark even after ale divinity graduates were or-ied in those countries.

ionalist Party putes Findings of urch Apartheid Parley

he ruling Nationalist Party in th Africa has declared that any cy of racial integration would not destroy the rights and even the re existence of the white and white races but also wreck Chris-ity in South Africa.

he statement was issued in reply esolutions criticizing the govern-t's racial segregation policies. resolutions were adopted at a erence the church leaders held ohannesburg last December un-the sponsorship of the World ncil of Churches.

vard Divinity School Sets New Department on Church

Mennonite Biblical scholar, who been a faculty member at Goshen ege, is the first appointment to w department on church history traditions which has been estab-d by the Harvard Divinity ol as a means of strengthening aining of young men and women he parish ministry.

he new department will concen-on church history and tradi-as they are related to actual sterial work at the parish level. . Lawrence Burkholder, who has a Mennonite teacher and writer who has served in various capac-in missionary work in the Far will head the new department.

ry University Students Admission of Negroes

he Emory University student paper has declared editorially the admission of Negroes to chool "should begin as soon as legally and practically feasible." Methodist institution in Atlanta, has been segregated as a matter licy throughout its history.

he front-page editorial appeared after the first two Negro stu-were admitted to the Universi-Georgia. The campus news-r suggested that the university d first admit qualified Negroes to its graduate school of theology, then to other graduate schools, and finally to the undergraduate school. Emory is supported by the Methodist Church and not by the state of Georgia.

Survey Shows Governors' Religious Affiliation

A survey of the religious affiliation of the governors of the fifty states shows that Roman Catholics, Baptists, and Methodists each claim ten communicants among the state executives. It is believed to be the largest number of Catholic governors who have ever served at one time, athough there is no certain historical record on this point.

Denominational affiliation includes six Lutherans, five Presbyterians, four from the United Church of Christ, three Episcopalians, and one each from the Disciples of Christ and Church of Jesus Christ of the Latter-day Saints (Mormon).

What Church Will Kennedy Attend? Lively Washington Question

What church will President John F. Kennedy attend? This is the lively question in Washington and an announcement by the Roman Catholic archdiocese indicates he will have a choice.

The President attended mass on his first Sunday in office at Holy Trinity church in Georgetown, where he has been regularly worshiping. However his Georgetown house is said to be for sale, and his official residence is the White House, two miles away. The White House is within the bounds of St. Matthew's parish and the President can attend church at St. Matthew's Cathedral.

Regular attendance by a President of the United States has always created a problem at church because tourists like to see the President and, if he regularly attends the same morning worship service at the same place, this is an excellent opportunity to do so. Regular worshipers soon find they have a hard time getting into their crowded church, unless they come early enough to get ahead of the tourists. It also creates a security problem for the Secret Service, since there is no guarantee that a crazed person or a fanatic seeking to harm the President will respect the sanctity of the church.

It is likely that the new President may adopt the practice of his predecessor, President Eisenhower. When in Washington, the President would vary the hour of attendance at church, one Sunday going at an early service and the next to a later service.

Dependent Exemption Now Applies to Foreign Students

The U.S. Internal Revenue Service on Jan. 5 announced regulations which will permit a taxpayer to claim a charitable contribution deduction for amounts paid to maintain a student as a member of his household. The announcement was made in a personal letter by Senator Wallace F. Bennett, who sponsored the tax law amendment.

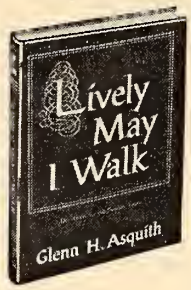
Under the new regulation, a taxpayer may deduct up to $50 a month if he maintains an Indian American student or a foreign exchange student in his home during the school year. Previously such students could not be considered as dependents and no deduction for their support was permitted even though they were completely supported by the family.

In order to qualify for the new deduction the student must not be a dependent or relative of the taxpayer, and the student must be a member of the taxpayer's household "pursuant to a written agreement between the taxpayer and qualified charitable, religious, educational, and other organizations, contributions to which are deductible for Federal income tax purposes." The third requirement is that the student must be attending an educational institution in the United States on a full-time basis in the twelfth or any lower grade.

Quotes in the News

Dr. Garland Evans Hopkins: "We Christians have already lost our best chance to guide Africa to be a Christian continent, largely because of what Africans have experienced from the colonial administrations of France and other Christian countries, compounded by the racial attitude of Christians in the Union of South Africa. While recognizing that Africa is not likely now to become a Christian continent, Christians and Muslims must do all we can to keep Africa from turning to communism."

W. A. Visser 't Hooft, general secretary, World Council of Churches: "Unity does not mean uniformity. Why should it? There was a real unity in New Testament times but at the same time what astonishing diversity between St. Peter, St. Paul, and St. James, between Jerusalem, Corinth, and Rome."



Devotions for the Golden Years

Lively May I Walk

GLENN H. ASQUITH These 54 devotions are written for older people in contemplation of the fact that the best years of their lives are ahead — and beyond that a far better life awaits them. Within the pages of this volume they will find suggestions to help them discover the wonderful treasure God has for them. A distinctive feature of this book is its extra-large type which makes it easier and more enjoyable to read. Excellent for group or personal use, this inspiring volume also provides an ideal gift remembrance. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Bateman, Albert F., son of Mr. and Mrs. John Bateman, was born April 18, 1897, in Rockingham County, Va., and died Dec. 28, 1960. He was a member of the Palmyra church, Pa. He is survived by his wife, Ethel Powell Bateman. The funeral service was conducted by Frank S. Carper, and burial was in the Gravel Hill cemetery. — William C. Gesford, Palmyra, Pa.

Bogue, John, died Dec. 3, 1960, at the age of ninety-one years. Surviving are three daughters, ten grandchildren, twelve great-grandchildren, five great-great-grandchildren, and one brother. The funeral service was conducted by the undersigned at the Champaign church, of which he was a long-time member. — H. W. Eshelman, Champaign, Ill.

Bricker, Irvin W., was born in Lancaster County, Pa., Oct. 19, 1887, and died Jan. 7, 1961. Surviving are two sons, two brothers, and two grandchildren. He was a member of the East Fairview church, where services were conducted by Wilbur G. Lehman and the undersigned. Burial was in the West Greentree cemetery. — H. A. Merkey, Manheim, Pa.

Cissner, Donald Carroll, son of Carl and Elsie Cissner, was born in Piqua, Ohio, Feb. 26, 1931, and died at Lima, Ohio. He was a member of the Church of the Brethren. Surviving are his wife, Carolyn, his parents, two brothers, two sisters, and his maternal grandmother. The funeral service was conducted by Dean Farringer, assisted by A. P. Musselman, and burial was at the Covington church cemetery, Ohio — Mrs. O. C. Anspach, Lafayette, Ohio.

Clouse, Eva, was born April 25, 1888, near Nappanee, Ind., and died in 1961. On Oct. 20, 1906, she was married to John Clouse, who died May 24, 1949. Surviving are two sons, one brother, one sister, six grandchildren, and four great-grandchildren. The funeral service was conducted by Leland B. Emrick, assisted by Ross Noffsinger, pastor of the Union Center church, and burial was in the South Union cemetery. — Mrs. Howard Pippenger, Nappanee, Ind.

Critchfield, John, son of Samuel and Emma Weigle Critchfield, died at the age of seventy-one years. He was married to Marion Geary, who survives along with one daughter, three sons, one sister, and four brothers. He was a member of the Sipesville church. The funeral service was conducted by Earl Brubaker, and burial was in the Memorial Park cemetery. — Mrs. A. G. Maust, Sipesville, Pa.

Eberly, Joseph L., son of Peter M. and Leah Light Eberly, was born Jan. 9, 1887, and died Jan. 5, 1961. On July 22, 1909, he was married to Ina Freeze, who preceded him in death in 1941. Surviving are five daughters, two sons, twenty-eight grandchildren, six great-grandchildren, seven brothers, and two sisters. He was a member of the Tiffin church, Ohio. The funeral service was conducted by Brethren R. Earl Zimmerman and W. J. Heisey, and burial was in the Green Springs cemetery. — Mrs. Elias Eberly, Fremont, Ohio.

Embich, Lizzie, daughter of Samuel and Lydia Ann Crouse, was born March 2, 1881, near Frystown, Pa., and died Oct. 11, 1960, at Myerstown, Pa. Her husband, William Embich, preceded her in death eight years ago. She was a member of the Myerstown church. Surviving are four brothers and four sisters. The funeral service was conducted by Elder Frank Layser and Bro. Alan Whitacre, and burial was in the Myerstown Union cemetery. — Mrs. Stella Donley, Myerstown, Pa.

Fike, Lorenzo H., was born at Eglon, W. Va., May 20, 1875, and died at Keyser, W. Va., Nov. 28, 1960. On March 27, 1898, he was married to Laura Tressa Myers. Surviving are his wife, eight daughters, nineteen grandchildren, twenty great-grandchildren, and three brothers. In 1905 he was licensed to the ministry and was ordained the following year. In 1912, he was ordained to the eldership. During his fifty-five years in the ministry, he served many churches, most recently the Harness Run and Knobley churches in the latter of which he held his membership. The fur service was conducted at the M Spring church by the undersigned Allen Pugh, and burial was in Gortner cemetery. — Owen G. St New Creek, W. Va.

Haldeman, Ella Mae, daughter John B. and Elizabeth Hollinger, Dec. 22, 1960, at the age of fifty-t years. She was a member of Middle Creek church, Pa. Survi are her husband, her father, daughters, four grandchildren, one sister. The funeral service conducted by Bro. Bard Kreider, burial was in the Lutheran ceme at Brickerville. — Emma L. Zook, itz, Pa.

Hartman, Rosa N., daughter of liam and Maria Patte Kersey, was Nov. 2, 1877, in Augusta County, and died Jan. 12, 1961. Her husb Benjamin C. Hartman, died in S tember 1949. Surviving are daughters and three sons. The fun service was conducted by Frank Carper, and burial was in the Spr Creek cemetery, Hershey, Pa. — M William C. Gesford, Palmyra, Pa.

Hertzog, Sallie, daughter of Da and Sarah Frederick, died Jan. 9, 1 at Lincoln, Pa., at the age of seve seven years. She was a member the West Conestoga congregat Surviving are four daughters, six s twenty-six grandchildren, and twe six great-grandchildren. The fun service was conducted by the hc minister, and burial was in the Mid Creek cemetery. — Emma Zook, Lit Pa.

Hinton, William P., was born in ginia, in February 1885, and died 25, 1960, at Lima, Ohio. He wa member of the Lima church, O Surviving are his wife, Chloe, to wh he was married on Sept. 13, 19 Four sons, two daughters, eight grandchildren, and three great-gra children survive. The funeral ser was held by his son, Ezra Hinton, burial was in Walnut Grove ce tery. — Mrs. O. C. Anspach, Lafaye Ohio.

Kline, John W., son of Peter Kathryn Kline, was born near Covi ton, Ohio, May 13, 1883, and d Nov. 26, 1960. He was a member the East Dayton congregation, O Surviving are his wife, Anna, daughters, two sons, a sister, se grandchildren, and one great-gra child. The funeral service was c ducted by Edgar G. Petry, and bu was in the Memorial Park cemetery Ella Seifer, Dayton, Ohio.

Kulp, Jacob M., son of John Harriett Miller Kulp, died Dec. 1960, at the age of eighty-nine ye He was a member of the West Gre tree church, Pa. Surviving is daughter. The funeral service conducted by Bro. Abram N. Esl man, and burial was in the Eb cemetery. — Ruth Brownsberger, Joy, Pa.

Meyer, Lawrence P., son of Pe and Louise Meyer, was born in S dusky, Ohio, Aug. 3, 1886, and d at Lima, Ohio, Jan. 15, 1961. He wa faithful attendant of the Lima chu Surviving are his wife, Carrie, and sisters. The funeral service was c

ted by Dean Farringer, and burial in the Memorial Park cemetery. — . O. C. Anspach, Lafayette, Ohio.

Miner, W. Paul, son of Ira Franklin M. May Bryan Miner, was born rch 6, 1903, in Clear Spring, Md., died Jan. 11, 1961, in Chambersg, Pa. He was a member of the ynesboro church, Pa. Surviving are wife, Myrtle Muth Miner, his her, three sons, one daughter, six ndchildren, and one brother. The eral service was conducted by hren George L. Detweiler and lard E. Dulabaum, and burial was the Green Hill cemetery. — Thelma Widdowson, Waynesboro, Pa.

arnell, Bertha, died Dec. 21, 1960, he age of seventy-eight years. She s a charter member of the Champgn church, Ill. Her husband preed her in death. Surviving are six ghters and one son. The funeral vice was conducted by W. T. Heckn and the undersigned. — H. W. elman, Champaign, Ill.

howers, Sallie, daughter of Joseph Maggie Fox Miller, was born Sept. 1888, in Annville, Pa., and died c. 15, 1960. She was a member the Palmyra church, Pa. Surviving her husband, Eugene, one son, and ee daughters. The funeral service s conducted by Frank S. Carper, burial was in the Spring Creek metery, Hershey. — Mrs. William C. sford, Palmyra, Pa.

nyder, Eva M., daughter of Elisha Annie Martin, died Dec. 29, 1960, the age of eighty-three years. She s a member of the West Conestoga ngregation, Pa. Surviving are four pchildren, three brothers, one sist, and one half brother. The funeral vice was conducted by Bro. Henry enger, and burial was in the Middle eek cemetery. — Emma L. Zook, itz, Pa.

tatler, Irvin J., son of William and en Custer Statler, was born Dec. 1892, and died Jan. 9, 1961. Surving are his wife, Edith Alfred Statl, two daughters, one son, seven ndchildren, four sisters, four brothe, and two half sisters. The funeral vice was conducted by A. J. Repgle, and burial was in the Berkey metery. — Mrs. Nettie Holsinger, indber, Pa.

Wenger, Annie, daughter of Abram and Salina Wenger Myer, was born ne 19, 1880, and died Dec. 12, 1960. Dec. 19, 1903, she was married Graybill P. Wenger, who preceded r in death on Oct. 10, 1960. She s a member of the Mechanic Grove urch, Pa. Surviving are one daugh, six sons, one stepdaughter, thirty ndchildren, and thirteen greatndchildren. The funeral service s conducted by Murray L. Wagner, d burial was in the Middle Creek metery. — Mrs. Dorothy M. Eller, oltwood, Pa.

Wenger, Graybill P., son of Chrisn and Elizabeth Pfautz Wenger, s born June 4, 1872, and died Oct. , 1960. He was married to Susie yder, who died in 1895. On Dec. , 1903, he was married to Annie yer. Surviving are two daughters, sons, thirty-five grandchildren, and neteen great-grandchildren. He was member of the Mechanic Grove church, Pa. The funeral service was conducted by Murray L. Wagner, and burial was in the Middle Creek cemetery. — Mrs. Dorothy M. Eller, Holtwood, Pa.

Williams, Orange Harrison, son of Marriott and Anna Darby Williams, was born Nov. 25, 1888, in Carroll County, Mo., and died in Peoria, Ill., on Dec. 29, 1960. On June 22, 1910, he was married to Panza Harbert. Surviving are his wife, three sons, one daughter, seven grandchildren, and one great-grandchild. Following a private funeral service, burial was made in the Swan Lake cemetery. A memorial service was held in the church the following Sunday by Bro. Howard Keim. — Mrs. Cora Snoke, Peoria, Ill.

Wise, Bertha, was born Jan. 29, 1898, in Montreal, Canada, and died Nov. 4, 1960, at Irricana, Canada. She was married to Billy Wise, who died in 1955. Surviving are three sons, nine grandchildren, three brothers, and one sister. She was a member of the Second Irricana church. — Mrs. Barbara Wade, Lyalta, Alberta, Canada.

Witters, Lizzie, daughter of Israel and Amanda Pfautz Wenger, died Dec. 22, 1960, at the age of eighty-six years. She was a member of the West Conestoga congregation for sixty-nine years. Surviving are one son, five daughters, fourteen grandchildren, and twenty-three great-grandchildren. The funeral service was conducted by the home ministers, and burial was in the Middle Creek cemetery. — Emma Zook, Lititz, Pa.

Wolgemuth, Abram W., was born Feb. 23, 1878, and died near Talmage, Pa., Dec. 15, 1960. Surviving are his wife, Emma Ober Wolgemuth, two sons, and four daughters. He was a member of the East Fairview church, where memorial services were conducted by Wilbur G. Lehman and the undersigned. Burial was in the Chiques cemetery, Pa. — H. A. Merkey, Manheim, Pa.

Church News

Northern California

Empire — On Jan. 1 Bro. Galen K. Walker began his services as interim pastor. He and his wife were welcomed with a potluck dinner and food shower. During February we are having mission study classes at the evening worship hour. The church school Christmas program was given on the evening of Dec. 18, and on Christmas Eve we had a midnight musicale. Bro. John Price preached the Christmas sermon. After church on Nov. 20, we had an all church Thanksgiving dinner. Kenneth Belcher, was has been in alternative service for the past two years, is now attending Modesto Junior College. One was baptized recently. — Mrs. Pearl Kapplen, Modesto, Calif.

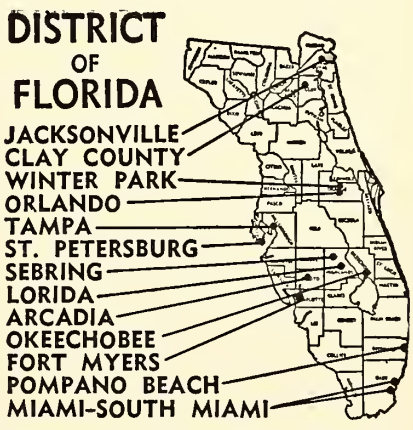
San Francisco — On May 8 C. Ernest Davis began serving as interim pastor. In the same month a Yokefellow group was started by Alice Burger. Max and Loretta Baughman, who did volunteer service in Nigeria, showed pictures of African life at a service to which the Oakland church was invited. Harlan Mummert, who had been in Brethren Service in Austria for three years, is

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CLAUDIA ROYAL — Teaching the child about God should begin in infancy, says Claudia Royal. Christian teaching cannot be neglected until the child is four or five years old without marked effect. From her wide experience, Dr. Royal has written this book to guide parents and teachers in guiding their children's religious development from birth through the first five years. Taking into consideration teaching objectives and the child's characteristics she shows how informal teaching can be woven into the child's everyday life through nature study, use of the Bible, stories, books, conversation, pictures, music, play and creative activities. $2.95

Church of the Brethren
General Offices
Elgin, Illinois

attending school at Berkeley. He and his family are worshiping with the San Francisco congregation. He has spoken on three occasions. Alice Burger is now housemother to the Church World Service team working with villages in northern Greece. Helena Curry and Ruth Conlan were delegates to the Northern California district conference. The pastor conducted a survey course in the Old Testament, which was completed by eleven persons. Guest speakers have been I. V. Funderburgh, Raymond R. Peters, A. Stauffer Curry, H. L. Ruthrauff, some of whom were in San Francisco for the National Council of Churches meeting. The Brethren section of the United Church Men's assembly met at the San Francisco church. The play, A Christmas Truant, was given by the youth assisted by the choir on Sunday evening, Dec. 20. We also had a New Year's party with refreshments, recreation, and worship. — Mrs. P. A. Conlan, San Francisco, Calif.

Southern California and Arizona

Covina — On Sept. 1, Harry Thomas became our full-time pastor. The women served supper for the workers of the Red Cross blood bank. On the afternoon of Oct. 2 the pastor, with some members assisting him, conducted a communion service for the residents of the Hillcrest Homes at La Verne, Calif. Several of our workers attended the Brethren Service training conference at Long Beach in which staff members from Elgin were leaders. John Deal and Mary Lee Salisbury attended the regional youth conference. While our pastor was ill, Dayton Root, Vernard Eller, Albert Hollinger of La Verne, Reverend Burton, hospital chaplain, and Reverend Wooten, a minister of the Nazarene church, conducted our services for us. We observed Christmas with a family Christmas party and program at which Mrs. Florence Reeves showed pictures of great art relating to the birth and life of Christ. — Margaret B. Fesler, Covina, Calif.

Pasadena — About thirty-five children are attending the youth club held once a week. The district young adults held their annual banquet in the Pasadena church. Eight of our members attended the Brethren Service training conference at Long Beach, and many others the district conference at Forrest Home. The pastor, Paul Studebaker, was elected to the board of directors of Hillcrest Homes. During the month of October, Gladdys Muir taught a course on the responsibility of the Christian in the election year. The Christmas play, The Wondrous Song, was presented by the fifth and sixth graders. Following that the sanctuary choir gave the program, The Music of Christmas. — Mrs. Betty Cohick, Pasadena, Calif.

Oregon

Portland — Seven new members have been received into the church. A biweekly prayer and Bible study group was started in the fall, led by the pastor, Ralph D. Bowman. We cooperated with several other churches in our area sponsoring "Know Your Candidate" night. Two work days at the church, Oct. 29 and Jan. 2, were given to painting and repairs. We joined the other churches in the area for a Reformation Festival. Three other churches joined ours in a community Thanksgiving Day service in our church. At Christmas time we had an adult Sunday school Christmas party, a children's Christmas program, and a sacred concert by the choir. Circle three has given eight comforters to needy families and to the American Friends Service Commission, and Circle two sponsored gifts for the Oregon state hospital under the auspices of the Mental Health Association. Marguerite Brower, Edward and Maude Darling, Yates and Lois Douglass, Don and Marian Kilmer, and Jim and Jane Snelling were consecrated to the office of deacon on Dec. 4. We had a prayer vigil on Jan. 4 in observance of the Universal Week of Prayer. — Mrs. Esther Irvine, Milwaukie, Oregon.

Washington

Sunnyslope — Our members l
been saving postage stamps for sev
years. This year we are giving t
to the handicapped, who process t
and then give the proceeds towar
home for the handicapped. Be
Christmas we had a white gift offe
of food. Starting the first of the y
our pastor is having one of the yo
people of the church assist him
the opening services on Sunday m
ing. Some of our members atten
the overnight retreat of the Adult S
ice class at the church camp at
Clum, Wash. Ten attended the
trict meeting, and seven young peo
the youth rally in Olympia. At
harvest dinner, the Rev. Sheldon
Price, pastor of the Presbyte
church, was the speaker at the
gram following the meal. —
Charles E. Holland, Wenatchee, W

Northeastern Kansas

Richland Center — Shirley Ha
ton, a former Brethren Service wo
in Germany, showed pictures of
work being done in Germany, Aust
and Greece. The women attended
women's and men's meeting at Mor
Kansas. A program of music, B
quizzes, and group singing made
the program for our family night
Sunday evening. We joined with
United Presbyterian church for va
tion Bible school. Terry Tipton
Eva Williams were delegates to
district meeting at Topeka.
young people are raising money to
a sign at the highway directing peo
to the church. Two new deacons h
been elected. The women sent a
of cookies to the Children's Lea
at Topeka. — Eva Williams, Summ
field, Kansas.

Middle Missouri

Messiah, Kansas City — Bro. X.
Coppock held a week's preaching m
sion. Six were received by letter a
confession of faith, two were baptiz
and three are awaiting baptism.
had a reception for our new membe
Six women attended the women's ra
at the Osceola church on Nov.
The leadership training conferen
was held in our church on Dec.
For our Christmas observance,
senior choir and the children's ch
and others gave the pageant, Let
Tell the Story. Our church was h
to the state youth rally the last
December. Leland Wilson moderat
the quarterly conference meeting
January at which the budget was a
proved. The women's fellowship sp
sored the school of missions
January. The book, One World, O
Mission, was used. — Mrs. Gertru
Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

Mountain Grove — Since the form
pastor, Ramie Gass, has left to beco
pastor of the Broadwater church,
have been using laymen of the chur
to lead our worship services. On o
Sunday morning, Nelson Morgan,
member of the Methodist chur
preached for us. The Greenwood a
Mountain Grove churches joined w
the Cabool church for service on t

n Sunday in October. The women
he Cabool and Greenwood churches
e guests of our women and they
le comforters for overseas relief.
. Lawrence Lehman was the speak-
for the district rally which was held
our church. Also meeting here was
district workshop on church voca-
ns, one of the leaders of which was
. Kenneth Morse. On Dec. 23, the
ng people gave the play, Cindy
oes With Christmas. — Verta Peter-
, Mountain Grove, Mo.

rth Dakota and Eastern Montana

Minot — At the fall council meeting,
. Willard McDaniel was elected
er. He is also our full-time pastor.
e summer pastor worked with the
th and gave them a great deal of
p. The women's fellowship made
robes for the local home for the
d and presented them at Christmas
e. They are planning to go to the
dars, the Brethren home at Mc-
erson, Kansas. Women also rolled
dages for an Indian hospital and
t several boxes of used clothing to
Turtle Mountain Reservation. One
our youth, Clifton Stemen, is now
ving in BVS. Dennie Boe was li-
sed to the ministry for one year.
mbers of the Surrey church were
sts at the harvest meeting in our
urch, at which Rev. Claudo Crespo
Castañer, Puerto Rico, was the
aker. He showed pictures of the
nd after the message. — Jennie E.
ng, Minot, N. Dak.

Oklahoma

Bartlesville — In preparation for the
ning of the new pastor, Ward Nance,
parsonage was redecorated. At the
l council meeting the Sunday school
d church officers were elected. The
nstrip, Come Up Higher, was shown
e Sunday. On Dec. 18, the children
sented the playlet, Keeping Jesus'
thday. On Feb. 5, McPherson Col-
ge singers presented a program of
sic. — Mrs. T. J. Larmore, Bartles-
le, Okla.

Thomas — A number from our church
ended the junior high and youth
mps, and our church was also in
arge of the district family camp dur-
g the month of August. The pastor,
ron E. Dell, was moderator for the
trict conference. Special events in
r church in the recent months have
en the rally and promotion day, com-
nion on World Communion Sunday,
d the thanksgiving and harvest ob-
vance on Nov. 20. We also co-
erated in a community-wide revival.
e Christmas program, A Christmas
lebration, was given on Dec. 18, and
Christmas morning we had a candle-
hting service. Some of our youth
ended the district youth rally at
mpa, Texas, the last week of Decem-
r. — Mrs. James Hamar, Custer City,
da.

Middle Indiana

Flora — Joe Balsbaugh of Mexico,
d., was the speaker at the meeting
r the missioners who carried on the
ery-member visitation. We observed
ligious education day with a promo-
n day program. Recent speakers
ve been Charles E. Dumond of Elk-
hart, who spoke at the fathers and sons banquet; E. Paul Weaver; and Wm. H. Zimmerman, who conducted the Sunday worship services while our minister was ill. The church was host to the sectional youth rally on one Sunday afternoon and evening. The children gave a Christmas pantomime, which was followed by a party. The women's fellowship made gifts for the men and women at the Mexico Home. The parsonage is being remodeled. — Verna V. Coplen, Flora, Ind.

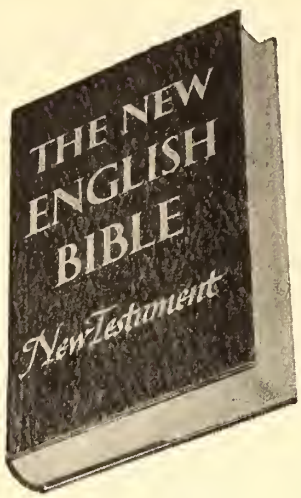
Liberty Mills — Elden Petry of Anderson, Ind., was the minister for the revival services, Oct. 24-30. Eight were received into the church, two of them by letter. A family night supper was held on Nov. 2 in the parish hall. The church was host to the World Community Day service of the United Church Women; medical kits were brought for relief. We joined the other churches for a Thanksgiving service at which Bevis Hill brought the message. The children presented a Christmas program at the morning worship hour on Dec. 18, and in the evening the adult choir gave a program. — Mrs. Donald Warner, South Whitley, Ind.

West Manchester — Leonard Custer officiated at the love feast on Oct. 1. On the following morning we had a communion breakfast. The women's fellowship is making clothing for Japanese women and girls. On Dec. 18, a Christmas cantata was given, and an offering for world mission was taken on Christmas Day. The churches voted to license Charles Boyer, who at the present is serving as a volunteer in Germany. Two of our youth attended the youth seminar, Jan. 29 to Feb. 3. — Mrs. H. G. Hoover, North Manchester, Ind.

Northern Indiana

Bethany — Since our last report seven have been baptized and five received by letter. Our church participated in the county-wide church census sponsored by the county council of churches. We also had an every-member canvass. The township union thanksgiving service was held in our church on the evening before Thanksgiving Day with the pastor of the First Brethren church as speaker. On Sunday evenings we have varied programs, some of which have been inspirational pictures and poetry by the Leland Emricks, the DeKalb County men's chorus, and a talk by Glen Mulligan of Cedar Lake. On several occasions a number went to Goshen to hear Charles E. Wells. The church also gave a program at the Maple Grove church. We had three Christmas programs, a play by the young people, a program by the children, and a program of music by the mixed chorus. A class for high school graduates has been started. Six members of our church are attending the leadership training school at North Manchester. — Mrs. Hazel Hummel, New Paris, Ind.

La Porte — The final debt on the church has been liquidated. In November 1959 we burned the mortgage on the church and this past November the mortgage on the parsonage. In addition, we have also built and paid for a garage for the pastor. The women have been meeting once a month to quilt and pack clothing for relief. They also made sewing kits for the Flat Creek mission as a Christmas project. At the Wednesday evening prayer meetings, we are studying harmony of the gospels under the leadership of J. Herbert Zook. The congregation participated in the community festival



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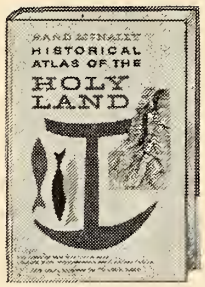
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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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No. 488. Two girls with business school education, desire to have full-time positions with reliable firm as secretaries, both have experience in office work. Character reference will be furnished upon request. Contact: Brethren Placement Service, 1451 Dundee Ave., Elgin, Ill.

No. 489. Immigration Service seeks employment offer for: Stateless refugee, A.T. Born Czechoslovakia. Age 37. Unmarried. Education: elementary school, 5 years secondary school, 1 year engineering technology. Experience: clerk, tractorist, training as soil technician, skilled stone mason. Fled to Israel. A gentile Christian who lost employment due to new rule employing only citizens of Israel. Now at Brethren Service Center — waiting. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 490. Immigration Services seeks employment offer for: Yugoslav r gee, S.D., age 27. Unmarried. Ed tion: elementary school, trade sc for commercial assistants and s men, 3 years. Experience: At hor farmer, gardener, radiotelegraphis service 2 years, salesman 3 years, prisonment due to escape atte On release, assistant tailor, 1 y since May, 1960, refugee camp. arrive in the United States in a weeks. Contact: Immigration S ices, Brethren Service Center, N Windsor, Md.

No. 491. Immigration Services se employment offer for: Ukranian r gee, A.S., age 59. Education: prim school 4 years, secondary schoo years. Speaks Serbian and Ger Experience: farming, 20 years; sh making, 6 years. In spite of orthope prothesis on right leg, feels confid he can work hard and is willing accept any job in any locality. P ently living in Lebanon, Pa., but employed since February 1960. C tact: Immigration Services, Breth Service Center, New Windsor, Md.

No. 492. Teachers wanted! Olathe Church of the Brethren, K sas, 20 miles from Kansas City, eager to help place Brethren teach in the Olathe schools. In this growing town of now over 10,(population, there are a number openings for next fall in both the mary grades and on the second level, in a progressive school syst Contact: Rev. James L. Minnich, W. Loula, Olathe, Kansas.

No. 493. Wanted: Single man married couple without children general farm work. Modern ho with three good-sized rooms. Locat near Church of the Brethren in N Iowa. Contact: Brethren Placem Service, 1451 Dundee Avenue, Elg Ill.

No. 494. Immigration Services se employment offer for: Yugoslav re gee, B.B., unmarried, age 22. Edu tion: elementary, 7 years; second graduate. Experience: knowledge electricity and radio. Orthodox Chur Contact: Immigration Services, Bre ren Service Center, New Windsor, M

of faith at which D. Elton Trueblood was the speaker. Two of our youth attended the youth seminar the latter part of January. While our pastor was ill, we had various pastors, a representative of the Gideons and a representative of the Temperance League to help us in the morning worship service. — Darlene Bush, La Porte, Ind.

Southern Indiana

Kokomo — Following the morning message on Aug. 7, Bro. Albert Harshbarger installed as our new pastor Ronald D. Petry. In October, M. R. Zigler spoke at two services. Our church participated in the chain of missions service. Since July 20, we have received sixteen by letter and two by baptism. In August, September, and November we had receptions for these new members. Two membership classes are being conducted by the pastor, one for juniors and junior highs and the other for adults. Approximately forty persons are serving as leaders in the undershepherd plan which was recently organized. We are working on a new plan of reorganization and on a constitution for the congregation. Progress is being made toward the completion of our new church. The sale of church building bonds is almost finished. A Christmas program and dinner was sponsored by the women's fellowship. Recently a choir and an instrumental group have been organized which are adding much to our services. — Mrs. Arthur Green, Kokomo, Ind.

Nettle Creek — A consecration service was conducted for the Sunday school and church workers. Once each quarter, we have union services with two sister churches. The laymen had charge of the service on Oct. 16, with Dr. Alfred Hollenburg bringing the message. We had a six-week school on peace and Brethren Service. Five churches of the community joined in the World Community Day service and brought medical kits and children's hospital gowns. At Christmas, the children's department presented a Christmas pantomime, and the young people had charge of a service of carols and candlelighting called Jesus the Light of the World. The women are sewi for the Castañer hospital, the Garki hospital, and migrant children. Th also had a party for a cottage at t state hospital and gave a gift to ea of the women there. Brother and Sist Mahlon Rinehart are visiting th daughter and her family in Africa, L and Mrs. John L. Hamer. — Mrs. Elm Wampole, Greensfork, Ind.

Southern Ohio

District Music Commission — Und the sponsorship of the music comm sion, the Southern Ohio choral socie met Jan. 8 at the Salem church for first meeting of the year. P. L. Huffa er, who had founded the society a was its director for ten years, conduct the first part of the rehearsal and th introduced the new director who to over Feb. 1, since Brother Huffak has left the district. The new direct is William Berry, who is director music in the Bethel schools and

choir of the New Carlisle church. er the rehearsal a surprise party s held for the retiring director. The irman of the district music commis- n, Alvin Klotz, gave a tribute to the rk of Brother Huffaker and then oduced John Oren, who presented retiring director with tape record- s of all the oratorios which the soci- had produced in the ten years. ese included The Messiah, Elijah, l The Seven Last Words of Christ. — e District Music Commission.

Brookville — The women of our rch were hostesses for a community owship tea, a custom which was ted last year by the Methodist rch women. This year the Vernon rtin family of Clayton, Ohio, gave a sical program. On Nov. 6, we had church family fellowship meal in homes of the deacons. While the tor, Fred Hollingshead, was away, e morning worship service was in rge of the women's fellowship. Mrs. ssell Helstern, Central Region wom- s fellowship president, was the aker. World Community Day was served in the Antioch E.U.B. church, ere medical kits and gowns prepared the various church circles were dedi- ed. Twenty of the Sunday school rkers from the Pleasant Hill church t with Mrs. Hollingshead to study church school program. A meeting the parents and the junior highs s met with a good response. We rticipated in the community Thanks- ing service at the Trinity Lutheran rch. Our pastor brought the mes- ge. Two of our members, Mr. and s. Wilbur Bollinger, were recognized the Bethany Hospital recognition vice for trustees. The children corated a tree at Christmas with mit- ns and gloves for children in refugee mps. The women brought yard goods d bedding for overseas to their ristmas party. They had also made ouses and skirts and shirts for the ys and girls of the Kentucky mission. n Christmas morning, all of the choirs ng. Five babies were dedicated on c. 11. Two of our youth attended e regional recreation laboratory at anchester College. On the evening Jan. 1, Velma Lutz of Trotwood, io, showed pictures and told about e work at the Castañer hospital, ere she served for a time as nurse. new class for young married couples s been started. — Mrs. W. Russell iller, Brookville, Ohio.

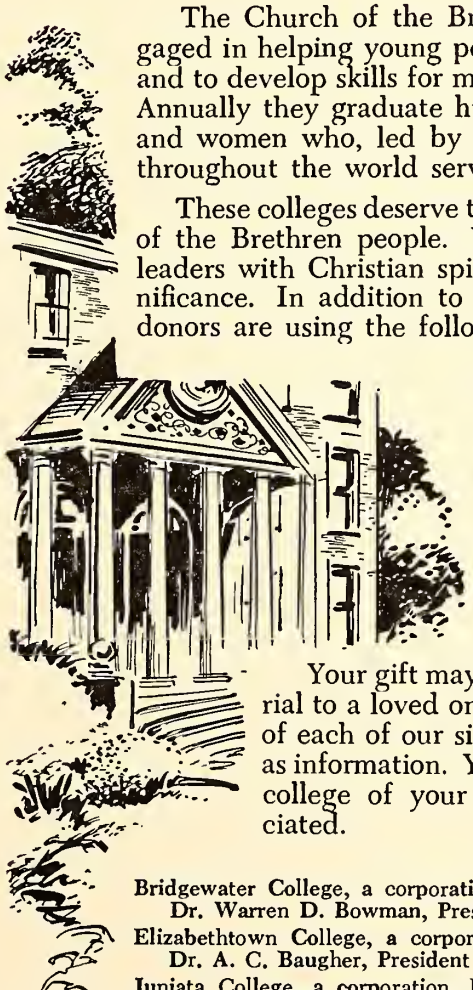
Eastern Pennsylvania

Florin — Bro. Paul Wenger assisted Bro. Curtis Weddle officiated at the ve feast. Bro. Robert Hess was the angelist for our meetings in October. e men's work sponsored a bus trip Musselman's processing plant. For e Thanksgiving service Bro. Harry dinger was the speaker. A number our women are serving as nurses' des at the Brethren Home on Sunday ornings. The young people and choir embers delivered our Christmas cards the church family. Instead of put- ng stamps on the cards we gave that nount of money to the young people r their project. As they delivered e cards to the homes, each group ng Christmas carols. On Dec. 18



The Church of the Brethren colleges are engaged in helping young people to know the truth and to develop skills for meeting the issues of life. Annually they graduate hundreds of worthy men and women who, led by the spirit of Christ, go throughout the world serving humanity.

These colleges deserve the support of all Church of the Brethren people. Your help in preparing leaders with Christian spirit can carry much significance. In addition to outright annual giving, donors are using the following methods.



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Your gift may be designated a memorial to a loved one. The corporate name of each of our six colleges is given here as information. Your inquiry made to the college of your choice will be appreciated.

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Dr. A. C. Baugher, President

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Dr. Calvert N. Ellis, President

La Verne College, a corporation, La Verne, Calif.
Dr. Harold D. Fasnacht, President

Manchester College, a corporation, North Manchester, Ind.
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McPherson College, a corporation, McPherson, Kansas
Dr. Desmond W. Bittinger, President

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Classified Advertisi

FOR SALE—24 modern oak ch seats with capacity to seat 184 sons. Bunkertown Church of Brethren, Lost Creek congrega Southern Pennsylvania. W Wayne Goodling, McAlister Pa.

the combined choirs of the West Greentree and Florin churches presented a Christmas cantata directed by Marilyn Brightbill. — Effie Ruth Eshelman, Mt. Joy, Pa.

Heidelberg — Brethren Milton Hershey and Lowell Gearhart were visiting ministers for the fall love feast. The rally day speaker was J. Becker Ginder. Other guest speakers have been Brethren Elmer Hoover and Enos Heisey, who preached on missions, Bro. Carl Zuck on Thanksgiving evening, and Bro. Harry Gibble for the Christian education service. The men's work was in charge of a German service and a night of congregational and home talent singing. Illustrated talks were given on two evenings by Bro. Mark Keeney and Brother and Sister Wilbur Martin, missionaries on furlough from Africa. A five-member deputation team from Elizabethtown College was in charge of one Sunday morning service. The women's fellowship sews one day each month for the local hospital. The congregation conducted one servic December at the Brethren Hom Neffsville. The annual Christmas gram of music was given by l talent. — Mrs. Luke Bucher, M town, Pa.

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BY MORRIS KEETON

This book represents a new concept for introducing students to the philosophy of religion. Each chapter begins with some basic questions drawn from an idea central to one of the world's great religions — questions of life that involve vital issues and crucial loyalties for all men. List of audio-visual materials and questions included. *$3.50*

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Resources for the Church Worker

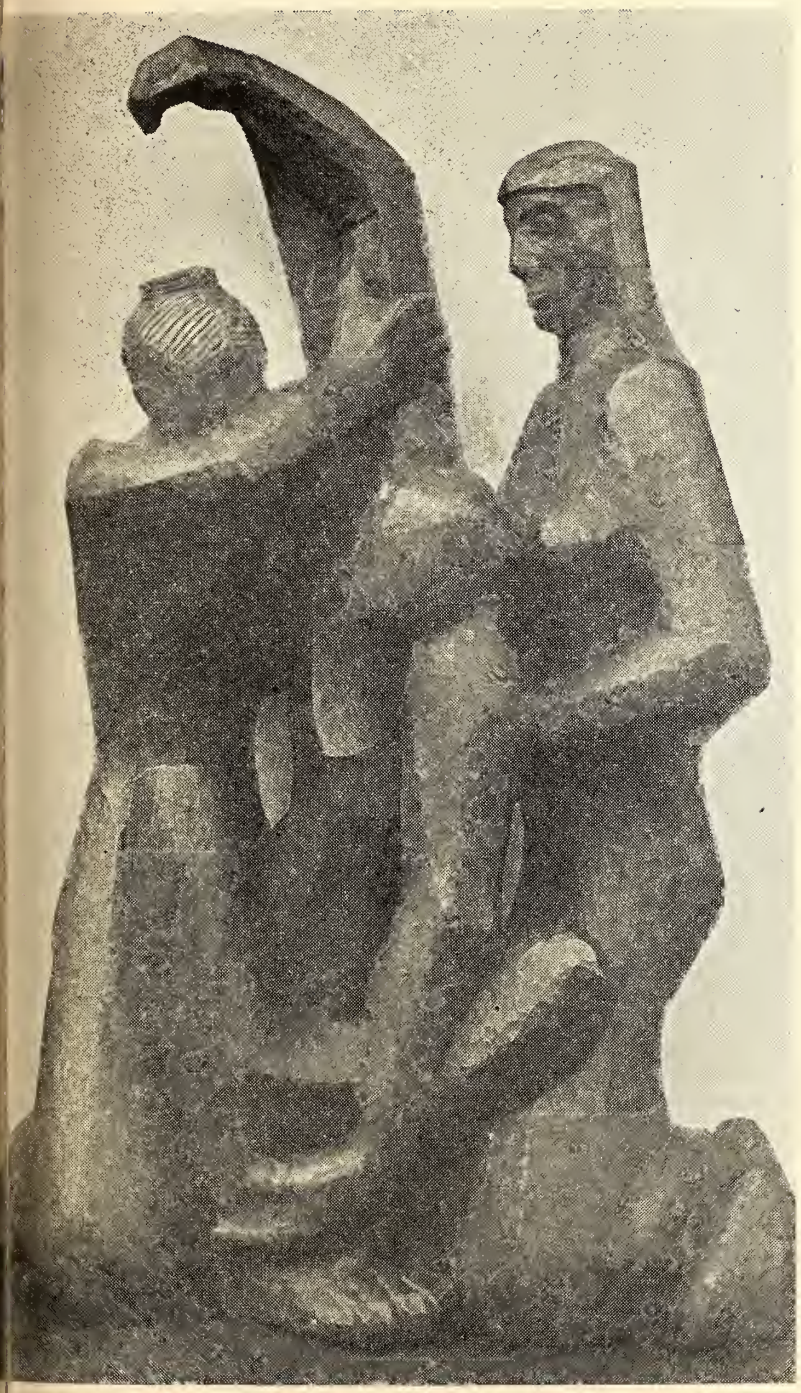
This notebook cover is provided for manuals and other basic materials issued for the church worker. The items listed below are now available. As other manuals are revised or new ones prepared, they also will be produced in this size, and their availability will be announced in the *Gospel Messenger*.

Handbook for the Local Women's Fellowship, 50c
Pastoral Placement Procedures, 30c
Guide to District Youth Work, 50c
The Pension Plan, free
We Work Together (General Field Manual), 20c
Notebook, $1.50. Set of index dividers, 35c

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

MARCH 11, 1961



Compassion
by Walter Midener

(see pages 4-7)

Daily Bread:

a portfolio of paintings and sculpture sponsored by Church World Service

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Charles E. Zunkel is moderator of Annual Conference for 1961 and pastor of the Mill Creek church, Northern Virginia.

Glen Norris is the editor of adult publications for the Church of the Brethren.

Ronald Petry is pastor of the Kokomo church, Southern Indiana.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Peace Corps

Here is our chance to better our country. Senator Humphrey introduced a bill last fall that led to the idea of a Youth Peace Corps. President Kennedy has endorsed it and we Brethren should start working with it and for it.

Such a corps would provide badly needed technicians to help build clinics, schools, roads, sanitation systems, and feeding stations for underdeveloped foreign countries. This plan might be accepted as an alternate to military service. Why aren't we Brethren giving our full support to it? In the words of Charles A. Wells in the February issue of The Wells Newsletter, "By your letters on this issue to your congressmen and senators, you can help the peace corps materialize and our capitalism demonstrate again its true Christian creativity and resourcefulness." — A Teen-ager, Linda Rouch, R. 3, Bremen, Ind.

Scars Are Healed

I was impressed with the photographs of the children in the article, Nobody's Children, by Glenda Wine, Messenger of Jan. 28, 1961. From all appearances, it looks as though "their scars have already healed."

Surely, our heavenly Father will richly bless us if we continue in good works. — Pennsylvania Reader.

Summer Services Outdoors

I was much interested in the editorial of Jan. 7, asking in what category you are — pagan, porch, pew, or penitent.

It seems to me if the ministerial associations of the smaller towns and county seats would get together and make out a formula and have union meetings in the summer time on the courthouse lawns we could reach people that never go to church. Other organizations draw big crowds to such places.

We have many people who never go to church but might be encouraged to attend open air meetings; we have older people, both men and women, who could walk that far but have no way of attending churches of their choice and don't like to ask favors.

Each church could take up a collection and have a small songbook of the older songs that everyone knows and loves. They coul distributed and taken up after for the next time. Mosquitos? now have sprays that will ge of that discomfort. Lumber donate the use of boards benches. The ministers could turns giving the messages. — Ollie F. Benjamin, 608 W. J son, Monticello, Ind.

A False Impression

I am writing in regard to the cle, "Why Bethany Seminary Is locating," by Floyd McDowel the Jan. 28, 1961, issue of the senger. It is my feeling that article leaves a false impressio certain respects. It bothers me people over the Brotherhood, w children are students at Bethan potential students), should read article and get the impressio leaves.

I am not questioning that pa the article which deals with condition of the seminary build and the relation of the Chicago ing regulations and building cod those buildings. I am in no pos to make a judgment on that. I feel that I am in a position to pre what I feel is the viewpoint of a dent, particularly in regard to Brother McDowell calls the urgency for the move" created the community problems. I thi is an exaggeration to say that w "continually harassed" by burgla thefts, and personal attacks. Th thefts, purse snatchings, and a ment burglaries are probably more frequent now than they a few years ago. This sort of t has always occurred in Chicago, as in any large city. And dange personal attacks happen very sel Very few, if any, incidents have curred which have actually th ened the life of a student. . . our seminary must be relocate it appears it must be, then I thin have enough basis on which t locate it without resorting to tactics." This does not displ Christian attitude; it does resu excessive fear and panic. — Robe Stinnette, Jr., 3435 W. Van B St., Chicago 24, Ill.

• • •

I appreciated very much the i of Feb. 4. All issues are accept indeed, but this one seemed t superior in many ways. — Byro Dell, Thomas, Okla.

Worthy Purpose Prompts Self-Denial

IF YOU listen to casual conversation among persons approaching middle age, you will soon hear a discussion of diets. No subject of table talk is more thoroughly explored. People who live off the fat of the land have difficulty in controlling their accumulation of excess weight. They continually talk about their favorite strategies for winning the "battle of the bulge."

Almost every popular magazine features new methods of reducing. Advertisements make wild claims for exercises and machines, for tablets and medicines, for menus and schedules. And writers of popular articles offer all kinds of schemes for losing weight.

A recent issue of Better Homes and Gardens came out with a new and different proposal, suggesting that "the simplest way to start cutting down on calories is by fasting." The magazine contends that the method is sensible, not too difficult, and, for most persons, quite safe.

Where have we heard this suggestion before? Among ancient people fasting was often observed as a sign of mourning. We recall many such references to fasting in the Old Testament. At the same time this type of abstinence was chosen by spiritual leaders as a means of preparation for an important task. Moses fasted for forty days during the time he remained on Mount Sinai to receive the commandments of God for his people. Years later the prophet Elijah withdrew to the same holy mountain and fasted for forty days in preparation for his understanding of the still small voice that would guide him and his people. Still later Jesus fasted for a similar period in preparation for his own struggle with temptation and the beginning of his ministry.

Yet when Jesus was himself challenged concerning what he expected of his followers, he made it clear that fasting should emphasize inner spiritual values rather than outward ritual. The Christians at Antioch fasted and prayed before they laid hands on their first missionaries; and the same men whom they sent out, Paul and Barnabas, took time for prayer and fasting as they appointed elders for newly formed churches. The New Testament tells of other instances when devoted leaders in the church often went hungry and were without food for long periods of time. Such involuntary fasting brought spiritual benefits.

For hundreds of years devout Christians in many lands, observing the forty weekdays between Ash Wednesday and Easter eve, have taken the period of Lent as a time of abstinence from rich foods, in preparation for the joy of Easter. It is certainly an appropriate time of year for the observance of spiritual disciplines, and many may think of this period as the tithe of the year's time, to be offered to God in the same way that a tithe of one's possessions can be given.

Yet the inner value of fasting, or abstinence from certain foods and pleasures, can easily be overlooked if its seasonal and temporary nature is underscored. The excesses of a gay carnival season before Lent or the excesses of unrestrained feasting after Easter can quickly nullify the spiritual values of a set time for self-control. Jesus and Paul said little about legalistic fasting. Instead they were intensely absorbed in the tasks to which they were called. They were simply too busy to feast often, too sensitive to spiritual needs to give much thought to food and drink, except as they sought to alleviate the suffering of others.

If Christians, therefore, are presently preoccupied with dieting and weight control, the reason may be that we are not sufficiently preoccupied with spiritual tasks to which we are called. Many of us would benefit physically as well as spiritually if we were to fast more often, but simply to do so for the purpose of weight control would profit us little. On the other hand, a man who is caught up completely in a cause that demands all he can give it will soon learn to go without meals. It is not more will power that is required, but a greater passion to see the kingdom of Christ realized among us and around the world.

Americans eat too much. But dieting will not save us. Neither will fasting, if its purpose is only to lose weight. Yet if some such discipline draws us, like Moses and Elijah, closer to God, or if it helps us, like Jesus, to put God's will above our own, then self-denial has a worthy purpose. In that case, Lent is not for just a season but for every day in the year. — K.M.

Meanwhile the disciples besought him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has any one brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work." — *John 4:31-34.*



Fabric of Human Involveme

by Clark Fitzgera

Mother and Child

by Aaron Sopher



Daily Bread

FEATURED on these pages are seve contemporary works of art included in a special exhibit sponsored by Churc World Service. The purpose of the exh was "to clarify and visualize concern fo human suffering, and to enlarge the meaning of the Christian moral obligation to meet it without regard to race, nationality, or religion."

After an extensive search throughout the nation, thirty-seven well-known artis were invited to exhibit their works of a in the San Francisco Civic Auditorium, December 4-9, during the triennial conference of the National Council of Churches.

The exhibit shows man in all the complicated involvements of his persona and social relationships. It shows him i urgent need of the basic comforts of fo clothing, and shelter; in need of love, compassion, and quiet domesticity. It presents his urgent prayer for peace, fo release from the fear of the bomb and the barren pastures of the wilderness o his own soul. It shows man's inherent desire to rise above the depression of h own situation.



The Loved

by Ralph Hurst

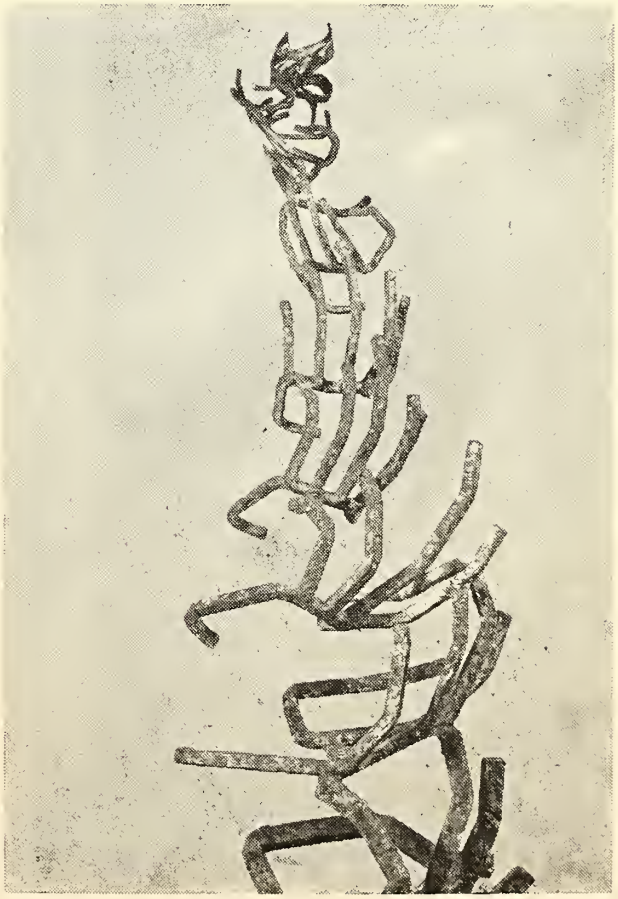


The Least of These

by Jan Lange

From Generation to Generation

by Ted Egri





Prayer for Peace

by Vincent Glinsky

UNDER the influence of the Spirit, Jesus returned
Galilee. Reports about him spread through all t
neighbourhood; he himself began to teach in their Sy
gogues, and was held in the highest honour by everyo

Coming to Nazareth, where he had been brought
Jesus, following his usual custom, went on the Sabb
into the Synagogue, and he stood up to read the Scriptu
The book given him was that of the Prophet Isaiah; a
Jesus opened the book and found the place where it say

"The Spirit of the Lord is upon me,
For he has consecrated me to bring Good News to the po
He has sent me to proclaim release to captives and restorat
of sight to the blind.
To set the oppressed at liberty,
To proclaim the accepted year of the Lord."

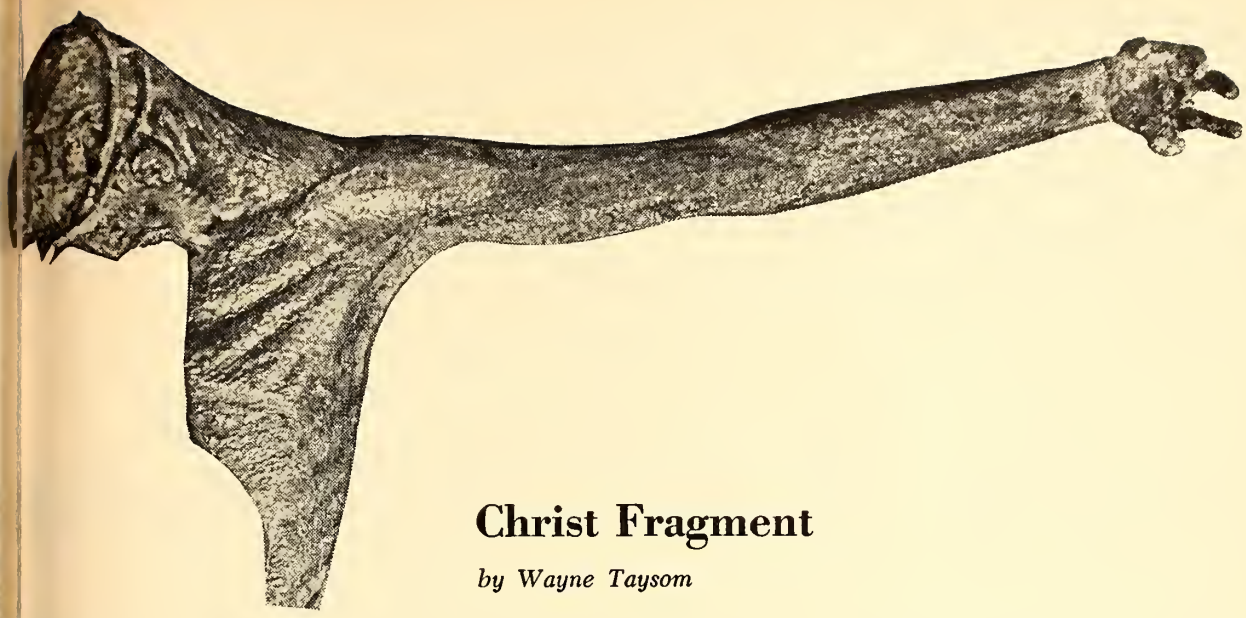
Then rolling up the book and returning it to the attenda
he resumed his seat. All eyes in the Synagogue were fi
upon him, and Jesus began:

"This very day this passage has been fulfilled in y
hearing."

Luke 4:14-21

JESUS then went round the whole of Galilee, teachi
in their Synagogues, proclaiming the Good News
the Kingdom, and curing every kind of disease and illn
among the people; and his fame extended through t
whole of Syria. People brought to him all who were
with various diseases, or who were suffering pain — a
who were either possessed, or lunatic, or paralyzed; a
he cured them.

Matthew 4:23-24



Christ Fragment

by Wayne Taysom

Arise

by Henry Rox



AS SOON as the Son of Man has come in glory and with him all the angels, he will take his seat on his glorious throne; and all the nations will be gathered before him, and he will separate the people—just as a shepherd separates sheep from goats—placing the sheep on his right, and the goats on his left. Then he, the King, will say to those on his right, "Come, you on whom my Father's blessing rests, enter upon possession of the Kingdom prepared for you ever since the beginning of the world. For, when I was hungry, you gave me food; when I was thirsty, you gave me something to drink; when I was a stranger, you took me to your homes; when I was half-naked, you clothed me; when I fell ill, you visited me; and when I was in prison, you came to see me."

On this the Good will answer, "Master, when did we see you hungry, and feed you? or thirsty, and give you something to drink? When did we see you a stranger, and take you to our homes? or half-naked, and clothe you? When did we see you ill, or in prison, and come to visit you?"

"I tell you," the King will reply, "so far as you did to one of these my brothers, however lowly, you did it to me."

Matthew 25:31-40

Selections from The Twentieth Century New Testament

"I'll see you in Long Beach," is the hope of the Annual Conference moderator

Have You Not Seen



That Annual Conference is part and parcel of our church life!

Aylene Porter in her novel, Papa Was a Preacher, likens the Methodist Annual Conference to the Jewish annual trek to Jerusalem for the Feast of the Passover. She says, "Without the word *conference* a Methodist vocabulary would not be Methodist."

But this is no less true for those of us of the Church of the Brethren! Any of us who have grown up in the church, or have b long associated with it, cannot think of church without soon contemplating the val or reliving the experiences of our Annual C ference. Whenever we have been tempte think of less frequent meetings, we resou ingly declared our satisfaction with its ann character.

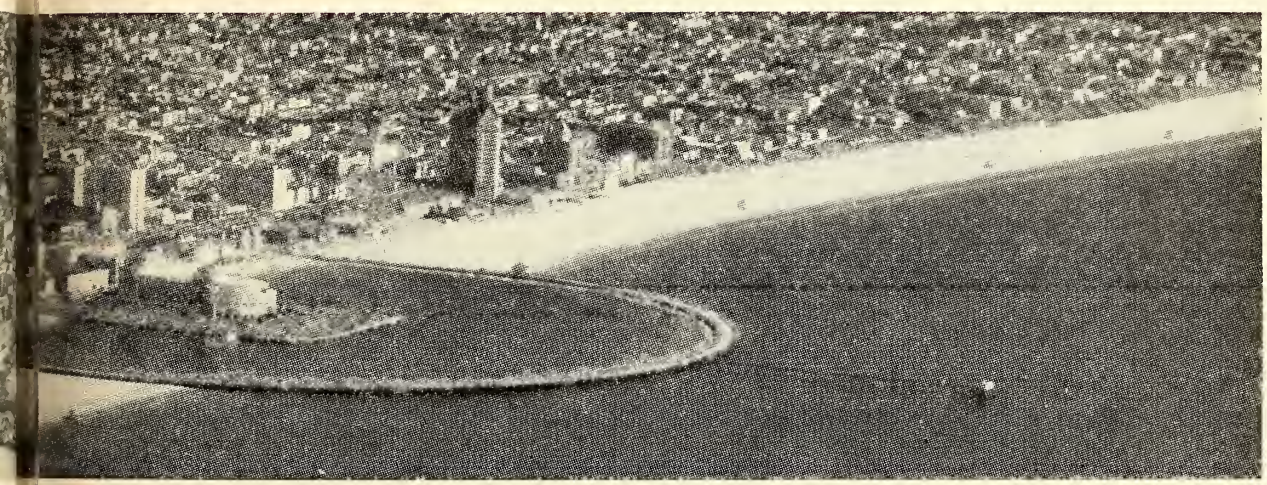
That it is truly a family fellowship!

It is not just a meeting of a limited delegate body. No, it is open to all members of the church. Many families have planned their vacations to coincide with the Conference dates. The trip across country becomes the opportunity to see new places, enjoy family fellowship and travel, and share in the inspiring larger family fellowship of the Brethren.

From all parts of the United States and fr Canada we come, and the greetings are wa and intimate. On occasion recently it has b a joy to see those from Puerto Rico, So America, and India join in this glad fellowsl building bridges and strengthening bonds true brotherhood. This international asp should be greatly increased.

Charles E. Zunkel

Have You Not Heard?



That Conference this year enters a new cycle of zones

Last year at Champaign-Urbana, Illinois, the die was cast to have three zones for the Conferences of the future: Eastern-Southeastern, Central, and Western-Pacific.

Plans had already been made to go to Long Beach, California. And so, here we will go for our 175th recorded Annual Conference. The facilities give every promise of being adequate. We Brethren have peculiar needs: reasonably priced lodging and meals, hotels, motels, trailer camps, and even tenting space. Most of these seem to be cared for at the beautiful city of Long Beach.

The auditorium is located on the Pacific Ocean beach of this "Ideal Year 'Round Convention City." Ample space and needed equipment are at our disposal.

A full-time housing secretary, provided by the Long Beach Convention Bureau, will be caring for our various needs and making our assignments.

So, "I'll see you at Long Beach" should become our slogan as we move toward that event.

That there will be a vital program for varied ages and interests

The Central Committee has done much work and the program is now well in hand. Among the evening addresses of the week will be the moderator's address on Tuesday evening; a laymen's address by Herbert Hogan of La Verne College; an address to youth by Tom Davis of Bridgewater College; an address by the well-known international figure, Frank

Laubach; the Sunday morning sermon by George Detweiler, and the Sunday afternoon Convocation message, by Harry K. Zeller, Jr.

One evening program will be a dynamic presentation on the world-wide ministry of our church.

The junior highs, youth, and older youth will have their day-to-day programs which are being planned with the usual creativity interest that have characterized these in years. However, this year an extensive o youth program will be a new feature.

There will be the usual excellent provi for nursery and children.

These are only a few of the highlight programs in this year's Conference.

That a new arrangement for preview of business begins this year

In the past years, Standing Committee (comprised of delegates from districts) began on Sunday afternoon with reports of the districts and regions. It continued throughout the evening with a joint sharing with the General Brotherhood Board.

This year, we begin with a new procedure whereby this "state of the church" sharing from districts and regions will be done jointly with the whole delegate body (including local church delegates as well as Standing Committee members).

Standing Committee will not review "old business" before it comes to the delegate body, but this review will now be done only o with the delegate body sharing in it.

In order to give more time for busi and relieve the pressures of time, Confere will open with the moderator's address Tuesday evening instead of Wednesday, a did in the past. Everyone should keep new time in mind. It means being at Con ence a day sooner. Much thought has b given to provide ample time for busines that as we come to the close of Conference can feel that our business is well-disposec and there is time for the finalities of spiri refreshment before we leave.

That all local church delegates are to have been selected early

All congregations have been asked to select and report the names of their delegates no later than the spring council meeting. Then, all delegates will be sent Conference Booklets early in May, so that they may have time to study carefully the Conference business before starting for Long Beach.

This departure should help us all to make our handling of business the very best po ble, that better decisions can be made that the kingdom's work may truly pros This should inspire us to make the busines Conference the sort that is truly creative dynamic for the times in which we l grappling with issues to which we sho speak and act.

That local churches should initiate and preview items of business

For future Conferences, local churches should be giving thought to initiating business of the character described above. It is in the local congregation that most of our business originates.

With the Conference Booklet in the hands of local church delegates early in May, every congregation could well spend a Sunday evening discussing the vital issues to come up at Long Beach. This should not be done w the intention to instruct the delegates how vote, but rather to acquaint the delegates a the total church with the issues at stake. I cussion on the Conference floor should prov further illumination of the issues so that Go spirit may lead each delegate to mature cision and action on the business before Conference.

If you "have not known," if you "have not heard,"

if you have not experienced the joys, the thrills, the spiritual values of a great Annual Conference, why not plan to do it this year? And if you have, I am sure you can scarcely resist the tremendous urge to meet y brethren, sisters, and friends there. I shall you, June 20-25, at Long Beach! Come a bring the whole family.



Three Lions

lead of Christ

by Rembrandt van Rijn

(1606-1669)

AMONG the hundreds of paintings by Rembrandt of Biblical scenes and subjects there are at least eleven portraits that show the head of Christ alone. According to W. A. Visser 't Hooft, the Dutch theologian who is general secretary of the World Council of Churches, these pictures offer a concept of the "Christ who has come to be with and among men, who is meek and lowly of heart and who with his divine authority calls to himself all who are weary and burdened." It is not a heroic or a withdrawn Christ that Rembrandt portrays but one who appears both very human and also more than human. Rembrandt's insights reflect not only his many associations with the Reformed Church but also his repeated contacts with Mennonites whom he numbered among his friends. But his chief source of inspiration was the Bible itself from which he drew his understanding of Jesus Christ as compassionate and forgiving Savior.

Pastor, elder, now moderator -- these are important new responsibilities for one who began life as

An African Prince

the autobiography of Mai Sule Biu

Translated by Roy E. Pfaltzgraff, M. D.



Mai Sule was the first Nigerian elder in the Church of th Brethren. Last October he was elected to a three-year term as district moderator. As moderator he no only heads the semiannual district council meetings, bu also the Evangelisti Committee, which is the district's executive body, and board of governors of the Rural Life Bible Center

Part I

How I Cam to Garkida

N 1920 I was born in a town called Gashua on the road toward Kano in Bornu Province. My father was Maina A, my mother Yaisa. Since the chief of Gashua's name was Mai Sule my father also named him Mai Sule. This name means King Solomon.

I stem from the Pabir tribe in the line of Yamta the Great, which is the royal line of Biu Division. Yamta is to the Pabir people what Abraham was to the children of Israel. My father was the first son of Chief Ali Dogo, the ruler of the Bura tribe. Father had an argument with his father, and ran off with his wives to Kano, leaving the royal position which he held among the people. Father remained in Kano for thirty years working as a sanitary inspector for the government medical department.

After the death of Chief Ali Dogo, his son Ali Gurgur became chief and reigned for sixteen years, and on his death in 1951 Alhaji Muhammed, also the son of Ali Dogo, became chief, reigning until deposed in 1959. In the time of Alhaji Muhammed my father returned to Biu, and the Biu native administration gave him work similar to that which he had done in Kano.

When I first arrived at Garkida there was no leprosarium, only a doctor at Garkida hospital. Because I was of the royal family, I was sent with my mother, an uncle, and a policeman. We stayed in the home of Mshel Mbwi. This was the home where the chief stayed whenever he had occasion to travel to Garkida, and so we stayed there too. The day after our arrival they took me to the doctor and he examined the leprosy spots on my body and arms, also my abdomen and joints, and told us to return the following day. So we went back to Mshel Mbwi's house. When we returned to the doctor the next day we found him dressing ulcers of patients. We were surprised to see that as the doctor cleaned the ulcers with cotton he kept carefully putting the soiled cotton in a pan which he had. Also there was a man with the doctor chasing flies away from the ulcer.

Thus we all saw what the doctor was doing and we were worried by the implications of his actions. When he finished with the ulcers he came to us and joyfully greeted us and said that the next day I would begin treatment.

Turning to my relatives he said that they should soon see their son well again, and ready to return home rejoicing. And he said that when that happens we should tell others about it so that others with leprosy as well as other diseases would come to the Garkida hospital to regain their health. We were not happy about his message to us because of what folks at home were saying about the white doctor and also because of what we had seen him do with the ulcers of patients.

When we returned to the house of Mshel Mbwi he talked to us and asked us if we saw what the doctor was doing. We said yes, we did. So he said he would tell us the significance of his actions. Thus he began talking about all that the doctor had done, in touching me the previous day and also in cleaning up the ulcers today. He asked, "Did he not touch all of your body?" And we replied, "Yes, he did." And he said, "Thus you see he touched all the parts of your body in which there is fat. He knows the places. He and the others of their people will divide your body among themselves. And the joy which the doctor shows on his face is because you have much flesh, and are nice and fat."

Then Mshel Mbwi asked again if we did not see what the doctor had done with the cotton after cleaning the ulcer? We replied, "Yes, we saw; he had put it in a dish." Then Mshel told us that this was to keep it to eat. Did we not see the doctor's helper chasing flies so his food would not be dirtied?

Then he asked, "And did we see the doctor happy about what he was getting from the ulcer?" We said, "No, the doctor didn't seem happy." So Mshel said, "That is because there was little fat, but Mai Sule is fat and also in good flesh, and thus as soon as the doctor saw him he was overjoyed."

Continuing he said, "And so because of this I don't want the doctor to ever see the boy again. It would be best for you to leave with the boy, because probably before three days will have passed they will make plans to kill him, because he has come here fat and healthy looking. Now you have both heard and seen what is going on here with the doctor and you now know it is true. So you must decide what you will do."

That night after eating we went into our room to sleep about nine o'clock. We made plans to run off secretly during the night so that no one would know where we had gone. Thus after midnight we packed and left. At daybreak we hid in the bush until nightfall, when we resumed our flight. And we did this for four nights so that we bypassed our home in Biu and went into Bornu country near Gombe.

We stopped in a place near the junction of the three emirates of Biu, Bornu, and Gombe.



For months Mai Sule stood outside the church during services, not daring to become one of the worshi

There my mother left us to join father in Kano, the policeman returned to Biu, and I was left alone with my uncle. We stayed there for a whole year. On returning to Biu my leprosy had begun to spread quite badly, so that I had many ulcers, and my hands were paralyzed and deformed.

When my uncle, the chief saw my condition he was greatly concerned and talked to the British district officer about it. The district officer said, "It would be best to take the boy to Garkida." But the chief said that my uncle and aunt with whom I was living did not wish me to go, that when they had been sent with me they had run off and stayed with me in hiding because they had heard that the white people eat folks. The chief asked, "Is that true?" And the district officer replied, "No, of course, it is not true." And thus they discussed this matter but the chief found it difficult to believe the officer.

The next day the district officer asked the chief about me and the chief replied, "All right, perhaps if you take him yourself the people at Garkida will not eat him." And they called me to come at once to the district office with my aunt and uncle. The Britisher told all of us to get in his car (the back of a pickup truck) in order to go with him to his house to pick up something that my parents had sent for me from Kano. When we got into the back of the car they closed and locked the door and we couldn't see out. The people in the car were the district officer and another white person with him. And in the back of the car were the chief's adviser, the waziri (prime minister), another of his court, my uncle, and two other people.

After we had traveled for awhile my uncle asked, "Haven't we reached the district officer's home yet? It is quite close by." They said to him, "Just a bit further." But do you know, by that time we must have been halfway to Garkida! After a bit uncle asked again, and he lost his temper with the chief's adviser because he was worried. But the waziri told him to be patient that it was only a little farther. Then shortly we stopped, and when we got out, behold, we were in Garkida at the leprosarium, where they turned us over to the doctor! Then they gave us some money and returned to Biu.

The doctor had given us so sleeping mats and turned over to Headman Bidlar to f a house, and the doctor left leprosarium to go to his ho in Garkida, because at t time there were no missionar living in the leprosarium. T was Dr. Bosler. We arriv there on March 8, 1932.

The next day Dr. Bosler turned and called us, and went to him with great f because we were sure he wo kill me. When we came to h we saw he was happy just li that previous doctor. So I s to myself, "The day has con My time is up. There is way to flee." Then he examin me just as the previous doc had done.

When he left we began look for the way to run off return to my home, but we d not know the way. Nor south, east, west — we did n know which way we had co in the car. Thus for three da we sought how to flee but d not know how to go, and were afraid to ask the oth people for fear they would r port to the doctor and he wou come and kill me at once.

Thus all this time we did n eat and scarcely drank wat

Give GOD a Chance

Ronald Petry

THE Israelites were thirsty. Search as they might they could find no water. They ought their troubles to Moses, though he were responsible, d soundly tongue-lashed him r ever thinking of taking them ay from Egypt. Nor did they p with Moses; they also "put e Lord to the proof." In other rds, they said to God, "If you nt us to keep on believing you, give us water — now! ove yourself." Like them, our emories of God's blessings are ort.

We recognize God as the one m whom all blessings flow, d we gladly sing praises to m for it. We see him as the ver of all good things and the thor of happiness, so long as keeps things coming our y. But let that flow of bless- gs be slowed down or inter- pted, and our tune changes ickly. As long as God keeps e assembly line of his gifts oving, there will not be much sturbance, perhaps a feeble moving of the lips during the singing of the doxology, but little more. If that assembly line should stop, ever so briefly, we cry only, "Give us water to drink. Show us you're still there, God."

We know that our blessings come from God, and since he knows that we know it we do not bother to thank him directly very often. Our trouble is that we have such short memories; no matter how plentiful God's blessings were, it is the present that counts. We find it surprisingly easy to forget the blessings of yesterday. The Israelites had every reason to be thankful even in their thirst. God had led them out of slavery into freedom; he had delivered them from death into life. He had provided for them in every way, giving them food when there was none, guiding them through an uncharted wilderness. Now there was no water, and they were thirsty. But what of the unnumbered blessings already received? Could they have been so soon forgotten? Is it possible that the thirst of a moment could erase the blessings of a lifetime?

We must admit to the same weakness. Perhaps it is because we are so used to having full baskets of blessings that we are so sensitive to any lack. It seems that we have made belief in God dependent on the extent to which he blesses us. We have so much that we forget its value and lose sight of the Giver.

As we continue with the Israelites we face the truth that our demands for God's help are insistent. The sin of short memories is greatly compounded by our treating God as a pet dog; as long as he does what we tell him we pat him on the head, satisfied that we have trained him well, but when something goes wrong we cuff him good and get rid of him till he can behave better. You have heard of the mousy little man who, when his wife ordered him to jump, replied meekly, "How high?" That's the kind of obedience we want from God. When we lodge our orders with him we expect him to jump, and if he does not we console ourselves by saying that he is probably not there anyway.

We act as though God owes us something, as though he is playing dirty if he does not supply the goods. The Israelites were frantic; they wanted water, and when Moses did not provide it they told God he had better. The truth is that God is well aware of our needs; he

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r fear and also because of the or condition of the people ith leprosy living there at at time. All were ulcerous, d flies were everywhere. It as not as it is today.

After one week I learned to ow some of the children and gan to play with them. Then so Dr. Bosler gave me a anket and soon I began to rget my fear that they would ll me. At the end of the week ey also gave me some money buy food, for which I was ppy. Then Dr. Bosler's wife axed me to come to school, it I did not like it, and as soon as she left to go home I ran off to play. Then Dr. Bosler gave me work herding sheep and goats, and I was happy because when I was home in Biu that was what I liked to do. And shortly they put me in charge of all the children who worked as herders.

Thus, even though I was not happy among these people, I could be happy out with the goats and sheep. Soon I did agree to go to school when it was time, but I refused to go to the school chapel services with the rest of the pupils, and I would sit outside and watch.

knew the people were thirsty. Far more than orders and demands, he wants our thanks, not because he needs it for himself, but because our happiness and well-being depend on it. God wants us to share our needs with him, and he listens with a ready ear, but who are we to be giving him orders?

Those who have been without even the necessities of life, those who suffer much, those who have little visible reason for trusting God have found that fellowship with him satisfies the deepest need. At the same time those whose blessings are many forever rattle God's door, reminding him that he is a little behind. Our prayers are lopsided with asking and demanding. If we prayed in response to God's gifts we should never cease to thank him, and to be amazed at his goodness.

The story from Exodus reminds us, too, that our faith in God's presence is weak.

The Israelites often found it difficult to believe that God was really with them; especially when their bodies cried out for water did they question God's presence. That they should do so is understandable; they were the pioneers of belief in one God among peoples who scoffed at such a thing; they stood for the living God, unfaithfully and spasmodically, to be sure, but they stood for him in the midst of unimaginable godlessness. So their immaturity is no surprise.

The shocking fact is that we of the 20th century are so much like them. One would think that we would have benefited from the experience of the years and would have passed on into maturity. The weakness of our faith is not so easily explained, but it is certainly no less real. We continue to shift our weight — now to strong faith in God, and now to reliance on our own powers. Some of us, at least, are confused by our modern belief that the test of reality is to be made with our senses, the view which says that if you cannot see it or touch it or hear it, it is not real.

No matter how weak our faith in God's presence, he is always with us; of this we can be sure. God is just as near to the one who denies him as to the one whose faith is strong. The difference is that one knows it, and one does not. There is no good reason for us to suffer from lack of faith, but if we do we can take courage in the fact that God's presence does not depend on our faith, but that it is the source of whatever faith we have.

There are plenty of circumstances in life that might make it easy for us to falter in our belief that God is with us. Especially if we conceive of God as our personal bodyguard who protects us from harm will we stumble when circumstances seem to turn against us. But Christ has shown us the Father in such a way that our real comes in serving him; this comes our primary concern, whether God is taking g care of us. The question is t How well am I taking care the blessings given me for doing of God's holy will? Ev time we experience weakne faith in God's presence it is cause we have spent too m time listening to self.

Give God a chance; thi our stated subject. But w connection does it have to w we have been saying? The c nection is a vital one. Just t Our memories of God's bl ings are short — we recogn this; so give God a chance trying to remember and thanking him often. Our mands for God's help are sistent — we know this to true; so give God a chance trusting him with our lives a by serving him as our Lord. C faith in God's presence is w — this, too, is an accurate scription of our condition; give God a chance by knowi that he cares for you even wh the water is gone. "Rejoice the Lord always; again I v say, Rejoice!"

THE NEED OF MAN

VELTA MYRLE ALLEN

Love is the greatest need in all the world,
For neighbor, self, humanity, and God.
Its power can make a paradise, and change
Where bitter hate corrupts and bears ill fruit.
Love gives a warmth where nakedness is cold;
Security, where none was known before.
It rests the soul where turbulence once bred
Satiety. . . . It brings a peace within,
Without, and spreads an aura everywhere,
Enveloping each loving thought of God
In his creation, beautiful and good.
For where love is there cannot be aught else,
For love is God, and God is ever near
Awaiting man's great need of him.

KINGDOM GLEANINGS

R. E. Arnold, whose illness was reported in the eb. 25 Gospel Messenger, died on the morning of Feb. 2. The funeral service was on Friday at the Elgin urch. An account of his life will appear in a later sue.

Norman Baugher, general secretary of the Gen- al Brotherhood Board, underwent surgery at Sherman spital on Feb. 23 for the removal of an infected dney. At this writing (Feb. 27) he is making satis- ctory progress.

The picture that appeared with the article, Great Diana of the Ephesians, by David J. Wieand, in the eb. 25 issue of the Messenger is of the Asklepeion at rgamum, not the amphitheater at Ephesus as it was ptioned. We are sorry for the error.

Frederick Snyder, R. 3, Red Lion, Pa., is in need the Standard Lesson Commentary for the years 1954, 55, 1956, 1957, and 1959. If you have any or all of ese in good condition, please write to Brother Snyder the address above, stating the year or years and cost.

The Elizabethtown College choir has begun a series thirty week-end concerts that will include appearances churches and high schools in southeastern Pennsyl- nia and New Jersey. The thirty-one voice mixed oir, directed by David P. Willoughby, will offer a ogram which includes both religious and secular usic.

Manchester College has completed plans to join ith other schools of the area in making available to students courses to be broadcast by airborne tele- sion. The college has purchased and installed a rans Vision receiving set. The center for educational levision will be part of the audio-visual department cilities on the third floor of the Administration Build- g.

Additional facilities for instruction in foreign lan- uages and psychology are now available to Manchester ollege students with the completion of a thirty-station reign languages laboratory and a psychology labora- ry with space for twenty-four students. It is ex- ected that the use of the language laboratory will prove the student's accuracy in conversational use a foreign tongue and will increase his speed of learn- g it. The new psychology equipment is designed to rovide laboratory experiences in general, social, child, nd educational psychology.

A San Francisco-to-Moscow Walk for Peace under e sponsorship of the Committee for Nonviolent Action now in progress. Church of the Brethren congrega- ons in the states of Kansas, Missouri, Illinois, Indiana, nd Ohio which lie along the route of the walk have ceived a letter from the peace and social education epartment commending to them co-operation with the alk. The letter encourages participating in the walk r a distance, helping to prepare the community for e arrival of the walkers, helping to provide hospitality the walkers, and assisting in conducting a public eeting at which the walkers may tell their story.

Late applications for the BVS training unit which begins at New Windsor, Md., on April 2 will still be accepted. Persons contemplating entering the summer or fall unit are urged to make early application.

Home-coming

Windber church, Western Pennsylvania, will have a home-coming in connection with the rededication of the newly decorated sanctuary on Sunday, April 16. Roy L. Forney, Eastern Region secretary, will be the speaker. I. C. Paul is pastor of the congregation.

The Church Calendar

March 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Promise of the Spirit. John 14 — 16. Memory Selection: If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. John 14:23 (R.S.V.)

March 5-10 Adult Seminar, Washington, D.C., and New York City
March 9-12 Western Region youth conference, McPherson, Kansas
March 10-11 Central Region daily vacation church school conference, Manchester College, Ind.
March 12 One Great Hour of Sharing
March 14-16 Retreat for Central Region district executive secretaries
March 23 Mardela women's fellowship rally, Easton, Md.
March 26 Palm Sunday
March 31 Good Friday
April 2 Easter
April 7-9 Eastern Region conference, Roaring Spring, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Robert Cocklin of Middletown, Pa., in the Swatara Hill church, Pa., March 12-26.

Bro. Kenneth I. Morse of Elgin, Ill., in the Bridgewater church, Va., March 12-19.

Bro. Bernard N. King of Bridgewater, Va., in the Chambersburg church, Pa., March 19-24.

Bro. Harvey Kline of Baltimore, Md., in the Longmeadow church, Md., March 19-24.

Bro. E. Paul Weaver of North Manchester, Ind., in the Eaton church, Ohio, March 19-26.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Poplar Ridge church, Ohio, March 19-26.

Bro. Ordo Pletcher of Duncansville, Pa., in the Diehls Cross Road church, Clover Creek congregation, March 19-26.

Bro. T. Wayne Rieman of North Manchester, Ind., in the Elizabethtown church, Pa., March 26-31.

Bro. Fred Dean of Chicago, Ill., in the Douglas Park church, Ill., March 26 — April 2.

Bro. J. C. Wine of East Petersburg, Pa., in the Springville church, Pa., March 26 — April 2.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the New Paris church, Ind., March 26 — April 2.

Bro. Alton Bucher of Myerstown, Pa., in the West Conestoga church, Pa., April 2-16.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Pleasant Ridge church, Pa., April 3-9.

. . . THE LEAVEN IF NOT THE LOAF

Described here in capsule form is the plight of many of the world's neediest peoples. Among all of these, the Christian church is toiling, first, to counter immediate destitution and, second, to create the conditions in which lives may be usefully lived. Manning this operation are such agencies as Church World Service and the Brethren Service Commission. Viewed against the backdrop of the world's hungry billion, the several million needy persons served by the church appear as but a partial beginning. And it is inadequate. Yet those who minister in compassion know that their expression of Christ's love is the leaven, if not the loaf, in the fulfillment of human need.



MIDDLE EAST

Most of the million Palestinian Arab refugees live today in the same "temporary" settlements into which they moved twelve years ago. Distributions of food and clothing from America provide some of the necessities of existence. Vocational training and other social welfare programs sponsored by Christian churches help keep hope alive. In contact with some of these refugees are three Brethren volunteers who are teaching in Jordan. They demonstrate the message of the Prince of Peace amid enmity and tension.



CONGO

Mass starvation faces most of the 300,000 Baluba refugees in the Congo's Kasai Province, according to latest reports to Church World Service. So many people are dying that relief workers and missionaries "are faced with the repugnant task of giving their limited stores of food only to those who seem to have a chance of survival." Aid en route: antibiotics given by U.S. pharmaceutical firms; food, medicine, and clothing from CWS and World Council of Churches; free airlifts by U.S. and United Nations planes.



HAITI

Low standards of living and high rates of illiteracy, capped by economic instability, reduce Haiti to a land of destitution. When disaster strikes — such as the recurring droughts — privation becomes starvation. Still more than 20,000 persons suffer from the effects of recent hurricanes and depressions. A Brethren Service team is distributing Church World Service aid to the neediest. More and more persons, especially children, are almost entirely dependent upon the churches of America for daily sustenance and basic clothing.



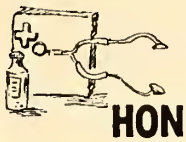
GREECE

An average family in the impoverished areas of Greece has less than $32 a year to live on (the national average is $260). An estimated two million persons — one fourth of the country's population — are destitute. Reasons: civil strife, primitive farming, poor land, remoteness, and earthquakes and floods which strike with terrifying regularity. Brethren have spearheaded the World Council of Churches' Greek Village Team, a corps of agriculturalists from many countries who demonstrate canning, poultry care, and farm methods to villagers.



CALCUTTA

Perhaps the largest and most miserable refugee population on the face of the earth resides in Calcutta and the West Bengal area of India. Some three million Hindus have migrated there from Pakistan since the 1947 partition of India. Doors of opportunity have not opened to them. Through the Bengal Refugee Service, a new demonstration project of the churches of India and of Church World Service, long-range rehabilitation as well as immediate relief aid is offered by professional social workers.



HONG KONG

More than a million refugees from Red China have fled to Hong Kong. Many sleep in shifts on the pavement. A fourth of the population is unemployed. Hordes of children live by begging. Whole families dwell in shacks little larger than clothes closets. Our churches have organized clinics, orphanages, rest homes, hospitals, day nurseries; sponsor work projects and vocational training; and distribute food, clothing, and medicine, making a literal difference between life and death for thousands.



PAKISTAN

Salt has brought a scourge upon Pakistan. It looks like frost on brown fields, oozing out like a white sweat from an ancient subterranean sea, drawn through the crust of the earth by evaporation. A half million farmers have seen thousands of acres blighted with this leprosy of the soil. Whole families must abandon the land and search in cities for jobs that are almost nonexistent. Land reclamation, new ways of earning a living in order to retain self-respect, and direct relief are the needs of the "salt refugees."



EUROPE

A flow of 750 East Zone refugees sweeps daily into West Germany. Assistance is needed until the refugees find work or are resettled. The aged require continuing aid. In Italy, Christians from overseas attack poverty by helping to install sanitation, build pigsties, irrigate, and improve crops and livestock. Aid also goes to 18,000 Hungarian refugees who remain in Austria, and to 60,000 flood victims in Poland. In Yugoslavia, two million children receive school lunches — often the only full meal they get — from American churches.



INDONESIA

Indonesia's hungry and homeless are the product of both man-made and natural disasters. A hundred thousand islanders have been dislocated in trying to escape battles between revolutionists and government forces, or the plunder of insurrectionist fanatics. Both famine and floods have intensified the devastation. SOS supplies, CROP oils, CWS multivitamins have alleviated much suffering. An itinerant doctor who will travel among the islanders will be supplied by the Church of the Brethren to serve in behalf of churches there.



KOREA

Korea has made strides toward recovery, but thousands of its widows, children and aged, and victims of disease and of natural disasters have desperate needs. Some 30,000 war refugees still are the responsibility of the Protestant churches. Together the churches distribute relief supplies and organize self-help projects. Through the operation of four amputee centers which fit artificial limbs and teach their use, hundreds of Koreans who have been hopelessly crippled have been restored to active and responsible tasks of service.

Ephesus--
Cultural Center of Early Christianity

David J. Wieand



The marble-lined baptismal pool found at the ruins of the church of St. Mary in the once great city of Ephesus

WE ARE sitting high up in the great amphitheater at Ephesus thinking of those proud days when Ephesus was the most important city of Asia and, therefore, a strategic center of Paul's ministry. Then capital of the province, situated on the Cayster River, with access by passes to the Hermas and Meander River valleys, starting place of the great trade route to the East, Ephesus was a cosmopolitan center of the Roman Empire, a "melting pot of races," a giant of commerce and trade, temple keeper of the goddess, Diana.

We look beyond the stage of the theater to the great Arkadiane, a marble-paved street some thirty-six feet wide, entered through a large double-arched gate, and leading some 1,735 feet down to the harbor. The roofed colonnaded sidewalks on either side of the Arkadiane and the important shops that lined this prominent street are today in shambles. The harbor gate and even the harbor itself are no more. Centuries of silt have filled up the harbor and channel all the way out to the sandy beach of the Aegean Sea four miles distant. In ancient times constant dredging was no doubt necessary to keep the channel and harbor open.

There in the distance is the Hill of Astages, landmark of Ephesus. On this four hundred and fifty foot conical peak is shown today "St. Paul's Prison" — really a fort built in much later days. However, Paul's words as found in 1 Cor. 15:32 (" . . . I fought with beasts at Ephesus") and 2 Cor. 1:8-9 (" . . . in Asia . . . we were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death. . . . ") give credence to the view that Paul was imprisoned in Ephesus.

Thinking of St. Paul's Prison brings another question to mind: Could it be, as a number of influential Biblical scholars are saying, that Colossians, Philemon, a Philippians, of the so-called "Pr on Epistles" of Paul, were writt during an Ephesian imprisonme of the great apostle?

We clamber down the ste tiers of seats and then go out the Arkadiane with a feeling excitement because we know tl we are walking in the footsteps Paul. There we find some archa ologists busy restoring somethi of the former glory of this marb colonnaded street.

Before reaching the harbor g we turn aside to visit the ruins some of the Christian churches Ephesus, which were built in la



nturies. Paul had done his work ell. The foundations which he d, supplemented by the labor other apostolic and sub-apostol- leaders, eventually led to the mplete victory of Christianity er the worship of Diana at hesus!

Other early Christian leaders sociated with the church at hesus are Apollos (Acts 18:24), iscilla and Aquila (Acts 18:26), mothy and Erastus (Acts 18:22). lycrates, the bishop of Ephesus the second century, said that hn, who reclined in the bosom the Lord" lived there, the Elder hn, and the prophet John of the ok of Revelation.

We are scarcely prapared for hat now meets our eyes, the tre- ndous double-church of St. ary, impressive even in its ruins. great size gives eloquent testi- ny to the strength of Christi- ty in fifth century Ephesus. is church was the seat of the menical council of 431 A.D. hich declared Nestorius and his llowers to be heretics. Many in- iptions chiseled into the marble r tell bits of the church's past tory.

climb to the top of the ruined sidal wall for a bird's-eye view. tween the main sanctuary room d the outer rooms stands a great ne laver, a basin holding water purification purposes. To the ht of the church I note a bap- mal pool. With the greatest of erest we go to inspect the pool see if there is evidence that it s used for baptism by immer- n. We find it to be a marble- ed circular structure about st deep with extensions at er end for steps leading down m the ground level above.

Before leaving Ephesus we visit great church of St. John on the beyond the empty site of the ple of Diana. We think again how much of the history of the ly church was concentrated e at Ephesus, for it was with- peer the literary center of Christianity — site of the writing 1 and 2 Corinthians, possibly of Gospel of John, of the Johan- e Epistles, and of the letters of natius.

NEW AIDS for church school teachers

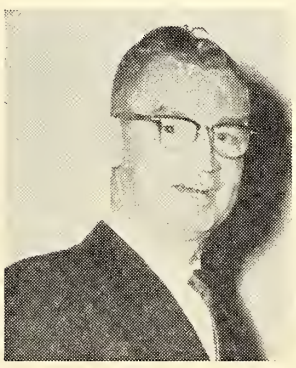
Glen Norris

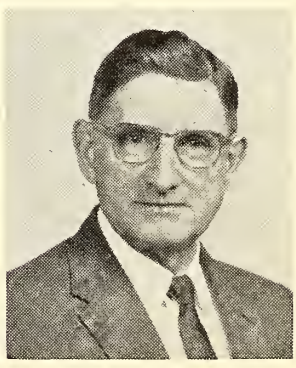
Helps for the teacher which appear in the Leader will have a changed format beginning in April. Particularly striking will be the change of treatment of the International Uniform Sunday School lessons, which will hereafter be in the form of four columns: Exploring the Bible, Relating the Scripture to Life, As I See It, and Teaching Insights. The writers will be able to make their distinctive contributions to the development of the lesson without duplicating one another's efforts, as a result of a clear delineation of the purpose of each column. Helps for the teacher will be more specific, with materials arranged for easy reference.

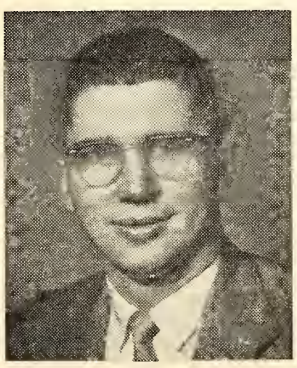
The first column of the series, Exploring the Bible, will present in considerable detail a study of the lesson text. Its purpose is to give the teacher a fund of information on the historical background of the scripture text and to present an exegesis of the text that will supply the teacher with basic information on the meanings of words, phrases, and entire verses, information that he might not otherwise have available.

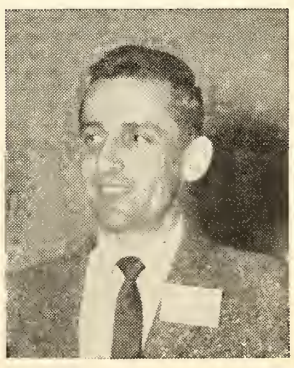
Some of the writers of this column for the months ahead will be Graydon Snyder, associate professor of Biblical studies, Bethany Biblical Seminary; Chalmer Faw, professor of Biblical studies, Bethany Biblical Seminary; Thomas Davis, assistant professor of Bible and religion, Bridgewater College; Warren Groff, associate professor of Christian theology, Bethany Biblical Seminary; Dale Brown, assistant professor of philosophy and religion, McPherson College; Armon Snowden, assistant professor of Bible and philosophy, Elizabethtown College; Robert Byerly, professor of Bible and director of religious activities, Elizabethtown College.

The second column will be Relating the Scripture to Life. The writer will show how the lesson is pertinent to present-day life. He will not make a verse by verse exposition of the text, but take its main ideas and apply them to the actual









Writers for Helps for the Teacher in the April issue of The Leader: William Beahm (top, right), As I See It; Harry K. Zeller, Jr., (top, left), Relating the Scripture to Life; Graydon Snyder (bottom, left), Exploring the Bible; Vernard Eller, Teaching Insights

life situations with which men must concern themselves in the world of today. He will call attention to the outstanding ideas of the assigned scripture, taking account not only of the printed text but of the background scripture as well. He will relate these ideas to present-day problems. He will give illustrations which the teacher can use. From his column will come ideas for class discussion.

Among the writers of this column will be Harry K. Zeller, Jr., pastor, La Verne church, La Verne, Calif.; Richard Bollinger, pastor, Rochester Community church, Topeka, Kansas; Edward K. Ziegler, pastor, Williamson Road church, Roanoke, Va.; T. Wayne Rieman, head of the department of religion and philosophy, Manchester College; Robert L. Sherfy, pastor, Harrisonburg church, Harrisonburg, Va.

The column, As I See It, will be more subjective in its approach. It will express the personal reactions of the writer to the particular lesson. Out of his background, whether his special interest lies in the field of theology, psychology, philosophy, sociology, science, or in some other field, the writer will express his own viewpoints. As his presentation will be more personal than those of the other writers, he may well introduce ideas with which the reader disagrees. Such a presentation should stimulate discussion. Through a critical evaluation of this column, both teacher and class should gain new insights.

Some who will express their views in this column are William Beahm, professor of Christian theology and mission, Bethany Biblical Seminary; Morley J. Mays, professor of philosophy and dean of Juniata College; Gail T. Harley, school psychologist, Detroit public schools; C. LeRoy Doty, Jr., pastor, Long Beach church, Long Beach, Calif.

The writer of the last column, Teaching Insights, has as his assignment the preparation of actual lesson procedures which the teacher can use in the classroom. He will organize the content of the lesson according to a logical plan as an aid to the teacher. He will state the aim or purpose of the lesson, suggest a method or methods of approach to the lesson material, and indicate how the teacher may use the material. In so doing, the writer may make reference to what the other writers provide in their columns.

Where appropriate he will suggest the use of specialized group methods, such as panels, debates, discussions, situation dramas, role playing, etc. He may also provi a list of questions for class disc sion or for special assignments. will suggest assignments for the f lowing Sunday's lesson.

Some of those who will provi Teaching Insights are Vernard ler, assistant professor of religi La Verne College; Wayne Zunk pastor, Harrisburg church, Har burg, Pa; Mrs. Nevin Fisher, tea er of Christian education, Lancas Theological Seminary, Lancast Pa.; Donald L. Colburn, head the department of psycholo Manchester College.

From time to time the less will include definitions of wo with their pronunciation, short p tinent paragraphs, and questions discussion. A prime considerati for the editors is how to make t section of the Leader informat and highly useful to the teach of adult classes.

• • •

No religious group and no eth group can claim a monopoly patriotism or devotion to the tion's welfare. This is a virtue wh all loyal Americans share — a f that underlies our past histo growth, and progress as a den cratic nation. — *Dr. Lewis Webs Jones, president of the Natio Conference of Christians and Je*

Workshop for Christian Writers

Laura Sewell



Those attending the Christian writers workshop. Laura Sew Church of the Brethren representative, is seated at the

■ "If you forget everything else, remember this, use simple words, short sentences and short paragraphs," said Miss Marian Van Horne, literature secretary of the Committee on World Literacy and Christian Literature. She was addressing the delegates at the recent North India Christian writers' workshop held at Broach, Nov. 8-16.

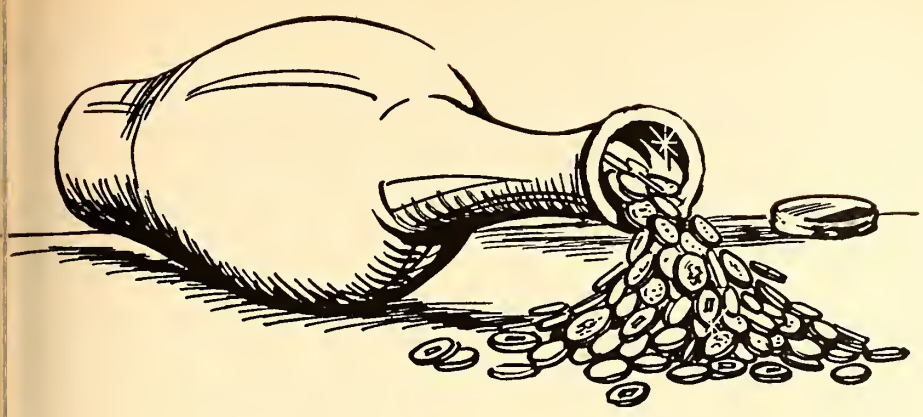
Rev. T. Essebaggers, literature secretary of the National Christian Council, the sponsoring agent, directed the workshop. Twenty-four delegates from Gujarat, Maharastra, Uttar Pradesh and Madhya Pradesh attended the meeting.

Other members of the staff were Miss Lily Quy, secretary for adult education of the council, and Mr. Victor Koilpillai, of the School of Journalism, Hislop College, Nagpur.

Lectures on basic journalism, magazine production, article writing, writing for children and n literates were given each morni The delegates did writing assi ments in the afternoons.

The evening programs were v ied, including games, singing, a discussions. A brief account of t work of the World Literacy a Christian Literature Committ better known as "Lit-Lit," was giv by Miss Van Horne.

Miss Sewell has been assigned the responsibility for Christian literature in the Church of the Brethren in India.



The Fellowship of the Least Coin

Paul Carlson

T TAKES only a kyat from Burma . . . a pice from India . . . a yen from Japan . . . d a copper penny from the ited States.

But these humble coins from Asia d America have been transformed o a mighty wave of Christian love t encircles the impoverished and tressed all the way from Hong ng to the East Harlem slums of w York City!

Christian women around the be have united through "The lowship of the Least Coin" to ke it possible for children in lombia, South America, to atd school . . . for African and an students in France to receive pful counsel from a friendly plain while away from home . . . family training to be extended Mindolo, Rhodesia, South Africa . for refugees from the Chinese inland to receive life-giving asance upon reaching Hong Kong . and for underprivileged Negro Puerto Rican children in East rlem to receive care that otherwe would be denied them.

nd all this miraculously accomhed by a sense of Christian cern — and the modern counterts of the widow's mite!

t all began early in September, 6, when a group of six women — Asians and four Americans — Seattle, Wash., on a Pacific owship tour to Alaska, Korea, Ja-, the Philippines, Hong Kong, Thailand. The purpose of the ts was to strengthen the world-e fellowship of Christian women to reaffirm that they were all nbers of the one household of l.

While the delegation was encouraged by the distinctive contribution women in each country were making to the life of the church, members became convinced that their Christian sisters throughout Asia should combine efforts and resources and launch a united project of international scope. What they were aiming for was a stewardship program that would include women everywhere, regardless of their social or economic status.

The result was the creation of "The Fellowship of the Least Coin" — a program inspired by one of the two Asian tour members, Mrs. Reuben N. Solomon of India. Shanti Solomon, as she is known to millions of women across the world, conceived the idea that each woman would set aside the "least coin" of her country every month, at the same time praying for her Christian sisters around the globe. At the end of the year, each participant would deposit her contribution in a common fund.

"We say 'least coin' because we want to keep it so that every woman — the simple villager in my country or the richest woman in yours — would be participating on exactly the same level," Mrs. Solomon explains. "It (is) an international fund and nobody . . . knows which nation gave the most."

Everywhere she went, Shanti Solomon sowed the seeds of interest. It was not long before the idea caught fire, and now women in India, Pakistan, Iran, Thailand, Korea, Hong Kong, the Philippines, Lebanon, Portugal, Brazil, Colombia, Guatemala and the United States hold special prayer services in September of each year to dedicate the "least coins" of their lands.

At the same time, a group of Christian women in Lahore, Pakistan, were looking for a new project now that the annual church sale was over, the Thanksgiving offering had been collected, and the Christmas pageant had been successfully staged for that year.

It was then that the group's president opened the New Testament and began to read the familiar story of the widow who won the Master's approval by giving her two mites to God. "This poor widow has put in more than all those who are contributing to the treasury," the Master assured his disciples. "For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living."

Holding up an earthen jar known as a *kujja*, the society president then remarked: "Sisters, if each of us put our least coin — a pice monthly — into the *kujja*, we can participate in this world-wide giving of church women and pray for them all as we do so."

Even the poorest responded to the suggestion, and the empty "kujja" was passed from woman to woman with an air of solemnity. "At the end of five months," one member recalled, "when the *kujja* was broken open and the bright stream of coins tumbled out, it brought home to all participants that 'from his fullness have we all received grace upon grace.'"

Today, in addition to maintaining projects on the five continents, the fellowship has also answered special requests to aid an orphanage

in Korea and has assumed the cost of a bed in twelve tuberculosis sanatoria in India.

Shanti Solomon's vision and a poor woman's mite have been transformed into a mighty wave of Christian love and concern that encircles a divided world. "This love is not only a unique identification for us Christians," Mrs. Solomon once told the women of her native India. "But it also draws many from other faiths to his feet. This love should not be limited to our homes, towns, states, or country. The world needs to see it." Participants in the Fellowship of the Least Coin fully agree.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

* **The New English Bible — New Testament.** Several translators. Oxford and Cambridge, 1961. 448 pages. $4.95.

The appearance of The New English Bible — New Testament will be hailed as the most important publishing event of 1961. The English world has long awaited this translation with both great expectations and concern: great expectations, for this promised to be an authoritative, completely new translation of the Bible into living, contemporary English; concern, for this was to be a distinct break from the much loved and widely used King James Version.

In contrast to a private translation, such as those of Moffat or Goodspeed, undertaken by a person or even by a group of independently sponsored persons, The English Bible is an authorized version translated by a company of scholars who were commissioned by the churches of the British Isles. So the authority and the best scholarship of the church stands behind it.

In contrast to the revised versions of 1881 and 1901 — and even the Revised Standard Version of 1946 — The English Bible is not a revision of translations that were in existence before it. Instead, as stated by the translators themselves, they attempted to provide English readers "with a faithful rendering of the best available Greek text into the current speech of our own time, and a rendering which should harvest the gains of recent Biblical scholarship."

An initial perusal of this New Testament leads this reviewer to say that they have eminently succeeded. This translation "fits" the Church of the Brethren. It is accurate, crisp, simple, understandable, direct, and in the rhythm of contemporary speech. "British-isms" are at a minimum and will not materially interfere with the use of this New Testament by the American public.

Every minister in the Church of the Brethren should have a copy of this New Testament. Laymen, too, will profit from using it e tensively. — *David J. Wieand, Ci cago, Ill.*

* **And Jesus Said.** Hoover Rupe Abingdon Press, 1960. $2.50. 1 pages.

Whatever helps sincere Christia understand Jesus in his contacts a ministries to people of his day w help them to become better a more useful Christians. These twel experiences and conversations Jesus with select people of his d can do precisely this. The author Methodist pastor, interprets the lessons from the four Gospels a the Acts with correct exegesis. I skillfully applies them to the in vidual life of the reader and the c lective life of society. Any Christi who is eager to grow spiritually, t church school teacher looking for sights into Christ and his relevan and the pastor who is looking f sermon ideas and illustrations w find this book worth reading. —*H old Z. Bomberger, McPherson, Ka sas.*

Family Camping Directory. B cam Publ. Co., 1960. $2.00. 1 pages.

This book is not intended to gi camping helps to families but it do do a very adequate job of givi places to camp, location, number acres, tent sites, and fees. An cellent feature is the having of road map, locating actual camp sit in each state section which in tu gives the detailed listing and formation. This is one of the new and most comprehensive guides campgrounds throughout the Unit States. — *Paul M. Weaver.*

Previewing the April Church of the Brethren Leader

It takes more than weeping to overcome evil. If one wants to live the way of love he will need to have *Courage to Accept a Cross.* Ralph Smeltzer asks, "Who will step forward to give the courageous leadership required?"

Dale W. Brown writes, "Today scientists have often sounded like apocalyptic preachers in predictions that the end could come even sooner than expected." What shall we choose in the world today — *Chaos or Cosmos?*

The mass approach is not good enough to reach everyone with the gospel. *The Small Group Approach* assures the involvement of more persons at a more significant level.

In our scientific age when we try to teach a child beliefs instead of facts we become anxious. Helen K. Sherrill gives some specific helps in *Answering Children's Questions About Death.*

Have you difficulty in finding *Records for Worship* services? Wendell Eller lists both instrumental and choral music which will help you in your selection.

News and Comment From Around the World



amining a pictorial history of the Protestant church in Nigeria are three ssion leaders, J. Henry Long, executive secretary, Foreign Mission Com- ssion, Theodore Tucker, secretary of the Africa office of the Division of reign Missions, National Council of Churches, and Paul M. Robinson, airman of the Foreign Mission Commission. According to Dr. Tucker, o spoke to the commission at its meeting in November, the booklet was blished by Protestants in Nigeria to present a perspective on the church the time of their country's independence.

. Dooley Made ngle Career an Epic

Religious leaders from all walks of e mourned the death of Dr. Thom- A. Dooley, who battled disease th modern medicine in remote utheast Asian villages until he nself lost his fight with cancer. e famed Roman Catholic jungle ctor died in New York just one y after his thirty-fourth birthday. Through proceeds of three best lers written by Dr. Dooley about work and through nationwide ture tours, the physician raised rly a million dollars for an or- ization to set up several hospitals Southeast Asia.

ins of Ancient Dead Sea tlement Found

A team of archeologists from He- w University in Jerusalem have arthed the remains of an Israelite tlement of the 6th or 7th century r En Gedi on the western shores the Dead Sea. The settlement is ieved to have been founded by iah, King of Judah, who ascended throne about 638 B.C.

The discovery was made after two weeks of intensive digging in which inhabitants of a nearby Jewish community as well as a group of American, Scandinavian, and German students assisted. Finds at the site included household utensils and pottery, some of which were obviously imported from as far abroad as Greece. The archeologists verified that the houses of the ancient village were built of mud, but rested on stone foundations.

EKID Commission to Study Relief Efforts in Poland

Questions concerning relief to Protestants in Poland will be studied shortly by a special commission of the Evangelical church in Germany. The commission is expected to deal with a declaration by the Lutheran Church in Poland which criticized aid measures conducted "without the knowledge and consent of the Evangelical Church in Poland." Especially cited in this connection were relief actions originating in West Germany and conducted by various church and nonchurch organizations.

Leaders of the Church Service East organization, which cares for and keeps up connections with German Protestants in the Polish territories annexed by Poland after World War II, have pointed to the difficult situation of Polish Protestants who number only 150,000 or .5 per cent of the Polish people. They said it was well known that in Poland Protestants were often identified as Germans and Roman Catholics as Polish, and that in view of this situation one must not be surprised if Polish Protestants are disassociating themselves somewhat from their German cobelievers.

Polish Churchmen Critical of Some Relief Projects

Sharp criticism has been expressed by the Council of the Evangelical Church of the Augsburgian Confession in Poland toward some relief projects which are carried on "without the knowledge of the church leaders, without making any agreement with them, or even against their wishes."

The statement made it clear it favored recognized interchurch aid programs which are centrally administered, such as those carried on by the World Council of Churches, Lutheran World Federation, and Church World Service. But it sharply attacked relief projects which are connected with "definite purposes and political powers."

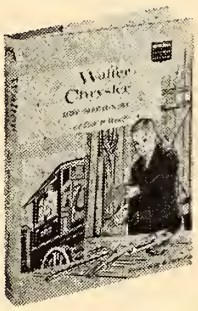
Prelate Hits Omission of Church Pupils in School Aid Plan

Recommendations by President Kennedy's task force on education for a 5.8 billion dollar federal aid program to public schools were denounced by Francis Cardinal Spellman, Archbishop of New York, as unfair to the nation's parochial and private school children. The cardinal attacked the proposal on grounds that it excluded aid to Catholic schools or those of other religious denominations.

Protestant leaders were swift to reply to the cardinal's charge and in general they expressed disagreement with his position on grounds that it would threaten church-state separation as provided in the Constitution. A spokesman for the Lutheran Church, Missouri Synod, which operates the largest Protestant elementary school system said, "Let Cardinal Spellman speak for himself. He does not speak for us Lutherans."

WALTER CHRYSLER

BOY MACHINIST



by Brethren author

ETHEL H. WEDDLE

Although no one in Ellis, Kansas, in the 1880's and 1890's could foresee that the younger Chrysler boy would someday become the founder of and the leading spirit in the Chrysler Corporation, no one who knew him could doubt his business and mechanical ability. Mrs. Weddle fascinates the reader with her fast-moving, interesting account of the young machinist's successful undertakings, his shift from an ambition to become a railroad engineer to become an automobile designer and manufacturer, his delightful family, his community life, his wholesome personality. Slanted toward readers of junior and junior high age, the book will be of interest to older readers also. **$1.95**

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois

Anniversaries

Mr. and Mrs. Frank Heisler celebrated their fiftieth wedding anniversary on Dec. 24, 1960. They have two children and four grandchildren. For thirteen years they have served in the office of deacon in the Cherry Grove church, Ill. — Mildred Pauley, Mt. Carroll, Ill.

Mr. and Mrs. Pearley J. Johnson, of Ashland, Ohio, celebrated their fiftieth wedding anniversary on Nov. 27, 1960. They have served in the Maple Grove church during their married life as Sunday school teachers and in the deacon's office. They have five sons, four daughters, and fourteen grandchildren. — John W. Johnson, Paris, Ohio.

Obituaries

Blough, Delia M., was born March 14, 1878, and died Dec. 5, 1960. She was married to Urices Blough, who died in 1941. For thirty-four years they served the churches in Southern Illinois. She was a member of the Church of the Brethren from her youth. Surviving are two daughters, two grandsons, and two great-granddaughters. The funeral service was conducted by Rev. K. W. Kepner, assisted by W. T. Heckman, and burial was in the Hinthorn cemetery at Hudson, Ill. — Mrs. Durward Hays, Lowpoint, Ill.

Brumbaugh, Ella, daughter of John and Sarah Elizabeth Patty, died Jan. 7, 1961, at the age of eighty-three years. She was a member of the Brookville church, Ohio. In 1900 she was married to Addison Brumbaugh. Surviving are one son, two sisters, and one grandson. The funeral service was conducted by Fred Hollingshead, and burial was in the Polk Grove cemetery. — Mrs. Russell Miller, Brookville, Ohio.

Buterbaugh, Raymond, son of George and Nettie Keyser Buterbaugh, was born at Webster's Mill, Pa., June 14, 1887, and died at Maugansville, Md., Jan. 4, 1961. He was married to Nancy Martin, who preceded him in death. He had been a deacon for forty-three years in the Broadfording church, Md. Surviving are two daughters, four sisters, one brother, and four grandchildren. The funeral service was conducted by Brethren J. Stanley Earhart, David Petre, and Samuel Lindsay, and burial was in the Broadfording cemetery. — Mrs. Pearl V. Stouffer, Hagerstown, Md.

Cripe, George M., was born June 12, 1905, and died Oct. 30, 1960. In 1929 he was married to Nellie Speicher, who survives together with one son, one daughter, four brothers, and five sisters. The funeral service was conducted by Brethren Eldon Evans and M. D. Stutsman at the West Goshen church, Ind., of which he was a member. Burial was in the Violett cemetery. — Mrs. Forest Bixler, Goshen, Ind.

Ebling, Thomas, son of George and Lizzie Balsbaugh Ebling, died at Bethel, Pa., Jan. 21, 1961, at the age of fifty-nine years. He was a member of the Little Swatara church, Pa. Surviving are his wife, Helen Lightner Ebling, two daughters, five sisters, and three brothers. The funeral service was conducted by Brethren Conway Bennett and Curtis Zeigler, and burial was in the Merkey cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Everett, Harry, died Dec. 12, 1960, at Dravosburg, Pa. He was a member of the Mount Joy church. The funeral service was conducted by the undersigned and Rev. Robert Smith, pastor of the Dravosburg Lutheran church, and burial was in the Mount Joy cemetery. — John M. Geary, Mount Pleasant, Pa.

Farris, Farrell, son of William H. and Maude Runyon Farris, was born Aug. 6, 1905, in South Dakota, and died in 1961. On April 12, 1927, he was married to Elizabeth Rothrock. In 1929 he was baptized into the Christian Church and in 1959 he transferred his membership to the Walnut Grove Church of the Brethren. Surviving are his wife, one son, one brother, and five sisters. The funeral service was conducted by Brethren Dow A. Ridgely and Philip Kessler, and burial was in the church cemetery. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Fidler, Anna L., daughter of Levi and Fannie Mohler, was born at [illegible] chanicsburg, Pa., April 12, 1878, died at Brookville, Ohio, Jan. 7, 19[illegible] She was married to Daniel Ed[illegible] Miller; after his death she was marr[illegible] to J. W. Fidler. Surviving are [illegible] husband, one stepson, one stepdau[illegible] ter, and two sisters. Funeral serv[illegible] were held at the Brookville church Fred Hollingshead and at the Mech[illegible] icsburg church by Luke Bowser. — M[illegible] Russell Miller, Brookville, Ohio.

Funderburgh, Flossie England, [illegible] born at Ashland, Ohio, Aug. 6, 18[illegible] and died at Pomona, Calif., Jan. [illegible] 1961. She was married to Isaac [illegible] Funderburgh fifty years ago. She [illegible] a member of the La Verne chu[illegible] Calif. Surviving are her husband, [illegible] sons, one sister, one brother, and th[illegible] grandchildren. A memorial service [illegible] conducted by the undersigned, [illegible] burial was in the Pomona Mausole[illegible] — Harry K. Zeller, Jr., La Verne, C[illegible]

Fyock, Ray L., son of John W. [illegible] Elvira Fyock, was born in Indi[illegible] County, Pa., Feb. 28, 1891, and d[illegible] at Harrisburg, Pa., Jan. 13, 1961. [illegible] was a member of the Harrisburg chu[illegible] and served in the office of deacon. [illegible] also served as one of the directors [illegible] the Pennsylvania Council of Churc[illegible] in the Department of United Chu[illegible] Men, and as a past vice-president [illegible] the National Men's Fellowship. He [illegible] twice married, first to Mary Beck, [illegible] died in 1930, and then to Eula Guth[illegible] Surviving are his wife, four daught[illegible] seven grandchildren, one sister, and [illegible] brothers. The funeral service was c[illegible] ducted by Brethren Stewart Kauffm[illegible] and Wayne Zunkel, and burial was [illegible] the East Harrisburg cemetery. — M[illegible] John A. Blough, Harrisburg, Pa.

Ganger, Emma, daughter of Jos[illegible] and Susan Baker, was born Jan. [illegible] 1876, and died Jan. 19, 1961. In 1[illegible] she was married to Frank Ganger. [illegible] was a member of the Brookville chu[illegible] Ohio. Survivors include one daugh[illegible] four grandchildren, and six gre[illegible] grandchildren. The funeral service [illegible] conducted by Bro. Fred Hollingshe[illegible] and burial was in the Parish cemet[illegible] — Mrs. Russell Miller, Brookville, Oh[illegible]

Grimes, Armada, daughter of Da[illegible] and Margaret Johnson Weaver, [illegible] born at Reading, Ohio, April 7, 18[illegible] and died at Alliance, Ohio, Dec. [illegible] 1960. She was an active member [illegible] the Freeburg church, Ohio. On N[illegible] 10, 1904, she was married to Arthur [illegible] Grimes, who survives. Also surviv[illegible] are two sisters. The funeral serv[illegible] was conducted by the undersigned, a[illegible] burial was in the Freeburg cemet[illegible] — John W. Johnson, Paris, Ohio.

Gump, Ira J., was born at Tip[illegible] canoe City, Ohio, Feb. 25, 1868, [illegible] died in Washington, Pa., Jan. 9, 19[illegible] In 1895 he was married to Nora Mi[illegible] sell. Surviving him are his wife, t[illegible] sons, two daughters, six grandchildr[illegible] and nine great-grandchildren. He [illegible] a long-time member of the Church [illegible] the Brethren, serving in the office [illegible] deacon and as a Sunday school sup[illegible] intendent and teacher. The fune[illegible] service was conducted by Bro. [illegible] K. Higgins, and burial was in [illegible] Highland cemetery, Covington, Ol[illegible] — Ethel Manning, Covington, Ohio

Haney, Ida M., daughter of Jos[illegible] and Ellen Sneary Mizer, was born A[illegible]

1878, in Stonecreek Valley, Ohio, l died at New Philadelphia, Ohio, v. 29, 1960. She was a member of Church of the Brethren. Her hus- id, James Haney, died in 1952. viving are two daughters, three sons, en grandchildren, six great-grand- ldren, one brother, and one sister. rial was in the East Avenue cemetery h Bro. Alvin Kinter officiating. — s. Robert Goudy, New Philadelphia, io.

Johnson, George, son of Stewart and lian Peterson Johnson, died at Al- ton, Pa., Sept. 9, 1960. He had n a member of the Mount Joy urch, Pa., for many years. The eral service was conducted by dersigned and Rev. Wm. D. Roda- er, pastor of the Alverton Church God, and burial was in the Mount cemetery. — John M. Geary, Mount asant, Pa.

Kissinger, Mary Alice, daughter of Stavus A. and Eliza Lehman, Heller- n, was born at York, Pa., Dec. 30, 5, and died Jan. 16, 1961, at aynesboro, Pa. In 1896 she was rried to Stuart H. Kissinger, who d in 1950. She was a member of Waynesboro church, Pa. Surviving five sons, six daughters, one sister, brother, eighteen grandchildren, nineteen great-grandchildren. The eral service was conducted by thren George L. Detweiler and llard E. Dulabaum, and burial was the Prospect Hill cemetery, York, — Thelma M. Widdowson, Waynes- o, Pa.

Maggs, Sarah, daughter of David Elizabeth Harrington Nicholas, s born at Houtzdale, Pa., July 25, 2, and died at Hooversville, Pa., t. 13, 1960. She was married to c Maggs, who survives, together h six children, fourteen grandchil- n, and one brother. The funeral ice was conducted by Brethren lard Weaver and Boyd Lehman, burial was in the Custer cemetery. — rs. Ruby Ringler, Hooversville, Pa.

Meloy, James L., was born in Kos- sko County, Ind., Oct. 28, 1867, and d at Mexico, Ind., Dec. 14, 1960. 1891 he was married to Minerva p, who died in 1944. He was a mber of the West Goshen church, . Survivors include two sons. The eral service was conducted by thren M. D. Stutsman and Paul tis, and burial was in the West hen cemetery. — Mrs. Forest Bixler, hen, Ind.

Miller, Donald D., son of Robert I. Jean L. Keithley Miller, was born rch 9, 1956, and died at Altoona, Jan. 14, 1961. Surviving are his ents and three sisters. The funeral ice was conducted by Bro. E. A. mbaugh, and burial was in the rview cemetery. — Mrs. C. O. Beery, rtinsburg, Pa.

Morse, Herman V. and Sadie L. man V. Morse, son of Nathan and ecca Steckman Morse, was born t. 3, 1879, in Artemas, Pa., and d Oct. 28, 1960, at Martinsburg, Pa. ie L. Morse, daughter of John and a Sowers Bennett, was born Nov. 1876, in Artemas, Pa., and died . 19, 1960, at Martinsburg, Pa. One and five grandchildren survive. One r survives Brother Morse; and three brothers and one sister survive Sister Morse. Funeral services were held in Altoona, Pa., by Stephan Margush, and burial was in the Alto Reste cemetery, Altoona, Pa. — Kenneth I. Morse, Elgin, Ill.

Moyer, M. Vivienne, daughter of Isaac and Minnie Harris, was born in Bond County, Ill., Jan. 20, 1895, and died July 2, 1960. On Dec. 31, 1916, she was married to Steve Moyer, who died on Feb. 24, 1957. She was a member of the Community Church of the Brethren, Hutchinson, Kansas. Surviving are her mother, Mrs. Minnie L. Harris, one brother, one daughter, one son, and two grandchildren. The funeral service was conducted by Bro. Charles Dumond, and burial was in the Fairlawn cemetery. — Mrs. Robert M. Weber, Wichita, Kansas.

Price, Walter D., son of Jacob and Esther Price, was born Oct. 7, 1872, and died Jan. 7, 1961. He was married to Martha Manning. Surviving are three daughters, four sons, seven grandchildren, ten great-grandchildren, and two great-great-grandchildren. The funeral service was conducted by Bro. Fred Hollingshead, and burial was in the Parish cemetery. — Mrs. Russell Miller, Brookville, Ohio.

Rieley, Emma Catherine, daughter of James and Lydia Patterson, was born in Seneca County, Ohio, June 23, 1882, and died Jan. 7, 1961. In November 1917 she was married to Erastus Clay Rieley, who died in 1950. She was a long-time member of the Church of the Brethren and active in the work of the church. Surviving are two sons, two daughters, and five grandchildren. The funeral service was conducted by Bro. Arthur Whisler, assisted by Bro. Randall Roose, and burial was in the Dale cemetery. — Mrs. Charles E. Ward, Beaverton, Mich.

Robenstine, Newton, son of Uriah and Emma Lutz Robenstine, was born Dec. 10, 1875, and died at Akron, Ohio, Nov. 10, 1960. He had served in the office of deacon for many years in the Springfield church, Akron, Ohio. He is survived by his wife, Ida, to whom he was married fifty-nine years ago, one daughter, one son, three grandchildren, seven great-grandchildren, three sisters, and one brother. The memorial service was conducted by Bro. Kent Naylor, and burial was in the Maple Hill cemetery. — Mrs. Orin Ingold, Mogadore, Ohio.

Rodeffer, Jacob Matrony, son of Conrad and Malinda Diehl Rodeffer, was born March 20, 1876, and died Jan. 19, 1961. On Dec. 26, 1899, he was married to Elizabeth Cline, who preceded him in death on May 27, 1949. Surviving are two daughters, two sons, two sisters, two brothers, thirteen grandchildren, and five great-grandchildren. He was a member of the Barren Ridge church, Va. The funeral service was conducted by Norman L. Harsh, assisted by Charles E. Zunkel, and burial was in the Mill Creek cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Sanderson, Earl, son of William and Viola Sanderson, was born at Salisbury, N. Y., April 14, 1896, and died at Philadelphia, Pa., Jan. 11, 1961. He was married to Miriam Wittman. Surviving are his wife, one son, one daughter, and seven grandchildren. The funeral service was conducted by Bro. Donald Rummel, and burial was in the Rose Hill cemetery, Ambler, Pa. — Mrs. Mary E. Haring, Lansdale, Pa.

Watson, Elsie Mae, daughter of Joseph H. and Louisa A. Brant, was born near Pleasant Hill, Ohio, May 30, 1883, and died at Covington, Ohio, Jan. 15, 1961. On April 15, 1906, she was married to Fred A. Watson. She was an active member of the Covington church. Surviving are her husband, three daughters, one son, five grandchildren, and three sisters. The funeral service was conducted by Bro. Robert K. Higgins, assisted by Bro. Howard Erbaugh, and burial was in the Highland cemetery. — Ethel Manning, Covington, Ohio.

Whitmer, Merril I., was born in St. Joseph County, Ind., May 24, 1873, and died at North Liberty, Ind., Jan. 5, 1961. On Sept. 30, 1896, he was

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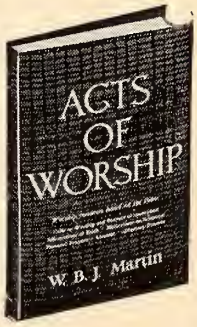
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married to Lillie Clark, who preceded him in death. Then he was married to Pauline Russ on July 15, 1950. He was ordained to the ministry in 1896 and to the eldership in 1909. He had been a member of the North Liberty church for many years. Surviving are his wife, five sons, twenty-three grandchildren, and forty-nine great-grandchildren. The funeral service was conducted by Bro. Melvin S. Ritchey, and burial was in Sumption Prairie cemetery. — Virgil Houser, North Liberty, Ind.

Church News

Colorado

Denver, First — Early in September, Bro. Edwin Garrett was installed as pastor of the church. He will serve as our delegate to Annual Conference. In the last few months we have received ten members by letter. Edgar Gump and Nils Lindberg and their wives were elected to the deacon board. On Jan. 8, we observed communion. Newcomers to the church were honore a dinner recently. For Christmas young people gave the play, Honor King. — Mrs. Laura M. Fields, En wood, Colo.

Northern Indiana

Nappanee — Mary Spessard, dire of children's work for the Brot hood, was the speaker at the mor and afternoon sessions of the dis children's workers' conference w convened in our church. The y had as guests about twenty youth f the Eversole church of Southern C They were taken on a tour thro the service center. The youth of church joined with the youth of Canaan Baptist church of Elkhart a program of worship and recreat Sixteen young people and four ad worshiped at the Church of Brethren at Roanoke, Va., the la part of August. Ron Boyer and Bridenstine were serving at the ce in Nappanee, and the Roanoke ch the youth attended was their h church. — Mrs. Howard Pippen Nappanee, Ind.

Michigan

Hope — Our church was host to district youth rally in October. Se attended a leadership training sc at Grand Rapids for five Mon evenings, a school that was sponsc by the Kent County Council Churches. The pastor, Ronnie Mo and his wife, attended the regi conference at Manchester College. new parsonage located near church on the church farm is in process of construction. The old sonage, three and one-half miles f the church, will be sold as soon the new one is completed. While pastor was absent in a meeting the Beaverton church, Russell Hart of Lansing had charge of the wor hour. The Sunday school teachers officers and the Christian educa commission are holding regular mo ly meetings. On Nov. 30 the Wo land women's fellowship was the g of our women's fellowship. At Christmas observance the junior c presented a pageant and each Sun school class had a part in a prog of readings, songs, and dialogues. baby was dedicated on Christmas and at the morning service we communion. Some of our women tended the annual meeting of United Church Women of Kent Co ty in Grand Rapids. — Wilmina W land, Freeport, Mich.

Muskegon — Bro. J. F. Bald brought the message on Sunday mo ing, Oct. 30, and installed the r pastor, Dan Blickenstaff. The pars age was painted and remodeled on inside in preparation for the com of the pastor. The church is a col tion depot for Church World Serv for this area of Michigan. On resignation of Ernest Jehnsen as m erator, the pastor, Dan Blickenst was elected to fill the vacancy. Christmas story in pantomime, acc panied by scripture readings Christmas carols, was part of our servance of the Christmas season. Christmas Day we had a candleli

rvice and on New Year's Eve a
atch night service. One was recon-
crated recently and two are awaiting
ptism. During the month of Febru-
y we had a school of missions on
nday evenings. — Martha Morrell,
uskegon, Mich.

Northwestern Ohio

Pleasant View — Ellis Guthrie held
week's meeting and this was followed
the home-coming service on Oct.
. Mrs. Dulcie Cover, who recently
urned from Africa, was a Sunday
rning and evening guest speaker.
hers during the quarter were Elmer
rks and Stanley Tam. A service for
dication of babies was held on Nov.
. On the evening before Thanksgiv-
g our church choir gave a concert.
ty-nine pairs of mittens and gloves
re brought in by the church families
the children in refugee camps.
ese were used as the decorations
a Christmas tree. The Christmas
spers was held on Dec. 18, when
white gifts were presented. On
morning of Dec. 25 the children
ve their Christmas program. The
men's fellowship has planned for
elve day meetings for work and
elve inspirational night meetings
ring this coming year. The men of
church have been busy at painting
d cleaning up and improving the
unds around the church and the
llowship building. They had a fa-
r and son banquet in November.
o of the church trustees donated
d installed a photo-electric light
ich keeps the church grounds well
hted at times. — Mrs. Paul Rusmisel,
lumbus Grove, Ohio.

Southern Ohio

Donnels Creek — Several of our
mbers attended the regional con-
ence at Manchester College. On
yman's Sunday the laymen had
rge of the morning worship service.
e pastor, Robert D. Hoover, was
cted delegate to Annual Confer-
ce. Rosalind Buck, regional youth
retary, met with the youth group
e evening. Floyd Mallott, a mem-
of the Bethany Biblical Seminary
ulty, conducted a week's preaching
ssion in November. Four were bap-
ed. Dr. Mallott was also the speaker
the community Thanksgiving serv-
. In December Brother and Sister
en Weldy showed pictures and told
out their experiences while at Kassel
use, Germany. On the Sunday eve-
g preceding Christmas the youth
sented the play, The Greatest of
ese. The children of the Sunday
ool gave a program on Christmas
y. The church is supporting Mrs.
lma Kreps on the mission field in
ador. — Edith Dresher, Springfield,
io.

Eastern Pennsylvania

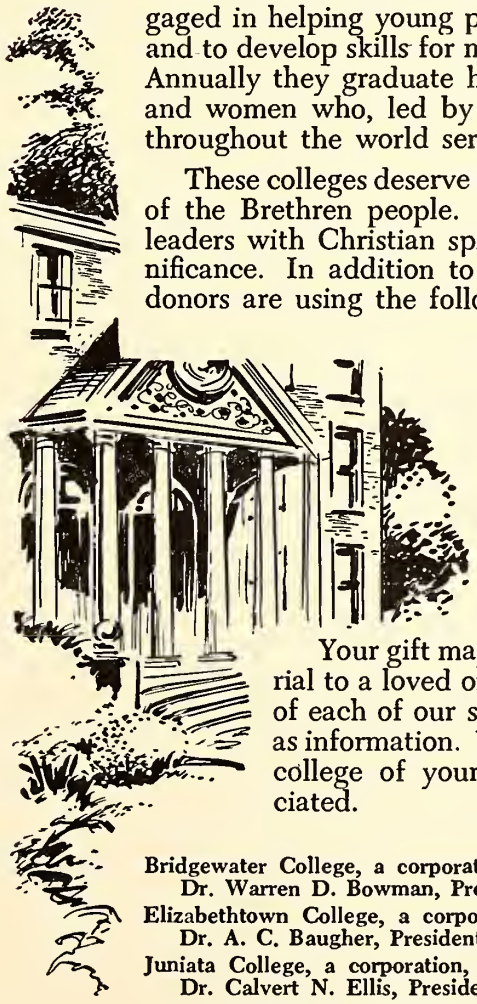
Myerstown — Robert Eshelman of
Joy officiated at the fall love feast.
e men's fellowship has purchased
Zeller's Grove property for the
of various organizations of the
rch. Delegates to district meeting
Bachmansville were Harvey Shenk,
nald Leyser, and Tamah Geib. The
rch was represented at the district

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Children in the Church

IRIS V. CULLY

No teacher or parent can read six pages of this book without wanting to read the rest of it, for it is evident at once that the author brings to a very old subject a wealth of new ideas. She does this because she is herself more than a Christian teacher. She is a deep student of theology and psychology. The Bible is always central in Dr. Cully's thinking. She relates the individuality of the child as a person to the Christian conception of God as Person, and stresses the fact that the child should come to know God personally, not merely know about him. Nevertheless, she is careful to emphasize that the child should be taught that the practice of our faith requires not so much a mystical communion of the believer's soul with God as a corporate worship of God by the whole fellowship of Christ's followers. $3.75

Church of the Brethren
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Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 487. Young man with television and radio repairing experience, wants part-time job as repairman and also prefers general appliance repairing, in the vicinity of York County, Pa. Contact, Brethren Placement Service, 1451 Dundee Ave., Elgin, Ill.

No. 488. Two girls with business school education, desire to have full-time positions with reliable firm as secretaries, both have experience in office work. Character reference will be furnished upon request. Contact: Brethren Placement Service, 1451 Dundee Ave., Elgin, Ill.

No. 489. Immigration Service seeks employment offer for: Stateless refugee, A.T. Born Czechoslovakia. Age 37. Unmarried. Education: elementary school, 5 years secondary school, 1 year engineering technology. Experience: clerk, tractorist, training as soil technician, skilled stone mason. Fled to Israel. A gentile Christian who lost employment due to new rule employing only citizens of Israel. Now at Brethren Service Center — waiting. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 490. Immigration Services seeks employment offer for: Yugoslav re gee, S.D., age 27. Unmarried. Edu tion: elementary school, trade sch for commercial assistants and sa men, 3 years. Experience: At hom farmer, gardener, radiotelegraphist service 2 years, salesman 3 years, prisonment due to escape atten On release, assistant tailor, 1 y since May, 1960, refugee camp. V arrive in the United States in a weeks. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Md.

No. 491. Immigration Services se employment offer for: Ukranian re gee, A.S., age 59. Education: prim school 4 years, secondary school years. Speaks Serbian and Germ Experience: farming, 20 years; sh making, 6 years. In spite of orthope prothesis on right leg, feels confid he can work hard and is willing accept any job in any locality. P ently living in Lebanon, Pa., unemployed since February 19 Contact: Immigration Services, Bre ren Service Center, New Windsor, N

No. 492. Teachers wanted! Olathe Church of the Brethren, K sas, 20 miles from Kansas City, eager to help place Brethren teach in the Olathe schools. In this growing town of now over 10,(population, there are a number openings for next fall in both the mary grades and on the second level, in a progressive school syst Contact: Rev. James L. Minnich, W. Loula, Olathe, Kansas.

No. 493. Wanted: Single man married couple without children general farm work. Modern ho with three good-sized rooms. Loca near Church of the Brethren in N Iowa. Contact: Brethren Placem Service, 1451 Dundee Avenue, El Ill.

No. 494. Immigration Services se employment offer for: Yugoslav re gee, B.B., unmarried, age 22. Edu tion: elementary, 7 years; second graduate. Experience: knowledge electricity and radio. Orthodox Chu Contact: Immigration Services, Bre ren Service Center, New Windsor, M

music institute at Midway and also at the youth fall fellowship at Hatfield and the district women's fellowship meeting at the Palmyra church. At Thanksgiving time the young people sponsored the project, Share Our Surplus, instead of the annual Thanksgiving table. Ellis Powell of Allentown was the speaker at the church fellowship meal in November. Bro. Ora Huston, Brethren peace counselor, brought a challenging message in the interest of peace at a recent morning service. On Sunday evening, Dec. 18, the children of the Sunday school presented their Christmas program. On Christmas Day nine babies were dedicated in the morning, and the junior and senior choirs presented the Christmas cantata, The Gospel Song of Christmas, in the evening. Three members have been received by letter and one has been baptized. — Mrs. Stella D. Donley, Myerstown, Pa.

Middle Pennsylvania

Martinsburg — Rev. Francis Stetler was the speaker for the union Thanksgiving service in our church. Floyd Mitchell of Easton, Md., will become pastor of the Martinsburg church on July 1. Bro. Roscoe Wareham is se ing as interim pastor. Christmas observed by the children's departm giving the pageant, What Can I G Him? and the choir the cantata, Christmas Messiah. Carol Dill showed pictures of her work as a unteer at Falfurrias, Texas. We par ipated in the Week of Prayer servi Bro. Terry Stoudenour, a licen minister, preached on Jan. 1. D gates to Annual Conference, Brot and Sister Roscoe Wareham, w elected at the January council meeti Also a committee was appointed study the possibility of additio rooms to care for the overcrow condition of the Sunday school. church vocational workshop for M dle Pennsylvania met in our chu on Jan. 14. Paul Weaver and Ja Renz were the leaders. On Jan. Stover Kulp brought the morning m sage. — Mrs. C. O. Beery, Mart burg, Pa.

Upper Claar — A number of

men attended women's day at mp Harmony. One Sunday in the nmer the church went to a state k for services in the afternoon and ampfire in the evening. The women o packed medical kits for use in uador. A number of our Sunday ool teachers attended the leader- p training class at Woodbury. ile our pastor was away, Paul over of Huntingdon and Elmer over of Elizabethtown preached for William Longenecker conducted a ek's revival in our congregation. ree were baptized. — Betty Claar, aysburg, Pa.

North Atlantic

Amwell — At the home-coming serv- s the pastor, Bro. George Landis, ught the morning message and Rev. arles E. Olewine the afternoon mes- e. The children of the Sunday ool gave a short program on rally d , and certificates of promotion were sented. Reverend Olewine of the lical Research Society spoke on Oct. 2 on the relationship of Christianity the Jewish passover. Ira Moomaw s the guest speaker for the county ristian Endeavor missionary rally d in our church on Nov. 18. We ticipated in a union Thanksgiving ice in the Sargeantsville Brethren rch. The offering of the first of ry month has been designated for sions. The children of the Sunday ool presented a program on Christ- s day and a short message was en by our pastor. The offering went Brethren Service and mission work Ecuador and Castañer. We had andlelight service on New Year's e. — Mary R. Seiders, Rahway, N. J.

Western Pennsylvania

ummel — Bro. George Yoder pre- d at the council on Jan. 12. Bro. J. Replogle will defer his retirement l a new pastor has been secured. are observing Bethany Biblical inary day in February. Rev. R. G. ther of the Pennsylvania Temper- e League spoke at the morning ice on Jan. 1. E. Buddy Jones, a ro baritone of New York City, e a concert of Negro spirituals in church at the evening service. — . Nettie Holsinger, Windber, Pa.

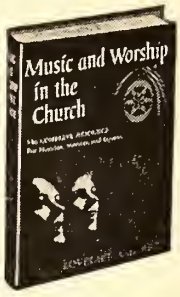
ipesville — Brother and Sister Guy tman of Meyersdale gave a talk a showed slides of their recent ple-to-people tour of Europe and sia. While our pastor was in the rry Lane church, Sister Maud ffer filled the pulpit. We had a er and son banquet. The congre- on participated in the harvest e festival and home-coming at the dber Home. The youth and chil- 's department gave the pageant, e Upon a Christmas Time, on istmas Eve. We sent 275 pounds lothing on the relief truck. The munity Thanksgiving service was at the Casbeer Lutheran church. women's fellowship is supporting child of a missionary. At the cil meeting on Jan. 10, the pastor, Brubaker, was elected delegate Annual Conference. — Mrs. A. G. st, Sipesville, Pa.

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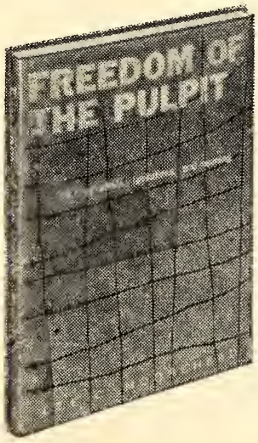
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Church of the Brethren
Gospel MESSENGER

MARCH 18, 1961



Religious News Service

THE BIBLE has a natural and needed place in many environments. Its messages of warning and comfort, or judgment and joy, belong behind the bars of a prison cell, on the playground, in church, on the farm, in the classroom, beside the hospital bed, in the hands of Christian teachers overseas, as a means of enlightenment to the blind, and as a source of strength for a worker at his job. God is interested in all sorts and conditions of men, wherever they live, whatever their circumstances may be. The record of his good news for mankind should be everywhere accessible and universally read. Christians can encourage its wide distribution.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

Worship From the Heart

As I read the article in the Gospel Messenger of Jan. 14 entitled "The Nurture of the Church," I felt alarmed at some of the suggestions mentioned by the committee who made this study. I am sure they worked very diligently and conscientiously on the problems suggested, but to adopt some of the phases suggested for study would be defeating our purpose of nurture: namely the use of a prayer book.

It has been the thought of those persons who know children and how they learn that it is not good to teach rote prayers, but rather to help the child to learn to express his thanks and desires to God in his own language. When rote prayers are all that children learn, they cannot pray as adults.

If an individual who has not learned to express his feelings to God needs a written prayer to help him form his own prayers, that is one thing, but to revert to a prayer book for worship would in my mind be growing in the direction of worship becoming a mere form.

When I was baptized thirty-two years ago, it was very refreshing to attend and enjoy the simple worship of the Brethren, after being a member of another denomination. My husband and I decided to become members of the Church of the Brethren because we believed the doctrine and practices seemed to be very close to the teachings of the New Testament and the example of Christ. I would not like to see us become a group of liturgical-seeking people with forms and symbols as a means of worship, and the basic reason for church services.

Let us not go backward instead of forward with Christ. What if we are different from most other denominations? After all, it is the spirit of Christ, his teachings, and examples we are to follow. We are working fervently for the winning of souls to his kingdom, and through teaching and nurture help guide them to growth in grace which stimulates worship coming from within the heart of the individual.

I believe we should be more concerned with the persons making up the church than with spending huge sums of money on buildings. We do need places of worship worthy of the name, but they can still be simple and beautiful without goi to extremes.

I do appreciate the work the] chester Conference has done or study, but I just had to write point of view, and I know other of the same opinion. — Mrs. F H. Sherman, R. 2, McVeytown,

Fire on the Earth

Along with millions of Ameri I took time out to watch the ina ration of the thirty-fifth preside

Never before did the event off to such a dramatic start. I did the cardinal from Boston re what an effect his prayer was to upon those witnessing the ev Along with countless other citize was surprised to behold smoke p ing forth from the speaker's stan the invocation prayer continued. solemn and stately prayer itself not seem to be of the nature to down fire from on high. Nor did sub-freezing weather seem to set stage for such an incident.

The fire was rather quickly go under control, and after a few m utes the other contributions on program became history. To knowledge, this is the only time I can remember witnessing a pu actually catching on fire. Some o would like to see it happen regul in our churches, that is, not litera but that the occasion might b warm, electrifying one.

Why is it that the speaker's st or the pulpit does not catch on more often in our churches places of worship? Would that wi ever wires need crossing be cross that the spark might be set, and fire glow, warm now and even wa er, until the congregation, and e those fringe persons and visit might know that the Lord is C indeed, and that it is his purpose t our worship and our fellowship genuine and heartfelt.

May the pulpits, the lecterns, the speakers' stands all over Amer become aglow with the spirit truth, of friendship, and of love, til that day when the contagious holy cause of peace and freed spread around the globe. As Bre ren, it must be our moment of tr that we support such great ideas set forth by Mr. Kennedy with gards to developing and training

Continued on page 19

Religion Is Not Enough

Albert L. Gray, Jr.

WHAT this world needs as a sure cure for all its troubles and sin is more religion." Such a statement has been made by ministers as well as educators, statesmen, sociologists, and experts by the dozen. But I do not believe it.

In Biblical times religion was not enough. During the reign of Jeroboam, king of the northern kingdom of Israel, about 770 B. C., the Hebrew people were exceedingly religious. They were regular in their attendance at the temple at Bethel; they made all the necessary animal sacrifices and carried out the ancient rituals. But the prophet Amos had this to say to these religious people (5:21-24):

I hate, I despise your feasts,
and I take no delight in your solemn assemblies.
Even though you offer me your burnt offerings . . .
I will not accept them, . . .
Take away from me the noise of your songs;
to the melody of your harps I will not listen.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.

Likewise the orthodox Jew of the Old Testament followed the commendable practice of repeating daily the two great commandments: Thou shall love God . . . and thou shall love thy neighbor. Before the Jews prayed they placed their phylacteries in position. Tiny pouches, made from the skin of ceremonially clean animals, contained four carefully written passages of scripture. The pouch was tied with a leather thong around the forehead, then looped around the left arm seven times and finally wound about the middle fingers.

Then when the arm was bent across the heart the faithful Jew symbolized the utilization of head, heart, and hand for Almighty God. What a beautiful religious ritual. But you recall that some Jews conspicuously displayed their religion by making wide and fancy phylacteries and by wearing them all day long rather than just at prayer time.

And remember that Jesus' most severe condemnation was not leveled against thieves, adulterers, or murderers, but rather against the most religious

Only a full commitment to the religion of Christ by Christians is sufficient for the times

people of his day. "Woe to you, scribes and Pharisees, hypocrites . . . you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity" (Matt. 23:27-28).

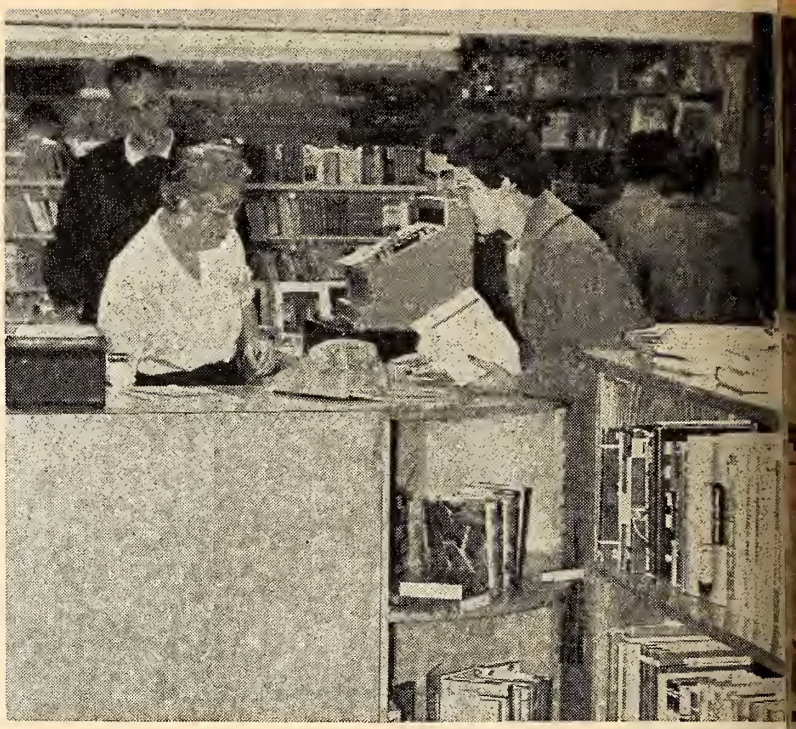
Judas Iscariot has always appealed to me, for surely he was a religious man. I can easily imagine the great hope that the father, Simon Iscariot, must have had for his son because he named him in honor of that stalwart Jewish patriot, Judas Maccabaeus. He must have grown into splendid manhood, for Jesus, the Master, chose him for special discipleship.

He followed his Lord for three years through all kinds of difficulties. Judas served the twelve as some kind of a business manager or treasurer, taking care of the physical needs of the group. In that upper room when Jesus said that one would betray him, no one pointed to Judas, for they were never aware of any special unfaithfulness in him.

Yet his religion was not enough, for as we know Judas betrayed his Master, and then the religious people demanded that the pagan Romans crucify him. These were the same people who on Palm Sunday had hailed his entry into the city with cries of "Hosanna." Pilate did the wrong thing reluctantly and even against his better judgment, but these religious people who supposedly knew the difference between right and wrong shouted "Crucify him!"

Thus I am not convinced that the ancient world needed more religion.

But what about today? Do we need more of the type of religion prevalent all around us? Not if we mean the type taught and practiced by some of the members of the Dutch Reformed Church in the Union of South Africa. These devout churchmen believe in apartheid — the complete separation of the races. Their Bible is interpreted in such a manner that racial hatred is condoned, that the white man is superior to the black, and that brotherhood of all God's children is a Communist doctrine.



Clark and Clark

Books about religion and on religious themes are much in demand

Recently I heard a black African say that the natives do not fear the Communist because there is nothing that the Communist could do to the African that the white Christian has not already done. They have been beaten; they have been robbed of their land; they have been forced into labor camps and diamond mines; they have been denied the right to vote; they have had their homes destroyed by bulldozers and by bombs.

Nor do we need more of the religion as practiced today by those Jews in modern Israel who have driven thousands of Arabs from their homes into the desert beyond Jordan. It was in this same wilderness that Moses struggled to lead his suffering, homeless, hun band of exiles out of Egypt into a promised land. The s of this bitter experience is told each year at the Passo by devout Jews, and yet n some Jews have perpetrate similar tragedy on the Arab

Nor do we need more of religion as practiced by so Roman Catholics in Mexi Spain, and Latin Ameri Catholics have destroyed Pr estant churches; children har missionaries; and colporte who distribute Scriptures the Bible societies are stor and Bibles are burned. In t environment the search Christian truth is impeded.

Nor does the world ne more of the lukewarm religi as practiced by so many Prot tants. Our religious witness woefully weak even while boast of its strength. Chur membership and church tendance is at an all-ti high. Religious books, syn cated newspaper columns religious editors, and the s

Continued on page 16

Embarrassing Encounters

YOU can find a text in the strangest places. Just imagine what a preacher could do with an observation we ran across in Time Magazine under the heading of Show Business. The reporter noted that sometime ago a popular actor divorced his third wife. The settlement was so arranged that each one was entitled to "territorial rights" in various New York night clubs. The idea was to restrict each party to certain rooms or certain sides of rooms in their familiar haunts so that they could avoid "embarrassing encounters."

It would be interesting to know how the arrangement worked out. Were they able to preserve the proper distance so that neither would have to face the other? Or did they perhaps meet and find it necessary to recall that they had once been bound by vows of love and faithfulness?

Apparently, if you have enough money and influence, you can find legal help to protect you from some embarrassing encounters. At least, men continually try to develop ways of avoiding unpleasant reminders about their failings. But life has a way of defeating even the best laid plans. It is possible, like Dr. Faustus in the medieval legend, to make a bargain with the devil and perhaps to exchange your soul for a few years of undisturbed selfishness. But sooner or later the day of reckoning comes and the encounter may be more than embarrassing — it is downright fatal.

At the heart of every Christian's experience there is an embarrassing encounter. No one can come face to face with Jesus Christ without squirming. He makes us keenly aware of our shortcomings, keenly conscious of our sins, uncomfortably reminiscent about our broken vows, our blasted hopes, our lost illusions. We cannot face him without judgment — and we are embarrassed, to say the least.

Yet that very encounter is the beginning of life. If we are honest with ourselves we not only confess our sins, but we begin to sense that here is One who loves us in spite of our sins. He would himself suffer bodily harm, humiliation, and even death because of his love for us. So while the encounter may shatter our pride and unsettle our self-respect, it can also restore the relationship that is the most vital in all the world.

How grateful we should be that God does not honor the "territorial rights" we claim for our protection. It is the invasion of his love that we need. Let him come to us in judgment and confront us, yes, embarrass us as we stand revealed for what we are. His judgment, like his mercy, is an act of love. Thank God for the encounter that alone can turn us squarely around, reorient our lives, and point us in the way that leads to eternal life. — K.M.

A Warning, a Direction, a Responsibility

BEFORE he left office in January, former President Eisenhower uttered a solemn warning in his farewell address. He observed that recent years have seen the development of an "armaments industry of vast proportions." He said, "The potential for the disastrous use of misplaced power exists and will persist. We must never let the weight of this combination [military-industrial complex] endanger our liberties or democratic processes."

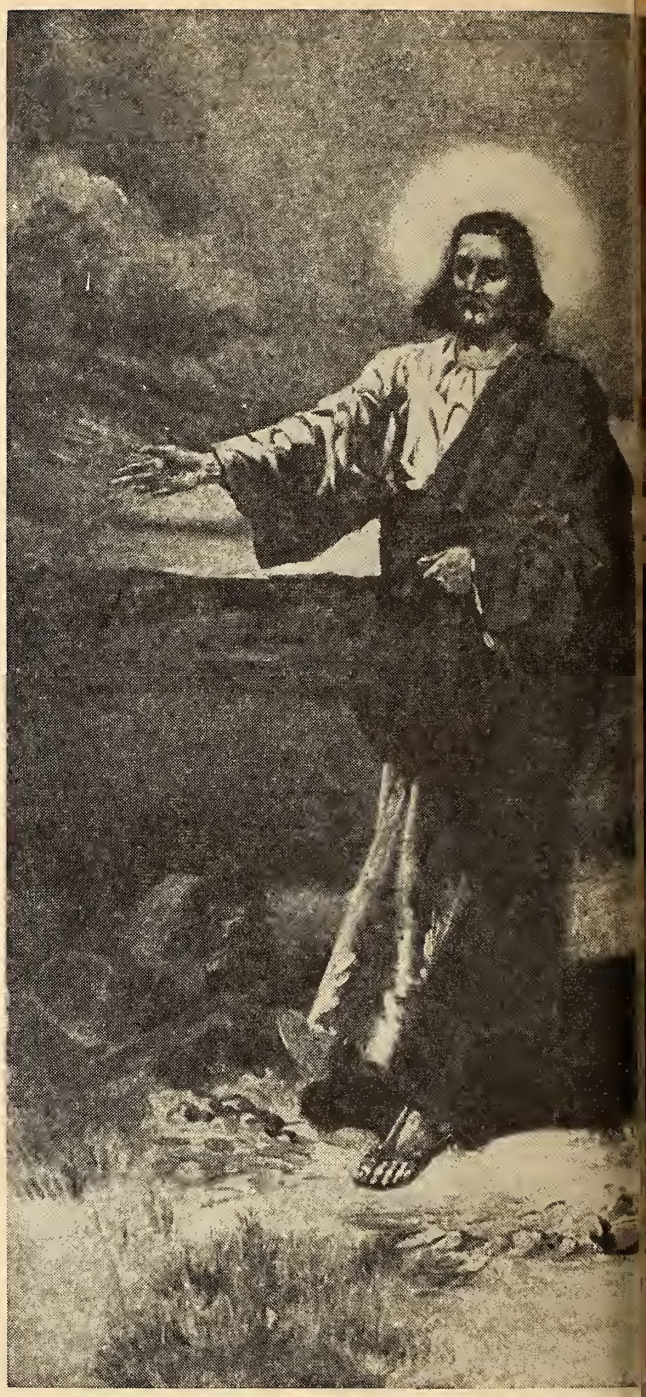
Three days later the new president recognized in his inaugural address the dangers of the current arms race. President Kennedy said, "Man holds in his mortal hands the power to abolish all forms of human life." His solution: "Let both sides unite to heed in all corners of the earth the command of Isaiah to undo the heavy burdens . . . (and) let the oppressed go free." The scripture text was timely.

It is significant when our leaders utter such words, words that frankly assess the dangers that confront us — and words that point the direction we must go. Yet words must be translated into policies that will be respected and into proposals that can be effected. They can be fruitful only if there is a spirit of patient and persistent determination to bring the arms race under control. It requires cool heads to succeed in negotiating agreements that will stick. But we believe that progress toward disarmament can be achieved if there is a real desire to have peace with justice.

Something else is needed too, a sense of the awful responsibility that leaders must carry, under God, for the well-being of all men everywhere. They will need the supporting strength of every Christian's prayers. — K.M.

The Interested Seed

Ralph McFadden



Forres Gordon Dingwall Three Lion

"Once there was a man who went out to sow."

And this is the story from my point of view, because I am one of the seeds that was sov Of course, there were quite a few of us, and others might not agree with my interpretation. I to each his own.

All of this took place when I had reached the age of maturity. Like most young seeds i age, to put it in slang, "I was a wild oat about to be sown." We all talked a great deal about wh was to take place – about the sower, and about what we would do and where we would go and, of course, about where this whole affair would end.

You can imagine, with all of us being so close together in the same grain bin, we got know one another pretty well. We learned about the good and the bad of each one of

d some of the seeds were
ite taken with each other.
ppy love, you know. They
ped to land together and to
on together forever. They
t did not seem to realize that
re might be some risk in-
lved — that the great adven-
e ahead might have some
ngerous possibilities. They
re so enamored with each
her that they did not seem to
ow that the world existed.

There were some who were
ndly in love, and there were
hers who were trying to learn
about everything, forming
mmittees and getting elected
chairmen of those commit-
es. There were some who
emed to know what was go-
g on — but made very little
ort to prepare for it. Yes,
was all very interesting.
ry.

In any case, the sower did
me — and we went — at vari-
s times and in various places.
course, by a little shifting
re and there and running to
e back of the spreader box
and that type of maneuver —
was possible to get out just
out any place one wanted to.
d let me tell you what I ob-
rved. Most interesting. Most.

n his sowing some of the seeds fell by the roadside and the birds swooped down and gobbled them up."

Now, as I said, I had gotten
know these seeds pretty well.
I was not at all surprised to
e how some of them respond-
to this new situation. For
stance, some were thrown
ite wide and landed, almost
if by their own volition, on
e pathway and over by the
ad, as if they did not want to
ss a thing that was going on
the world. They had the
refree attitude of "live and
live," or "eat, drink, and be
erry for tomorrow you may
e."

Some of the other seeds shouted to them to move away from the roadside, that there was danger overhead, but they pretended not to hear — or perhaps they did not hear. They just laughed. Somewhere a band started playing and they started dancing as if they could shut out the world if they did not pay attention to it. The other seeds shouted that there were birds overhead and that they were getting closer and closer, but the seeds in danger just smiled tolerantly at those "prophets of doom" and went on about their pleasure.

That kind of hybrid is so hard to get close to. You can deal with them only on a superficial level. Nothing ever stirs them or seems to phase them, except perhaps the death of another, but they soon forget that. Then off they go, laughing and singing and shouting and being busy, almost as if they were doing all of that so that they would not have to be reminded of things to come.

And then finally the birds swooped down and devoured them. Even in the beaks of death you could hear their insane laughter and shouting as they cried, "It isn't true — there is no death — it's all a dream," as if they expected to wake up soon. It was all very disturbing — and very interesting — very.

"Some fell on stony patches where they had very little soil. They sprang up quickly in the shallow soil, but when the sun came up they were scorched by the heat and withered away because they had no roots."

There was another group of seeds, not all alike, but very similar in nature. They saw what they thought was good soil (I wonder if they thought at all). They grabbed the first thing that came along, as if it were a bargain because they got it first. It was just like the old days back in the bins. Whenever anyone got an idea these were the first to follow, supporting it and not looking to see where it might carry them or whom it might involve or what it might mean eventually.

It was because of a group of seeds like these that we had a committee in the bins called the Friendship Rat Parley Committee. They were supposed to have negotiations with the rats over proper procedures, etc. But did you ever try to parley with someone when you had exactly what he needed — and he needed it to keep from starving? Needless to say, parley was not the answer. A few days after the committee was formed the chairman was eaten — and this kind of committee dies when the chairman steps out. It is interesting — very. But back to the story.

As I was saying, some landed on this shallow ground and dug in for all they were worth, then issued roots, and established residence. They made a big show, all the time wondering what the seed beside them would do and who would be the chairman of the committee, the Friendship Bug Parley Committee. But, as you can guess, they did it all for naught. They gave themselves to a cause without finding out what was underneath that cause. And they gave themselves completely. They stuck to certain rules and doctrines of growing almost as if the doctrines were more important than life itself.

These seeds, or at least some of them, harped at some of the other seeds for not getting on the straight and narrow. And it was narrow. They could not see past the narrow end of a tip of grass. Some were a little shifty — the followers —

but some were very nasty and unshiftable, even though they might have realized how shallow the ground was. It seemed as if they could not give up one speck of dirt lest the whole of the soil would collapse upon them.

Ultimately, it did collapse, and it was too late. All of their lives they had given themselves completely to a doubtful cause. And even as some of them withered and died at that young age they continued to say, "Our way is the best way." And some held on in that withered state for a long time. They were old at a young age. Very pitiful — and interesting — very.

"Some seeds fell among the thorn bushes and the thorns grew up and choked the life out of them."

Yes, I could see it coming. I just knew. You know — like the two seeds that fell in love. I had a feeling it could not last, that something would happen to cause sorrow. For, you see, some of the seeds fell among thorns. Perhaps they were not watching where they were going. I am sure the two lovers were not. Perhaps they had a chance to change direction — to shift in the grain box — but most of them could do nothing about it.

Some seeds are going to be hurt, regardless of what they do or of how they turn. And much of the time they cannot be blamed. They may struggle and try to get air and light, but it is useless. The culture they happen to land in just continues to grow and they are strangled in its hold. They become entangled with the thorns so that they are not harvestable, unless one would go in and work with them one at a time — with patience. But that is not the way it is done these days. Save time and work and get as much as you can at one time, for, after all, one stalk of grain is hardly worth wasting the effort on.

In any case, it is these I feel most sorry for. These are the forgotten seeds — the ones in the thorns. They are forgotten by the other seeds and by the harvester. They have no destiny, and they have no choice — or very little. Yes, the two young lovers fell in the thorns and before long they were twisted apart, and that was that. Too bad. They were such a nice couple. Most disheartening — and most interesting — most.

"But some fell on good soil and produced a crop."

And the last group I shall tell you of fell on good black dirt. You should have seen them go. They dug into the soil, and they felt the good rich earth contributing to their very being and their strength, for, after all, they seemed to be a part of it. Oh, they were not faultless in their growth, but they were trying. They had good honest hearts. And they had persistence and patience to last, and they will "bring forth fruit with patience."

These are the solid seeds. The rains will come, and yet they will not be washed away, but will be enriched. The beating sun will not cause them to wither and die, but they will bask in its persecution and will become ever stronger and more able. They grow in the light, and when the darkness comes they confront it and are not overcome by it. It is wonderful — and very interesting. Very.

I almost envy them. But I do not know. There they are, there in the field, planted, cultivated, and waiting to be harvested, but the only way they got there was to lose their f dom — to give themselves c pletely to the soil and the and the heat and finally to harvester. They became sla of the creative soil. They w confined to that one place.

And you know, never m ing, always following the idea, having only one goal mind, well, some of those se get pretty fanatical and har get along with — insisting t they have the only right wa at least the best way. I m admit that they stick to it have a certain amount of co age and a center to their li but it is so limiting. I do know.

I can look back and see t those seeds who did not f up to reality, who did not the danger overhead, certai were not free. And those t followed the leader and g themselves completely with looking had no freedom eith Certainly those who lan among the thorns were le free. I cannot see joining t last group either. I just do know. I just cannot decide. is most interesting — all of i and most confusing. Most.

* * * *

And so ends the story of t "interested seed." He die there in the furrow, next to t rich earth — he and some h dreds of others. Not growi into maturity they could o stand on the sidelines of l and say of all life, "It is m interesting." And the harvest came, and the matured gr was gathered. The snows ca and settled on the froz ground where the "interest seed," which had never tak a stand on any issue, died wi out deciding. Oh, it was very interesting, but he beca no part of it.

"The man who has ears hear should use them."



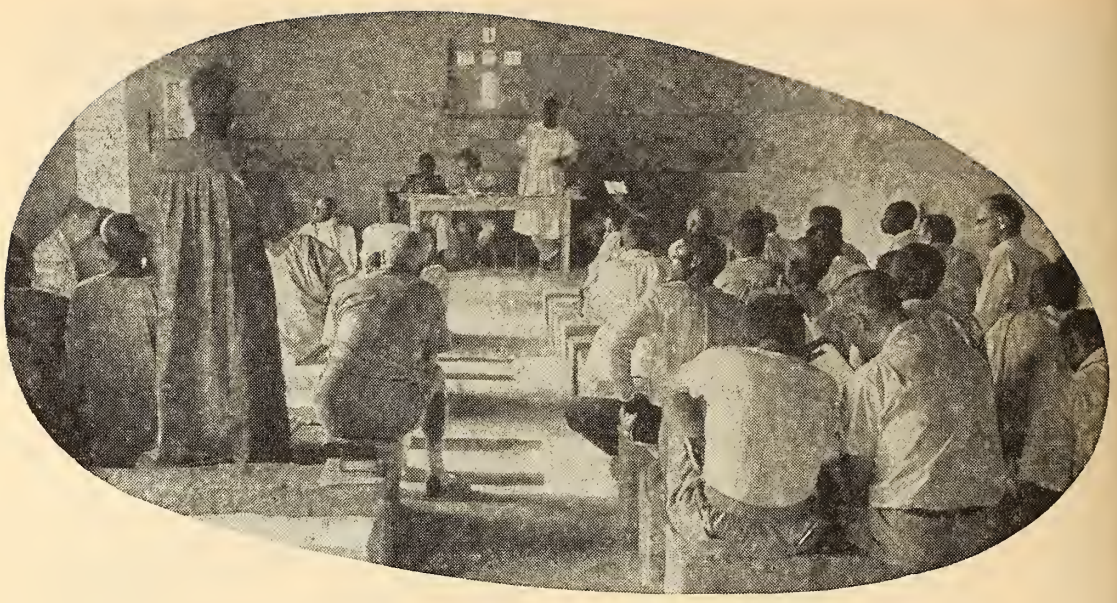
Three Lions

Head of Christ

by Francisco Goya

(1746 - 1828)

TO BE designated as court painter might have seemed sufficient reward for the labors of a serious artist, but the Spanish painter and engraver Goya was too much of an individualist to be satisfied with such honors. An illness in 1792 left him permanently deaf, but just as for Beethoven a few years later, this handicap resulted in a deepening of his vision and growth in his art. During the Napoleonic wars Goya made a series of etchings that reflected his own horror at the disasters resulting from war. And his religious paintings also took on new depth and insight as he captured in some of them the drama of conflicting forces that centered around Christ. His head of Christ, reproduced above, appears in a setting that is anything but placid.



AN AFRICAN PRINCE

My Growth as a Christian

Part II of the autobiography of Mai Sule Biu as translated by Roy E. Pfaltzgraff, M. D.

Ora Huston



AFTER I had been in Garkida for t years the doctors asked me to work the hospital as a dresser, but I did t for only four weeks; then I returned to herdi sheep as I liked that better. Later, even thou I did work in the hospital part time, I liked t work with the animals better, as we were fr to play and sing. I sang the songs of our o people, and the children liked to hear the So after school in the evenings I would le the children in these songs and they liked sing them too.

I still didn't go to chapel services with t other children but would sit outside. So time in 1935 I began to go near the door listen, watching while they prayed. One d I heard them say "Amen." Then I thought t must be "medicine" because I knew "Am was said to God in the way we followed, the religion of Muhammed.

Thus I began to go inside during the w ship but I wouldn't sit down; I just stood a watched the others, and when they said "Am I repeated it with them because I believed t in this way God would eradicate the lepr from my body. When we would leave I wo examine my spots to see if they were small but they stayed the same. But even so I did give up going to the services but continued attend regularly.

For three years Mai Sule will be moderating district council meetings like the one above

Mai Sule baptizing

Then one Sunday I decided to go to the urch service as well, and I heard the story a certain man who was the Son of God, how t at he would come to receive us, and I said t myself, "This must be that doctor who was l re before and is coming back to eat us." So I began to fear all over again just as I had l fore. But I didn't stop going to church.

When they would close their eyes to pray I would stand and watch, lest that person s ould come. My plan was that if he should c me while they were praying I would quickly r n out and leave the rest there with him in t e church. But though I watched every time, I didn't see him. So one day I asked, "What a out this man you call Jesus? When will he c me?" Then they said, "When we die, then h will receive us unto himself."

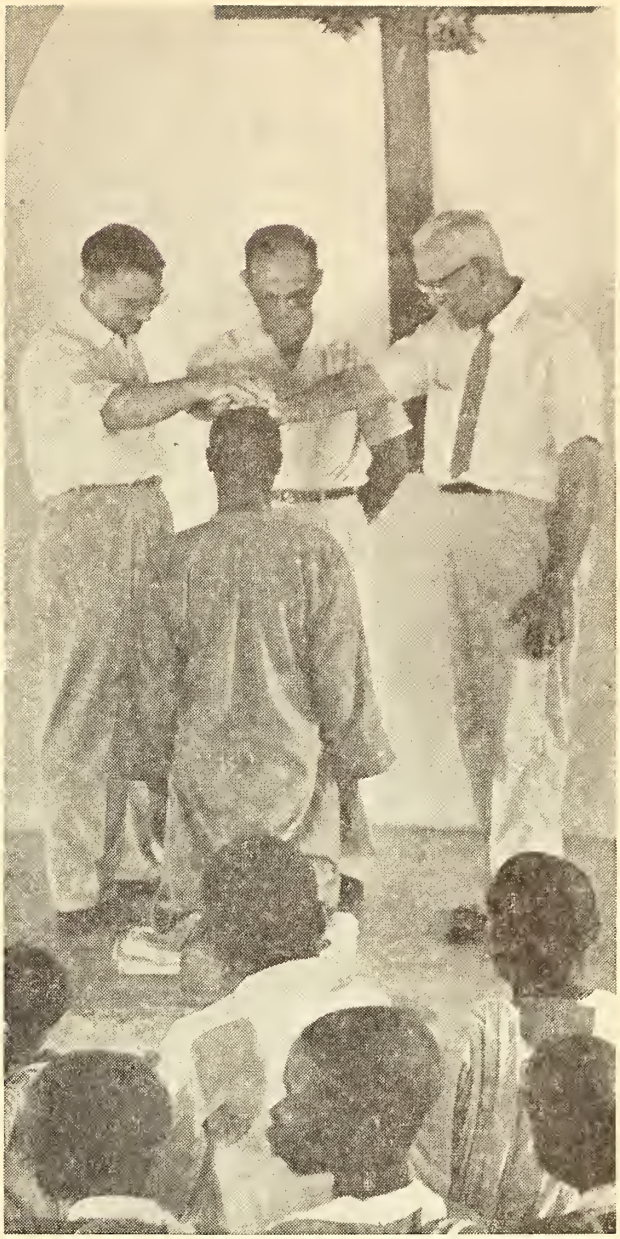
It wasn't until perhaps a year had passed t at I understood that "Amen" wasn't a sort o magic, but a part of prayer to God. In 1936 I saw my first baptism; I went among those to b baptized, and said they should do it to me a well. Mr. Bittinger was there, and he asked m e, "Do you know Jesus?" And I replied, "Yes, h is the Son of God, who shall come to receive u." I said this because that was what I had h ard. I didn't understand or believe. I just r peated what I had heard.

Thus I was baptized, but I didn't really u derstand its significance. I did it only be- c use so many others were being baptized. L ter I realized that this was an important step, a d I decided to follow in his way because he w as the Son of God. But I didn't understand t at he would forgive my sins; I didn't even r alize that I had sinned.

But in 1938 I realized that I had actually s ned. While I was herding, a goat had died a d I had sold the skin for 7d (less than 10c) a d I had kept the money. I didn't turn it over t Dr. Bosler. Thus I realized that I had sinned, a d that day I began to pray to Jesus to forgive m y sin, and every day I prayed that he should f rgive that sin. This matter of the 7 pence was a l the sin I realized at that time.

After that Mrs. Bosler asked me to help e ach in school, and I began to understand more a out sin, and to realize that theft was not the o ly one, but that there are many types of sin. B ut even though I had finished Class III I didn't k now properly how to read and really knew v ry little about the way of Jesus.

By studying I began to understand more t e matter of sin. Also at that time I understood t e way of salvation without any doubt in my m ind. Because I had studied about Christ I



Beryl McCann

With the laying on of hands Mai Sule is ordained the first Nigerian elder of the Church of the Brethren

began to teach the children and also the older folks about the recognition of sin.

About the time I began to teach school in 1939, a man called Madi Mapadi came and said it was time for me to take a wife. I didn't know anything about that matter. He, along with Adamu Biu (they were both Pabir men), insisted that I get married, and because of their insistence I finally did. In that same year I was also asked to help in the church and the first thing I did was to help take up the collection. They also asked me to lead singing, and soon I also occasionally preached as well.

At that time we had a pastor whose name was Joshua. He was the first pastor at the

Leprosarium. He was not really the pastor but worked as an assistant as he did not have authority to baptize or officiate in the love feast. But he did lead most services and so we accepted him as pastor and called him that. In 1944 Joshua left the Leprosarium and went back to his people in Lamurde in Numan country. Then the church committee decided to choose someone to take the place of Joshua. On a certain Wednesday at 4 o'clock they asked me to take up this work and that very day I began the leadership of the Leprosarium church.

I have had a great deal of help from the missionaries through the years. Dr. Bosler and his wife took me as if I might have been their own child, and Dr. Bosler taught me many things about Christianity. Mr. Landis also helped me in learning how to be a leader and taught me much about Paul and Timothy as Paul taught Timothy like his own son. Yes, both he and his wife were very helpful to me.

Mrs. Royer also taught me many things about how to be a teacher. At that time I was the head teacher in the Leprosarium school and she helped me greatly. Then Mrs. Studebaker helped me and showed me how to visit in the homes and tell people the message of Jesus Christ. She and her husband were both a big help.

After that also Mr. Petre and his wife taught me much about the way of Christ. Mr. Petre taught me patience and more about church leadership. Mrs. Petre helped me in teaching new songs. After this also Mr. Bieber was helpful in many ways. If it had not been for him I probably would have left the pastoral work, because of a matter with the deacons, but he taught me how to overcome many problems.

Both Mr. Bieber and Mr. Petre were a big help. Whenever I had problems which I couldn't solve they would help me find a so- tion. I couldn't list all the ways in which t have been of assistance to me.

When Dr. Bosler left for America I di think I would ever have a "father" again, that was not true. For in 1954 I found a gr help for me in Dr. Pfaltzgraff. When he rived and before I knew him, I had deci to leave and go back to our home in Biu. if I had done that I would have spoiled a gr work which I have been able to do. Thu have seen that he is really my "father" as has helped me in so many things.

First, he helped me physically by doing operation which corrected a defect which I h had for fifteen years, and he cured it in ei days! Thus I have strength to work, and e do hard work again. Also he fixed my ha which had not been able to hold things fo long time, so that now it works properly. Y would be amazed to see my hand now as co pared to previously.

He has cared for my family as if they w his own. He has also had classes in Old a New Testament which have helped me teaching others. Also he has given me a p jector and filmstrips about the life of Chri and also about some other Bible stories whi I show to the people of the Leprosarium a also in outvillages. And through these pictu many folks come to hear the Word of God.

We also have worked together in the o villages where I have a chance to tell abo Jesus Christ our Savior. He has also increas my understanding of Christ and thus I call hi "father." I thank God that I have found t way to Christ, and even that others may s Christ in me.

If it weren't for these I mention I wou not be a Christian today. Daily I thank G for sending his servants the missionaries to o land. If they had not come I would have di without knowledge of sin. Now that they ha come I have life and life everlasting. The help is such that one cannot repay it in th life. I've not mentioned in all this Dr. Kul but he stands as the spiritual father of us a He has been of help at all times, both day an night, and I have received great strength fro him.

Thus I hope to do the will of God in o country so that people may know Jesus and fin eternal life. As these whom I have mentione have done for me, so I want to do in m country too. Thus I covenant with God t remain his servant until death. May God ble the missionaries. Amen.

Mai, as he is affectionately called by his close Nigerian friends, is interested in just about everything that goes on. He bubbles with enthusiasm. He literally makes people buy good books. In company with Dr. Roy Pfaltzgraff he tours the leprosy segregation villages and treatment centers, taking his books, pictures, songs, and stories. He has been for many years the pastor of the Leprosarium church, Virgwi church. Mai Sule is at the front in Boys' Brigade and camp work. An enthusiastic song leader, he has composed quite a number of Christian songs in Bura and Hausa. To know him is to love him.



WHAT IS TRUTH?

Edith Lovejoy Pierce

Photo by H. Armstrong Roberts

THERE are no stage directions for the asking of this famous question. All down the ages Christians have tried to put their own interpretation on the tone of voice, the meaning and the motive behind this brief, pithy phrase with which Pilate confronted Jesus at his trial.

Did the Roman procurator honestly desire to know the truth? Not a man of action exclusively, perhaps, had he personally sought a vision of reality and been denied it? Had he been unable to make a judgment among the conflicting claims of the philosophies and religions of the ancient world? Was he genuinely confused? Could this helpless prisoner standing so straight and fearless before him, this strange foreigner with the overpowering presence, know the real answer? The extraordinary self-assurance of Jesus made a deep impression on a governor used to having

prisoners cringe before him. Secretly, out of earshot of the Jews, did Pilate really hope to learn the result that one seeker had obviously found?

Or was the rhetorical question tossed off with an impatient sneer? Truth? There is no such thing. You are wasting your time, man, reigning over a kingdom of illusion. Speak up. The nails of the cross are real nails, painful and hard. What's all this about servants of another world who would fight for their king if . . .? There is no *if* about the obedience of my own soldiers. The emperor's soldiers fight for him in any world: Egypt, Gaul, Africa, Palestine . . . There is no waiting upon a hypothetical truth."

Or perhaps there was a world-weariness in the sad, slow question. A bitter disillusionment. "Truth? I have heard about it all my life. I have never found it or come close to it. What is this thing? What is truth?"

Whichever way the question was meant, there is no record of an answer. No answer can be conveyed in words, or, rather, no answer can be conveyed exclusively in words. The author of the gospel put the question on the lips of a Roman governor in the only way a Roman governor could have phrased it. "*What* is truth?" But if John had asked the question in the first person, he would have written: "*Who* is truth?" In his gospel John, the poet, answers the question, but not for Pilate's ears. He records Jesus as saying to his disciples: "*I* am the truth . . ."

That the truth is personal and not propositional is

Continued on page 24

Army or Police For

Dear Mr. Huston,

I am eighteen years old and I have been a Brethren all my I am presently in the process of trying to obtain the conscient objector rating of 1-O from the Selective Service System.

Today here at the university I was talking with my ad about this, and the old problem of the question of a police f came up. Before the discussion, I thought that I had the prol resolved. But my adviser, who also is my political science profe pointed out a few things which have me really mixed up now. I is my problem:

The state exists for basically only one reason, and that is the protection of the members of the state. The only reason that state is able to perform this important function is that the state a monopoly on the means of coercion, which are force and po The two instruments that the state has at its disposal to ach force and power are the military establishment and the police fo The military protects the state from external enemies, and the po protect the state from internal enemies. The army does not until all means of coercion and persuasion have been exhaus The police do not kill until all means of coercion and persua have been exhausted. But in the extreme cases both kill, and l kill with the sanction and for the benefit of the society which are instituted to protect.

Now we are a peace church. We say that we don't sanc killing and therefore don't believe in taking part in war. In o words, we don't sanction the existence of the military establishm Yet, as far as I can tell from the Brethren literature that I have on this subject, we do condone the police force. Since it can shown by the above argument that both the army and the po exist for the same ultimate purpose, how do we draw the distinc between them?

I'm sure there must be a solution to this problem, both in th and in fact. I would appreciate it if you would help me clear this point.

Yours in Brotherhood,

Richard

The accompanying letter is an actual letter (with a fictitious signa ture substituted) which was sent to the peace counselor. The answerin letter is an unstudied response made among the pressures of a desk fu of correspondence.

The peace counselor receives many letters on various question relating to peace philosophy, alternative service regulations, scriptura interpretation, and how to get out of difficult situations. He and other in the Brethren Service office are always eager to help in any way the can with problems regarding peace.

Also peace counselors and other leaders on the local, district, o regional level are often able to assist in helping individuals solve thes problems. Materials to aid these leaders are available from the Churc of the Brethren General Offices, Elgin, Ill.

What is the difference?

Dear Richard,

I appreciate very much your writing. I know something of the conflict in an endeavor to clarify one's own conviction on this matter of police force. I will attempt to answer as I have found the answer:

First, a police force operates under law. They do not have freedom to take any measures which they see fit. They are subject to prosecution under the same law under which they operate. This is not true of the military. Theoretically, there is an international law. This has been approved by some nations, but it has not been approved by all nations. Even those who have approved the law do not operate under it. They lay it aside when it is to their advantage to do so. The recent flights over Russia are one example of violation of international law, but this is only a minor infraction compared to other common infractions. Almost any soldier who has been in a war can tell you how the regulations regarding the enemy are violated, both individually and under command of superior officers.

In the second place, police use their enforcement only against people who are guilty or are under suspicion of being guilty. The very opposite is true of war. One might almost say that the only people who suffer under war are the innocent. When guilty people are captured, they are seldom punished. The millions who die have no more to do with the causes of war than you and I.

If force is used to make an arrest, the person is brought to trial and evidence is submitted. The man is freed if found not guilty. In the military, power is the determining factor, not evidence submitted. Of course, both sides in the conflict try to convince the world that the evidence is in their favor, but they use falsehood as well as evidence to support their claims. Truth is the first casualty of a war. If people knew the truth, they would never engage in war.

A police force is involved only with the murder and not with his neighbors. War is the very opposite. It kills persons who happen to be living around those who are guilty of starting a war. Certainly no one could class the infants and children of Nagasaki or Hiroshima as being guilty of any infractions, but they and their homes were taken in the bombing of these cities. I would not be in favor of a police force that bombed and burned the neighbors' homes and took their lives because someone in the community was violating a law or disturbing the peace.

If policemen acted as armies act, I would not be in favor of them. They operate under the will of the people whom they serve, under laws which have been established by the people they serve. They do not attempt to condemn large groups of people, but only individuals, and that only in light of evidence and under warrant issued by a disinterested party.

Generally police do not use violence or kill in the enforcement of their duty. If they did, I personally would not be favorable to a police force. The military almost always uses violence. In a number of countries in the world the police do not carry any kind of firearms. In our own country some policemen do not. Studies indicate that those who do not carry firearms have a better record of bringing in their men than those who do. I am not in favor of the state killing under any circumstances. Therefore, I also believe capital punishment should be abolished.

The Christian commitment is to Christ and his teachings. Everyone that I have ever known admits that war and the teachings of Christ do not harmonize. Even the heaviest promoters of war admit that it is hell, and a Christian is not out to make hell on earth.

In the second place, it is always better to suffer wrong than to do wrong. This is a basic Christian doctrine, and participation in military preparations and war is the very opposite.

It would be fine if you could let us know a little more of your thinking. We will be glad to help you in any way we can at any time. If you happen to get to Annual Conference, look me up and we will discuss this at greater length. If you have additional questions, please let me hear from you.

Very sincerely yours,

Ora Huston

Peace Counselor

Religion Is Not Enough

Continued from page 4

of religious phonograph records all testify to the popularity of organized religion. It is big business.

But all too often it is shallow and ineffective and borders on blasphemy. We inscribe the words "In God We Trust" on our coins and paper currency when we know it is not true. And we have amended our pledge of allegiance to the flag to include the phrase "under God." Yet this god of whom we speak is called "Big Daddy" by some and the "Man Upstairs" by others. And when a new convert comes to the church on fire with the good news, we offer him the chance to join the church bowling league or the job of setting up tables for a church party. Thus the church becomes the neighborhood social club with an activity for all.

In this time of unprecedented world crisis we Protestants are inclined to take our ethics from the Russians rather than from Christ. We willingly participate in the sin of war and unquestionably support a national defense policy based on intercontinental ballistic missiles with nuclear and bacteriological warheads.

We Protestants can get all excited about the sinfulness of pari-mutuel betting at a horse race track or excessive beer drinking by high school students, but our religion remains unconcerned over a foreign policy based on instant massive retaliation.

Mere religion never has been enough. What the world needs today is a full personal commitment by Christians to the religion of Jesus Christ. Only this is sufficient for our times and our needs. This religion is one of complete trust in God and of agapelike love for all mankind.

Job of old put his trust in God when out of the depth of his despair he said, "Even though he slay me, yet will I trust him." And David could say, "The Lord is my shepherd, I shall not want." And today the first commandment is still to love God with all our being.

If we want to have a true religion, then we must love each individual as did Jesus. As I read the Bible I am impressed again and again with Jesus' preoccupation with the individual: a good Samaritan, a widow's mite, a certain young man, a prodigal son, the ninety-nine and the *one* that was lost. He said, "A new commandm I give to you, that you love another even as I have lo you."

This is the religion of Je and it was this type of relig that was needed in pre-Ch tian times. It is needed to in solving the problems racial discrimination, deno national bickering, East-W tension, labor-management putes, and marital strife.

For a religious person, p haps the most disturbing ve in the Bible is Matt. 7:21: "N every one who says to 'Lord, Lord,' shall enter kingdom of heaven, but he w does the will of my Father w is in heaven."

Shirley Hamilton Becomes Administrati Assistant in Foreign Mission Office



THE former material aid representative of the Brethren Service Commission in Germany began employment last month as administrative assistant in the Foreign Mission Commission.

She is Shirley Hamilton, a native of Elgin, Illinois, and a former Colorado schoolteacher. In her new work for the General Brotherhood Board, she manages the foreign mission office and assists the executive secretary, Bro. J. Henry Long, in the adminis tion of the overseas mission gram. She started in her responsibilities on February

Following graduation from Pherson College, Miss Hami was director of music at the W consolidated schools, Wiley, orado, for two years.

In the summer of 1958 she tended a work camp in Germ after which she became a Br ren Service volunteer assis refugees. For two months a her return to the States last she interpreted the church's istry in Europe throughout Western Region.

In 1953 Miss Hamilton atte ed a work camp in Puerto R

She is a member of the H land Avenue Church of the Br ren. She resides with her mot Mrs. Bonnie A. Hamilton, at Lawrence Avenue, Elgin. father, the late John R. Hamil was foreman of the composing partment at the former Breth Publishing House.

KINGDOM GLEANINGS

Mechanicsburg congregation, Pa., will break ground for their new church at 2:30 p.m., on March 26. Nevin H. Zuck will be the speaker. In case of rain, the ceremony will be postponed until the next Sunday, April 2.

Mental Health Week will be observed this year from April 30 to May 6. Local congregations and individual churchmen wishing appropriate materials are encouraged to secure copies of the 1961 Mental Health Action Kit, available at 50 cents each from your state mental health association.

POWER, a devotional aid prepared especially for youth by five co-operating denominations, was recently approved for use by the Christian Education Commission. The booklet contains a meditation for each day of the quarter and may be ordered from the Church of the Brethren General Offices, Elgin, Ill.

From Poland comes word that Volunteer Phil West is now teaching English in the Warsaw College of Agriculture. Another BVS'er in Poland, Skip Wagner, is also teaching English in Poznan. The other two American volunteers participating in the Polish agricultural program are John Crumpacker, who is at the Institute of Phonology in Skierniewice, and Jay Strom, who is in Warsaw.

Emmert F. Bittinger, 2305 Keener Road, Hagerstown, Md., desires to obtain copies of the following books: History of the Tunkers, by Holsinger; Brethren's Encyclopedia, by Kurtz; Theology, by Peter Nead; History of the German Baptist Brethren, by Falkenstein; and all issues of the magazine Schwarzenau. Reasonable prices will be paid. Brother Bittinger also has for sale Luther Bibles and the Mennonite Martyrs Mirror, (Bloedeg Boneel) Ephrata, 1749.

April 1 has been set as the date for concluding the work of the joint Brethren-Mennonite team which has been working nearly seven years in rebuilding the burned out Karlsschule in Vienna, Austria. The directors, Merlin and Dorothy Garber, and part of the other Brethren members of the unit will move to Hinterbruhl, Austria, where Brethren Service will be helping to renovate an old hotel for use as a home for the aged. This renovation, which will be conducted in co-operation with the Austrian Innere Mission, is anticipated to take two years. It is planned that the unit in Hinterbruhl will be international in character. Plans have been made to include Asians and Africans on the team.

The Nature of the Revolution in Africa will be the subject of an institute to be held March 23 at Manchester College, North Manchester, Ind. The institute will be jointly sponsored by the college and the Brethren Service Commission. Ralph Bunche, undersecretary-general of the United Nations and an outstanding authority on Africa, will address the institute. Mburumba Kerina, who has been a petitioner before the UN from Southwest Africa, will also be a leader in the institute. It is hoped that several students from Africa and some missionaries to Africa will also be able to participate. Persons interested in attending the institute may contact Prof. William Schule of Manchester College.

Eighty-four persons registered for the adult seminar which was held in Washington, D.C., March 5-10. This is a 100% increase over the registrations in 1960.

The month of March marks the halfway period in the church year. Traditionally it is the month when each church engages in a midyear check-up concerning its giving in support of the world-wide ministry of the church. At the end of five months, Feb. 28, giving to the Brotherhood Fund was *$36,661* below that of last year. Under authority of Conference the General Brotherhood Board has made commitments that must be met in the months ahead or serious consequences are inevitable. To be a part of this year's check-up achievement, funds must arrive in Elgin on or before March 31. — *Donald E. Rowe, Director of Interpretation*

The Church Calendar

March 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Prays for His Own (Temperance). John 17. Memory Selection: I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. John 17: 15 (R.S.V.)

March 23 Mardela women's fellowship rally, Easton, Md.
March 26 Palm Sunday
March 31 Good Friday
April 2 Easter
April 7-9 Eastern Region conference, Roaring Spring, Pa.
April 16 Christian College Day
April 22-23 Southeastern Region youth round table, Bridgewater College, Va.
April 23-29 Mental Health Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Clarence Moyers of Rocky Mount, Va., in the Fraternity church, N. C., March 19-23.

Bro. Cecil O. Showalter of Woodstock, Va., in the Valley Pike church, Woodstock congregation, Va., March 21-26; in the Round Hill church, Va., March 27 — April 2.

Bro. James Elrod of McPherson, Kansas, in the Prairie View church, Kansas, March 23 — April 2.

Bro. Charles R. Oberlin of Peru, Ind., in the Buck Creek church, Ind., March 26 — April 2.

Bro. Earl H. Kurtz of Elizabethtown, Pa., in the Richland church, Pa., March 26 — April 2.

Bro. Percy Kegarise of Saxton, Pa., in the Upton house, Back Creek congregation, Pa., March 26 — April 9.

Bro. William Eberly of North Manchester, Ind., in the Liberty Mills church, Ind., March 28-30.

Bro. Elmer B. Hoover of Elizabethtown, Pa., in the Greentree house, West Greentree congregation, Pa., March 29 — April 2.

Bro. Ralph Smeltzer of Elgin, Ill., in the Pleasant Valley church, Ind., April 9-16.

Bro. Max Fisher of Bergton, Va., in the Cedar Run house, Linville Creek congregation, Va., April 9-16.

Sister Harriett Bright of Richmond, Ind., in the Fraternity church, N. C., April 16-23.

Bro. Ellis Powell of Allentown, Pa., in the Big Swatara congregation, Pa., April 16-23.

A Challen

CHURCH OF THE BRETHREN
15 SOUTH MULBERRY STREET
HAGERSTOWN, MARYLAND

DEWITT L. MILLER
MINISTER

JOHN W. GOSNELL
MINISTER OF CHRISTIAN EDUCATION

RALPH Z. MOYER
INTERN MINISTER

A CHALLENGE TO THE CHURCHES OF THE BROTHERHOOD

The Brotherhood is aware of the fact that Bethany Biblical Seminary, where the ministers of the church are trained, has found it necessary to move its campus to a new location in Chicago's suburbs. This move has been authorized by Annual Conference.

Believing in the strategic importance of the Seminary in the life of the Church and in light of the increasing need for trained leadership for our congregations, the Hagerstown Church has seriously considered its obligation to the Seminary and has decided that it must assume a proportionate share of the responsibility for making the new campus possible.

Like most of our churches, Hagerstown has a local program to maintain and is trying to contribute its fair share to the Brotherhood Fund. It also is carrying its share of the district budget and gives to the regional college, the district home, and many other worthwhile agencies and causes. The Church feels that full support of all these significant program areas should be continued undiminished and that gifts to Bethany should be over and above other budgeted items.

The Hagerstown Church, therefore, challenges the other congregations in the Brotherhood in giving to the Seminary during the next three years. We have authorized a very special Every Member Enlistment for our total budget including $25,000 per year for three years (a total of $75,000) in our budget for Bethany. This represents a sum equal to $18.50 per member per year for Bethany. If all our churches will accept a similar challenge, the initial financing for the project will be provided and the new campus will be assured. This proposal has been unanimously approved by the Church Council.

If we are to have strong churches, we must have an adequate seminary. The Hagerstown Church, therefore, respectfully places this challenge before all the churches of the Brotherhood that Bethany may be allowed to continue more effectively her vital service to Christ and His Kingdom.

THE HAGERSTOWN CHURCH

J. Lee Mullendore
J. Lee Mullendore
Chairman, Joint Board

Donovan R. Beachley
Donovan R. Beachley, Sr.
Treasurer

the Churches of the Brotherhood

astor DeWitt L. Miller was explaining the proposed relocation of Bethany Biblical Seminary to his Hagerstown congregation, Md. "Not since the building of our church school facilities has the Hagerstown church been faced with such a challenging program, nor one so desperately needed," he stressed.

The congregation agreed as to the need and accepted the challenge. With unanimous council action the church voted to commit itself to contributing $75,000 to the seminary during the next three years, an amount averaging $18.50 a member per year.

Moreover, the congregation decided to challenge other Brethren churches to respond with similar undergirding for Bethany, the statement of challenge appearing on the page opposite.

Paul M. Robinson, president of the seminary, commented that the Hagerstown action "is one of the encouraging evidences of the seriousness with which Brethren are facing the future needs of Bethany Biblical Seminary." He cited other inspiring actions by churches engaged in the Bethany campaign.

Harry K. Zeller, Jr., pastor of the La Verne church in California, had written:

"The building of the seminary must become a major thrust in the total program of the church in the years immediately before us. Because our church is committed to her ministry, the council has voted to assume a $10,000 responsibility toward the Bethany development program."

Another congregation, Manchester, in Indiana, also voted a contribution of $10,000 to be placed in three budget years. Like La Verne, this church also is deeply interested in the program of expansion for its own related college. Wrote Pastor Hubert Newcomer:

"There was a concern expressed by a number of people that this amount was not enough to come from the Manchester church. I believe that from our congregation there could come a rather sizable amount in terms of additional individual commitments over and above our $10,000 pledge."

The Waynesboro church, Pa., reopened its present budget to place a $5,000 item in the current fiscal year. The finance board also plans to recommend that the budget carry a like amount for the next two years. George L. Detweiler, pastor, stated:

"It was a quite unusual procedure for this church to reopen the budget during the year. However, our people were so impressed with the need for immediate funds for the seminary's relocation that they were willing to take this emergency measure."

A similar action to add $1,000 for Bethany to the budget this fiscal year was taken by the Walnut Grove church of Johnstown, Pa., where Joseph Whitacre is pastor.

President Robinson revealed that of the churches receiving an offering for the seminary on Bethany Day, many regarded the offering as only the beginning of their participation in the development program. The chairman of the finance commission of the Martinsburg church, Pa., stated that an offering of $1,215 was received on Bethany Day even though a snowstorm kept many people from attendance at church. He commented further:

"There has been an expression among some of our members that we should take a much greater role in the raising of monies for the new Bethany than just one offering. I hope the Memorial church can play a much larger role in the seminary's development in the next few years."

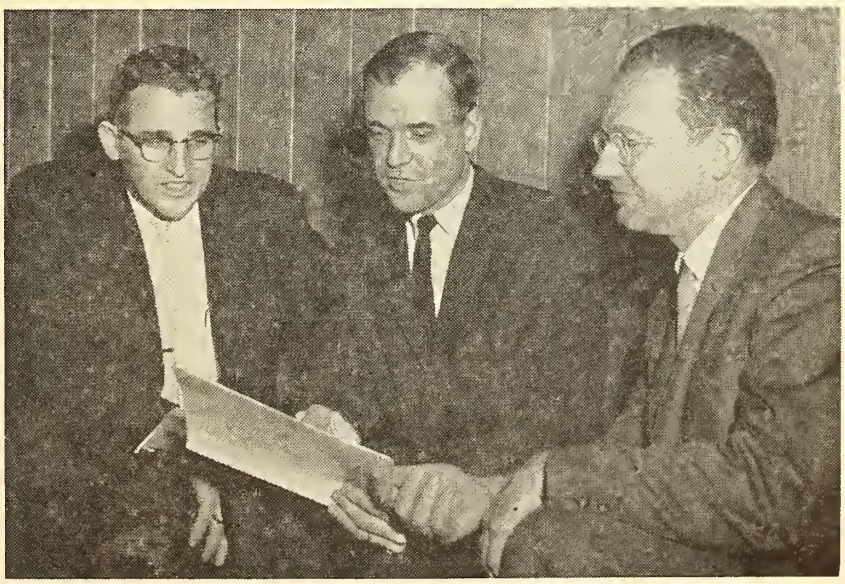
Though encouraged by these initial reports, President Robinson knows the seminary development has far to go before relocation is financed adequately. "If the dream of the new campus is to become a reality," he summed up, "it will take the deep concern and sacrificial support of every member and of every congregation."

In essence, the challenge accepted by the Hagerstown church needs to find acceptance in every church.

Readers Write

Continued from page 2

young persons to be sent abroad as a peace corps. Let's not let such proposals die. We close with the words of Christ from Luke 12:49: "I came to cast fire upon the earth; and would that it were already kindled." — Byron M. Flory, Jr., Monrovia, Md.



Brethren News Service

Hubert Newcomer, left, pastor of the Manchester church in Middle Indiana, discusses support of the Bethany Seminary relocation with E. Floyd McDowell, center, director of development for the seminary, and with E. Paul Weaver, district executive of Middle Indiana. The Manchester congregation pledged $10,000 to Bethany during the next three years

Southern Pacific



There's still time to climb aboard the



Union Pacific

All this and Conference too awaits tour party

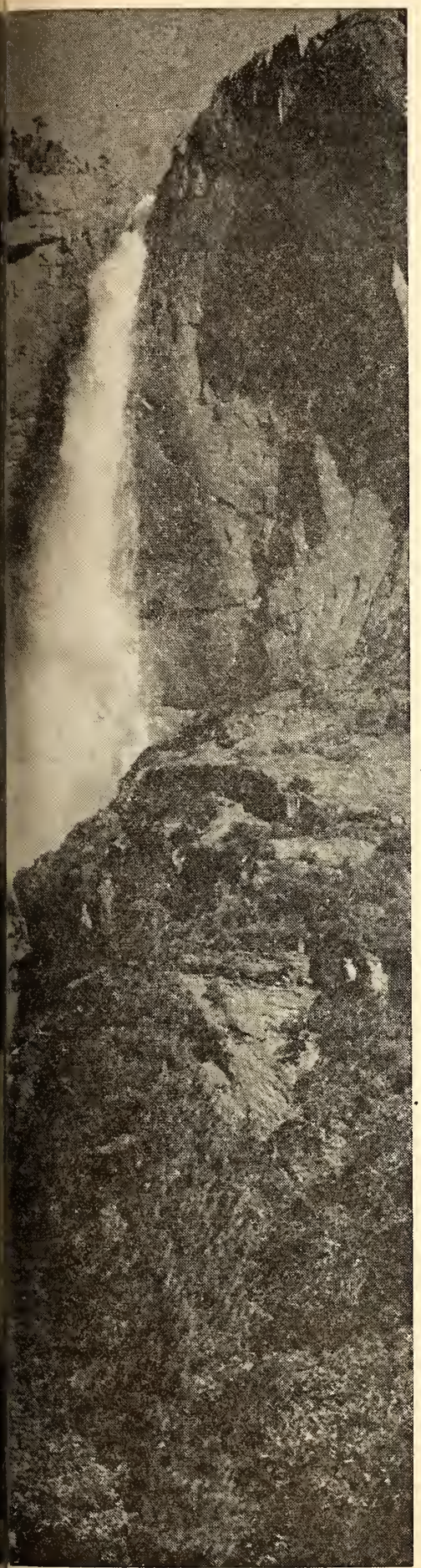
FOR a majority of Conference-goers, travel will be a special high light of the Long Beach Annual Conference, particularly for some hundred or more Brethren who travel from Chicago via reserved rail coach, fellowshiping together across the scenic West.

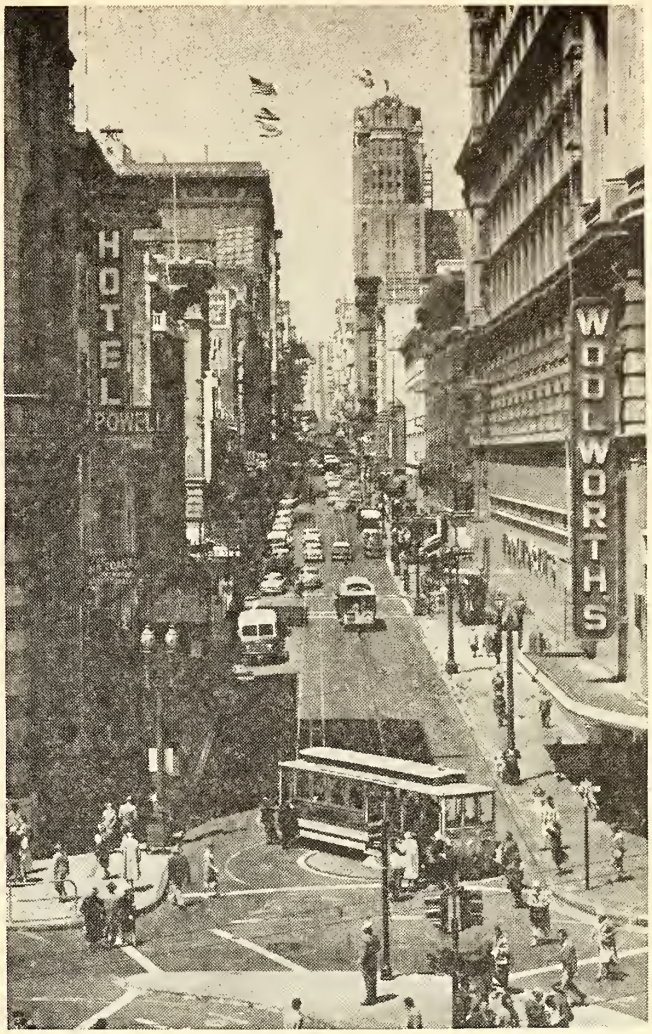
The tour will depart on Sunday evening, June 18, traveling aboard the Challenger to East Los Angeles. The party will arrive on Tuesday, June 20, just prior to the Conference opening.

Following Conference, the tour will spend from Monday, June 26, till Saturday, July 1, viewing such attractions as Forest Lawn Memorial Park, the San Joaquin Valley, Yosemite National Park, San Francisco, and Muir Woods. The tour party will return on the City of San Francisco, arriving in Chicago Monday noon, July 3.

Full tour information may be had by writing Mr. Lyle James, Milwaukee Railroad, 516 W. Jackson Blvd., Chicago 6, Ill.

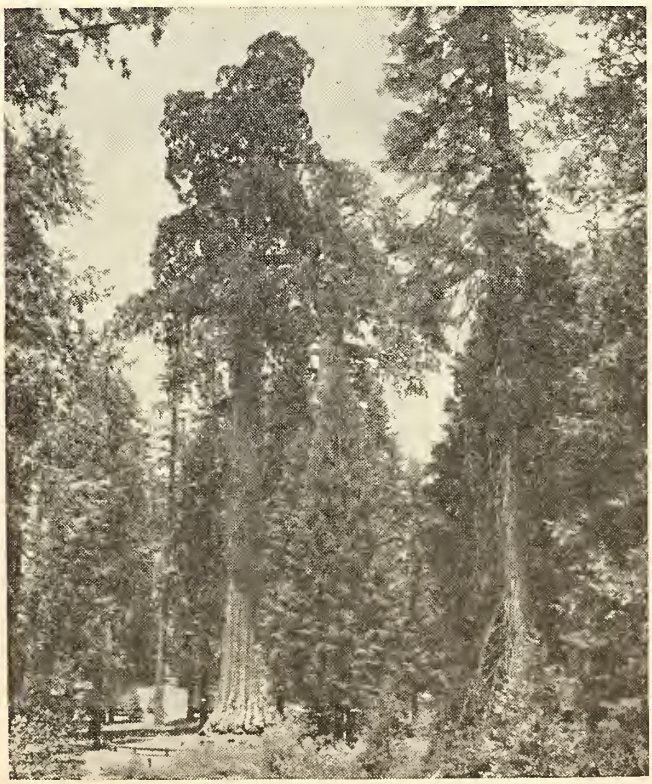
On the itinerary: towering Yosemite Falls, San Francisco (tour will lodge two nights at Manx Hotel on the street pictured), and giant sequoia forests





Union Pacific

Southern Pacific





Phulabhai hangs the picture o Jesus in Gethsemane on the ce pillar of his new home, a sile witness to his faith

Earl M. Zigler

The Church in Phulabhai's House

IT WAS on a lovely Sunday evening when we walked three miles over rough footpaths and dusty cart road to reach the village of Ponapal. Phulabhai had invited the church leaders and hostel students from Khergam to take part in the dedication of his new house.

Phulabhai supplements the meager income from his small farm (about five acres) with whatever additional work he can find. It was an accomplishment to build this simple but adequate village-type house. As a thank-offering to God, he cooked a meal of rice and dal for the visitors, and served tea to the crowd of more than two hundred who had gathered. One of his purposes was to give a Christian testimony to his non-Christian friends and relatives, including those of his own family.

Phulabhai had become a Christian while attending our boarding school, where he studied up to the eighth grade. He was married to an illiterate non-Christian girl, who with her relatives has resisted his adherence to Christianity. Phulabhai had suffered a series of calamities interpreted by his wife and non-Christian village people as a curse brought on him because of his "foreign" religion.

He fell from a tree, injuring himself so badly that no hope was held for his recovery. After recovering from that, he fell ill with hookworm and the resulting anemia. Then one of his oxen died. His children had considerable illness. He attributes his remarkable recoveries from all these calamities to the grace of the Lord Jesus. Although he has a debt on his house, the fact that he was able to build it at all is to him a sign of God's favor.

The dedication service, conducted by Jacobbhai, the pastor, was simple but impressive. It included the presentation of a picture of Christ in Gethsemane, given by the Khergam church, to be hung in the house. In the presence of all, with his wife beaming approval, he hung the picture on the central pillar of the house.

The atmosphere in the village greatly changed. Phulabhai had active co-operation of the pe for the occasion, and his wife though as yet unbaptized, clearly and wholeheartedly sup ing her husband in this service.

Because of the difficulties have occurred in this area, gro out of nationalist feelings, a re sance of pride in old tribal cul personal problems, etc., many l fallen by the way and given up t Christian faith. It is refreshin see evidences of faith taking because of the witness of a si man who has been faithful in observance of his religion accor to the light he has had.

The heavy rains of monsoon the heat of summer seldom d Phulabhai from walking three n to church each Sunday. The seems to be dawning when whole household and perhaps e his whole village will worship their own church. Your prayers help this to happen.

Christian Witness in Algeria

William J. Nottingham



UN from Monkmeyer

CIMADE Serves in the Midst of Conflict

ON NOV. 1, 1960, the rebellion in Algeria dragged into its seventh year. The cost een tragically high in lives and n suffering both in North Afand in France. One hundred thousand persons have died in combat and another 14,000 as ult of terrorist attacks.

o million displaced persons been crowded into "regroupcenters" or in the large cities are in urgent daily need of clothing, and medical aid. equally as important they re- the signs of friendship and the which shares another's sorrow. ADE (ecumenical service agenf the French Protestant and odox churches) attempts to ess to the Lordship of Jesus t by practical assistance and fraternal presence of nearly ty team members.

ers

ght of the team members are ing in the city of Algiers carryon a variety of services for the y here.

team of three women has lived 1957 in two tiny rooms in of the Arab quarters of Algiers, ng to know families, teaching ng and child care to women girls, and rendering the countservices of good neighbors.

One team member also works as part-time secretary of the Protestant Youth Council of Algeria and is able to bring together persons from widely varying backgrounds in spite of social barriers. Another is responsible for a program of adult education in the Casbah and the third has extended her work to include internment camps for Muslim women.

A team of two young men, one of whom is a Mennonite fraternal worker from South Dakota, administers the distribution of more than 100 tons of goods each month with the co-operation of volunteers from the churches in Algeria. A young man from Switzerland uses a barrack, constructed this summer by a special work camp, for group work among North African children.

Two French social workers are helping Muslims from shantytowns adjust to life in new apartment buildings, by furnishing model apartments and showing economical and practical ways of adapting to new surroundings. Like other CIMADE team members, they are respectful of the customs of the Algerians and do not try merely to simplify their "westernization."

Outlying Posts

At Médéa, some sixty miles from Algiers, in the mountains rife with guerilla warfare, CIMADE has two teams. The first of these is devoted to the encouragement and sale of handwork, such as blankets and pottery. The uprooting of the nomadic and rural populations by military operations resulted in loss of livelihood on a massive scale. The team, which includes a technical expert on loan for six months by the German Swiss churches, makes employment possible for a large number of persons, many of whom have large families.

The second team conducts a permanent day camp for children from families which have been exposed to tuberculosis. At a center built by CIMADE last spring on the outskirts of the town the team, consisting of a nurse, schoolteacher, and social worker, conducts a daily program for thirty-five children. Helped by three Muslim women of the neighborhood, the team provides a balanced meal, recreation, and preschool instruction, keeping an eye on the children's health and personal development. Children are assigned by local public health authorities and attend for a minimum of three months or as long as imminent danger of TB is present.

At Sidi-Nahmane, isolated still further out towards the arid desert where all approach is cut off except for military escorts, is located one of the 1,400 "regroupment centers." Here is working a team of two CIMADE nurses who live under the

l Council of Churches information

same rude conditions as the Muslim families. The only medical personnel in the area, they conduct a milk distribution program for children, and organize educational and handicraft activities.

Summer Work Camp

Last summer groups of young French Christians took part in a work camp organized by CIMADE as part of its youth service program. Nearly twenty-five young men and women — students for the most part, but including some young ministers, teachers, and employees — spent from four to six weeks in Algeria reinforcing the CIMADE teams at Algiers, Médéa and Sidi-Nahmane, where they built additional facilities, did necessary landscaping, and supplemented educational and medical activities.

Both temporary and regular team members gathered for four days in Algiers for a study program on the economic, political, and social problems of Algeria. Muslims, Catholic and Protestant missionaries, government officials, and others led the discussions. Worship services were marked by intercessory prayers for all who suffered around them and by prayers for peace. Christian unity was emphasized, as well, because of the different confessions represented in CIMADE teams and also because of the ecumenical outlook which marks its work. In Algeria, as elsewhere, CIMADE co-operates with Roman Catholic agencies.

Material Aid — and Needs

The "regroupment centers," gathering mostly women and children, attracted attention in 1959 when CIMADE and *Secours Catholique* made public reports concerning widespread hunger and infant mortality. An emergency campaign resulted in an international outpouring of aid from the churches of Great Britain, Denmark, Norway, Belgium, France, Switzerland, Holland, Sweden, Germany, U.S.A., Canada, and New Zealand. CIMADE's team increased in a year's time from three to twenty as a result of this action, making possible greatly increased services to the people.

A large number of children have been aided directly by gifts of food and clothing. Many of the regroupment centers are in mountainous and windswept areas where winters are bitterly cold, and accommodations are such that the average family of eight must make its children spend the day out of doors. the winter, layettes are needed pecially flannel or knitted l blankets, woolen socks for chil to wear with rubber boots prov by a firm free of charge, and w clothing, such as woolen underw raincapes, sweaters, and w breakers.

The most useful foodstuffs packaged cheese, rich in food v and easy to distribute, and ch late bars. A great quantity of s cubes and condensed milk are hand as a result of a constant chasing program.

With these supplies, CIMA team members and volunteers helping the Algerians this wi as brothers who do not come bring anonymous charity from side but who live alongside and derstand the heartache as fri in the name of Christ.

What Is Truth?

Continued from page 14

known to every genuine artist, e lover, every seeker after Ch " 'Whom do you seek?' They swered him, 'Jesus of Nazareth.' J said to them, 'I am he' " (John 1 5). "When he said to them, 'I he,' they drew back and fell to ground" (John 18:6). Every phil pher and every philosophy "dr back and falls to the ground" be this overwhelming "I am he." "I am it," but "I am he."

The preachers and orators politicians of our world should member this "I am he." They r call for peace, for ethics, for go will, but unless they are one w their words their call is as meani less as water running over sto

This starving child will be cared for by CIMADE workers



In the town of Medea, thirty-five youngsters of displaced families who have been exposed to tuberculosis are are given medical care in a CIMADE center



World Cou of Churche

he man who is himself a peace-
, who himself acts ethically,
imself has conquered prejudice
ut any meaning into his words
allow them to communicate
other human beings. In fact,
eally great saints may get be-
words to the silence of the pres-
The essence of communica-
onfronted Pilate in the Son of God. But Pilate was unable to receive the message.

It is otherwise with the Christian. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Word, act, and essence are one, and are so apprehended by "all who receive him." For "everyone who is of the truth hears my voice" (John 18:37).

ore Conference Business

Reports

tu of District and Regional rganization and Realignment

ntroduction

e committee has attempted to
ulf the request of the Annual Con-
ere e of 1960 to "refer the report
o t districts for their counsel and
mp mentation in order to carry out
he tent of the report." We come
now to report the efforts and pro-
ed es employed to carry out this
ssi ment. We want also to report
he rogress that has been made in
he irection of realignment in the
list ts and to record some pertinent
obs vations along with making sug-
ges ns for the promotion of this
tud in the days that are ahead.

. Efforts and Procedures Used by the Committee

1 A letter was directed immediate-
y f llowing the Champaign-Urbana
con rence to regional executive
ec aries, chairmen of regional
oa s, district executive secretaries,
cha men of district boards, and
Sta ing Committee delegates re-
que ing their co-operation in im-
ple nting the action of Annual
Con rence by planning promptly
for nversation in district groupings
'su ested in our report or in such
gro ings as may appear more ad-
visa le."

2 Special requests were directed
to gional secretaries that they as-
sun responsibility for arranging
for roups of districts to meet for
con rsation on realignment, merg-
er, joint work.

3 The following agenda was sug-
ges d for guiding conversations:

(Statement on background and
pur se of meeting.

(Statement regarding the pur-
pos or such a study and possible ad-
vantages of realignment with special emphasis on: A. How well are our districts achieving Some Goals to Be Sought as proposed in the 1959 report? B. How do our districts rate on the Criteria for an Effective District as proposed in the 1960 report?

(3) Statement regarding the areas of work in which the districts are now co-operating.

(4) Consideration of areas of district work that would be altered and perhaps improved by realignment.

(5) Plans for future meeting time and place and assignment of areas for special study and report.

4. The committee made itself available and was represented in a high percentage of the meetings held by groups of districts for conversation on realignment.

II. Progress by Regions of District Studies

Pacific Coast — All district conferences have approved a study of merger and have appointed committees to make the study with neighboring districts. These committees are to report back to their respective district conferences.

Western — In addition to some mergers consummated and others approved during the past year, all other districts have considered merger conversations. Some areas appear interested and others are not able to see much promise in merger for meeting their needs.

Central — Each district authorized a committee to represent it in exploratory discussions on realignment with the first round of such meetings held during the autumn and winter and with a second round of meetings scheduled for the spring months prior to Annual Conference.

Eastern — Each district has considered the referral from Annual Conference. Three districts in the eastern part of the region have approved a tridistrict field program in Christian education and youth work.

Southeastern — Most of the districts have engaged in some type of discussion and study of merger and/or joint field program. Interest in and promise of realignment varies considerably in different areas of the region, including the possibility of drawing some district lines differently from those suggested in the Conference committee report.

III. Observations

1. Almost without exception districts have given initial consideration to the study of realignment.

2. The approach to this study has been, in most instances, well planned and constructive.

3. Mutual benefits have resulted from co-operative study. These studies have stimulated new evaluations of district programs, helped districts to discover more areas for functional co-operation, and aroused a sense of mutual need in districts for the sharing of their strengths and the overcoming of their weaknesses.

4. All the meetings for conversation on realignment emphasized the need for long-range study.

5. There is a need for our committee to reaffirm the conviction expressed in our 1959 report, namely, "A study and resultant reorganization do not guarantee a deepening of the spiritual life of the church, nor do they necessarily enhance the effectiveness of its witness. Nevertheless, when organizational studies and procedures are viewed not as ends in themselves but as means to a more effective witness, we may come to a better use of our resources and a clearer and more single-minded following of God's will for the church."

6. There is a need for our committee to re-emphasize our statement on Organizational Structure in the 1960 report: "The committee offers the following district realignment as *suggestive* of the way the Brotherhood *might* be aligned."

IV. Recommendations

1. That deliberate study of realignment be continued by the districts.

2. That provision be made for a continuing Annual Conference committee, representing all Brotherhood interests whose duties would be: (1) To direct and co-ordinate the study on realignment by districts; (2) To interpret Brotherhood policies and procedures on the organization and

disorganization of districts; (3) To bring to Annual Conference at appropriate times recommendations on district representation to Standing Committee and the future of the region as an administrative unit; (4) To deal with such other matters as may arise from time to time relative to the realignment of districts.

Conclusion

The committee feels that with the presentation of this report it has completed the assignment given to it by Annual Conference. Therefore, it asks to be dismissed.

Committee —
Moyne Landis, Chairman
Norman J. Baugher
Lyle M. Klotz
J. H. Mathis
Ronald Rowland
Edward K. Ziegler
Gorman A. Zook

Annual Conference Central Committee

The 1960 Annual Conference made provision for the Central Committee, "in order to strengthen the leadership of Annual Conference for a more effective exercise of its policy-making functions." The Central Committee as provided for is composed of the Annual Conference moderator, associate moderator, the secretary, the treasurer, and three elected members-at-large.

Your Central Committee began its work at Urbana, Ill., at the close of the 1960 Annual Conference and has had two additional meetings during the year, to carry out its responsibilities.

One of its first tasks was to plan for the employment of the newly created office of an Annual Conference manager on an employed basis. A job analysis was made and a search was initiated which resulted in the employment of Bro. Donald E. Rowe as Conference manager, on a half-time basis, beginning on or before Sept. 1, 1961. He has been jointly employed with the General Brotherhood Board to serve as director of field program on a half-time basis. The committee is happy to be able to report the employment of such an able person to carry on the important duties assigned to him.

Since a Conference director would not be available during this Conference year, the Central Committee assumed the responsibilities for the 1961 Conference program and arrangements. In this we have been fortunate to have the able and dedicated assistance of Bro. S. Loren Bowman of the GBB staff, and of the Pacific Coast regional secretary, Bro. Jefferson Mathis, and other West Coast leaders.

The committee did considerable work on the future location of annual conferences, since the 1960 action made provisions for three general areas, rather than five, in which future conferences are to be held. Investigation and consultation has been in process for several years ahead.

A study was made of the duties and responsibilities of the moderator and his associate, as they have been defined by Conference across the years, so that in future years these duties would be listed and available to these servants of the church.

Further duties included such matters as preserving the ex minutes of the Standing Comm the earlier publication and dis tion of the Conference Bookle all delegates; the provision registration fee for all those at ing Conference; a study of needed finances of Annual Cc ence; and the many details re to the program and business o 1961 Conference.

We trust the work done ma a good beginning in the new tions and relationships which sh make our Annual Conferenc creasingly effective in its work.

Charles E. Zunkel, Chairma
Nevin H. Zuck, Vice-Chairm
A. Stauffer Curry, Secretary
Robert Greiner
Frank S. Carper
Harold Z. Bomberger
Paul W. Kinsel

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not nec ily constitute an unqualified recommendation. Purchase can be made throug Church of the Brethren General Offices, Elgin, Illinois. Titles recommende church libraries are marked with an asterisk (*). — Editor.

Let My Heart Be Broken. Richard Gehman. McGraw Hill, 1960. 245 pages. $4.95.

Seldom is a missionary book written by a prolific writer for national magazines, but this book has been written by a journalist and novelist. Richard Gehman, author, and Richard Reinhold, photographer, were invited to visit the Work of World Vision, Inc., around the world. Dr. Bob Pierce believed that the work in orphanages, missions, churches, hospitals, sanitariums, leprosariums, as well as pastors' conferences and Bible schools should be seen by an impartial observer and written up for the general public. These men traveled over 30,000 miles and saw the amazing work that is being done by World Vision.

The title has been well chosen. "Let my heart be broken with the things that break the heart of God" are the words which were always on the lips of Robert Pierce whenever he saw the unbearable suffering of the homeless, the naked feet on frozen ground, starving children, hopeless refugees, people stricken with poverty beyond description, and the pain, suffering, and death among helpless people. Unbiased Writer Gehman and Photographer Reinhold may have started out thinking that such conditions could not exist in this day and generation, but they saw for themselves and their praye came the prayer of Dr. Bob.

This book is the story of W Vision, one of America's most missionary organizations. It sh be read by every Christian wh lieves fervently in the mission o church and especially by those may have grown cool in their This book appeals to us to let break our hearts and then do a can to help the world's people are in desperate need. — *Anett Mow, Elgin, Ill.*

Indian Legends of Ame Scenes. Marion E. Gridley. D hue, 1939. $2.50. 128 pages.

An entertaining, authentic c tion of Indian legends and tradi from well-known places of int All ages will enjoy reading t These Indian legends form a pa the real folklore of America. stories are simple, vivid and matic in detail. The legends drawn from the folklore of r tribes who lived from Florida Maine to California and Washin An interesting and informative i duction to each geographic gives much history and insight. book of 47 tales would be sui for camp, church, and home us makes possible a refreshing trip through early history. — *Paul Weaver.*

ituaries

Kingery, Grace Ann, daughter of and Lois Kingery was born Jan. 943, in Adams County, Iowa, and Jan. 1, 1961. She was a member Mt. Etna church, Iowa. Surviving er father and mother, two sisters, one brother. The funeral serv- is conducted by Brethren Leonard and Stanley Evans, and burial n the Mt. Etna cemetery. — Mrs. Knee, Mt. Etna, Iowa.

Myers, Emma Horst, daughter of m and Ella Horner, was born 20, 1884, and died Jan. 19, 1961. vas married to M. Clyde Horst, whom she served in the ministry any years. After his death, she arried to E. J. Meyers. Survivors le one daughter, one foster daugh- ne son, one sister, two brothers, randchildren, eight great-grand- en, and five stepchildren. The l service was conducted by ren Chester Harley and Kenneth an at the Brookville church. er services were held at Orrville, with Bro. J. Perry Prather of- ng. Burial was in the Pleasant Mennonite cemetery. — Mrs. Rus- iller, Brookville, Ohio.

urch News

Northeastern Ohio

on, Springfield — The pastor pre- l each of the third-year primaries a Bible of his own at the be- g of the new church year. A er of the teachers attended the en's workers' conference held at ast Chippewa church, and several e families the home-coming at hester College. The laying of the rstone for the new sanctuary on 16 was a memorable day. Gordon er, Pastor Naylor, and others took n the services. Bro. Bernard King idgewater, Va., held an evange- meeting Nov. 6-11. Preceding hirty-two men called at the homes r community. We joined two boring churches for our Thanks- service. The pastor with five of ollege men attended the Student tian Movement Conference at nd, Ohio, on Nov. 26. We had nging of the greens" service, when nctuary was decorated in keeping the Christmas season. On Dec. 18 er and Sister Lewis Naylor of er, Colo., gave an illustrated talk eir trip to Geneva, Switzerland. Sunday evening during the month nuary, we had a mission study during the Sunday school period, udied Christian stewardship. The r is teaching an inquirer's class on h doctrine and the meaning of h membership. In the last twenty- months the women have made comforters for relief. The women monthly meetings for Bible study n. 24. — Mrs. Orin Ingold, Moga- Ohio.

w Philadelphia — The women's vship sent friendship kits to New sor as their November project. At tmas we had a children's program, a pageant, a white gift offering, and a candlelight service on Christmas Eve. We have started on our project of repairing and redecorating the church. The youth redecorated the classroom for the older youth. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Sugarcreek — In the absence of our pastor on Laymen's Sunday Robert P. Fryman and Robert Brown brought the message. A number of our members attended the Baltic church love feast service. Our women joined the Baltic women, helping them to quilt. William W. Longenecker of Pennsylvania was the guest evangelist. The teachers of the children's department and the director attended the children's workers' conference at the East Chippewa church. The CBYF of the church was host to the sub-district youth on Nov. 21. We participated in the community Thanksgiving service at the First Mennonite church. A large refrigerator has been presented to the church for the kitchen. The children and youth gave a Christmas program on Dec. 25. The teacher and some of the youth class attended the winter rally of the CBYF at the Center church near Louisville. Some of our members are attending the leadership training class in the United Church of Christ. A total of $1,300 has been paid on the church debt. — Mrs. Peter H. Domer, Sugarcreek, Ohio.

Northwestern Ohio

Lima — The pastor had a class in church membership. Three have been received by letter. Prof. Paul Halladay of Manchester College conducted a hymn festival and music clinic the first part of October. The young men of the church have formed a basketball team. The film, Martin Luther, was shown in October. Rev. Robert Muhler, the chaplain of the Lima Memorial hospital, brought the morning message the last Sunday of October. The Lima church conducted services at the Fostoria Brethren Home one Sunday afternoon. At Christmas time we had a children's program the Sunday before Christmas, candlelighting services on Christmas Eve, and a program by the choir on Christmas morning. We also had a New Year's watch night service. — Mrs. O. C. Anspach, Lafayette, Ohio.

Southern Ohio

Bear Creek — Glen Rust served the church as pastor during the summer months prior to the installation of D. Eugene Lichty as the new pastor. On Sept. 25, Dwayne Yost was ordained to the ministry by Chester Harley, assisted by D. Eugene Lichty. During the Christmas season the CBYF gave a play and some of the choir members participated in a cantata sponsored by the churches of the community. The members of the church are making plans for the celebration of the 150th anniversary of our church. The beginning of the 150th anniversary year was marked by a love feast on Sunday evening Jan. 8. H. H. Helman officiated, and lay members participated in the reading of the scriptures. — Francis M. Yost, New Lebanon, Ohio.

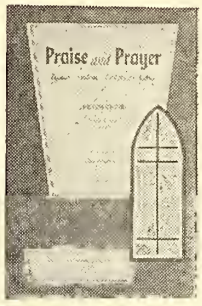
Gratis — We are now having four regular council meetings each year. Clarence Priser is the moderator. We have been discussing church building plans. It was decided to look into the use of folding panels and the soundproofing of our basement. We plan to hold a revival this spring. The women of the church are having monthly meetings. Sam Krieder is serving as our pastor. — Sandra Karms, West Alexandria, Ohio.

Eastern Pennsylvania

Elizabethtown — Twenty-nine members of our church attended the com-

Choral Music

Praise and Prayer



A new folio *Praise and Prayer*, has been published, containing choral music composed, arranged, and edited by Don Frederick, a Church of the Brethren musician well-known for his outstanding choral work at McPherson College. Included also are several numbers with lyrics by Brethren authors.

This book is an interesting collection of eight hymns, ten anthems, nine responses, and seven "amens." Choir directors searching for easy choir music will find this new collection quite usable.

$1.25

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BRETHREN, if you are 55 years or older, and planning on retirement, we invite you to investigate our plans in the Sunshine State. Write: Lorida Retirement Homes, Inc., P. O. Box 718, Sebring, Fla.



HANDBOOK ON BRETHREN HYMNS

Ruth B. Statler and Nevin W. Fisher

Since the publication of *The Brethren Hymnal* in 1951, there has been a continuing and often-expressed need for some kind of a handbook which would provide users of the hymnal with information concerning the hymns written by Brethren authors and the hymn tunes composed by Brethren musicians. This handbook has been published in part to meet that need.

Each hymn written by a Brethren author and each hymn set to a tune by a Brethren composer is discussed by Mrs. Statler as to its spiritual implications and, in many cases, as to its origin and history. Following each such discussion is a set of suggestions, written by Mr. Fisher, for the song leader in order that the most effective use may be made of the hymn. A brief biographical sketch of each author and composer is also given. **$1.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

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munity school of Christian education held in our church building during October and November. At the morning worship hour on Sept. 25, we had a service of rededication of the workers and members and of promotion. During October the morning worship services were broadcast over WLAN radio and every fifth Sunday during the year the service is broadcast over the local WEZN station. The Princeton Seminary choir presented a service of sacred music on Oct. 30, sponsored by the missions and service commission of the church. The women have been sewing for the Lancaster hospitals, packing used clothing for relief, and helping at the New Windsor relief center. A dinner meeting highlighted by pictures and talks featured the Polish goodwill farm exchange program. One Sunday night in November Henry Hackman, who spent two months last summer in Poland, and Mrs. Hackman presented a program of worship and music and interpretation of the pictures he had taken. The men's and women's fellowships sponsored a drive for clothing, shoes, bedding, blankets, sheets and pillow cases, and nonperishable foods for the West Side Christian Parish in Chicago, where two of our members, Peggy and Julius Belser, are working. A number of the college students were accepted into our church fellowship through a special student membership plan. The junior highs again provided a market for the pecans produced on the Koinonia farms at Americus, Ga. The project lends significant support towards interracial goodwill, for pecans are not sold for a profit to our group. For the first time we had a c lighting service on Christmas E Esther W. Rohrer, Elizabethtow

Harrisburg — A golden age ba honored our senior members foll the morning worship service on 16. E. Miller Peterman is now s as moderator of the church. He first layman to hold this office. pastor, Wayne Zunkel, had a five course in church membership for year juniors and junior high number of the teachers attende Harrisburg leadership training s Representatives of the women's f ship were at the district rally a myra. A building steering com co-ordinates and gives direction t total building effort. The BVS w Waneta Darkwood, has launched program of crafts and recreatio the children in the area. Forty-nin enrolled. A tea to welcome the ister of music, the janitors, re secretary, and volunteer service w was held. The groups in our c have shown movies and slides a Neffsville Home, have had char a church service there and also service at the state hopsital. T courage participation in the TB X-ray program twenty members c church visited the homes withi eight-block area of the church. Dec. 9 a large number of fa gathered for the hanging of the g followed by the reading of the C mas story and singing of Chri carols. Six babies were dedicated. choirs presented a program of C mas hymns and anthems which followed by the white gift service Christmas evening the youth port the nativity scene. — Mrs. Joh Blough, Harrisburg, Pa.

Spring Creek — Norman Patrick ducted a revival in October. Sewell, missionary to India, spent eral days in our congregation in ber, speaking at the Sunday se and to various groups at special ings. On Nov. 6, we dedicated the Christian education building. speaker for this occasion was No J. Baugher, general secretary o General Brotherhood Board a former pastor of the church. Roy Cauley of Elizabethtown College a recent speaker. Christmas acti included programs by the choir a evening program by the juniors. — Mary Ebersole, Hershey, Pa.

North Atlantic

Ambler — The district men's women's fellowship banquet was on Nov. 12 at the Norriton Presbyt church; A. Blair Helman, preside Manchester College was the spe Twenty of our members wors with the Paoli fellowship one Su in October. A film on Thanksg was shown at the fellowship su The third Sunday of each mont assistant teachers will have char the classes, giving the regular tea an opportunity to sit in class. E Ziegler, a returned missionary, at the Christmas family program supper. During the Advent s the youth conducted services. Crouse, pastor of the First ch Philadelphia, was the speaker a dedication of the new parsona Dec. 4. The Christmas Eve se

in charge of our pastor, Donald nel. On New Year's Day Stanley s, Jr., a student at Bethany Semi- spoke. Three have been received tter. — Mary E. Haring, Lansdale,

Southern Pennsylvania

eencastle — Emma Ziegler, mis- ry to India, brought two messages unday, Dec. 11. During Novem- December, and January we had a s of discussions on the subject, My ng to Fulfill. We joined with the churches of the town in the of Prayer services. We observed bethtown College day on Jan. 15; r B. Hoover of the college spoke e morning and evening service. young people observed Youth beginning Jan. 28. The district shop on stewardship was held in church on Jan. 24. Holy Week es will be in charge of Roy Mc- y of Elizabethtown College. — ace K. Winger, Greencastle, Pa.

Western Pennsylvania

asant Hill — Mrs. Raymond n is serving as director of chil- s work. The pastor, Harlan b, conducted the hour of devotion WJAC-TV. Among our guest ers have been Albert Guyer of Morrellville church and Homer One evening we were host to esper service of the West End terial Association. Property next e church has been purchased. it is decided how it is to be the house is being rented. Dur- e absence of our pastor, Richard ner was the guest speaker. Rus- Vest conducted our revival meet- he first week in October. Nine baptized. The men's fellowship harge of the service on Layman's y. Paul Robinson, of Bethany al Seminary, was the speaker for eformation Day service of Johns- The film, Martin Luther, was in our church. Each Wednes- norning the women are meeting devotional and prayer service. Yoder, who served with the Men- missionary project in Peru, d pictures and gave a talk at of the evening services. The sgiving service was sponsored e West End Ministerial Associa- for all the Johnstown churches. William West was the speaker. Christmas observances included dult choir presentation of One Night, written by Mrs. Harlan), a program by the children, and ening of festivity in the fellow- all. The youth presented a pro- at the Scalp Level Home and carols for the shut-in folks. On mas night we had a candlelight- ervice, Promise Fulfilled. — Mrs. th Walker, Johnstown, Pa.

Eastern Maryland

ndship — The church had a workers' retreat at the Patapsco Park one Saturday in September. A. J. Caricofe was the moderator e meeting. A group from the fellowship attended the district banquet at Camp Woodbrook. hanksgiving Day we had a serv- worship and song. The youth



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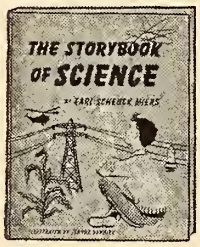
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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given, Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 492. Teachers wanted! The Olathe Church of the Brethren, Kansas, 20 miles from Kansas City, is eager to help place Brethren teachers in the Olathe schools. In this fast growing town of now over 10,000 population, there are a number of openings for next fall in both the primary grades and on the secondary level, in a progressive school system. Contact: Rev. James L. Minnich, 728 W. Loula, Olathe, Kansas.

No. 493. Wanted: Single man or married couple without children for general farm work. Modern house with three good-sized rooms. Located near Church of the Brethren in N.E. Iowa. Contact: Brethren Placement Service, 1451 Dundee Avenue, Elgin, Ill.

No. 495. Immigration Services seeks employment offer for: Bulgarian refugee F.K., age 21. Unmarried. Education: no formal schooling, but can read and write Bulgarian and Greek. Experience: farming. Arrived in America, Feb. 28. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 496. Immigration Services seeks employment offer for: Yugoslav refugee, S.T., age 25. Unmarried. E ence: farmhand — 6 years; la with building firm — 1 year. He good accordion player and play village restaurants. Contact: I gration Services, Brethren S Center, New Windsor, Md.

No. 497. Immigration Services employment offer for: Yugoslav gee, M.D., age 20. Unmarried. cation: primary school — 4 years; school — 4 years. Experience: far 4 years. Contact: Immigration ices, Brethren Service Center, Windsor, Md.

No. 498. Local farm operator a young married couple for farm ployment. Salary based on expe and ability. An excellent oppor to locate in an active Brethren munity with good schools. Co Irwin Porter, Quinter, Kansas.

No. 499. Immigration Services employment offer for: Newly a Dutch-Indonesian family of W.K., age 39. Education: 5 commercial high school, certifi accounting, 2 years college (E and German), arc and acetylene ing course. Experience: Japanese centration camp 3 years, secreta manager of shoe company — 4 purchasing and selling departme timber industry — 1 year, exe officer in housing departme years. Family presently livin one room in Milwaukee and ployed since Oct. 7, 1960. W to go anywhere. Contact: Imm tion Services, Brethren Service C New Windsor, Md.

No. 500. Immigration Services employment offer for: Dutch- nesian refugee, M.v.B., age Unmarried. Education: 2 year cational training school (mach apprentice mechanic. Experience stallation of central heating s making of concrete floors. Co Immigration Services, Brethren S Center, New Windsor, Md.

No. 501. Immigration Services employment offer for: Stateless (Bulgarian), S.O., age 20. Unma Education: elementary. Exper farmer (cows, tobacco growin years. Moslem. Contact: Immig Services, Brethren Service Center Windsor, Md.

choir under the direction of Jerry Snyder gave a Christmas program on Dec. 18. They had received new choir robes recently made by some of the women. On Christmas Day the adult choir under the direction of Merle Bechtel gave the cantata, The Gospel Song of Christmas. One night in December we had an all-church social at which Mr. and Mrs. Frank Rittenhouse and family were our guests. The women's fellowship has given $850 to help the church meet some of its obligations. — Mrs. Hugh Wolfe, Glen Burnie, Md.

Union Bridge — In October the women's fellowship showed the filmstrip, Radiant Treasure. Twenty-five of the women helped in packing clothing at the Brethren Service Center. At a dessert supper Dorothy Elderdice of Westminster, Md., spoke on a Christian's responsibility in relation to government. Alvin F. Brightbill, pro of worship and church music, ducted a music workshop i church, Oct. 28-30. J. Henry secretary of the Foreign Mission mission, was in our church on 5 and 6. A number of the m tended the men's fellowship at Woodbrook on Nov. 12. We wer to an area training school durin vember. The fellowship Thanks supper was held on the evening Thanksgiving Day. The Union Lutheran minister was the speaker. The town churches pated in a community servi Thanksgiving Day. The drama, the Chimes Rang, was present the evening of Dec. 18. Fifteen our church participated in the of Christmas carols at the Spri mental hospital. — Mrs. Mauric McDaniel, New Windsor, Md.

Western Maryland

k Park — Mrs. Earl Zigler, mis-y to India, brought a message Sunday morning. The pastor's and Mrs. Ernest Spoerlein at-d the women's fellowship session e regional conference. Ora Hus-gave a peace message in the h and also spoke to the CBYF e Monocola area. The church is g as a pickup station for relief . Two have been baptized since ast report. A loyalty dinner pre-the every-member canvass. The Alternatives, has been shown in urch. We were host to a district en's workshop for nursery and rgarten teachers. Mrs. Harold y and the pastor's wife were the ers. Six of the children were the . Mr. and Mrs. Elza Biser were ates to the convocation at Bridge-College. Six of the women at-d the district women's fellowship at Cumberland, at which Anna ler was the resource leader. t Spoerlein was elected to the ing Committee by Western and. Dan West spoke in our h recently at an area meeting e theme of Brethren Service. ving a Thanksgiving dinner ored by the women's fellowship, lmstrip, Radiant Treasure, was and an offering taken for Share Surplus. The pastor, Edward G. er, delivered the Thanksgiving ge at the Mountain Lake Park dist church. The children in church participated in the EF drive sponsored by the l Church Women of the commu-The church was host to an area n education conference in No-r. Three babies were dedicated hristmas Day. The Christmas a-pageant, Tell Us of Christmas, resented by the junior and senior and the children's department rt of our observance of Christ-Mrs. W. E. Spoerlein, Oak-Md.

First Virginia

noke, Ninth Street — Weldon of Troutville conducted our re-Oct. 9-16. Following the morn-orship service on Oct. 23, six baptized. The children raised a sum for UNICEF. We joined Central church in a life and lead-school which met at Central. courses were offered — The h and Family Life, When Chil-Worship, and Choosing My Life's Bro. H. L. Rice was the speak-Jan. 29. A "bell choir" of chil-has been formed, and they are Swiss type, electronically tuned Three babies were dedicated on . — Mrs. J. R. Flora, Roanoke, Va.

Second Virginia

Vernon — Our church is pro-g under the leadership of Pastor Irs. Minor M. Meyers. On May 60, we had the cornerstone lay-our new church sanctuary. On 18 it was dedicated. Bro. Paul wman was the speaker for this on. Three former pastors as-in the service. On Dec. 13, the new parsonage located on hurch property was dedicated. Bro. Samuel Flora, the secretary for the Second District, was the speaker for the occasion. Bro. Jacob Replogle conducted a preaching mission in August. Five were baptized and three received by letter. During the month of February our church had a school on family life. Earl Kindig is serving as Sunday school superintendent and Virginia Powell as president of the women's fellowship. — Mrs. Wayne Houff, Waynesboro, Va.

MINISTER'S BOOK OF THE MONTH

Selection for APRIL

NEW ACCENTS in Contemporary Theology

ROGER HAZELTON

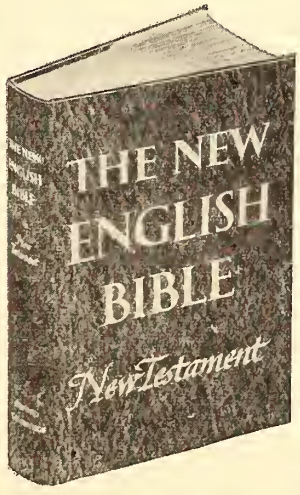
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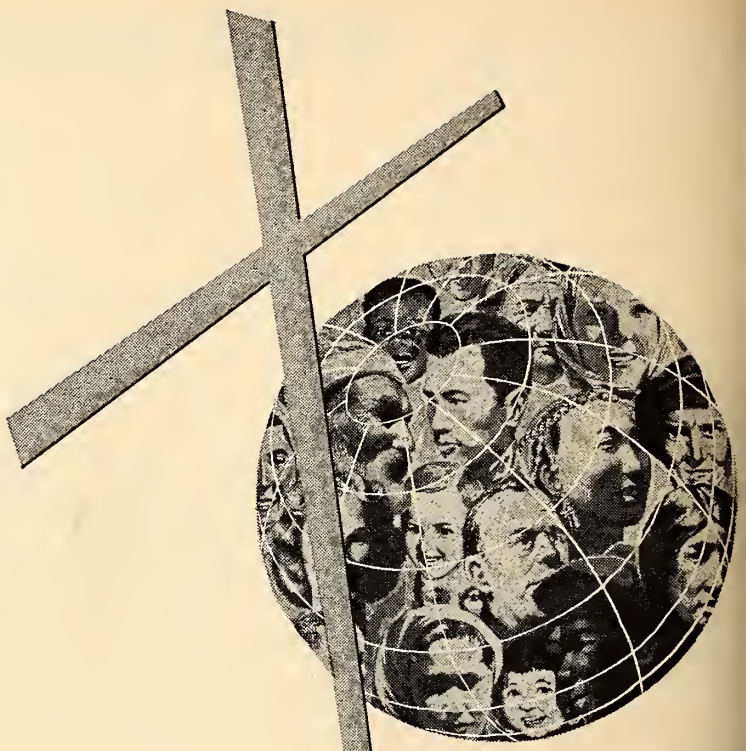


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NOT TO BE SERVED *but* TO SERVE

The coming of Jesus Christ in the flesh and in Spiri
was, in a very real sense, a "secular" event—an even
in the world for the world. Matthew gave insight in
to its meaning with these words of Jesus: ". . . the Son of man came no
to be served but to serve." Today the church over which Christ i
Lord exists not to be served but to serve. It must never give itself merely t
upbuilding its own organizational life, to fellowshiping among its ow
kind, to making its programs ends in themselves, whether in a local,
denominational, or an ecumenical setting. For the church is more tha
a parish which supports a mission somewhere else; the church
mission — God's mission for reaching people everywher
Your congregation can fulfill this mission in part through sharing in Brotherhoo
district, college, and interdenominational community witness. Give these outreac
ministries prayerful consideration as you engage in Self-Allocation, the pla
of Annual Conference for determining the amount your congregatio
proposes to invest in the world Christian missio

CHURCH OF THE BRETHREN

Church of the Brethren
Gospel MESSENGER
MARCH 25, 1961



In the Cross

IN THE cross is health, in the cross is life, in the cross is protection from enemies, in the cross is heavenly sweetness, in the cross strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross perfection of holiness.

THERE is no health of the soul, no hope of eternal life, save in the cross.

TAKE up, therefore, thy cross and follow Jesus and thou shalt go into eternal life.

Thomas a Kempis

Religious News Service

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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John C. Middlekauff, pastor of the New Carlisle church, Ohio.

Lyle M. Klotz, pastor of the Lick Creek church, near Bryan, Ohio.

Floyd E. Bantz, secretary of the Western Region, McPherson, Kansas.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Vital Area of Service

I was very happy to read the excellent article by Glenda Wine concerning her work at the Children's Aid Society Home at Neffsville, Pa., which appeared in the Jan. 28 issue. I know how much Glenda's services are appreciated and how great the need is for more dedicated young people who are willing to devote their time and effort toward helping others.

It is hoped that Glenda's story will stimulate Brotherhood interest in the work of the society. It seems to me, notwithstanding all the good causes in which our Brotherhood has an active part, that some assistance should be given to the society. We are happy to help people on other continents, and I heartily concur, but we should concern ourselves with feeding the hungry and clothing the naked within our own midst also.

Since I am living within a few miles of the Home, I can assure you of the untiring love and devotion manifested by Mr. and Mrs. Glen Crago and their staff, and their true dedication towards making life more pleasant in a truly Christian atmosphere for those children who, through no fault of their own, are not living with their parents. The divorce rate (whether we like it or not) is increasing rapidly, and this, in turn, means more children in the communities from broken homes.

Recently a group of interested persons, including myself, with full approval of the Eastern District conference, has established the auxiliary to the Children's Aid Society. Membership is open to both men and women, young and old, who wish to give of their time, talent, and treasure. We would welcome communications from all who would like to join us in this vital area of service. — Mrs. James F. Shank, 662 Kissel Hill Road, Lititz, Pa.

Tears of Thankfulness

I would like to express in some way my gratefulness for the influence of a Christian saint on my life. I am inclined to agree pretty much with the thoughts which have been previously written about viewings and funerals. Up to this time, there has been no satisfaction for me in viewing a body because I am always too conscious of the fact that the real personality that occupied the body is gone. As I attended particular funeral and took my pl in the line that walked by the cas the tears that I shed were tear thankfulness that I had had privilege to know her. Her w will always ring in my ears when said, "Never speak any ill aga the church and always hold the dle the highest for the doctrine your own church."

My last visit with her left an pression on me because, as I ente her room, her Bible lay open in hands and I know from conve tions we had previously that she r it often and sincerely. — Mrs. Peters, R. 4, Manheim, Pa.

Which Direction Toward Merger

The proposed plan for merg four large Protestant churches co lead to a chain reaction of merg If that should come, to what ex is the Church of the Brethren re for it?

The history of our fraternal r tions would indicate that we h sought out small groups who h held traditional beliefs with us. would also indicate that they h been much more concerned v brotherliness than they have v serious concern to work out any s realistic things as mergers in foreseeable future.

Probably a deterrent to any progress with these other groups been our awareness that our thi in common have often been tr tional and that there have b basic differences that were q stubborn.

Over against this has bee growing awareness that we h more and more in common v churches of the larger denom tions. A typical Church of the Br ren congregation is often m more like a Methodist, Baptist, Congregational church than it like a Mennonite or Brethren chu Who can say which direction should move in the event merging seems the thing we sho do?

It is very possible that time awasting. "Annual Conferenc still come once a year but there a lot to be done to conserve values of the church and at the sa time to do the thing that is best in total Christian program. — Chaun Shamberger, Weiser, Idaho.

Christians Around One Table

A FEW weeks ago delegates from twelve different church groups met in Geneva, Switzerland, to consider how to conduct communion services at ecumenical gatherings. The representatives faced some staggering problems. On the one hand, they heard demands from young people who attended a European youth assembly last summer and who became quite annoyed at the difficulties they faced in sharing in a common communion service. On the other hand, delegates realized the sharp differences that exist between confessional groups with respect to the meaning and the observance of holy communion.

Some European churches, including a few national churches that have hitherto been quite strict in limiting their participation in communion services to those in their own tradition, have indicated an interest in discussing ways in which all Christians might come to one table. We can hardly hope for any immediate solution that will be mutually satisfactory, but we can be grateful that the question is still open, if the services are not always open to any believer.

Without minimizing the basic theological problems that are involved, may we suggest that a good place for everyone to begin is by recognizing that it is the Lord's table, not our own, not our church's, that we are discussing. And if it is his table, then the invitation to come and share the bread and the cup will be just as wide or as narrow as he would make it.

Too often we talk about the communion table as if we had some proprietary interest in it. We would like to hedge it around with the restrictions we raise on the basis of our own private interpretation of New Testament practices. These interpretations may indeed have value and may help to guide our own participation. Indeed, our best insights ought always to be shared with other Christians who come to the same table. But the table itself is not ours. It is our Lord's. We are present ourselves as guests, not as hosts. On this basis we ought to be able somehow to have communion and fellowship with all other invited guests, even though they approach the table from other directions, in the light of other traditions, and even with different understandings of what they find on the table. — K.M.

He Who Stands at the Door and Knocks

ALMOST every visitor to St. Paul's Cathedral in London stops for a few moments to look at the replica of a famous painting by Holman Hunt called The Light of the World.

Perhaps you recall having seen a print of the picture. It is a full-length image of Jesus Christ, appearing in royal robes and wearing a crown of thorns. In one hand he carries a lighted lantern, and with the other he is knocking at a door. All around there is evidence that the door has been left closed for a long time. There is also evidence that it must be quite dark and lonely within. Therefore, the One who knocks is eager to take his light into the darkness — and the light in the picture streams not only from his lantern but also from his radiant face.

There are a number of interesting symbols in Holman Hunt's painting, but the aspect that impresses one most is the obvious fact that the door can be opened only from within.

The Christ who stands at the door and gently knocks does not take hold of a latch from the outside. He has no key to insert. He shows no desire to force his way inside. His attitude is that of one who is eager to enter, but he wants to be invited. He is indeed the light of the world, but he can come into a darkened life only when the door is opened and he is made welcome.

This is the truth that is made clear in the words of the Book of Revelation as the risen Christ speaks to the churches and says, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him and he with me."

It is helpful to stand quietly before a beautiful painting that represents the living Christ — it is desirable to know the familiar stories about Jesus Christ and his ministry — and it is thrilling to join in singing hymns of praise concerning the Lord of all life. But none of these activities, important as they are, can take the place of what every single one of us must do for himself. No one else can unlock the door and let the eternal light into your heart. No one else can respond to the call that comes from our Master. He still knocks and he still extends his kindly invitation. Will you let him enter? — K.M.

Betraying Jesus

John C. Middlekauff



UP UNTIL the day that Judas Iscariot betrayed Jesus to his enemies, the name Judas was an honored one. Some of the great leaders of pre-Christian Judaism were named Judas. But Judas Iscariot changed all that. Today, no mother would even consider the name Judas for her son — such is the revulsion we feel towards the one who betrayed the gentlest, kindest, and most loving man who ever lived.

Just why he did it we do not know. Perhaps it was greed; perhaps he wanted to compel Jesus to lead a revolution; perhaps he wanted to force Jesus to declare himself. While his motives are blurred, his deed is in sharp focus, and the sacred historians always refer to Judas as the betrayer.

It is easy to become indignant with Judas and to be totally

vare of the fact that there ldom a day in our lives that do not betray Jesus. Acing to Luke, Jesus said to he disciples at the Last per: "The Son of Man goes is appointed way: yet alas he man who betrays him!" that warning is directed to and to me as well as to s.

ppose we forget about s and ask ourselves the tion: "How do we betray s?" There are literally ns of ways that we betray daily. Let me name just v of the ways that are most us and widespread.

l of us betray Christ by our oper conduct. When John n his ministry of preparahe called upon men to reof their sins, to turn their s upon their godless ways to begin living the life of eousness. Then one day s appeared at the Jordan r, where John was preachand baptizing. And after had baptized him, Jesus n his public ministry at the t point where John was: ng people to repentance to a life of godliness and eousness.

ne early Christians had no ts at this point. Before the wers of Jesus were called stians, they were first of all d "followers of the way." instance, Luke does not say Saul went to Damascus to out and destroy the Chris; he says: "But Saul, still thing threats and murder nst the disciples of the l, went to the high priest asked him for letters to the gogues at Damascus, so if he found any belonging ne Way . . . " (Acts 9:1-2).

ow this reference to the fol rs of Jesus as members of Way underscores the fact the early Christians lived distinctive lives that their behavior set them apart from those who were not believers. Those who were of the Way were loving and kind; their conduct was pure, their speech devoid of profanity and filth; they were honest — so that their yes meant yes and their no meant no; they were industrious, sober, and upright. In short, they knew that to follow Christ meant living a Christlike life.

And while they were not perfect by any means, yet they made a serious effort, so that when you take into account the debasing paganism which surrounded almost all of the early Christians, you are amazed at the success they achieved.

One of the things which has happened in our day is our tendency to think that we have done our Christian duty when we have talked about it. Not so long ago, Charles F. Banning wrote: "Too many of us have a Christian vocabulary rather than a Christian experience. We think we're doing our duty when we're only talking about it." We pay lip service to the truth that our bodies are the temple of God — the dwelling place of his Holy Spirit, but Christian people continue to abuse their bodies with tobacco, alcohol, overwork, overeating, etc.

We acknowledge love as the great ideal of life, and yet so few of us know the meaning of love. We agree with Jesus when he says that true greatness consists in humility and service, and yet most of us are self-centered. We pray, "Forgive us our debts, as we also have forgiven our debtors," but it is startling to know the number of church members who are not on speaking terms with other church members or who hold grudges, remember imagined insults, and in general behave like a vindictive child.

The early Christians were not guilty of such shoddy thinking. They knew that Christ was not only their Savior but that he was also their example, the pattern they were to follow in their lives. Every time they heard Paul preach, they heard him say something like this: " . . . the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world" (Titus 2:11-12).

Judas betrayed Jesus with a kiss. We betray him by our failure to take seriously his commands to live righteous, godly, upright lives, lives of purity, love, and holiness. Now I know we are not saved by our good lives and kind deeds. We are saved by our faith which responds to God's grace. But when we are really saved, we will live lives which begin to resemble the life which Jesus lived. Every time we lie, act from motives that are greedy and selfish, give in to lust and impurity, allow anger and revenge to control our relationships with others — in short, whenever we yield to temptation or neglect the opportunities to do good, we betray the Master of whom Paul wrote: "As therefore you received Christ Jesus the Lord, so live in him" (Col. 2:6).

In the second place, we betray Jesus by our selfishness

Evil Is Doomed

STELLA CRAFT TREMBLE

All hates and crimes are doomed to lie
On meadows of oblivion's dust . . .
Fetters of evil, binding man
Are mortal chains, consigned to rust.

and indifference. As far as the record goes, there is not a single instance where Jesus showed unconcern and indifference to the needs of those who called upon him for help. He was as willing to help the Roman soldier, the Samaritan woman, and the truth-seeking Greek as he was to help his own countrymen. He was never too tired to help, too busy to serve, too concerned about his own needs to be bothered about the needs of a stranger.

Our world has millions and millions and millions of hungry, sick, homeless, jobless people: the refugees, the dispossessed, the victims of war and man's inhumanity to man. You can find them in the slums of America, the refugee camps of Europe, the Near East, and Asia. With my own eyes I have seen a small fraction of these people in Austria, Germany, Lebanon, Syria, and Jordan, and words can never begin to describe the needs, the poverty, the hopelessness, the desperation of these people.

And we live in a land plagued with surpluses. We have to watch that we do not eat too much. We do not wear out our clothing; they go out of style, or we get tired of a suit, and so we give it away. A woman will pay $18 or $20 for a pair of shoes so uncomfortable and so flimsy that she can wear them only from the house to the car and then to some social function, and, by the time the evening is over, her feet will be killing her. And there are millions of women who have not had a pair of shoes for the last ten years.

When it comes to creature comforts, most of us are wealthy beyond the wildest dreams of an Arab refugee. And yet the average Christian in America does not give much concern and certainly very little money to help these people to subsist. And we betray the One of whom it was said: "When he saw the crowds, he had compassion for them" (Matt. 9:36). Surely we betray Christ by our lack of compassion — compassion that moves us to care, to share, to help, to give from our abundance.

Likewise we betray Jesus by our indifference to the evils which surround us. Think, for example, how indifferent the average Christian is to the monstrous evil of strong drink. Each year billions of dollars are squandered on liquor; homes are broken; children are deprived of the necessities of life and the chance to know life at its fullest and best; thousands of lives are snuffed out and many more thousands are injured by drinking drivers; health is wrecked and a whole host of men and women are delivered into the hell that is alcoholism. In the face of this monstrous evil you would think that every Christian would be a crusader, and yet the fact of the matter is, many Christians are totally indifferent.

We betray Christ who was the sworn enemy of sin in all of its manifestations when we close our eyes or turn our backs on evil. Jesus came into the world to destroy the works of darkness and to defeat the powers of evil, and part of our calling is to wage unceasing warfare against what Paul calls "the principalities, the po the world rulers of this pr darkness, the spiritual ho wickedness in the hea places" (Eph. 6:12). And we make our peace with we betray Christ.

All of us have been t from childhood that "silen golden" and most of us w admit that we talk too n How frequently have wished you had not said of the things you did? yet, one of the easiest wa betray Jesus is with sil Who was it who said, never been hurt by anyth didn't say"? Well, Christ been hurt time and time a across the centuries as hi lowers have kept silent w they should have spoken clearly.

Jesus said, "Let your lig shine before men, that may see your good works give glory to your Father is in heaven" (Matt. 5:16). so many times we place light under a tub. We been afraid to speak out i half of Christ and his pow redeem, to give meaning to to enable men to conquer temptations, to throw ligh the problems that confron daily.

We have been so asham our faith in the Master many who have been gro for truth and light have found them through us. H you ever wondered how n people have not found C because we have been s when we should have witne for him?

A minister passing a de ment store obeyed the imp to go in and talk to the ov about his salvation. Fin him, he said, "Mr. T., talked beds and rugs with but I've never talked my l ness with you. Would

Continued on page 8

The Tyrant

Do not condemn
This lonely, unloved man.
Rather, believe
The Holy Fire burns within;
And somewhere in eternity
His soul shall be set free,
Because Christ died,
And I have prayed for him.



ovanni Battista Tiepolo — Three Lions

Prayer on Golgotha

Ora W. Garber

The scene on Golgotha was grim that day.
The frightful length to which man's sin will go,
When unrestrained it is allowed to grow,
Was given, there at His cross, the fullest sway.
But no harsh words which lesser men might say
Came from His lips to mar the hallowed glow
He cast upon those standing there below,
Whose feet were heavy with earth's sordid clay.

With grace of spirit both divine and rare,
Excelling all the graces mankind knew,
God's Suffering Servant, hanging helpless there,
Displayed no malice toward those persons who
Desired His death. Instead, He breathed this prayer,
"Forgive them, for they know not what they do."

Continued from page 6

give me a few minutes?" In the private office the minister took his New Testament and "preached . . . Jesus."

After a while the businessman said, "I'm seventy years of age, and about five hundred church members have known me each day even in this small town, but you are the only person who has ever talked about God in this store. I was of the opinion he didn't mean much to most folks."

Recently, E. R. Storms wrote in the Alliance Witness: "Sophie was just a poor scrubwoman called to scrub and preach," but the Lord used her to win more souls than some ministers. One day a man made fun of her, charging that he had seen her talking about Christ to a wooden Indian in front of a cigar store. "Perhaps I did," replied Sophie. "My eyesight is not so good. But talking to a wooden Indian about Christ is not as bad as being a wooden Christian and never talking to anyone about the Lord Jesus."

Finally, we betray Christ by improper stewardship. God has created the world. He has given us the gift of life. He has provided for all our needs. He endows us with physical strength, abilities, mental capacities that set us above and beyond brute animals. He has a purpose for this world in which each one of us has his part to play. He makes it clear to all who will understand that he is the owner and we are managers, trustees, stewards, and thus are ultimately responsible to God for the management of the affairs entrusted to us.

When we fail to operate as good stewards, we betray Christ and the trust he places in us. Perhaps in no area of life do so many of us fail to measure up as in the area of stewardship of life and means.

From the very dawn of history, men have used money to compute wealth. In the early days of the Jewish religion, men were commanded to set aside one tenth of their increase for God and his worship. The tithe was to be taken out first as an acknowledgement that God was the owner and also to finance his worship and to sp his truth.

Jesus tacitly approved system. But many Christ have neglected this obligat instead of giving God his tion first, they give him scraps and leftovers. First, satisfy their needs and if t is anything left — and there dom is — God gets his. An

THE HORSE and HIS RIDER

Edith Lovejoy Pierce

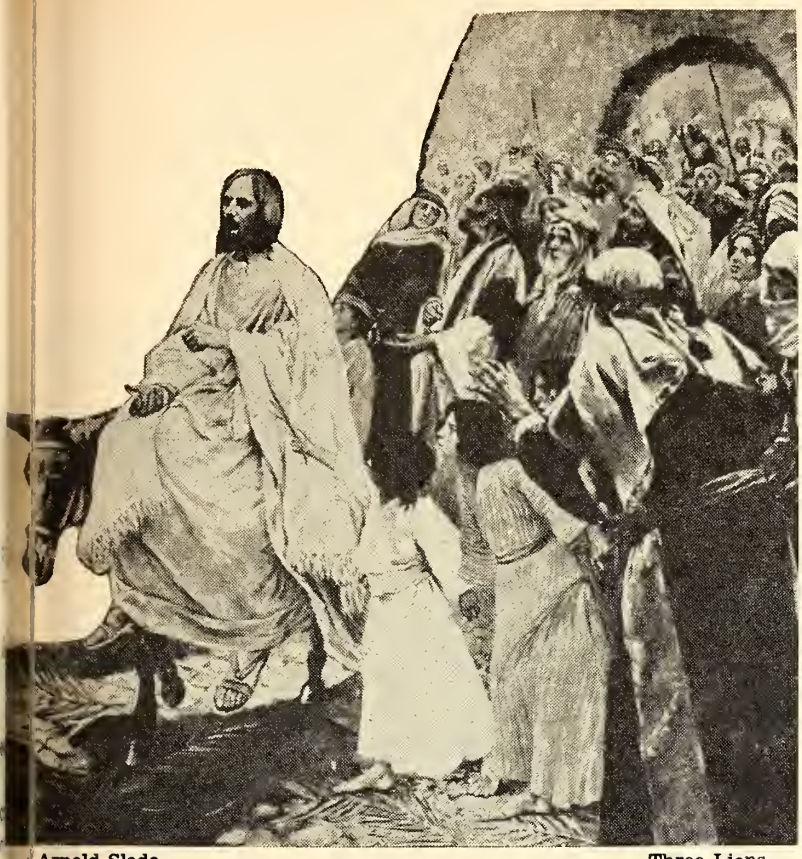
When the east wind blew and the "Sea of Reeds" submerged the path over which the Israelites had crossed into the desert, and the pursuing Egyptian horsemen were drowned, the first chapter opened in salvation history. From this once-upon-a-time to the happily-ever-after of the people of God, when the final horseman shall be cast into the sea of fire (Death, the last horseman of the Apocalypse, the last enemy to be destroyed), always the human soul follows after the man on horseback.

Lo here, lo there, the world seeks for a savior. Alexander on his Bucephalus, Genghis Khan on his Mongolian battle horse, Napoleon on his Marengo, down to our own day when the war horse has given place to tank and plane, the human soul has not changed in its reliance on armaments, though tactical atomic weapons have repl the sword of Biblical tim

"Woe to those who go dow
Egypt for help
and rely on horses,
who trust in chariots becau
they are many
and in horsemen becaus
they are very strong,
but do not look to the Holy
of Israel
or consult the Lord!"

The old warning still h Alliances with Egypt, Assyria, even the mo Baghdad Pact, all are r shaken by the wind. But the world looks in the w place for the man on h back.

The true Savior is he comes down from heaven ing a white horse, and on thigh is no armor but a n written, and he carries weapon but a word. Out o



Arnold Slade — Three Lions

h goes a sharp two-edged
wd. The sword of the Spirit,
dgment and salvation, it
both ways, destroying evil
preserving good.

t he who comes down from
en on a white horse, who
forth conquering and to
uer, crowned with a crown,
no war horse on this earth.
efused to allow himself to
ade a king, he spurned the
d by which those die who
t.

the world had wanted to
mize its mounted Savior it would have chorused "Hosanna" with that little band of pilgrims who hailed a Messiah sitting on a donkey, approaching Jerusalem at Passover time. "Behold thy King cometh unto thee . . . lowly, and riding upon an ass . . ."

How many more tyrants shall we follow, how many more power politics shall we indulge in, how many more deaths shall we die before we see him, before we learn to say: "Blessed is he that cometh in the name of the Lord"?

Sacrifice With Purpose

Lyle M. Klotz

WITH all that is said and written about the cross, especially during the Easter season, we sometimes tend to overlook some of its most significant meanings. One of these has to do with its purpose.

As we see the New Testament story unfold, we may easily assume that this is a prearranged drama rather than the normal unfolding of a real life situation. Therefore, we are likely to see only a mechanical ritualistic sacrifice of a human being much like the ancient human sacrifices, simply to appease a whimsical demand of God. In short, it is easy to see primarily the sacrifice and fail to see that it is sacrifice with a purpose.

In seeking that purpose we can go back to the early life of Jesus and pick up a thread which runs throughout his life — his unswerving loyalty to the fulfilling of God's will, God's way in his life.

At the age of twelve in the temple he reminded his elders that he must be about his Father's business. At the temptation his chief concern was just how he should use this life which he had given openly to God in baptism in the fulfilling of God's will for it. As he labored in his ministry and work, he reminded others, "My

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rocess, Christ is betrayed!
us talked so much about
y, not because he wanted
t his hands on the money
others had earned by their
work but because of the
principle involved and
use of the terrible damage
greed, selfishness, and
ce can do. Jesus also knew
there are few tests of a man's consecration to God that are more revealing than the way a man handles money.

Any man who spends 30c a day for cigarettes ($109.50 a year) and who drops a dime in the offering plate on Sunday can profess faith in God until he runs out of breath, but his stewardship reveals his hypocrisy.

When a man spends 99c out of every dollar for himself and gives God the penny that is left, he places himself in the same category with Judas, for he is a betrayer of Christ.

More than 250 years ago, Matthew Henry wrote: "I reckon him a Christian indeed who is neither ashamed of the gospel nor a shame to it."

LET'S MAKE THE COMMUNION MATTER MORE

Ralph G. Rarick

GOD's means of grace are wonderfully channeled through the ordinance of holy communion. Christ himself has established it and has given it a high rating. What he will do is no question and no secret. If then, on our part, it is earnestly desired that there shall be nothing between our soul and our Savior and that all shall be clear in our relation to him, we can through the communion service receive assistance in our growth in grace.

I would like to go on record as definitely believing in all the New Testament ordinances and as having no other aim than to give each and all of them their intended and rightful place. But for the present purpose, I would like to point up especially the merits of the communion, recognizing some of the differences in what we Brethren do about it.

To begin with one extreme, there are in every congregational fellowship at least a few members who seem to attach no importance to the communion service; they do not show up for communion and tend to bypass it altogether. No participation in the communion is close akin to careless participation. And of the latter, Paul one time wrote, according to one translation, "It is this careless participation which is the reason for the many feeble and sickly Christians in your church, and the explanation of the fact that many of you are spiritually asleep."

As the other extreme, I would mention such Christians as do believe in and observe the communion, but never do so in association with the other two ordinances of the upper room, the feet washing and the Lord's supper. Any instance of this in the Church of the Brethren is probably rare. However, some of our churchmen fear it come to this if we are not ful. And, admittedly, we to be careful. Others regar trend in our present-day phasis as actually making meaningful also the ordina of feet washing and the L supper.

Now closer to what ma designated "traditional" ir Brotherhood is the evenin servance of all three ordina together, in what we kno the full love feast. And Biblically clear that the "t in same service" did chara ize the last supper of our with his disciples. And ma day never come when there be no more a perpetuatio the full love feast in the Ch of the Brethren or any lesse of it. Sentiment like th good, and it easily elicits of strong "Amens!"

But there is also this t said. In most congrega

many times in a year are side for the full love feast? lly no more than two. And times we settle for just one special gathering, either e spring or fall, an annual feast. Where there is no provision, even the obnce of communion must for this.

me would say that in the situation this wide spacing e event is about the best can well be done. And the ssity of preparation before "setting the house back in r" afterwards is work, some which best should be done weekday or any time other Sunday.

r the love feast, any eve- of any day may, of course, sed which is most suitable e particular fellowship par- ating. Sunday evening as le is freer from conflicting ities than any other time. also most favorable for the st attendance, which is an important item. Such a high service as the love feast deserves a high day. One such day is World Communion Sunday.

If Christ should make his second coming on a Sunday, I for one would far rather be found working, getting ready for the love feast, and especially for the communion "in memory of him until he comes," than to be found doing what some church folks choose to do otherwise on that day.

Since Christians acknowledge holy communion to be vital and significant, we may well consider how it may be given a new emphasis, a more frequent observance, and all in all made to matter more. Brethren do not give it the priority that some other churches do, who reckon their membership mainly of those parishioners who partake of the communion regularly. There are churches also who consider it so important that communion is included in the worship every week.

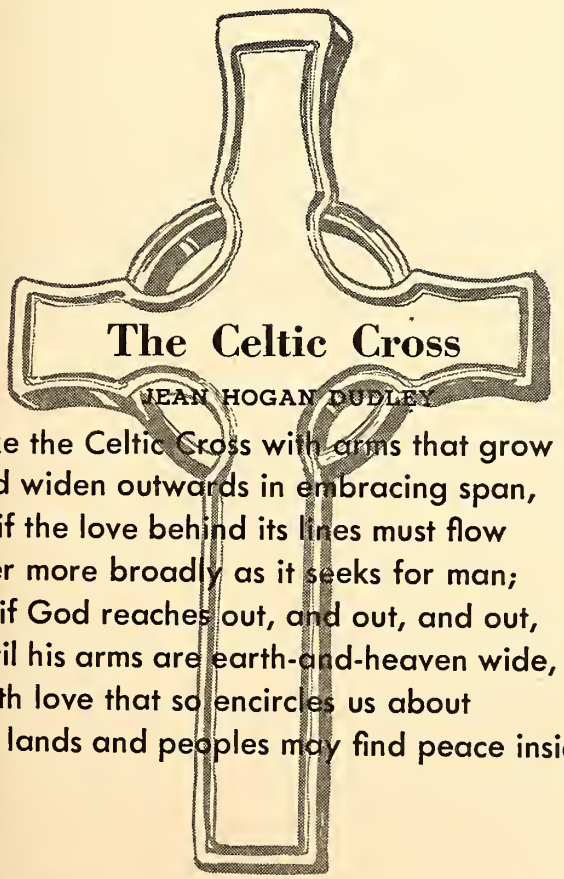
Probably the early church did it much this way. And this is easily understandable since the Calvary atonement and the victorious culmination of the Master's earthly life was fresh upon them. We would not consider such frequency of observance called for now, and there is a point in spacing it so that the ordinance does not become commonplace.

But, frankly, we should ask whether the observance of the communion only once or twice a year is enough. Increasingly, Brethren are feeling that the communion itself could, and should, be observed at other times in addition to the love feast. It can well be given this new adaptation, not substituting for, but supplementary to the full love feast.

Comparatively speaking, the communion alone is very simple to set up and observe. It can easily be fitted in and made very impressive and effective in the worship service on any Sunday morning (for either a brief part or all of the hour), when the largest number of communicants will be in attendance.

A few persons may wonder if this might not place in some peril the full love feast. But on the basis of what I know or have heard, there are no apparent symptoms of this. On the contrary, congregations which observe also the extra communion service report that it has actually made more meaningful the regular holding of the full love feast. Furthermore, some members who have never taken an interest in these spiritual blessings before become interested through first partaking of the communion when it was held separately, and then, later, participate in the love feast.

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The Celtic Cross

JEAN HOGAN DUDLEY

I like the Celtic Cross with arms that grow
And widen outwards in embracing span,
As if the love behind its lines must flow
Ever more broadly as it seeks for man;
As if God reaches out, and out, and out,
Until his arms are earth-and-heaven wide,
With love that so encircles us about
All lands and peoples may find peace inside.



A. Devaney

Head of Christ

Bartolomé Esteban Murillo

(1617 - 1682)

NO SERIES of pictures of the head of Christ would be c
plete if it failed to include a portrait of that head under a crow
thorns. So was Jesus crowned when his accusers brought l
finally before Pilate, mocking the prophet of Nazareth and
risively hailing him as king of the Jews. Pilate's observation
enigmatic: "Behold the man!" This is the moment that a Spar
artist chose to represent in a study of the scorned and persecu
Christ. . . . The artist was a devout Roman Catholic who li
nearly all his life in Seville, where he painted many religi
subjects for exhibition in cathedrals and churches. His faith
simple and genuine, representing the popular devotion of
Counter-Reformation.

The Essence of the Ministry

Floyd E. Bantz

PAUL of Tarsus was called to be an apostle! This he believed and declared unvocally. He begins his letto the church at Rome with "Pul, a servant of Jesus Christ, caed to be an apostle, set apart fo the gospel. . . . " Words su as servant, apostle, and gospel which he uses so capture ou attention that we tend to ov look words seeming to be of esser importance. But an important intent of the passage ma escape us if we so ignore th infinitive "to be."

With the use of these words Pal affirms that he, like the ot r apostles, has been called to e "sent forth" as they had ea ier been sent forth, not as on who acted in their behalf, bu as one of them. He was ca ed to be, not primarily to do He was called to be an apstle and as a result preached, ta ght, traveled, wrote, corrected suffered, prayed, and atled well the tasks that came hi way, but he was not called fi to perform these tasks. Their performance was the byproduct of the primary calling to e an apostle.

A minister, like the apostle, is ot called by the church beca se of what he can do for it. He is called because of what he ca be to it. These two little w ds convey concepts that are mes apart. One speaks of fu ctions; the other speaks of re tionships. One speaks of mchinery, hired hands, and employment; the other speaks of a person and a calling. One gws out of our adaptation to th world; the other is rooted in the Biblical and Christian tdition.

As did the apostle, so the minister must do many things, b what he does is dependent upon what he is, rather than what he is being dependent upon what he does. The fundantal uniqueness of the ministry is ignored when we make the minister a mere functionary, doing for us those things we are reluctant or unable to do for ourselves.

To see the calling to the ministry from this perspective eliminates much of our confusion about its uniqueness. The minister's uniqueness is always in terms of his relationship to God's people. It is not because of a different relationship to God or a higher degree of Christian sanctity. The uniqueness cannot be expressed in terms such as *privilege* or *worth* but is expressed by the word *calling*. The essence of the ministry is found in the minister's call to be something to the church not to do something for the church.

The minister is called into being by the voice of God. He is chosen by God's action in his own life and in the life of the church to occupy a peculiar position in the presence of God's people. No church calls a minister — God does. The church is the "community of God" through whom the call is experienced and exercised. But it is not primarily the church's call, it is the call of God, made known in one of many mysterious ways, accepted by the person who has heard it and by the people who know it has been heard because they, too, have heard God's call in their own lives.

The minister is called by God to be a servant. The word *servant* might be better translated "slave" for the modern connotation of "slave" more nearly conveys the old meaning of the word *servant*. It speaks of belonging and relationship, of responsibility and obedience, and reminds us of the words *to be*. The minister is not called to act as a servant, as an actor on the stage, to do for the people what they cannot, or will not do for themselves. He is called to be a servant.

The call to be a servant has a particular object. Paul was called to be a slave of Christ, to belong to Christ — body, soul, and mind. The minister is also called to be a slave of Christ. He is not called to be the servant of the congregation. He is called to be a servant of Jesus Christ and in his obedience to Christ, he exercises his servanthood in the presence of the church. Then, he is truly their servant, but his serfdom in the midst of these people whom he

serves is the means whereby he completes his slavery under God through Christ.

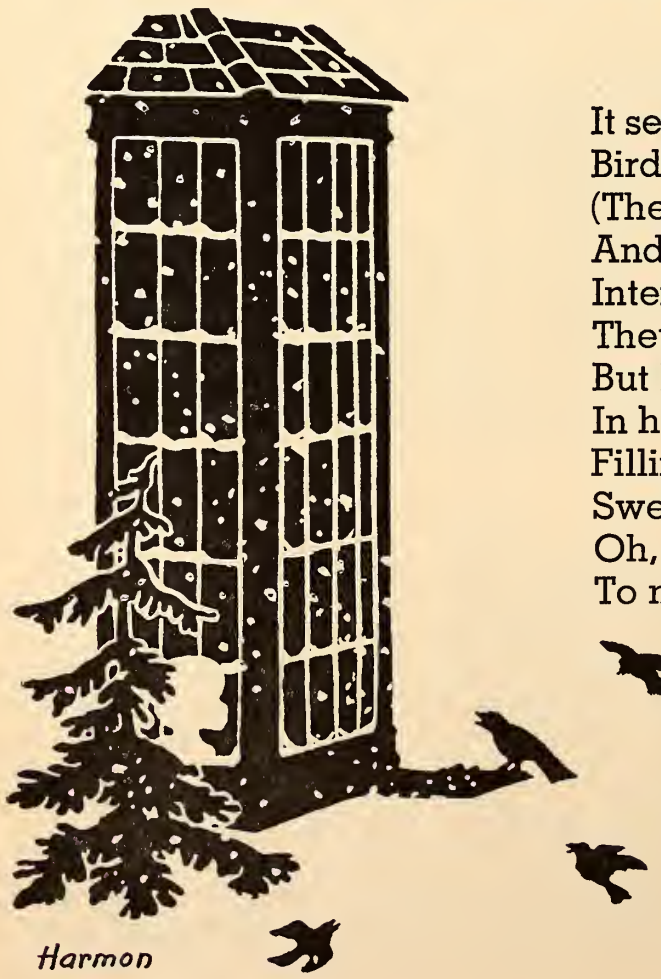
He can never assume for himself prerogatives which are not his and must respect highly the wishes of the congregation when it is expressed in orderly and democratic fashion. He is one of the people of God; thus he cannot stand between God and his people. All these things, however, are by-products of his surrender to Christ and not primarily generated by a particular occupational assignment.

Furthermore, the church supports him as its servant because he is primarily a servant of Christ. Hence, it does not employ a minister as an office manager employs a secretary. Rather it supports a servant of Christ who is willing to become its servant that it may continue to be the community of God's people rather than a fellowship of men, that minister and church may fulfill their mutual calling to be Christian. The church supports the minister not only because as a servant of Christ he is willing to serve it but because those in the church are servants of Christ themselves.

The minister is called to be an apostle. He must witness to a God who acts in human history to save his creation. This apostleship is exercised whenever he calls the attention of his people to their evil and waywardness. As a servant called into being by God, he is compelled to speak out even though his speech is unpopular. When the word of peace needs to be spoken, he must speak it. When races and creeds are downtrodden, he must speak against such oppression. Whenever the church ceases to be t church, he must not act as prophet. As an apostle, he called upon to be a prophet

As an apostle, he is call upon to be a priest. In t presence of God's judgment, testifies to his people of Go mighty works of salvation. proclaims the peace, hope, a future security that lies in c faith in God's love and forg ing mercy. In this sense mediates the grace of God. administers the ordinances baptism and communion help us experience symbolica the acceptance and forgivene of God.

In private counsel, he hea our problems and offers us assurance in the grace of G that we may feel God's acce ance and work courageous with the challenges life preser us. Through him comes Go message to his people. He n



It seems so strange to hear
Birds singing in the snow!
(The ones that stay at home,
And those that come and go.)
Intent on love and nesting
They do not mind the weather,
But blend their silvery strains
In harmony together.
Filling the ear with music —
Swelling the heart with bliss —
Oh, surely tardy Spring must wake
To music such as this!

BIRDSONG IN MARCH

MAY ALLREAD BAKER

y speaks for God, however, b speaks for us of God. He d e not merely act as priest, f as an apostle he is a priest.

The Apostle Paul took an a ive interest in the affairs of t congregations that were es- t lished under the stimulus of h leadership. He was eager t t they be guided in the prop- e direction and receive the c rect teaching. He carried h vily on his heart the burden t t the churches should meet t challenge of the world and p perly nurture its own sheep.

t is not enough to be a p phet and priest, for this day d s demand that the collec- t e life of the congregation be g ded well, with diplomatic r gard for the individual, but w h concern for the direction o the whole body. The minis- t exercises a vital concern for t e physical components of the c ngregation's life, for they do p foundly affect the spiritual l e of the church. He is a di- r tor of the organizational and m chanical affairs, of the struc- t e and program of the church, b t his relationship to these m tters must be seen from the p rspective of his total rela- t nship to the church.

"Paul, a servant of Jesus C rist, called to be an apostle, s t apart for the gospel of G d . . . the gospel concerning h s Son . . . through whom we h ve received grace and apos- t ship to bring about obedi- c ce to the faith for the sake o his name among all the G ntiles. . . . " Paul became an a ostle that those who through h s message hear God's call m ay become apostles to the w rld, that the world may hear t rough them the call of God. T is is God's call to his people.

Some are called to particular r lationships and mission to the c urch, but the whole church is c lled to be to the world what t e minister is to the church. What the minister is to the church, the church is to itself and to the world. If the minister does not confront the church with this challenge his sincerity can be challenged, and unless the church responds to the challenge its sincerity can be questioned.

The ministry is a unique calling, but the church has a calling uniquely its own. In this calling both stand to face the world with their witness. The church calls the ministry, but the church does not really call the ministry. God has called the minister into being that he may be a servant of Christ, and in that servitude serve the church as a prophetic, reconciling, directing shepherd who leads his flock out of the fold into the world that the world may know him who called the church into being. This is the essence of the ministry.

Make Communion Matter

Continued from page 11

Holy communion, being of the high order and worth that it is, should be observed more often than generally in the past we have observed it. If now we are finding a way, let us rejoice. Remember that Paul, touching specifically this very matter of the communion, said to the Corinthians (and it applies as well to us now), "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." Moreover, he quotes Jesus the Master as saying, " 'Do this in remembrance of me!' "

Sacrifice With Purpose

Continued from page 9

meat is to do the will of him that sent me." Or again, "I must work the works of him who sent me while it is day." As he faced the last few moments of his earthly ministry, he knelt down and prayed, "If it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt."

The important thing to notice is that this is not mere sacrifice; it is sacrifice with a purpose. It is sacrifice which came about not by a mere arbitrary act or decision of God, but by a person's daring to follow the will of God at all costs. Jesus could have saved his life by compromise, by flight, or by other lesser ways, if only he had yielded to the will of man rather than to the will of God.

In reading the Book of Hebrews we have often sought to emphasize the likeness between his sacrifice and that of the sacrificial system of the Old Testament when, indeed, the writer is not pointing up the likeness but the difference. In Heb. 9:13-14, he suggests that if their sacrifices of bulls and goats do anything in the way of purifying or sanctifying, *how much more* Jesus' sacrifice of himself. He is pointing up the difference when in 10:4 he states flatly that it is not possible that the blood of bulls and goats should take away sins. The conclusion of the matter is to be found in 10:8-9: " 'Thou hast neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings,' . . . 'Lo I have come to do thy will.' "

This doing of God's will — not a mechanical act of blood sacrifice — is at the heart of the purpose of the cross. It is not mere sacrifice. It is the price one must pay in resisting sin and doing the will of God. It is sacrifice with a purpose.

Again, the writer of Hebrews in 12:3-4 reminds his hearers to consider Jesus who endured such great hostility against himself so they would not grow weary or faint-hearted. "In your struggle against sin you have not yet resisted to the point of shedding your blood." Again, in 10:36, "You have need of endurance, so that you may do the will of God and receive what is promised."

This, then, gives real meaning to the cross for us. It sheds light on how we are "saved by the cross" or by "the blood of Christ." If we are to take up our cross and follow, it means that we, too, must be willing to follow the will of God and resist sin, even to the shedding of our blood and the giving of our lives.

Mere sacrifice is not enough. The way of the cross is sacrifice, or life-giving, with a purpose — that purpose an unswerving loyalty to the will of God.

KINGDOM GLEANINGS

Inez Long of Lancaster, Pa., is the author of an article published in the April motive. It is entitled The Shame and Sham of the Pious.

Church treasurers are urged to remit ministerial pension contributions on the due date — the first day of each month or period to be covered — or within one month of that date. An interest payment is required if contributions arrive in Elgin after the month's grace period has expired.

The Virginia Museum of Fine Arts has chosen Shifting Forms, a walnut carving and construction by Paul Kline, art instructor at Bridgewater College, for inclusion in its 1961 Virginia artists exhibition. Shifting Forms is the second work of Mr. Kline's to be chosen for the artists exhibition; in 1959 an etching of his was selected.

Kurtis F. Naylor, director of Brethren Service in Europe and Brethren representative to the World Council of Churches in Geneva, Switzerland, has returned to the States for the month of March for consultations with the staff and other agencies. He was scheduled to attend the March meeting of the General Brotherhood Board and to speak at several other meetings.

Albert Huston, who recently returned with his wife, Margaret, and three-year-old daughter, Mary, from four years of service as Brethren Service representative in Japan, will serve as interim director for BVS training. He will serve at New Windsor, Md., for six months, beginning the first of March, succeeding Robert G. Mock, who has accepted a pastorate at West Milton, Ohio.

Mrs. Edward E. Lyons died at Michigan City, Ind., on March 4 after an illness of twelve years. The memorial service was held the following Tuesday with Mark Schrock officiating, assisted by Robert Swank and Rev. Paul Frankenfeld, vice-president of the Michigan City Ministerial Association. A memorial fund has been established for the Michigan City church, of which Brother Lyons is pastor.

The Hoodlum Priest, a motion picture written and starred in by Don Murray, former Brethren Service worker, has recently been released and is showing in motion picture theaters across the country. The film portrays the well-known St. Louis Jesuit, Father Charles Dismas Clark, a friend and confessor of convicts. Don Murray considers the film a forceful indictment of capital punishment. Initial reviews of the film praise it highly.

A grant of $4,150 has been awarded to Juniata College by the Danforth Foundation of St. Louis "to support three instructors during the summer of 1961" while they prepare to teach a new freshman course, Great Epochs of World Culture. This new basic course is one of the special features of the revised curriculum which goes into effect next September. Its aim is to give a greater understanding of our cultural heritage and appreciation of the humanities.

Walter E. Peckover, pastor of the Salkum ch Wash., is now serving the Richland Valley congr tion also. His address, Box 735, Salkum, Wash. mains the same.

The Crusade for Excellence program of Bridgew College is concluded in First and Southern Virg districts and immediately after Easter will begi Eastern and Middle Maryland districts. Toward victory goal of $500,000 and the challenge goa $750,000, the college has already realized the sun approximately $350,000.

Elaine Stern, La Verne College sophomore, been selected as the exchange student to Germany the 1961-62 academic year. She will attend Paedagogische Hochshule at Goettingen, Germ She is the fourth direct exchange student from Verne to Goettingen. In preparation for her abroad Elaine will attend a seven-week summer co in the German language and culture. She is the dau ter of the Marion Sterns of Nocona, Texas.

Of interest to those living in the Chicago are the Easter sunrise service scheduled to be held in new civic auditorium, McCormick Place, at 6:45 Rev. Russell F. Harrison of Indianapolis, Ind., dire of missionary education for the Disciples of Christ for the past five years associate secretary of the W Council of Christian Education, will speak on Dynamic of Christian Hope. The service is sponso by the Church Federation of Greater Chicago and Junior Association of Commerce.

A Conference on Food and Peace Programs is be held April 4 at the Ohio state fairgrounds, Columb Ohio, under the sponsorship of the Town and Cou Department of the Ohio Council of Churches. conference will consider the future role of volunt groups and government in food and peace progra Brethren included in the leadership of the confere are W. Harold Row, executive secretary of the Breth Service Commission, and Thurl Metzger, execut secretary of Heifer Project, Inc. Advance registrat to the Ohio Council of Churches is required attendance.

Television Programs

The four programs in April will bring to an e the series Countdown on Frontiers of Faith. This ser has centered on protest, decision, and commitment Christian conscience. The program can be seen NBC-TV, Sundays, 1:30-2:00 p.m. (EST). April tit are:

April 2 — *Meet Me in Galilee,* a contemporary dra mirroring the confusion in the upper room, but affir ing the Easter message.

April 9 — *The Fifth Art,* a dramatic documentary the nature of the church's mission today.

April 16 — *Let Us Build a Tower,* a dramatic p sentation on the nature of the Christian world missi

April 23 — *A wrap-up show* covering the areas protest, decision, and commitment presented in t entire February-April series.

A new public health clinic has been started in io Pezuela of Lares, Puerto Rico, by the Brethren ice project in Castañer. Seventy-three patients at- ed the first holding of the clinic. This is the hest outreach of the clinic program to date, and it an area greatly needing this attention.

The completion of thirty years of pastoral and ch ch relationships by John D. Ellis will be observed on unday, May 7, at 10:30 a.m. Brother Ellis has just en d a term as president of the Greater Johnstown Pr estant Ministerial Association and is serving pres- en as moderator of Western Pennsylvania.

Seventeen BVS'ers completing their terms of service at ded the end-of-service conference held at the El n offices on March 7-8. The purpose of the con- fe ce was to evaluate their BVS experiences and to pr are for good churchmanship as they return to local ch ch situations. Volunteers in attendance were: Leah Bl k, Baltimore, Md.; Glenn Brechbiel, Weiser, Idaho; Ra el Connelly, Bryan, Ohio; Dale Drews, Chicago, Ill Bonnie Eberly, Mt. Clemens, Mich.; Zola Fyock, Kt , Ohio; Eugene Hartman, York, Pa.; Gene Knicely, M Sidney, Va.; Alice Leckrone, Copemish, Mich.; Pa Pheasant, Martinsburg, Pa.; Marian Poff, Hershey, Pa Loraine Price, Broadway, Va.; Ronald Shreiner, M heim, Pa.; Jeannie Trestrail, Leesburg, Ind.; Lamar W gert, Orlando, Fla.; Thais Wingert, Orlando, Fla.; an Ruth Davidson, who is currently youth field worker fo he Central Region.

Ea ter Time Programs

Give Us Barabbas, an original television drama by H ry Denker — based on the story of Jesus, Pontius Pi e, and the condemned-to-die thief Barabbas — will be roadcast live and in color on NBC-TV program, H mark of Fame, Sunday, March 26, 6:30-8:00 p.m. (E T).

The Way of the Cross, a program retracing the route Je s took as he walked to his crucifixion on Calvary wi be repeated on the NBC-TV network on Tuesday, M ch 28, 10:00-11:00 p.m. (EST). Shown first last ye , the program will feature a new introduction, wh h was filmed at Riverside church in New York. Th scenes were filmed in the Holy Land without ac rs.

Co munications Workshops

We are listing here regional workshops in communi tions scheduled from April to July.

April 17-21. Denver, Colo. Write: Denver Area C ncil of Churches, 300 Trinity Building, Denver 2.

May 9-11. Omaha, Nebr. Write: Rev. Wynn W d, 316 YMCA Building, Omaha.

June 5-16. Los Angeles, Calif. The international co munications workshop at the University of South- er California. Radio, television, press, and films will be considered by top leadership. Write: Dr. John G ler, United Presbyterian Church in the U.S.A., 15 1 Wilshire Blvd., Los Angeles 17.

June 19-23. Indianapolis, Ind. Drama on television, a orkshop at Christian Theological Seminary. Write: D Alfred R. Edyvean, Christian Theological Seminary, In anapolis.

June 26 — July 14. Evanston, Ill. A workshop in th arts and media of communication. Write: Garrett B ical Institute, Evanston, Ill.

A National Science Foundation Grant of $6,895 was awarded Manchester College for support of a "summer science training program for secondary school students" in chemistry. The project will be under the direction of Harry R. Weimer, head of the chemistry department. He will be assisted by Carl W. Holl and Edward Miller. The purpose of the program, which lasts eight weeks, is to introduce a group of high school students with exceptional ability to selected topics in chemistry by lecture, discussion, library research and laboratory work. Manchester College is one of five colleges in Indiana to receive support for such a program.

The Church Calendar

March 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Gives His Life. John 18 — 19. Memory Selection: I am the good shepherd. The good shepherd lays down his life for the sheep. John 10:11 (R.S.V.)

Palm Sunday

March 31 Good Friday

April 2 Easter

April 7-9 Eastern Region conference, Roaring Spring, Pa.

April 16 Christian College Day

April 20-21 District meeting, North Atlantic, Quakertown, Pa.

April 22 Southern Pennsylvania men's fellowship rally, Buffalo Valley church

April 22-23 Southeastern Region youth round table, Bridgewater College, Va.

April 23-29 Mental Health Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Gorman A. Zook of McPherson, Kansas, in the Wichita church, Kansas, March 26-31.

Brethren Lester Fike of Burkittsville, Md., and **Byron Berkey** of Bunker Hill, W. Va., in the Martinsburg church, W. Va., March 26 — April 2.

Bro. Ralph G. Rarick of Wakarusa, Ind., in the Little Pine church, Ind., March 26 — April 2.

Bro. Carl W. Zeigler of Elizabethtown, Pa., in the First church, York, Pa., March 26 — April 2.

Bro. Wilbur Lehman of Manheim, Pa., in the Conewago congregation, Pa., March 27 — April 1.

Bro. Harold Fahnestock of Harrisburg, Pa., in the Florin church, Pa., March 29 — April 2.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Midland church, Va., April 3-9.

Bro. Carl E. Myers of Mt. Morris, Ill., in the Downsville house, Manor congregation, Md., April 10-16.

Bro. W. Hartman Rice of Conemaugh, Pa., in the Beech Run church, Pa., April 16-29.

Bro. Luke Bowser of Mechanicsburg, Pa., in the Cherry Lane church, Pa., April 23-30.

Bro. Lee A. Weaver of Lewistown, Pa., in the Bush Creek church, Md., April 23-30.

Gains for the Kingdom

One baptized in the Roanoke church, La.

Seven baptized and two received by letter in the Liberty Mills church, Ind. Six baptized in the Piqua church, Ohio.

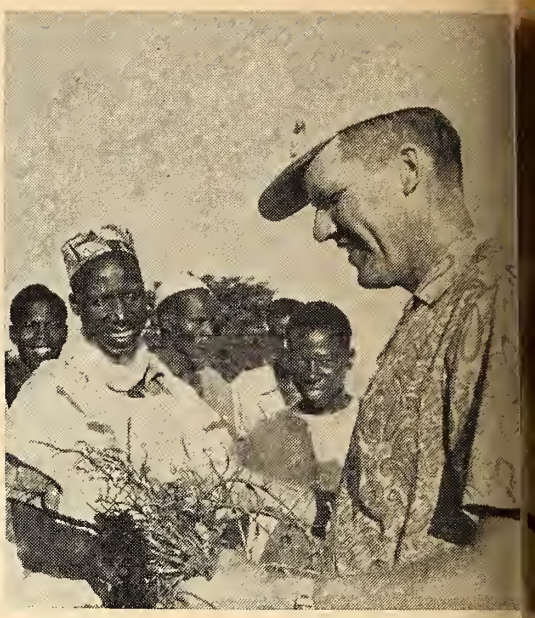
Two baptized in the Fairchance church, Pa. Eleven baptized and three received by letter in the Conewago congregation, Pa.

One received by letter in the Martinsburg church, W. Va.

Farmers' Field Day

Von Hall

Photos by the author and Gerald Neher



Von Hall discusses peanut cultivation with h farmers

■ A FIELD DAY was held at Lassa for the farmers who have received financial help from the farmers loan program of the mission. Because of the distance from the western area to Lassa, only the twenty-one farmers in the eastern area were asked to attend. Because of sickness and the distance for some, only thirteen attended, some traveling as far as thirty-five miles by bicycle. We were fortunate in that no rain fell during the time of the meeting; so their travel was easier.

The purpose of the meeting was to observe some of the demonstration and experimental work being done at Lassa and to discuss ways to improve their farming methods with the use of their oxen. Although we visit the farmers quite frequently and show them improved practices in farming and ways to get more use from their oxen, we felt it would be good for them to see some of our work.

The farmers were also able to share ideas and methods among themselves. As with farmers where in the world, some of ther more progressive than others. Tl fore, is is especially beneficial fo less progressive or the new farm be assured that some new or diff practice is practical and useful.

Our meeting started off with so that the farmers might bec acquainted with one another.

We visited a cotton field where we observed different planting dates of cotton. It is a common practice here to plant cotton even weeks after the late planting date. Cotton of six different planting dates was observed and discussed. Some fertilizer demonstrations were visited. Emphasized throughout the meeting was using the oxen and plow to full advantage. Most of the cotton that was visited had been cultivated with the ridging plow. This is something new to many farmers, for their practice has been to plow the ground but never to cultivate with the oxen. Instead they would do all their cultivating by hand hoe.

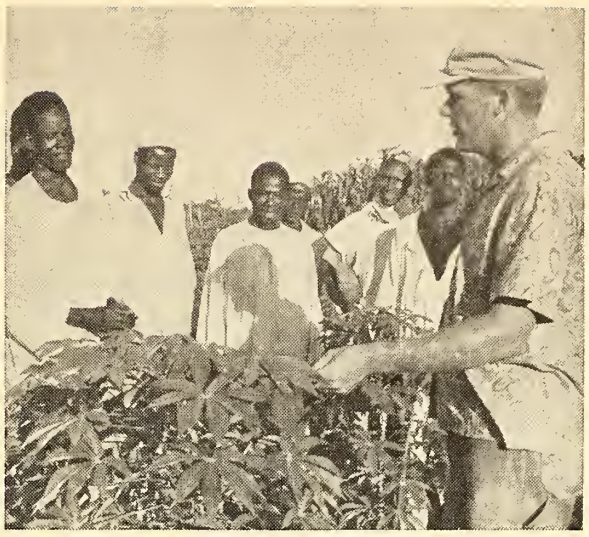




ew foods were sampled such as turnips

fter a busy day looking around at the different nstrations the farmers saw some slides of agricul- practices in different lands. The showing of pic- either slides or movies, is a means of education ntertainment that is always enjoyed by the people

he farmers seemed to enjoy the day and to ap- ite it very much.



Since citrus fruits, mangoes, and guavas do well if given proper care, some time was spent in the mission orchard discussing proper planting, fertilizing, and caring for these trees. Planting mango seed was stressed, with the hope that farmers will have their own seedlings budded. The supply of budded mango trees is quite low, and a farmer either plants a common seedling or does without. At least two men in the area already know how to bud trees, and we hope to conduct a short course in gardening next season where others will have the opportunity to learn to bud.

The farmers also saw both peanut and guinea corn fertilizer trials and demonstrations. Both plots had been cultivated with the oxen. Crop rotation with emphasis on planting at the proper time was discussed. Plowing under a green manure cover in the middle of the previous rainy season for fertilizer was pointed out. If they did it at the right time, the farmers saw in this practice another advantage: they could plant with the first planting rains. In the past many planted their guinea corn without plowing with the oxen rather than wait till there was enough moisture to plow with the oxen.



Maryland to Ecuador, via Turkey and Germar

David and Laura Rittenhouse



The Rittenhouse family: Phillip, David, Laura Jean, and Melissa

■ David Beahm Rittenhouse entered Bridgewater College after his graduation from Centreville High School, Centreville, Md., in 1948. After his sophomore year he "ran out" of interest and money and decided to work for a while. During this two-year period he developed a restlessness and an urge to do something constructive. He entered BVS, which turned out to be his alternative service. This took him to Turkey, where he and Merle Crouse combined their energies in managing a refugee farm, and to Germany, where he did construction and neighborhood work.

Through firsthand knowledge of the needs of people and the encouragement of Christian leaders, Dave felt again the call to the Christian ministry which he had rejected a few years earlier. After returning to America he directed a summer work camp in Altoona, Pa., and reentered Bridgewater College in the fall.

It was during his senior year that David met a freshman, Laura Jean Stone. She had entered Bridgewater with the intention of majoring in elementary education and cultivating her musical ability. They were married Aug. 5, 1956, and entered Bethany Biblical Seminary in the fall. While there, Melissa, now three and one-half years, and Phillip, now one and one-half years, joined their home. Phillip arrived two days after their graduations from seminary and training school.

The Rittenhouses served two summer pastorates. The first was in Inwood, W. Va., and the second in Ft. Seybert, W. Va. For the past year and a half they have been working in seven churches of the Pocahontas congregation, second Virginia, and residing at Durbin, W. Va.

David was born Oct. 11, 1931, at Mechanicsburg, Pa., the fifth child of Joseph and Estelle Rittenhouse, who were then serving a pastorate there. When David was two years old the family moved to the Marc district on the Eastern Shore Maryland, where they bought a sr farm and served the Ridgely con gation.

Laura Jean Stone was born J 30, 1937, at Bassett, Va., the th of seven children. Her parents, V bert and Laura Stone, are active the Mt. Hermon church, wh Laura Jean accepted Christ at early age and became active in local church and in the district.

The Rittenhouses left the States March 10 to give leadership and h to the growing church in Ecuado

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Will You Lay Down Your Life?

J. Robert Boyer

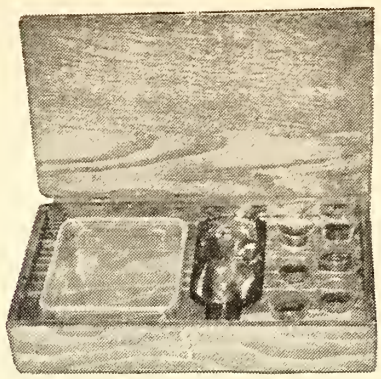
FAMILY FILMS has produced a sound film entitled The Power of the Resurrection. It depicts Peter in prison awaiting his crucifixion. As he waits, he tells a young prisoner the story of his life as one of the twelve disciples of Jesus, carrying it beyond the death, resurrection, and ascension to the day of Pentecost and the response of the early Christians to the power of the Holy Spirit. In this picture, while in the upper room, Jesus relates the coming betrayal and denial. Upon being informed he will deny his Lord three times before the crowing of the cock at the next morning's dawn, Peter arises to his feet and, sternly looking at Jesus, says, "Deny you, Lord? Never!"

I believe Peter meant it when he said, "I will lay down my life for you." Had not the proper method of protecting human life, up to that point, been the raising of the sword, the lashing away at the enemy? When the screws are turned down tight and the squeeze is on, we usually turn to the immediate, thinking it to be the best method. But the commandment, "If you love me, you will keep. . . ," had these not been given to Peter before this last ni with Jesus, prior to his trial? they had. And they are still to observed today.

Is the age in which you live to one which offers everything to fill your promise and lay down y life for your Lord? Will you mist the proper method as did Sin Peter? Will you send your tax mo to Cape Canaveral, where miss are launched to kill the enemy? you encourage your sons and dau ters to train under military regim tation that they might fly j carry A-bombs, H-bombs, and clear fission bombs to wipe your e mies off the globe? Will you your own sword from its sheath strike the ear off your opposers?

r is there a chance that, after all e years, you may obey the com- dment of Jesus to love your nies, because you love your Lord your enemy with a willingness ay down your life for either? you lay down your life of flesh whatever manner may cause death, even to being struck n by an enemy? Will you lay n this life of flesh, your present ence, with him who said, "I am the good shepherd. The good shepherd lays down his life for the sheep"? Will you say with Peter, "I will lay down my life for you"?

Once he was caught up with the power of the Holy Spirit, Peter did not hesitate to lay down his life. Tradition has it that he requested to be hung upside down on his cross of crucifixion, for he did not consider himself worthy to die in the same manner as had his Lord.



► Unable to find on the market a home communion set for pastors that would hold Brethren communion bread, Guy S. Fern devised his own. In a walnut finished box are six communion glasses, a bottle for the juice, and a container for the bread (see picture above). Any pastor interested in having a set like it should write Brother Fern at R. 1, Thornville, Ohio.

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

We Call This Friday Good. Howard G. Hageman. Muhlenburg Press, 1961. 83 pages. $1.50.

his book is a treasure to own and nspiration to read. The author is ously gifted both as a writer and ne who can lead the reader to per feelings of devotion to the l. When he speaks of sin nding at the cross he describes it at its most subtle and sinister , nor wearing the lurid colors of crime and dark passion, but the ber and respectable shades of nality, decency, orderliness, promise." He goes on to cite it was the "politely washed ds of society's most respected bers" who were responsible for t happened on the Friday we call d.

series of messages on the Seven Words from the cross make up chapters of this book. The au- , having first delivered them as itations to his church, found were so much appreciated that ut them in book form that they ht be received more widely. I, one, am glad he did. The pathos triumph of the cross are told in a way that the reader would well to read and reread, remem- ng that the message from the s is relevant at every season of year. I would recommend the k to the layman and minister as they continue to search for meaning of the cross to their s. — *Glennis Parks, Elgin, Ill.*

Centuries. Thomas Traherne. Harper, 1960. 228 pages. $3.50.

here are classic books of devo- . This is one. It is alive and es life to spring forth in the t. The passing of the centuries e not destroyed its relevance. e one senses the "real presence" of God — the joy of believing and living in obedience to him. Creation becomes the garment of the living God. Here is spiritual direction for souls in this century. The author knew and loved God and was never able to get away from the wonder of God's infinite wisdom, love, and goodness. This is the testimony of a great soul concerning God's realness. It is a book to be lived with, read and reread many times, a book for pondering. Ministers and teachers should have this classic at hand for use all the time. This is a book of spiritual gems. — *Glen Weimer, Arlington, Va.*

***The Self in Pilgrimage.** Earl A. Loomis. Harper & Bros., 1960. $3.00. 110 pages.

Here is a provocative and original contribution to the psychology of human development. According to the author, who is professor of psychiatry and religion and director of the program in religion and psychiatry, Union Theological Seminary, New York City, modern man is psychologically and spiritually lost, a stranger to himself, actually in hell. Through love, forgiveness and God, he finds his true self and destiny.

Chapters such as The Self in Irons, The Self in Development, The Self in Community, and The Self in Communion reveal profound new insights into man's basic need and the meeting of this need. Discussions of love and forgiveness (forgiveness of self, of others and how to receive forgiveness from God) are exceptionally helpful.

While not primarily a religious or theological book, it is oriented in the Christian faith. Forewords are written by Dr. Reinhold Niebuhr and Kenneth E. Appel, M.D. Physicians, psychiatrists, social workers, pastors and intelligent laymen will profit by this serious study of the self in pilgrimage toward emotional and religious maturity offered by a distinguished psychiatrist. They will grow and can help others to grow. — *Harold Z. Bomberger, McPherson, Kansas.*

***The Story of the Reformation.** William Stevenson. John Knox, 1959. 206 pages. $3.50.

William Stevenson, a Presbyterian pastor in Edinburgh, Scotland, has done Protestantism a service in his brief popularized book on the Reformation. His two aims in writing such a book were to provide a readable and popular history of the Reformation for the general reader and to stimulate interest in the Protestant heritage growing out of the Reformation. In both of these he has succeeded admirably.

The book covers each important area of the Protestant Reformation, including Luther's work in Germany, Calvin's work in Switzerland, and Knox's work in Scotland; there is perhaps more emphasis than usual on Scotland, which is explained by the writer's own particular interests. The story of the Anabaptists is well told.

The author possesses an interesting style, which is spiced by occasional Scottish idioms. In general, it is a good, brief account of the Protestant Reformation, based entirely on secondary sources. It should appeal to the average Brethren reader, who

is interested in knowing more about his Protestant heritage. — *Roger E. Sappington, Bridgewater, Va.*

Man, Morals, and History. Chester C. McCown. Harper, 1958. 350 pages. $5.00.

Little did this reviewer think when he picked up Man, Morals, and History that he would be reading an expert account of Hebrew history and ideals.

The four sections of this sizeable volume discuss prehistory, the history of the Hebrews to the Fall of Jerusalem in 70 A.D., the interpretation of that history, and the outcome in terms of ideals, achievements, and hopes.

The late Chester C. McCown was formerly archaeologist, New Testament professor, and dean of the Pacific School of Religion. He was a hardy liberal, who never lost his faith in man, history, science, or progress. It is remarkable that the author's personal bias has so slightly affected this book, save for the last fifty pages.

Those who are interested in Hebrew history can learn much from this excellent book. — *David J. Wieand, Chicago, Ill.*

Putting Faith to Work. Robert J. McCracken. Harper, 1960. 179 pages. $3.00.

Books of sermons are quite common. That is, the books are. But the sermons need not be, and these are not. Dr. McCracken senses that faith needs to be relevant, and most of these sermons are that. Note a few of the subjects: Isn't Religion Old Stuff? The Sin of Overwork; On Wanting to be Liked; Are Americans Growing Soft? On Hating Things, Not People; and Maintaining Independence Despite Social Compulsion. The book is in three parts: Toward a Mature Faith, Toward a Sustaining Faith, and Toward a Relevant Faith. His exposition is contemporary, and one feels that the writer knows where and how people live and the daily problems with which they must cope. — *W. Glenn McFadden, Elgin, Ill.*

Gifts From the Land. Virginia Whitman. Muhlenberg, 1960. 164 pages. $5.95.

"Most people can visit the mountains or the seashore only once a year. There they vacation, relax, possibly even mediate for a week or two, trying to give their batteries a charge that will, for another year, spark life through the depleting pull of its days." In the more than 100 brief devotional messages from the great out-of-doors, the common things about us such as squirrels, rain, birds, and bulbs help "recharge" our batteries.

Excellent photography accompanies some of the messages as well as Bible references or verses and something To Think About and To Pr About. Makes very good mate for family worship.

The reader is privileged to sh with the author those priceless tangibles which come as "gifts fr the land," God's gifts of faith a hope and courage as he is tak through the cycle of winter, se time, summer, and harvest. — *P Weaver.*

Standing Committee Delegates

Northern California ..... Joseph R. Jennings, 1962; Sim Togasaki, 19
Southern California ..... Lowell Brubaker, 1962; Harry K. Zeller, Jr., 19
Canada ..... Chester Armey, 19
Colorado ..... Edward Duncan, 19
Ecuador .....
Florida, Georgia, Puerto Rico ..... E. Myrl Weyant, 19
Idaho and Western Montana ..... Edwin J. Glover, 19
Northern Illinois and Wisconsin ..... Carl Zigler, 1962; Olga Bendsen, 19
Southern Illinois ..... Earl Traughber, Jr., 1962; Miss Ilene Ridgley, 19
1st India .....
2nd India .....
Middle Indiana ..... A. Blair Helman, 1962; Hubert Newcomer, 19
Carroll M. Petry, 19
Northern Indiana ..... Dr. D. Stanley Houser, 1962; Ross L. Noffsinger, 19
Lester A. Young, 19
Southern Indiana ..... Byron Miller, 1962; Mrs. Calvin Bright, 19
Iowa-Minnesota ..... Lyle C. Albright, 1961; Warren W. Hoover, 19
Southeastern Kansas ..... Ralph E. Loshbaugh, 19
Northeastern Kansas ..... David Vancil, 19
Western Kansas ..... G. A. Zook, 19
Mardela ..... Grant Mahan, 19
Eastern Maryland ..... Duane H. Ramsey, 1962; J. Donald Plank, 19
Middle Maryland ..... Byron Berkey, 1962; D. Fred Neikirk, 19
Western Maryland ..... Ernest Spoerlein, 19
Michigan ..... Richard Ward, 19
Middle Missouri ..... Warren Campbell, 19
Northern Missouri ..... Harold Correll, 19
Southern Missouri ..... Alva C. Fike, 19
Nebraska ..... William Gahm, 19
Nigeria .....
North & South Carolina ..... Jay K. Sexton, 19
N. Dakota & E. Mont. ..... Ernest Walker, 19
Northeastern Ohio ..... Mrs. Henry Krommes, 1962; Arthur Hess, 19
Mrs. W. H. Miley, 19
Northwestern Ohio ..... Elmer Marks, 1962; John Tomlonson, 19
Southern Ohio ..... Raymond R. Peters, 1962; Glen C. Rust, 19
L. John Weaver, 19
Oklahoma ..... Byron Dell, 19
Oregon ..... C. B. Bonewitz, 19
Eastern Pennsylvania ..... J. Herbert Miller, 1962; A. C. Baugher, 19
K. Ezra Bucher, 19
Middle Pennsylvania ..... Ralph Z. Ebersole, 1962; William F. Smith, 19
Berkey Knavel, 19
North Atlantic ..... Luke Brandt, 1962; Wayne Dick, 19
Southern Pennsylvania ..... Donald E. Miller, 1962; Cyrus Bucher, 19
Mrs. M. Guy West, 19
Western Pennsylvania .. Wayne J. Eberly, 1962; Samuel W. Longenecker, 19
John D. Ellis, 19
Tennessee ..... Reuel B. Pritchett, 19
Texas, Louisiana ..... Edward L. Murray, 19
E. Virginia ..... Russell Miller, 1962; Carl F. Smith, 19
First Virginia ..... Douglas Nininger, 1962; Paul Crumley, 19
H. Lawrence Rice, 19
Northern Virginia ..... Cecil O. Showalter, 1962; Stanley R. Wampler; 19
James W. Moyers, 19
Second Virginia ..... Warren D. Bowman, 1962; Russell Beahm, 19
Joe Humbert; 19
Southern Virginia ..... Rufus B. McDannel, 1962; Paul M. Priddy, 19
W. W. Naff, Sr., 19
Washington ..... John Longanecker, 19
First West Virginia ..... Carl Seese, 1962; Galen Fike 19
Second West Virginia ..... Fred R. Clayton, 19

News and Comment From Around the World

nnedy Quotes Bible in ace Appeal to Russia

President John F. Kennedy quoted m a Bible verse in his inaugural dress to illustrate his appeal to the ssian people for co-operation in ilding a peaceful world.

He said, "Let both sides unite to ed in all corners of the earth the nmand of Isaiah — to 'undo the avy burden . . . and let the opssed go free.'" He also quoted m. 12:12, "Rejoicing in hope, tient in tribulation" to illustrate attitude the United States should e, in his opinion, in the long years the cold war with the Marxists.

chbishop of York to cceed Dr. Fisher

Dr. Arthur Michael Ramsey, Archhop of York since 1956, will succed Dr. Geoffrey Francis Fisher as chbishop of Canterbury and Prite of the Church of England. He ll assume spiritual leadership of e established church when Dr. her's resignation becomes effective May 31.

Dr. Ramsey has been a lifelong pporter of the movement for Christn unity. He is a distinguished eologian and scholar and the autor of many books.

vil Disobedience metimes Justified

Civil disobedience, even to the nt of revolution "when a law prels that keeps people from receivig justice and thus conflicts with e purposes of God as they are reled in the Christian gospel," was dorsed by the North American ea Council of the World Alliance Reformed and Presbyterian urches at its 1961 meeting at antic City, N. J.

The statement adopted by the egates said, "At such a time it our opinion that a Christian, after ious and careful consideration l after sharing his concern with er members of the household faith, may engage alone or h others in an act of civil disedience." Attending the three- meeting were more than 100 egates from Presbyterian and Remed bodies representing over 00,000 members in the U.S., nada, and Jamaica.

In another action the delegates ended the churches' right to speak on political, economic and social issues. They said that the expression of an opinion by a church group does not violate the principle of church-state separation.

Church Women Launch Program to Combat Prostitution in Korea

A training program to help Korean prostitutes forsake their occupation has been launched in Seoul by twenty women's voluntary agencies, spearheaded by the Woman's Christian Temperance Union and the Young Women's Christian Association.

The women are seeking to raise at least $10,000 in a nationwide drive for construction of a vocational center to train some 500 women. Some women leaders of church groups have been critical of what they called government indifference to the plight of more than 17,000 registered and unknown thousands of unregistered prostitutes in the country.

Pro-Peiping Government Protestants Meet

Pledges of continued support for the Communist regime in China were made at a conference of the National Committee of the Protestant Churches in China, held recently in Shanghai, according to the reports over the Peiping radio.

The National Committee was created in 1950 under Communist auspices to insure support of Chinese Protestants for the Peiping government. Its leaders claim it has done valuable work in helping the Protestant churches to survive and expand under the new political order.

American Baptists Release Study Profile of Denomination

A typical church member of the American Baptist Convention is a forty-two-year-old married woman who has two children. Either she or her husband is a white collar or professional worker and the family's annual income is between $5,000 and $5,999. She was raised in a town of fewer than 10,000 people but now lives in a city of more than 100,000 population. She is fairly literate in Biblical knowledge and knows where the books of the Bible are found, and usually can identify where frequently used passages are in the Bible.

These are some of the findings of an extensive study-profile of the denomination's members. The study said that limited participation of males in the denomination's churches indicates that the denomination must examine its programs to see why men are not challenged to participate.

Native Spanish Protestants Between 15,000 and 18,000

Native Spanish Protestants number "not less than 15,000 and not more than 18,000," according to an article published in Madrid by Ecclesia, weekly organ of Spanish Catholic Action, which has denied charges of anti-Protestant persecution in that country.

The magazine listed the Plymouth Brethren with 5,000 members as the most numerous of the Protestant bodies in Spain. The other bodies, it said, included the Spanish Evangelical Baptist Union, the Spanish Evangelical Church, the Seventh-day Adventists, the Federation of Independent Evangelical Churches of Spain, Jehovah's Witnesses, the Spanish Christian Mission, the Reformed Episcopal Church of Spain, the Pentecostal sect, and the Society of Friends.

Supreme Court Backs Movie Censoring

The United States Supreme Court upheld recently the right of a city to censor movies before they are offered for public exhibition. The decision, however, produced as sharp a division in the court as has been seen in many years, with Chief Justice Earl Warren delivering a twenty-eight page dissent.

Justices Douglas and Black concurred with the Chief Justice's dissent and entered a further dissent of their own in taking the same position they have on many cases involving obscenity, that all censorship in any form is unconstitutional.

Negro Theological Center Near Completion

Atlanta's new Interdenominational Theological Center (Negro), regarded as one of the most significant ecumenical efforts in theological education, held its first open house in Atlanta.

Co-operating in the $3,500,000 project are Gammon Theological Seminary, Methodist; Morehouse School of Religion, American Baptist; Phillips School of Theology, Christian Methodist Episcopal; and

Turner Theological Seminary, African Methodist Episcopal. Completed at the site are four buildings, administration, classroom, refectory, and library. Under construction are married students' apartments, dormitories, and denominational buildings.

The Rockefeller Foundation has given $1,500,000 toward the center's cost, with the major part of the balance being provided by the denominations involved.

Negro Baptists to Aid Evicted Sharecroppers

The National Baptist Convention, U.S.A., Inc. (Negro), has voted to aid the evicted Negro sharecroppers in Fayette and Haywood counties in Tennessee. The organization's board of directors approved plans to assume the mortgages on farm equipment of the Negro farmers. Negroes in the counties contend they are facing an economic boycott because they registered to vote.

Dr. J. H. Jackson of Chicago, president of the convention, said its efforts to purchase 500 acres of land in Fayette County have failed. He claimed real estate owners increased the price from $100 to $500 an acre when they learned that the prospective purchasers were the farmers with whom they have been having trouble.

Catholic-Protestant Meeting in Colombia

Some 9,000 persons attended lectures given in Colombia by Catholic priests and Protestant ministers at the first public meeting held in the nation's history to encourage understanding between Christians. This information came in a report from the international Catholic press agency in Fribourg, Switzerland. After the public meeting, priests and pastors met for a roundtable conference to discuss the problems which are obstacles to mutual understanding. Further meetings are planned.

Latin America Methodists Send Out Own Missionaries

Methodists in ten Latin American countries are working closer together than ever before, having last year undertaken their first joint project, a board to send out foreign missionaries. Methodists in seven countries comprising the denomination's Latin America Central Conference laid plans for co-ordinated efforts in Christian education, evangelism, and publications.

The new joint board was initiated, organized, and is being supported by Latin American Methodists to begin work in some country in Spanish-speaking South America not now served by Methodism.

News Briefs

World-wide membership of the International Convention of Christian Churches, Disciples of Christ, reached a total of 2,016,000 in 1960. This represents a one per cent gain over the previous year. Disciples' contributions increased more than $5 million to a total of $84 million for the year. Giving for overseas missions was up nearly 10 per cent.

Two thousand Buddhist monks in Vientiane province and other neighboring provinces in Laos are organizing protest meetings against "American intervention" in the Laos conflict, according to radio reports. Reports also said the monks had accused Communist-led rebels of destroying pagodas and other places of worship.

A record amount of more than $23,583,000 has been appropriated by the Methodist Board of Missions for its work in the United States and forty-four countries overseas during the next fiscal year. A total of sixty-nine new missionaries was commissioned at the board's annual meeting, fifty-four for overseas work and fifteen for service in this country.

Representatives of all four major faiths of America invoked the blessing of God upon President John F. Kennedy and Vice-President Lyndon B. Johnson at their inauguration.

Nearly $29 million were received by the Southern Baptist Convention last year through the denomination's co-operative program and designated gifts. The total does not include funds retained by local churches and state Baptist bodies for their work. Almost $17 million of the total were distributed to the denomination's Foreign Mission Board and $5.6 million to the Home Mission Board.

A record budget totaling $3,281,885 was adopted by the general board of the Church of the Nazarene as a means of financing the denomination's work during the next fiscal year. About two thirds of the budget is allocated to foreign missions. The board plans the construction of a new publishing plant at its international headquarters in Kansas City, Mo.

Hungary's Communist government has agreed to raise the subsidy to the Roman Catholic church in that country for 1961, according to a Catholic paper. The paper did disclose the amount of the increa state aid. However, it commen that without it the church wo have found itself in great finan difficulties.

A new plan by Sweden to ad 50 more handicapped refugees dependents, along with 300 m able-bodied refugees from Aus and Italy and their families, was nounced by the office of the Uni Nations High Commissioner Refugees. Sweden accepted nea 900 people under World Refu Year programs for handicapped re gees.

Membership in the Church of E land has been increasing since Wo War II and the number of confir tions also is rising. The church's ficial yearbook for 1961 also indica that the number of ordinations reached a postwar record. The nu ber of members in the church rep sents sixty-six per cent of the peo born and residing in the church's t provinces of Canterbury and Yo

The House of Representatives unanimously re-elected the R Bernard Braskamp, a retired Presb terian clergyman, as its chapla He has been chaplain of the ho since 1950. Meanwhile, the Sen re-elected its chaplain, Dr. Freder Brown Harris, retired pastor of t Foundry Methodist church in Wa ington. He has served as chaplain the Senate since 1942 except for t period of 1947-49.

Quotes in the News

Prime Minister Nehru: "Aton war has become so catastrophic has made peace a necessity. It m be a blessing. I think the world h reached a turning point. It h reached a turning point in ma respects — in human relations, science, and in regard to war."

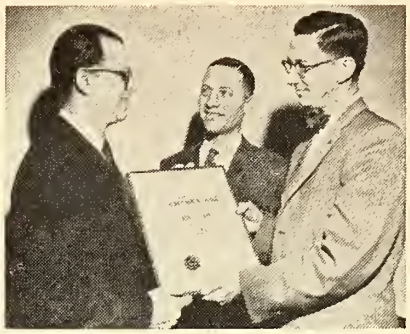
Alan Paton, world-famous Sou African novelist: "We must face t fact, at least in southern and easte Africa, that many people have co to identify the church as a sort protector of the privileged, and th may, therefore, turn away from when they are liberated."

Dr. E. Stanley Jones: "The ce tral neurosis of the world is the sou emptiness. Men cut themselves from the root of their being — God so life becomes dull, meaningle and empty. It's to that that I a speaking in the East and West. I the same problem everywhere."



Seventy district representatives participated in the District Leaders Conference at the General Offices in January. Among them were, left to right, Galen T. Lehman, Central Region executive; Ira Peters, district board member, First Virginia; and Glenn H. Bowlby, district field executive, Western Pennsylvania

Brethren News Service



John C. Eller (left), administrator of Bethany Hospital and retiring president of the Chicago Hospital Council, receives from Mortimer W. Zimmerman (right), new president of the council, a scroll in honor of his service. Howard F. Cook, the council's executive director looks on



■ Seven students from five states represented Juniata College at the youth seminar in Washington, D. C., Jan. 29 – Feb. 3. En route to the conference they led worship services in churches at Brooklyn, N. Y., and Wilmington, Del. Left to right: R. Wayne Barnes, Maryland; Margaret J. Robinson, Illinois; Laurence R. Jones, Pennsylvania; Marie Ann Zeller, California; Glen A. Heckman, Maryland; Mary E. Rambo, New York. The accompanist is Mary K. Wieand, Illinois. In the background (behind Miss Zeller) is Clarence Reinberger, director of church relations at the college



■ Three laymen display the new Church of the Brethren road sign. They are, left to right: James Baile, chairman of Middle Missouri district board; Don Verbeck, center, chairman of Washington district board, and Robert Greiner, treasurer, General Brotherhood Board. The grey and blue sign is finished in porcelain on heavy gauge steel.

Brethren News Service

Anniversaries

Mr. and Mrs. Frank K. Allen of Menomonie, Wis., celebrated their golden wedding anniversary on Sept. 2, 1960. They have eight children, eleven grandchildren, and one great-grandchild. Brother Allen has been a minister for thirty-nine years. — Mrs. Alonzo White, Menomonie, Wis.

Mr. and Mrs. T. I. Bowman celebrated their fifty-sixth wedding anniversary on Jan. 5, 1961. — Patricia C. Shirey, Port Republic, Va.

Mr. and Mrs. Samuel E. Rohrer celebrated their fiftieth wedding anniversary on Jan. 1, 1961, at their home near North Lima, Ohio. They have served in the office of deacon for many years. They have two sons, one daughter, and three grandchildren. — Elsie Kletzly, Columbiana, Ohio.

Obituaries

Aby, Chester N., son of Edward and Florence Russell Aby, was born near Shippensburg, Pa., Nov. 9, 1915, and died Jan. 28, 1960. He had been a member of the Ridge church, Pa., for many years. Surviving are his father and three brothers. The funeral service was conducted by Brethren James Heckman and Robert Cocklin, and burial was in the Cleversburg cemetery. — Mrs. John Booz, Shippensburg, Pa.

Belding, Grace, daughter of John and Bell Cormican, was born Nov. 28, 1889, at Menomonie, Wis., and died Dec. 13, 1960. She was a member of the Menomonie church. Surviving are two daughters, ten sons, two stepdaughters, fifty-eight grandchildren, thirty-eight great-grandchildren, one sister, and one brother. The funeral service was conducted by Howard Peden, and burial was in the Irvine Creek cemetery. — Mrs. Alonzo White, Menomonie, Wis.

Berkheimer, Park O., son of Daniel F. and Hetti Otto Berkheimer, was born Nov. 26, 1893, at Salemville, Ohio, and died Jan. 21, 1961. He was married to Roxie Kagarise, who survives, together with two children, one grandchild, and one sister. He was a member of the New Enterprise church, Pa. The funeral service was conducted by William F. Smith and Edgar M. Detwiler, and burial was in the Salemville cemetery. — Mrs. James A. Davis, Loysburg, Pa.

Brindle, Roy H., son of Charles E. and Susie Leidy Brindle, was born at Bellwood, Pa., Sept. 22, 1929, and died in Philadelphia, Pa., on Jan. 26, 1961. He was a member of the Roaring Spring church, Pa. On Dec. 27, 1958, he was married to Nancy J. Ebersole. Surviving are his wife, his parents, and two sisters. The funeral service was conducted by Bro. Berkey E. Knavel, and burial was in the Diehl's Cross Roads cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Briner, Frank, died Jan. 24, 1961, at the age of seventy-nine years. He was a member of the Springfield church, Southern Ohio. Surviving are his wife, Viola Ethel Briner, three daughters, two sons, one stepson, and sixteen grandchildren. The funeral service was held by Otis Landis, and burial was in the Glen Haven Memorial Gardens. — Barbara J. Hinkle, Springfield, Ohio.

Broocke, Peter Earl, son of Peter Edwin and Lillian Jefferies Broocke, was born at Nutbush, Tenn., Aug. 9, 1880, and died Jan. 14, 1961. On July 29, 1908, he was married to Nora McCarley. Surviving are his wife, two daughters, and three grandchildren. The funeral service was held in the Molsbee Chapel by the undersigned. — Marion M. Stern, Nocona, Texas.

Burket, Harry S., son of Harry and Catharine Smith Burket, was born at Martinsburg, Pa., April 18, 1878, and died Jan. 28, 1961. On Feb. 3, 1903, he was married to Keren Pearl Baker. Surviving are three daughters, five sons, twenty grandchildren, and eighteen great-grandchildren. He was a member of the Martinsburg church, Pa. The funeral service was conducted by Bro. Ernest A. Brumbaugh, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Cosey, Anna Mary, daughter of Calvin and Kate Dentler Cosey, was born Dec. 11, 1876, and died Nov. 20, 1960. She was a member of the Shanks church, Pa. Surviving is one sister. The funeral service was conducted by Bro. Clarence Showalter, and burial was in the church cemetery. — Mrs. G. K. Haldeman, Greencastle, Pa.

Cripe, Hope E., daughter of Mr. and Mrs. Philip Haney, was born in Marshall County, Ind., May 25, 1909, and died at Ellensburg, Wash., Jan. 26, 1961. In 1930 she was married to Fred E. Cripe. She was a member of the Sunnyslope church, Wash. Surviving are her husband, two sons, one daughter, one brother, one sister, and her father. The funeral service was conducted by Bro. Noble Deardorff in the Sunnyslope church, and burial was in the adjoining cemetery. — Mrs. Charles E. Holland, Wenatchee, Wash.

Dawson, Benoni Levi, was born near Manhattan, Kansas, Oct. 13, 1872, and died at La Verne, Calif., Jan. 26, 1961. He was a long-time member of the Church of the Brethren. He is survived by his wife, one son, one daughter, one sister, five grandchildren, and ten great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Pomona mausoleum. — Harry K. Zeller, Jr., La Verne, Calif.

Diehl, Charles E., son of Jacob P. and Martha Harshbarger Diehl, was born June 20, 1883, and died Jan. 27, 1961. On Feb. 16, 1908, he was married to Lilly Jane Showalter, who survives. Also surviving are one son, two daughters, five grandchildren, five great-grandchildren, four brothers, and one sister. He was a member of the Mill Creek church, Va. The funeral service was conduced by Brethren Charles E. Zunkel and Cecil O. Showalter, and burial was in the Mill Creek cemetery. — Patricia C. Shirey, Port Republic, Va.

Etter, Lydia, daughter of Aaron and Katie Landis Miller, was born Dec. 8, 1888, near Pleasant Hill, Ohio, and died Oct. 25, 1960, at Dayton, Ohio. On May 10, 1910, she was married to Ralph A. Etter, with whom she observed their golden wedding anniversary last May. She is survived by her husband, one daughter, one son, four granddaughters, and one sister. The funeral service was conducted by C. Albert Guyer in the Ft. McKinley church, of which she was a charter member. Burial was in the Glen Haven Memorial Gardens. — Mildred M. Etter, Elgin, Ill.

Fodor, Eva, was born in Yugoslavia and died in York County, Pa., at the age of seventy-two years. She came to the United States in 1951. She was a member of the Black Rock church. Surviving are three children, nine grandchildren, three great-grandchildren, and one sister. The funeral service was conducted by Bro. E. K. Ziegler, and burial was in the Pleasant Hill cemetery. — Lydia Resser, Manchester, Md.

Fuhrman, Charles A., died Nov. 1960, at the age of sixty-six years. He was a member of the Black Rock church, Pa. Surviving are his wife, three children, eight grandchildren, one great-grandchild, and one brother. The funeral service was conducted by Bro. Earl K. Ziegler, assisted by Bro. N. S. Sellers, and burial was in the Black Rock cemetery. — Lydia Resser, Manchester, Md.

Granger, Solomon A., son of Daniel and Elizabeth Reed Granger, died Sept. 8, 1960, at the age of eighty-two years. He was a member of the Schuylkill church, Pa. His wife, Minnie Neidlinger Granger, died two years ago. Surviving are one son, five daughters, thirty-two grandchildren, and seven great-grandchildren. The funeral service was conducted by Bro. Amm Merkey, and burial was in the Schuylkill cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Harshman, Mollie E., daughter of Nathan and Charlotte Eccard, was born in Frederick County, Md., Oct. 14, 1876, and died Aug. 1, 1960, at the Fahrney-Keedy Memorial Home, Md. On Nov. 22, 1898, she was married to Emory Harshman, who preceded her in death five years ago. She was a long-time member of the Beaver Creek church, Md. Surviving are five children, twenty-two grandchildren, two sisters, and a number of great-grandchildren. The funeral service was conducted by Brethren DeWitt Miller and John W. Gosnell, and burial was in the Beaver Creek cemetery. Mrs. Clarence Fraver, Hagerstown, Md.

Harter, Harvey Milton, son of Simeon and Mary Harter, was born in Ohio, Dec. 3, 1878, and died at Fairview, Mo., Jan. 13, 1961. On July 1904, he was married to Virgie Hutchings, who died in 1908. On March 1910, he was married to Frances Christopher, who survives. Also surviving are five sons, eight grandchildren, two great-grandchildren, and one sister. He was the oldest member of the Shoal Creek church, Mo., and had served in the office of deacon for more than fifty years. The funeral service was conducted by Bro. James Par assisted by Bro. Wilbert Erisman, and burial was in the Dice cemetery. Mrs. Wilbert Erisman, Fairview, M

Church News

Northern California

eedley — Joe Jennings of McFar-, Calif., installed our new pastor, Beckwith, on Sept. 11. L. M. k is again serving as church mod-or. The budget for this year has n increased over a thousand dollars n that of last year. Dwight Enberg resno was the speaker for the har- Thanksgiving service. Ten per of the offering taken at that time given to the district, fifteen per to the Brotherhood Fund, and the to the local treasury. A hobby v and dinner featured the family t. The church council followed the meal. A former pastor, Har- Hostetler, filled the pulpit on Jan. the absence of our pastor. During month of January, we had a school nissions. The women have been g comforters for relief at their reg- meetings. A committee is now ying the needs of our church build- looking toward the future. Breth- Carl Beckwith and Verne Long serve as our delegates to Annual ference. The church has received ft of $100 as a memorial to Eliz- Furnas. During 1960 we received een members by letter and five baptism. — Grace E. Fike, Reedley, f.

aterford — Bro. Forest Eisenbise, district secretary, installed the new or, W. T. Luckett. The young ple attended a conference at Chico, also the circuit meeting at San ncisco, where they were responsible the vesper service. We have sev- yokefellow groups in our church h lends much to the spiritual en- ment of the membership. The hebuilders class gave a Christmas ram and party for one of the ls at the state hospital. For our Christmas program, several fam- demonstrated how Christmas is rved in other lands. We had a ol of missions during January. junior department sent to Edna zer, former member of our church now missionary to Ecuador, a stmas gift. She used this to buy record players and records which help her in studying the language, also some of Bible stories of Jesus panish which the women of the ch enjoy very much. The ladies' made twenty-four comforters for and contributed $10 to the h of Dimes and $10 for the post- to send clothing from the relief er. A number of the men har- d the nut crop of one of the lies because of the illness of the r in the family, and the women he church furnished food during illness. The men's fellowship en- ined the Baptist men at a dinner a film. They are also sponsoring basketball team. On Jan. 23, Har- Brooks, pastor of the Chico church a former missionary to India, ed pictures of the India work at joint men's and women's meeting. women roll bandages for the leper y and also go to the service cen- to pack clothing for relief. We n on March 7 to study evangelism e Sunday evening hour, preparing for the evangelistic meeting at Easter. — Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

Glendale, Ariz. — The youth fellowship had their parents as special guests at one meeting. The film, Double Identity, was shown. The church loyalty dinner served as a kick-off for an every-member canvass. Those who served in the canvass were commissioned at the Sunday morning service on Nov. 27. As a result of the canvass, forty families in the congregation pledged a total of $227 weekly. The youth made Christmas favors for the patients at the Northwest hospital. Members of our congregation also participated in the community choir which presented a program in the city park. Special speakers have been Herbert Ruthrauff of La Verne College, and May Coggins, a former missionary to the Philippines. The visitation evangelism crusade began on Jan. 27; preceding it, we had a period of training and a twenty-four-hour prayer vigil. A dinner honored two Indonesian families whom the church has sponsored. At a called council meeting, the congregation decided to purchase the large lot adjacent to the church property to be used as a parking area. — Mrs. Don Heatwole, Glendale, Ariz.

La Verne — The pastor's report at the council meeting on Jan. 18 showed a net gain of nineteen members for the preceding year. Howard Wolff's license to the ministry was extended for an indefinite period. We have decided to raise $10,000 for the Bethany development program. Aileen Brownsberger, Herbert Hogan, Margaret Lininger, Betty Mellard, and Dayton Root will represent the church at Annual Conference. Among the recent speakers have been Norman Baugher, Niels Esbensen, and H. A. Brandt. The young people assisted by others in the church gave a Christmas play. Fourteen babies were also consecrated at Christmas time. Bishop J. Waskom Pickett, Herbert Hogan, and Daryl Brandt were leaders for the school of missions. On the last evening of the school, a play was given, which showed in a dramatic way the work of missions. Dayton Root officiated at the communion service on World Communiôn Day, while our pastor was in a preaching mission at the McFarland church. — H. M. Brubaker, La Verne, Calif.

Iowa-Minnesota

Council Bluffs — On Feb. 5 the new pews, rostrum, and carpeting for the rostrum were dedicated. These improvements were made possible by the efforts of the women's fellowship and free-will offerings, with the men building the rostrum and installing the pews. Bro. Earl Deardorff of Panora, Iowa, and our pastor conducted the service of dedication. Elmer West held a week's revival service in October. Eight persons were baptized and three received by letter. The next project we are undertaking is a remodeling of the church kitchen. — Mrs. Maude Foster, Council Bluffs, Iowa.

Salem — On Sept. 1, the Salem congregation entered into a dual program with the Mt. Etna church. Pastor Leonard Lutz serves both congregations. Mrs. Cecil West and Florence Wray were delegates to district meeting. The women are making comforters for relief. The men's fellowship harvested a bountiful corn crop on the church farm. The choir of the Salem church joined with the other choirs in Lenox for a Christmas program on Dec. 18. Recent speakers in the church have been the Harold Royers from Nigeria and Kelly Day, Arlene Merkey and Shirley Hamilton, who were BVS'ers. David Lutz entered BVS in January. During Lent we are having a pulpit exchange with the other churches of Adams County. On Feb. 11, Von Hall, missionary to Nigeria, showed pictures of the work there. — Mrs. Leonard Lutz, Lenox, Iowa.

Slifer — We had our love feast on World Communion Sunday. During November we had a talk on Brethren service in Europe by Shirley Hamilton, and a Thanksgiving service at the Congregational church in Farnhamville in which the Methodists also joined. On the Sunday evening preceding Christmas, the youth gave the play, Merry Christmas at Crawfords. Once each

CHRISTIANITY and the SCIENTIST

IAN G. BARBOUR

In a world where science has become a catchword and in which religion is sometimes scorned as at variance with a search for factual truth, the role of the Christian who would be a scientist is at best a difficult one. It is to this situation that both author and book speak with appealing force, for they grapple directly with the major issues that face both science and the scientist under the Christian imperative. The book explores four main avenues: how the man of science can serve both God and man by pursuing truth, work for a better society, meet human need, and find new outlets for worship. Gripping and urgent reading not only for those personally interested in science but for all Christians. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

Meditations for the Christian Year

Love is a SPENDTHRIFT

PAUL E. SCHERER

A torrent of poetry and power floods the pages of Paul Scherer's first devotional work — the poetry of vibrant contemporary language, the power of the eternal Biblical message. The beauty and terror, the tragedy and triumph of life are uniquely captured as each thought cuts through the reader's indifference to bring him immediately to a new awareness of the Ultimate. Sparkling with such epigrams as "God moves ahead with seven-league boots; and we in bedroom slippers" and "If Christianity is not true, there is very little percentage to be had from playing about with it on the theory that it is comfortable," this eloquent book of devotions will be read, marked, and treasured every day of the year. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

month we have a family night with a program of entertainment, recreation, and worship. The men's and women's organizations had a Lord's portion auction sale, the proceeds of which are being used to liquidate the indebtedness on the remodeled church building. On Jan. 29 the building was dedicated. The next meeting of the women's fellowship will be a breakfast coffee, followed by a worship service. During the winter, we are refinishing the pews in the sanctuary. The junior highs attended the rally at the Des Moines Valley church on Feb. 10-11. Another rally of interest to the church will be that of the men's and women's district gathering at our church on April 17. — Mrs. J. William Nettleton, Farnhamville, Iowa.

Northeastern Kansas

Navarre — Five adults and youth attended the Christian vocations workshop at the Salem church on Dec. 4. Highlights of the Christmas observance were the carol singing, when the singers took gift boxes to the shut-ins, and the youth presentation of the play, An Empty Room. Clara Zunkel told about her two years in Germany at the Sunday morning services on Jan. 8. Nine of our members are attending the leadership training school, sponsored by the ministerial association of the county. Henry Stover is the dean of the school. Our Lenten services began Feb. 17. Each week we will have a guest speaker. — Mrs. Emory Shank, Abilene, Kansas.

Western Kansas

Salem — Eighteen women went to The Cedars, home for the aging at McPherson, Kansas, visiting with the residents and conducting a worship service. The men of the church have built and equipped a study in the church, redecorated and remodeled the sanctuary, and have done some remodeling and redecorating at the parsonage. Just now they are building a new front porch at the parsonage. — Mrs. Irvin Justus, Sterling, Kansas.

Southern Illinois

La Place — R. C. Wenger installed the new pastor, George W. Phillips. Four members of our church attended the united school of Christian living sponsored by the Decatur Area Council of Churches. The Methodist church joined with us in a Thanksgiving program, which included individual expressions of gratitude. The Christmas program was a play, The Substitute Wise Man, given by the junior highs. Brother and Sister Lester Beery celebrated their golden wedding anniversary on the 21st of Dec. During January we studied home missions. We had two guest speakers and the film, Again Pioneers. The pastor has chosen the general theme, Spiritual Power, for his sermons until Easter. We are studying the Book of Acts at our midweek service. The Homebuilders made sixteen comforters for relief. — Mrs. Gertrude Traxler, La Place, Ill.

Panther Creek — As part of our Christmas observance, the children gave a program on Dec. 18, and the youth, with the aid of the Oak Grove church, a play the following week. Each Friday evening we have Bible study in the homes of the congregation. On the third Sunday of each month we are having hymn singing and readings. The pastor and his helpers take their turn in holding services in the nursing home in Roanoke. Every two weeks the women meet to knot comforters for relief. — Mrs. Jessie Yordy, Roanoke, Ill.

Walnut Grove — The church in council decided to have pre-Easter services. Bro. Philip Kessler of Astoria conducts preaching services every first and third Sunday of each month. The love feast will be observed on the evening of April 15. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Woodland — Earl H. Traughber conducted our revival meetings the first part of October. In the district pulpit exchange, Bro. Dewey Cave spoke in our church. The youth attended a CBYF retreat at Canton, and the junior l fall retreat was held in our church. joined the Astoria church for serv on two Sunday evenings while were having their evangelistic m ings. Bro. R. C. Wenger installed new pastor, Galen Gerdes, on Nov. We joined with the churches of community in the union Thanksgi service at the Astoria church, and for the harvest meeting at the Ast church. Dr. Reinhold Freudenstein exchange professor at Manchester lege, was the speaker. At the fa night in December, the children g the program, Christmas Around World, and the tableau, The Con of the Christ Child. They also bro soap and washcloths for the Flat C Mission, Kentucky. Von and Elsie missionaries to Nigeria, Africa, sho pictures of Nigeria on Dec. 18. youth had a New Year watch n party and service. — Emilee Kes Astoria, Ill.

Middle Indiana

Pipe Creek — Bro. and Sister W Stinebaugh of Markle, Ind., hel week's revival meeting. Mrs. St baugh told a story to the children evening. Three were baptized. Moyne Landis preached the Tha giving sermon. Late in Decem twenty men picked the corn they planted as their project. On Christ Eve the youth gave a play, and Christmas morning the primary dep ment a program during the wor hour. — Elizabeth Nead, Peru, Ind.

Pleasant View — Two have been ceived by letter. The revival meet conducted by David Ockerman of L Ill., in October, closed with the feast. We are sending the Go Messenger into all our homes. Thanksgiving the church had a fa supper, followed by a program an film. We also had a New Year's program, at which Mr. Svaan of N Manchester and a teacher in the S Whitley school brought messages. bert Whitmer will serve as delegat Annual Conference. The women's lowship has been making clothing relief and working on comforter Mrs. Amsa Snell, South Whitley, I

Northern Indiana

Fort Wayne, Lincolnshire — T Christian education commission thro its club and recreation committe working to meet the needs of community and church. An inte finder was sent to members and fri in order to enlist capable and wil help. Four clubs with approxima forty boys and girls have been operation. The Lincolnshire Com nity Association meeting was held our church. Thirty preschool p are enrolled in a nursery school w began Sept. 12, with sessions each Monday, Wednesday, and Fri Mrs. William Lowes, Mrs. Roy Gil and Mrs. Robert Schnabel are dir ing this school. Merlin Cassel bro the morning message one Sun Dale Hess gave helpful guidance the every-member enlistment. A per service and reception were for the thirty-six members rece during the past year. The CBYF

to the fall conference for the ct youth. Dan, Lucille and Steve were week-end guests on Oct. d 9. The pastor, Harper Will, Mrs. Will attended the regional rence. Glenn Mulligan, the mod- r, spoke at the Thanksgiving ves- service. The pageant, And She tered Unto Them, was given at November women's fellowship ng. A church sign, trees, and bery have added to the beauty ir church grounds. — Mrs. K. E. dge, Ossian, Ind.

tle Pine — The church has been ing since the dedication of the building in May 1960. The h sponsored a Dutch family who ow located in a home of their Two of our members, Brother ister Porter Betchel, served three hs at Hollyday House in Wash- n, D. C. The ladies' aid is mak- omforters and clothing for relief. s. Robert Kline, Bristol, Ind.

est Goshen — Recent speakers have John Metzler, Jr., James Tomlon- Gerald Moyer, Helen Hollinger, E. Paul Weaver, the latter of n spoke at the harvest meeting. Dean Frantz officiated at the love on Oct. 2. The play, The Better e, was given by the temperance nission. In November, Bro. Howard ard of Mt. Joy, Pa., conducted angelistic meeting. The children's rtment brought soap and wash- s for Falfurrias, Texas, and school ies for the Lybrook mission. As a of our Christmas observance, the g people presented the play, The test of These, and the choirs gave gram of music. We have extend- he ministerial license of James onson for another year. Five have baptized and three received by since our last report. We had a l of missions in January. — Mrs. t Bixler, Goshen, Ind.

Southern Indiana

cadia — For the home and life pro- , we had the film, A Harvest From lays. We have been participating e community singspiration services. Russell Bollinger was the speaker the home-coming service. Our erator is Bro. Floyd Biddix of napolis. Six have been baptized two received by letter. The pastor, ell McInnis, was ordained to the ship by the district commission on stry. This year the women's fel- ip is studying about the women of Bible. It is also making boys' and s pajamas for the Puerto Rican ital. The men of the church took in the worship service on Laymen's ay. For the Christmas program, Best Loved Story was presented e children. During the month of mber, gifts were brought for mi- children. Bro. Floyd Bowman of Fairview church held a week's gelistic services, starting Feb. 27. s. Carolyn Bolton, Arcadia, Ind.

ion Grove — Three have been re- d by letter and seven baptized. f the youth attended the confer- in Indianapolis in October. One ur members, Rachel Rarick, was hundred years old this past sum- Ten of our women visited the



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This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 495. Immigration Services seeks employment offer for: Bulgarian refugee F.K., age 21. Unmarried. Education: no formal schooling, but can read and write Bulgarian and Greek. Experience: farming. Arrived in America, Feb. 28. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 496. Immigration Services seeks employment offer for: Yugoslav refugee, S.T., age 25. Unmarried. Experience: farmhand — 6 years; laborer with building firm — 1 year. He is a good accordion player and played in village restaurants. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 497. Immigration Services seeks employment offer for: Yugoslav refugee, M.D., age 20. Unmarried. Education: primary school — 4 years; high school — 4 years. Experience: farmer — 4 years. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 498. Local farm operator needs a young married couple for farm employment. Salary based on experience and ability. An excellent opportunity to locate in an active Brethren community with good schools. Contact: Irwin Porter, Quinter, Kansas.

No. 499. Immigration Services seeks employment offer for: Newly arrived Dutch-Indonesian family of four, W.K., age 39. Education: 5 years commercial high school, certified in accounting, 2 years college (English and German), arc and acetylene welding course. Experience: Japanese concentration camp 3 years, secretary to manager of shoe company — 4 years, purchasing and selling department in timber indu 1 year, executive officer in housir partment — 9 years. Family pre living in one room in Milwauke unemployed since Oct. 7, 1960. ing to go anywhere. Contact: gration Services, Brethren S Center, New Windsor, Md.

No. 500. Immigration Services employment offer for: Dutch nesian refugee, M.v.B., age Unmarried. Education: 2 year cational training school (mach apprentice mechanic. Experience stallation of central heating s making of concrete floors. Co Immigration Services, Brethren S Center, New Windsor, Md.

No. 501. Immigration Services employment offer for: Stateless (I Bulgarian), S.O., age 20. Unma Education: elementary. Exper farmer (cows, tobacco growin years. Moslem. Contact: Immig Services, Brethren Service Center, Windsor, Md.

No. 502. Help wanted: Casew Would be primarily responsibl foster home program. Can be f part time. Experienced in dealing people of all ages. College gra Mature. Must be able to drive. tion open approximately May 1. or write Children's Aid Society for application interview, 3015 Pike, Neffsville, Pa.

No. 503. Adoption applicatior sired by a county welfare depar in Central Region, legally auth for child placement. Applications interested Christian couples to children between ages 4 and 1 be considered. Careful testing matching procedure used. Co Brethren Placement Service, Dundee Ave., Elgin, Ill.

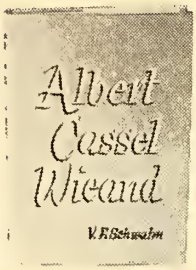
No. 504. Single man interest relocating in Brethren communi near Brethren church. Desire j IBM Tab operator. Had 10 course on following machines: 403 accounting machine, key p sorter, 077-085 collator, 513-51 producer, 522 interpreter; also 1 year of accounting. Contact: L E. Mearkle, 523 Ash St., Johns Pa.

No. 505. Wanted: Couple t in boys' home in Baltimore and houseparents and do other c Social-work training or experienc sired. Home will provide apart laundry, board, and salary acc to training and experience. Br churches in the area. Other in-s training opportunities. Job availa June. Contact: McKim Boys' H 1701 Park Ave., Baltimore 17, M

---

home for epileptics in New Castle, Ind., giving a program for a group of girls there. We had a father-son banquet sponsored by the youth group. Attendance in the children's department and the adult department is growing rapidly. The Christmas story in pantomime and song was presented by the children on the evening of Dec. 23. A week-end meeting was held by Bro. Charles R. Oberlin of the Wabash Country church. Several new families have been enrolled in our church and Sunday school, and a reception for all new members was held on Jan. 29. A new piano was presented to the church by the women's fellowship. The men have remodeled the baptistery. — Mrs. Connie Warden, Gaston, Ind.

Upper Fall Creek — The first Sunday night of each month we have a song fest. The Sunday school classes and the children's department take turn in being responsible for the program. We also have services the other Sunday nights of the month. The men and women are having regular monthly meetings, the women three each month and the men one. On Lay Sunday, Bro. Frank Denlinger o derson brought the message. The tor, Bro. Perry R. Hoover, an wife attended the regional confe James F. Morgan spoke one S on Brethren Service. That afte the church was host to the sec CBYF meeting. At Christmas the children's department gave a gram one Sunday morning, and



Albert Cassel Wieand

by V. F. SCHWALM

A. C. Wieand felt a divinely imposed compulsion to start and develop a Bible training school for the Church of the Brethren and gave the greater part of his life to that task. Bethany Biblical Seminary is the outcome of his efforts and those of his associate, Emanuel B. Hoff. For the first time Dr. Wieand's part in this work is told in book-length form. Also noted and discussed are his other significant contributions to the church as a writer, a preacher, a Bible teacher, and a man of prayer. It is an informal, realistic and appreciative story. Introduction by David J. Wieand. $2.75

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

g the choir together with that Pleasant Valley Christian church ed the cantata, The Child of hem. This same cantata was at the Pleasant Valley church ek following. The watch night was at the home of Mr. and ee Watson. The finance com- s of all the churches of the net in the Upper Fall Creek . Bro. Harl Russell was the ion leader; he also spoke at nday morning service. On Jan. e youth had full charge of the g service. That evening we had ly night service. — Mrs. Chand- iddletown, Ind.

Michigan

d Rapids — Since September we been worshiping in our new at Plymouth and 44th Streets, he pastor since that time has ro. Everett Fisher. Much of the work on our new building is done by our own people. Seven s from our teaching staff attend- leadership training course con- by the Kent County Council of es. At a special offering on Sunday in November, $28 was uted for feeding school children g Kong. — Floyd Hilliker, Grand , Mich.

Northeastern Ohio

le Grove — Since Oct. 1, Bro. Sheets has been serving as in- pastor. Three have been bap- and two have rededicated their The youth department is active, ly locally, but also in the dis- For the best attendance at the rict parties they have won a several times. One of the Ronald Shoup, is in BVS, and r one attending Manchester Col- as been licensed to the ministry. omen have been meeting month- he Agape Acres fellowship room, urch retirement center, and have ted five comforters and fifteen hip packets for children. Bro. Martin will be with us for an listic meeting, April 3 to 9. — irginia Steward, Ashland, Ohio. Hill — The new pastor, Dean , began his service the first of ber and the family is now occu- the new parsonage. Bro. Alvin r, a member of the district min- board, conducted an installation for Brother Rohrer on Sept. 11. the new parsonage was dedi- Oct. 23, Bro. Curtis Dubble of Philadelphia was the speaker. . D. Zigler officiated at the in- on service of Howard and Em- mberger in the office of deacon. women's fellowship was repre- at the rally at Camp Zion. e planning an organization for women who cannot join the who sew. A fellowship meal ned for May 12. Kenneth Long toria, Ohio, conducted the week ritual meetings in November. hristmas season was observed by ram by the children and caroling young people. At the midweek meetings, we have been study- me facts about the writing of oks of the Bible. On Sunday evening we had a school of missions. We joined with the other churches in Columbiana in the World Day of Prayer and Lenten services. — Mrs. L. A. Kletzly, Columbiana, Ohio.

Southern Ohio

Lower Miami — Chester Harley was in charge of the installation service for the new pastor, Roy Johnson. Mrs. Paul Gibble of Greenville, Ohio, installed the women's fellowship cabinet. The women's group has been divided into three circles. It was possible for the members of the church to make a financial commitment as a part of worship. This seemed to be more meaningful to many. We joined other churches in the community for the World Community Day and the Thanksgiving service at which our pastor, Roy Johnson, gave the message. The children gave a program at Christmas. In January the pastor began a class for those interested in church membership. We are now receiving a church newsletter. The work on the new parsonage continues and it is hoped to have it completed some time this spring. — Lulie Laprad, Dayton, Ohio.

Mardela

Greenhill — This year the church began a full-time pastoral program with Elmer Elbersole formerly of Martinsburg serving as pastor. We bought a parsonage and rebuilt the kitchen and made other major changes. In October, William McDaniel, pastor of the Bethany church, Del., held a series of evangelistic services. We had an every-member canvass. Our former minister, Walter H. Mahan, spent six weeks in Ecuador. He had served our church

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forty years before retiring in September. The church is planning to build an educational unit, and the church architect, Arthur Dean, has drawn the plans for the addition. The church was host to two district gatherings, the youth fellowship banquet, and the women's rally. — Eva Pusey, Westover, Md.

Eastern Maryland

Piney Creek — As a result of a talk by Donald Stern on good churchmanship, cottage prayer meetings were held in the homes of several of our members. Harvey Kline conducted a preaching mission, Nov. 14-19. On visitor's day at the Fahrney-Keedy Home several of our members took harvest gifts. The laymen had charge of the morning worship service on Laymen's Sunday. The women's fellowship helped pack clothes at the Brethren Service Center. The children's Sunday school classes presented a Christmas program on Dec. 25. Brethren Charles Hahn, Sr., and James Sells were elected to the office of deacon and consecrated at a Sunday morning worship service. The Brethren pastors of Carroll County are holding Lenten Sunday night services under the theme, My Calling to Fulfill. — Genevieve Baumgardner, Taneytown, Md.

Western Maryland

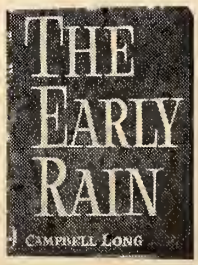
Western Port — In October, we had a school of political life and action. Congressman Harley Staggers spoke to us on what a congressman does and how the church can help him. Patricia Huffman of Timberville, Va., gave an organ recital at the time the organ was dedicated. Ray Showalter of Bridgewater, Va., conducted a stewardship canvass in October. The adult choir presented the cantata, The Birthday of the King, at our church and at Sunnyside. The church was host to the men's district banquet, vocations workshop, and the pastor's retreat at which Ora Huston spoke on peace. M. Roy Harrison and S. K. Fike, two of the members of the Western Port church, received citations at the convocation service at Bridgewater College. The music and worship commission planned the New Year's Eve party. The church has adopted Olive Wise as its missionary for the Sponsorship Through Friendship Plan. — Mrs. James Randall, Western Port, Md.

Southern Virginia

Christiansburg — Bro. Ralph Spradling, now serving as pastor of the Red Hill church, was ordained on Oct. 2. At the same service eleven deacons and twelve deaconesses were installed. The union Thanksgiving service was held in our church. Bro. Perry Stubbs, pastor of the Baptist church, delivered the message. At Christmas the choirs presented a worship program and the church school gave a play. The men's fellowship has raised $500 toward paying the debt on the church — Mrs. Maxine Epperly, Christiansburg, Va.

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Church of the Brethren
Gospel MESSENGER

APRIL 1, 1961



H. Armstrong Roberts

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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Small Groups Can Help

I read with interest the letter from the reader who feels left out of the church because of her unmarried status. Because I, too, am unmarried, I can identify with her somewhat.

As to the church being for families — I am all for families staying together but I think it should be recognized that more and more all people do not live in families and that the number of unmarried persons — particularly women — is increasing. If there are not many in a church, it might be because they do not feel a place in that church.

There are many reasons for not being married and whatever the reason is for any particular person, it is very real and should never be taken lightly by married persons.

Unmarried women have problems but they resent being looked at as "problems," as I have often seen them referred to in church literature. They are a special group, having the needs and instincts for home, husband, sex, children but being denied that in daily living. But they do not like being treated as a special group. Being set apart and referred to as a "problem" is as bad as being called "old maid."

The churches I have been in are accepting unmarried persons, giving them positions of responsibility, and including them in fellowship with the same respect given any other person. Some problems cannot be solved — at least not easily. Male companionship encountered in working relations and social relationships, though helpful, cannot take the place of the fuller relationships for which the unmarried woman is longing. So until the church finds every unmarried woman — at least those who want to marry — a husband, their needs will not be met. (I am not advocating that the church should specialize in matchmaking but just stating that the unmarried person's needs cannot be fully satisfied by the church regardless of how accepting it is.)

Persons who are unmarried can help ease their loneliness by being friendly, by being willing to help in the church and community programs, and by being the type of persons others will enjoy being around — if their personality permits them to do this.

The church might be more ful in guiding the unmarried p through counseling and throug terest groups. Some unmarried ple are that way because of personality. Some have prob because they are unmarried. trick is to give help without se them apart in a discriminating Even married people have prob — lack of self-confidence, nee more acceptance, matters of etc.

Small face-to-face groups, in ing both unmarried and married sons, designed for close confid sharing of personal feelings ca an effective way for the chur help persons "relate" and "bel As a member of such a gro can give testimony that ins gained through being helped to at myself and by being able t freely have been truly helpf guiding me toward wholeness such a group the unmarried p begins to realize that each p has his own problems and n Loneliness is not limited to who are single. Married pe also often feel the need for mo ceptance in church and comm relationships. — Glennis Parks, Ill.

Not a Joyful Associate

Here is a reply to the letter 28 issue) "For Married People O

First I should like to pay t to the "old maids" I know wh lovable, beautiful, useful, and h

Surely no one was ever sc simply for being an "old maid, anyone so overly critical and righteous would not be a j associate at any time. It mig a help to her in her dark h she would reach for the hand minister's wife instead of the ister.

The "gentle prophet of Ga was not alone except when he drew. He was not unwanted; p thronged about him. Children have loved him. — Estelle B. R house, Edinburg, Va.

Responsibility in Younger Hand

Teacher and student can be tured in many ways, but in a every scene the teacher will be than the students. We see th lationship constantly at work; ly it is hard uphill work for yo

Continued on page 26

MAGDALENE

I you, Mary, we have looked on God;
ed, I wonder that we do not die.
vonder you were startled: he was gone,
tomb was empty — just the linen clothes.
knew him as the kindest man who looked
ven spoke to sinners. God sent him;
I knew when once he touched my robe;
only God would brave uncleanliness.

bitterly I lived! A maiden, innocent,
roamed the desert hills in happy play
l they found me there and brought me
ere —
, the righteous ones, they dragged me
own
then would stone me for my single sin!
pt, bewildered first, and then so sadly.
g resolute and young, I schemed
ght their fire with fire, to see them burn
passions in anticipation, then
uench them with an epigram — a word!
, my vengeance was so sweet, so keen,
I turned bitter, lone, and melancholy;
ips smiled only slight contempt, my eyes,
charmed men, only burned, while under-
eath
, vulgar longing, bitterness and greed —
lpools of passions surged and stormed
ithin!
then He came, so silent and so calm;
v the sadness of the world behind
penetrating gaze; I could not flaunt him!
e was mighty in his holiness.
Mary, how I fought it, how I sought
un away; one night upon the hills
ew myself against the stones, and lay
en, bruised, and bleeding. He was there.
how the turmoil vanished, a sweet song
ded with the wind, pride burst in air,
d choked — and I was young and free
gain.
Mary; it was he. They call them demons
they say he cast them out of Magdalene,
Mary, there was more than that. My heart
me a vessel for his tears, my eyes
mirrors of his deeds, my ears the echoes
is words. Should Magdalene forget him?
o! And she should weep beside his tomb.

Mary, understood my recent grief; know,
o,
through my tears I saw two men in
hite —
Magdalene, who harbored devils, look
On angels? This was no dream, for they spoke,
"Why do you weep?" And why? Him they
had taken
Who was all of life to me, and more,
I thought, and I might not know where he lay.
We women, Mary, we are fools,
Thinking the dead lips still may speak to us,
And cherishing the meanest token of
The love we knew. So I would seek him out
And though my weary body falter, yet
Would journey to the end of life to bathe
Just once that holy hand with ointment, and
To mix sweet spices with my bitter tears.
But then I turned. A man was standing there.
He asked me, too, why was it that I wept?
Or whom I sought? I only asked for him,
To know where they had laid him, that I might,
If they permit, take him myself. But, lo!
The man spoke, "Mary," and I saw him there!
Rabboni! It was he! I would have clasped him
But he stopped me. Yes, it was he, but changed;
Somehow less human, brilliant, glorified!
I was afraid: only his voice was comfort.
Here was no longer man but very God!
I sensed it. The very warmth of human love
Was shattered and its glow was gone, as now
Before me stood no man, but God alone;
No glow, but flame! No tenderness, but love!
O Mary, do I tremble yet? No wonder,
For we have looked on God, we have seen God;
Indeed, I wonder that we do not die.

But, Mary, we cannot pause longer here,
Peter must know, and John and James, and all!
He sends us to his brethren; we must go.

— K.M.

Judgment Day

THE judgment day that is here and praises you and bids you be of good courage, when you do a thing that men disown and despise, is Christ. Therefore, it is no figure of speech, it is no mere ecstasy of the imagination of the preacher, when we say that in the midst of these streets of ours, more real than the men that walk in them, more real than the sidewalks that are under our feet, and the buildings that tower over us, there walks an unseen presence. . . . There is the unseen presence in the midst of our life, and he who will feel it may feel it, and that unseen presence speaks to him continually.

— *Phillips Brooks*



The Abiding Presence

Easter affirms the truth that no believing heart need be alone

FEW stories in the entire Bible are more dear to the Christian heart than the story of the walk to Emmaus. Here in a few sentences all the comfort and glory of Easter are applied directly to the problems of life and living. Here we see, clearly and finally, the meaning of Easter for our own journey toward the last sunset. The entire story is a striking parable of human life. It began in confusion and pain and ended in faith and joy. It began in darkness and ended in the white light of the living Christ. It began in loneliness and ended in the significant truth that since Easter morning no believing heart need ever be alone again.

The Emmaus story itself is familiar to every Christian. On the afternoon of that first Easter many years ago, two of the sorrowing disci weary with the black memory of Good Fr were walking toward Emmaus. Their h were filled with sadness and fear. They face to face with the end of everything had hoped for and believed. Three days come and gone since the news of Jesus' d had reached them. Nothing more had pened. The report of the faithful women had been at the sepulcher that Sunday mor seemed to be only a wild rumor.

As the sorrowing disciples walked talked, our Lord joined them on the way.

by Otto P. Kretzmann

Photo by Three Lions

yes, dark with sorrow and blinded with tears, id not recognize him. He asked the reason or their sadness. They narrated the story of ne mighty words and deeds of him whom they ad now lost, of his shameful death, of the uin of all their hopes and dreams, and of the trange report of the women on that Sunday norning. Their recital ended with the simple, orrowing words: "But him they did not see."

No matter what they had heard, they want-d to see him. If only they could see him once nore! If only they could know that he was live! Then all that had gone before would e as a momentary dream in the night, lost and orgotten in the light of his presence.

And then the Stranger spoke! "He inter-reted to them in all the scriptures the things oncerning himself." He reached far back into ne dawn of time in order to show them why Good Friday and the cross had to come. This as no sudden and unexpected event planned nd executed by the powers of darkness. All f it, every single step, was a part of the eternal lan, conceived in eternity and executed in me. All these things ought to be, he told them, n order that through the glory of Bethlehem, ne pain of Good Friday, and the victory of Easter the souls of men might be redeemed.

But still they knew him not! Only after he ad gone in to tarry with them, then the simple ttle act of breaking the bread and blessing it uddenly opened their eyes so that they knew im. Perhaps their memory went back to the ays when they had seen him do this in Galilee nd Judea. Their Lord was alive!

Now they knew that Easter had come! Many centuries before the still dawn of that rst Easter, a great cry, wrung from the heart f Job, began to echo across the waiting ages: I know that my Redeemer liveth." Taken up nd repeated by countless saints, in the years f life and the hours of death, it became the reat message of the eternal hope. "I know that ny Redeemer liveth." All the ages could now ing it and all men could now know it. That rst Easter had been made by the hand of God witness to his eternal power and a monument o his living presence.

The story of Emmaus has been repeated ountless times since. By the grace of God it an also be our story. Its courage and victory an come also to us who live so far down the ays of time. "Stay with us," said the disciples o him at Emmaus, "for it is toward evening and ne day is now far spent."

One of the dark marks of our time is its ncertainty. Men are not sure of anything. In fact, it has become fashionable to doubt. It is considered smart and sophisticated to be uncertain. The result has been ruin and death. In such an age nothing is more desperately important than an answer to the question: Is there anything that is sure and permanent in life?

The answer lies in our Easter faith. There is nothing vague or mysterious or indefinite about it. Its message is: Christ lives. He lives with us. He lives for us. A believing child can understand that. It is clear and sure. It is a fact witnessed by history and certified by faith.

Just how does he live with us? Although his last appearance to his disciples was on Ascension Day, he did not leave his disciples afraid and alone. Within a few days they had become a conquering host. Confounded and appalled by the tragedy of Good Friday, huddled behind locked doors in hidden houses in Jerusalem, they, nevertheless, became the indomitable witnesses to the living Christ, the men and women before whom the Roman Empire began to tremble.

If they became living fagots, they knew they were torches of the gospel. If they died, their faces at the moment of death were like Stephen's, the "face of an angel." They lived "under the long looks of God and his glances of a thousand years." Why? Because he had answered their prayer, "Abide with us," with

The Living Lord

H. B. SAUFLEY

The one on whom my sins were laid,
On whom my fondest hopes are stayed,
Who says, " 'Tis I, be not afraid,"
Is Jesus, my blessed Lord.

The one who suffered on a tree
Between two thieves at Calvary,
Who gave his life to make me free,
Is Jesus, my gracious Lord.

The one who lay in Joseph's tomb
Beneath the trees where flowers bloom,
Filling the air with rich perfume,
Is Jesus, my precious Lord.

The one who rose on Easter day,
Leaving the grave clothes where they lay,
Who took the sting of death away,
Is Jesus, my living Lord.

the great sentence which ends all loneliness and fear for the Christian heart: "'Lo, I am with you always, to the close of the age.'"

It is true that we cannot see him with our eyes or touch him with our hands. But he comes to us through his words and his sacraments, as means of grace. In them and through them he enters our hearts.

At Emmaus the disciples remembered that he had opened the scriptures to them; "'Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?'" So he comes to us today through his words, and our eyes are opened to his presence. He has left us his life, his death, his forgiveness in the pages of the Holy Scriptures and in the sacraments.

Do not our hearts burn within us as we remember today how often we have neglected these means of his coming into our lives? On the way to Emmaus the eyes of the disciples were darkened by sorrow and fear. Somehow they had to be opened again to the glory and power of his abiding presence. Today when our hearts are so often shadowed by the darkness of hate and blood, by our countless fears over the future, by the storms of war, dare we neglect the ways by which faith and courage and hope can come alive again in our eyes? This is the way to Emmaus — with him. Even today it winds past the noise and confusion of the world as our Lord waits to answer all our questions and end all our fears.

As the disciples at Emmaus listened to the Stranger who had opened the scriptures to them, their hearts had burned with a new courage and a far hope. They wanted him to stay with them because in his presence they had found a new understanding of the counsels of God and their meaning for history and life.

This has always been the blessed experience of the believing heart. The presence of the living Savior changes everything in life. Forty days after Emmaus he was standing with his disciples on a hillside in Galilee. His voice came to them like the rush of mighty waters which would tear them from their moorings and hurl them over the Roman Empire: Go and teach all nations.

Because of the magnitude of this task he immediately added the words which repeat the shining story of Emmaus: "'Lo, I am with you always, to the close of the age.'" Although a cloud was about to take him away from their sight, no cloud and no shadow would ever come between him and their faith. He would abide

Deserts of the Soul

JEAN HOGAN DUDLEY

Dry desert spaces sometimes fill the s
Bleak wildernesses, barren, parched
sere,
Yet into these, great winds of peace
roll,
And little flowers sprung from joy
pear;
And where the heavens once were d
the light
Can burst through from a thousand s
at night!

with them forever. After these many years must be our prayer. If we ask, he always s

For almost two thousand years, cour men and women have lived and died i presence. It is still the best way to live a die. The entire Holy Scriptures end wit moving words "Come, Lord Jesus!" Whe and wherever these words are spoken i pentant faith, we hear his answering vo lovely, healing, and tender — "Yea, I quickly."

He crosses the threshold of our hearts, life can never be the same again. In the tinuing mercy of his presence we can f the huge, invisible load of care and sin, intolerable burden of the remembered y and all the cares and sorrows which mak so dark for the men and women who wall ways of the world without him.

This is what his abiding presence toda do for us also. As seldom before in the hi of the world, men have lost their faith in made things. They have found that educ and science cannot give the final answ the problems which trouble and perplex souls of men. They are haunted by a feeli failure and defeat.

And the Christian heart is also often tou by this universal feeling of futility and des Looking at our own lives, we find that w seldom completely happy. We are aware o own weaknesses and defeats. We reme old sins and old troubles. We feel that world about us is rushing toward destruc Our weary hearts cry out for the living C for the calm peace and the sure rest which be found in him alone.

The Easter message of the abiding pres of the living Christ is the only possible s and comfort for our ills. It tells us that w

w live with him who assures us that through
e forgiveness of sins we can begin each day
ew. As we walk with his hands in ours, life
no longer a dull routine. We live with him.
e world may say: "Happy is the man who is
h, who is powerful, who is popular, who en-
's life, who can do what he wants to do."
rist tells us that the world is fearfully wrong.
Across the tears and the graves of those who
ght that the world was right, he comes into
r lives to tell us that with him there is a new
of standards, an eternal value and an im-
rtance in our brief journey between the cradle
d the grave. In his presence we cannot be
aid, because he is not afraid; we cannot be
mayed, because he is not dismayed; we can-
t be conquered, because he will not be con-
ered. Facing all the storms and tears of life,
is always by our side.

The abiding presence of Christ can never
an excuse for idling or drifting through life.
hile he gives us peace for our souls, he also
es us work for our hands. Since we live with
n, we have the blessed privilege of bringing
n to others who do not know the grace and
wer of his presence. Our days and years
long to him, and he asks us to use them for
n until the night comes. Just as the disciples
Emmaus hurried back to tell others that they
d been with their Lord, so we are called to
out into the world of our friends, our neigh-
rs, and our enemies and tell them of his living
sence and everlasting grace and mercy.

Peace of Mind

PEACE is the power of God, the power which
kes one rest, think, and worship. It is the indescrib-
e drive within one's self to do better, to work toward
reater goal. This power makes one realize that God
working with him. It is not until one comes to this
lization that one can fully worship God.

So many cannot worship God because the channel
ween the human mind and the divine will of God is
at ease. The only way that God can make his will
own to man is through this mind; thus there must be
t and peace before God can speak.

Peace also is rest — not rest as we think of it here in
physical world. It is true, pure, undefiled rest — the
ce of mind which only God can give. It is rest in
assurance that all is in the hands of God.

Genuine peace can come only from God. To get
peace we first have to come to God in a spirit of
rship, love, and communion, asking for something
ich we know that we ourselves cannot find, which no
nan being can give to another.

Peace of mind is the key that unlocks the bands of
stration and confusion. When one has found true
ce, he will sing, "Glory to God in the highest, and
earth peace, good will toward men (Luke 2:14).

— *Ronald A. Beverlin*

The Lilies of the Field

by Edith Lovejoy Pierce

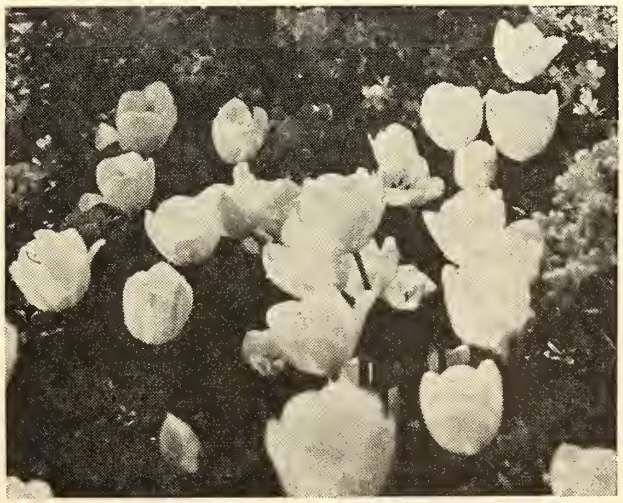
IT IS thought that the "lilies of the field" (Matt. 6:28) were the bright anemones that cover the Galilean hillsides in the spring. "They neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28-29). Solomon, the wealthiest king of Israel's history, had no craftsmen capable of weaving a royal scarlet mantle to match the living petals of a flower.

This waste of beauty on the country hills was a silent mockery, both of kingly pomp and of imperial might. For the Roman emperor himself wore a gold-embroidered toga with a hem dyed a costly purple obtained from the secretions of a certain shellfish called *murex*. How the myriad little red and purple flowers mocked the pretensions of those in power!

Rome had its revenge, though, when Pilate's soldiers mocked and persecuted Jesus before his crucifixion, throwing the humiliation of a scarlet military cloak over the shoulders of the Prince of Peace, twisting the thorns of Adam's curse into a crown of pain, kneeling and crying: "Hail, King of the Jews!" (Matt. 27:29). "But God is not mocked . . ." (Gal. 6:7). The centuries would indeed "behold the man," and he was no emperor of Rome, but "seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand" (Rev. 14:14).

The rust of ruin and the moth of shame devoured the arms and wealth of mighty Rome, while the "lilies of the field" were left laughing in the wind. But flowers are dependent on the springtime. Their lives too, though innocent, are brief. What then endures?

"The grass withers, the flower fades;
But the word of our God will stand for ever."
Isa. 40:8



Religious News Service



Three Lions

The LIFT of Easter

by H. H. Helman

EASTER makes us feel that as we
we are investing in the forever. We see
in terms of perpetual experience, perp
opportunity. It makes us want to set
affections on things above, because the
where the future lies.

The older we become the more we l
our hope toward the eternal sunrise.
search for revelations yet to be bec
more and more urgent. We want to k
but we live under the awareness that
faith must act to assure us. There seem
be within us a light that cannot be e
guished. So we push against the bound
of life trying to touch eternity.

My own interest in Easter has incre
with the years. At seventy-four it is b
me as a persistent interest more consta
than ever before. Whatever the future
holds for us older people, we are ge

arer to it every day. We do t know much about what s beyond the curtain that ngs between this stage of e and the next. But we ought t be afraid of the unknown morrow that lies beyond, for e God that is here is there so.

There is not anything inconuous in believing that his ovision for the future is as lequate as his provision for e present. So our faith is in more glorious existence, a ore abundant life, greater disosures, and a deeper joy. nce Christ said, "Great is ur reward in heaven," we beve just that.

We have been telling older ople that the abundant life sus promised was meant to extended through the whole life — as long as we live — d not just while we are ung and active. Let us press e point further and suggest at Jesus intended the abunnt life to extend beyond old e and the grave. This is our ith at Easter. This lifts our uls.

It is not by chance that the aster services are the most ting and assuring and inspirg of all the church year. here is something about the ought of immortal life which tches our imagination and burdens our souls. The horins are pushed back, and we oject ourselves into the great ernity which is God's. Easter es this because God has inired Easter. Through his Son has said, "Because I live ye all live also." The cross was t the last word of God conrning salvation; he did not eak finally until the resurrecn of the crucified Christ. He sures a resurrection for the ved.

The marvel of the Christian dition is that Christ could killed and still live, could be entombed and walk out of the grave. Yet without this marvelous, mysterious event there would have been no Christianity. The finality of the execution of our Lord would have been a *finality* except that an unusual teacher had been killed by his enemies. If Christ had not lived on, if death had completely removed him, Peter would have gone into oblivion amidst his fisherman's nets and would never have ushered in the Pentecost, which initiated the Christian movement. So also the other disciples would have faded from history, and there would have been no Christianity. The resurrection of Christ became the dynamic of our religion.

You cannot enslave or defeat a man who has enshrined his soul in the mighty truth that he is immortal. Communism must remove that truth before it can enslave its people. When they again capture that truth they will seek and demand their freedom. There is no other satisfactory meaning to life than that it is eternal, immortal. Without a life beyond, life is a tedious tale ending in futility. It is investment without adequate returns.

In fact, it is difficult to accept a God of life without immortality. It may be said that we do not need God if we live and die and are no more. But if life is immortal, then under God there can be a divine consummation of our being, our intelligence, our goodness, and our spirituality — of ourselves.

Every one of us is traveling down a road that ends in death. We can do nothing to change that direction. But something can change death, change it from a destiny to a discovery, from something to fear to something to anticipate. There comes a time when we will be aware that nothing really exists except ourselves and our God. Then we will face the question, What becomes of me when at last, alone, I confront God? Our anonymity in the crowd ceases. We become the person Christ came to save.

Our "adventure unlimited" with our Christian brethren has brought us in our exploring until we step into the very presence of our God. We will not look back over our shoulders to see how things "back there" are coming, but will let temporal things stay behind while we think only of ourselves and of the amazing grace which gave us life with God. It is this which lifts our spirits at Easter.

The lift of Easter is that it opens our eyes to the unseen. By faith we see a God who cares, who loves, who redeems, and who rewards each one of us. By faith we see a beauty above and beyond the earthly. We lose fear of death and of what lies beyond this life. Easter removes the bewilderment of our disordered world.

NEW TENANTS

MILDRED ALLEN JEFFERY

Last year's birdhouse is weather-worn, dingy,
But its structure is sturdy and sound;
And the husband of little Song Sparrow,
Has claimed it for spring hatching ground.

The results and the rewards are in God's hands. He can and will make things right. The temporariness of things that are wrong and the eternity of things that are right become deep convictions. Like the crucifixion of our Lord, the tragedies only usher in a spiritual bliss.

The lift of Easter is also in its winged victory. We know that lives that have been scarred will shine as the sun, healed and made glorious. Someone said that we always come to victory deeply scarred. But Easter will not lift us if we dwell on the scars and the hurts. Easter provides no escape from troubles if troubles are all we can see. Easter lifts us above and beyond our distresses.

Easter does not just help us to bear our burdens; it wings us to where they no longer exist, into a spiritual world where all things good and lovely and beautiful and peaceful are at their best, where joy is at its fullest, bliss at its height and salvation at its completion. Our house of hope is built toward the eternal sunrise. Easter wings us beyond the boundaries of life that deny us the fulfillment of our hopes and of our search for life that touches eternity. We put the *forever* test upon all we do and all we are.

Easter lifts because it assures us that our unvanquished quest for God in all his fullness will be realized. Every honest Christian has hoped to see God. We will! Life planted in the eternal verities will spring up in glory in the presence of God. We will see him as he is for the first time. The divine consummation of our spiritual being is reserved for the time when we walk

Continued on page 16

God's WORD in Mission Work

by Charles Kraft

GOD has revealed himself to man. And the record of this revelation is couched in the forms of human language and written in a book. God has become man and endorsed the human cultural environment as an acceptance vehicle of his self-disclosure to man. And the record is with us today, proved to be valid not only in the original languages and the original environment but in translation into all of the world's major languages.

God is at work in history, revealing himself to men such as we are, bound hand and foot by the customs of our fathers. God works in and among us by his Spirit, through and in spite of those of us who call ourselves his. God is at work, and the tools which he uses are common tools — our life and our language.

He is a perfect gentleman, respecting us enough to meet us in terms of that which we feel to be important, changing, transforming us, but in such a gradual, natural way that if we are not careful we credit ourselves rather than him for the improvement. God is at
in us in terms of the cul
and languages of men,
bound by neither.

We are his ambasadors,
his Book is our guide and n
festo. We are his witne
able to testify to the wo
of his Spirit among us
among others as recorded i
Book in terms of the life
language of particular cul
settings in all times and p
since time began.

Since he has entered
lives we are partakers of
nature. And this has ha
effect upon the culture of w
we are a part. Yet he is
bound to work only in the
by which he has made hi
known to us. As dearly a
hold to our own understan
of things Christian, God is
meeting us where we ar
terms of, yet in spite of,
cultural limitations.

Our God is a wonderful
and his workings are marve
in our eyes. Presenting
Christian message in such a
that it is indistinguishable
the particular manifestatio
himself which we hold

s never been an adequate proach to the task of evan- lizing the world. God takes count of where man is — the stoms he is bound by, the iteness of his understanding and we must too. And this is ere God's Book comes in, for s supremely in this Book that working of God is demon- ated to transcend Western or brew or Roman or Greek ltural limitations. Yet he nifestly has worked and is rking in and through them .

To the taking of this Book the world we must apply rselves above all else, and s with an absolute minimum interpreting on our part. As ch as God respects us, it is r obligation to respect other ople wrapped up in vastly ferent traditions, as worthy the right to read and ap- priate the truths of Scrip- e with the guidance of the ly Spirit in ways which ap- al to them and which spring m their own felt needs.

We must steadfastly resist e attempt by ourselves and, rhaps, by the people to whom go, to place ourselves and r ways of approaching God tween them and God. Our ject must be above all to ake the way possible for those to whom we go to see and appropriate their God-given right to approach God directly in terms of their minimal, perhaps, yet under the direction of God's Spirit, ever-broadening understanding of things Christian.

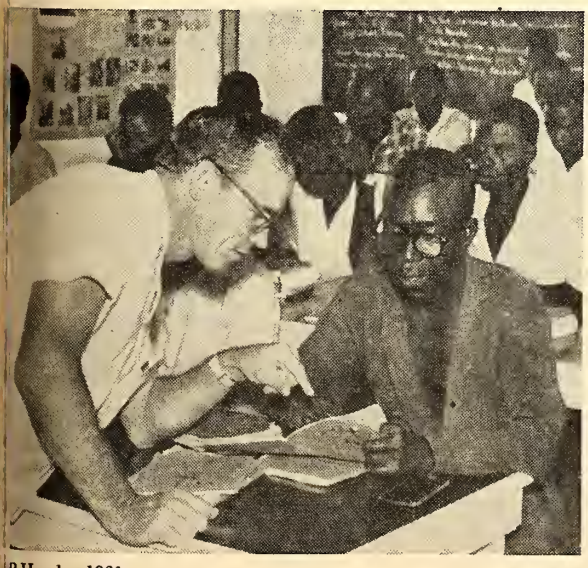
To put this another way, we must steadfastly deny ourselves the right to organize their churches with its implication that ours is the major say in the developing of their dogma. A church to be indigenous must be started by them under the guidance of God's Spirit alone (a right, by the way, that we would not think of denying ourselves!), according to forms familiar to them (and by *them* we mean not just those educated in Western patterns), and in a way appropriate to its effective witness within the particular cultural setting.

It is not Christian to start a church for the people according to our patterns with the hope to indigenize it later — by that time our blunders have the status of "God's laws" in the eyes of believers and unbelievers alike. They must by no means be denied the right to develop and overcome their own heresies (as we have ours), and the thrill of discovering those truths which most appeal to them (as we have discovered and emphasized those which most appeal to us) in the experience of building a church with God. Nor dare we forget that it is God by his Spirit, not us, who is to build the church.

To approach the people of other cultures in this way we must assume for ourselves a particular role within the society in which we plan to work. The role of teacher is particularly unsuitable, especially at first. The missionary who assumes the role of teacher soon — and startlingly — discovers that he has little to teach that is relevant to those in the grip of another culture. That which we have learned (even of spiritual things) has come to us couched in the terms and concepts of the traditions of our fathers and is not immediately applicable to the situation of one whose background is vastly different from our own. Rather, our teaching becomes disruptive of the culture of the target people and interpreted by them as a means of proselyting for our culture, not for God.

Instead, the missionary who would adequately witness to the truth of God must assume the role of a learner. This is logically, both from our point of view and theirs, the proper role for one coming from outside the cultural milieu (whether ours or theirs) to assume. One must put himself at the feet of those to whom he goes as a learner — no matter how convinced he may be of the validity of and need for that which he seeks to communicate. He must above all respect those to whom he goes as they are, demonstrating more his need of them than their need of him, seeking withal to win (not demand) a hearing for the message which he has come to communicate.

Continued on page 16



A basic knowledge of the language is necessary before the missionary can begin any translation of the Scriptures into the language of the people he serves

Two Views Concerning the Plan

During recent years representatives of churches in northern Inc
dians and Americans has taken part in this. The wide variety
In an effort to help Brethren understand these difficulties
a second pointing up some of the problems which must be fac
authors have attempted to gather points of view and reactio

Advantages

by Ishwarlal L. Christacheri and Betty Blickenstaff

Reverend Ishwarlal, do you feel that the time has come for a united church in northern India?

Yes.

Can you give me some reason why you believe this?

Church union will give a united witness to our non-Christian friends. The emphasis on denominational matters detracts from the larger matter of witnessing for Christ.

From the Church of the Brethren in Gujarat and from our Marathi-speaking area, large numbers of Christians, most of them of rural background, migrate into cities where there are no Brethren churches. These people have no pastor and no church in which to worship, and they feel no strong ties with any Christian community. Who will come to comfort them when a death occurs? Who will anoint them during an illness? Who will dedicate their babies? In a united church they are all Christians and will be able to feel that they can call on a pastor of any church for help.

Do you feel that denominations as such should be discarded by the Indian chrurch?

Denominations are a heritage from the West for which most Indians have little appreciation. This is shown clearly in modern India in this way: Some new, big industry grows up in some area, as the Bhilai steel mills or the oil wells in Gujarat. Christians from all over India come to work in these projects and form a Christian fellowship and soon establish a church. Most of the people are interested in being members of the Christian church in India but are loathe to join themselves to any particular denomination. Some of these groups become "splinter groups." Were we a united church, these groups would become at once part of the United Church of India.

Have any new government rules come into force make Indians want church union?

Where new industries are being establis where new state capitals are being set up, or for c reasons new communities come into being the ernment gives permission to build one Christian ch It will meet the needs of a very wide group if it united church. Incidentally, Hindus are allowe build one temple and Moslems to put up one mos This has forced these religions to bring about unit never before.

In dealing with government Indian Christians the church need to speak with one voice. Up now, each denomination or each regional confer has appealed to the National Christian Council of I to speak for them in matters of Christian education property rights. The council has also been able to government recognize Good Friday, Easter, and Ch mas as Christian festival days and national holi Right now most Christians are concerned bec Sunday has been set aside for special examination be given and for special sports occasions, when att ance is compulsory. Brethren are concerned with emphasis on the ACC, a cadet corps that is the physical education program under the direction of police and the military and appears more and mor be preliminary training for military service. The cou will need to be asked to help in working out an alte tive to this program. We believe it would be bett this came as an appeal from a united church.

One hears, from Hindus particularly, that Indian C tians are not good citizens because their loyalty i the country from which the funds for their sch hospitals, and even support for some churches c What do you think?

This has not been proved. In fact, I think In Christians are more conscientious citizens than pe of other religions. I believe church union will hel in meeting these criticisms by challenging ch members to give more liberally to what is truly church" and will make the church self-supporting m faster.

Continued on page 14

of Church Union in North India

ave been discussing church union. A Brethren team of both In-enominational backgrounds raises some severe problems. resent two articles — one giving challenges of church union, and y our Brethren. It will be understood by the reader that the ot for partisan influence, but for helpful understanding.

Difficulties

by Andrew Holderreed

MEMBERS of the church of the Brethren in India have generally been interested in exploring church union. They have read their bles and are aware of the imperative for a more sible unity and of the sins of divisiveness. National titudes involved in achieving meaningful freedom om Western domination have colored the problem ith a desire to establish a great and truly Indian urch. These are valid desires.

Church of the Brethren missionaries came to India preach Jesus Christ and to serve the people. They d not come to build for all time an Indian Church the Brethren set up in opposition to all other Chris-ans. From the side of the church in the United States is now desirable that the Brethren in India should refully study the plan and, after weighing the factors nd being guided by the Holy Spirit, should vote their nvictions.

The process of study is now under way. Generally here are two schools of thought among us. One tends ward "union at any costs"; we'll trust that the Holy pirit can solve the problems later. The other would ave us look at the weak points of the plan in the hope hat it can be improved before we enter union. These ear that unless we move carefully now in laying a ound base there may be a reaction after union leading schism and endless legal difficulties.

It is encouraging to report that both nationals and issionaries are arranged on both points of view, and it cannot be claimed that missionaries alone are dragging their feet." As a matter of fact, some of the issionaries have been the most active in promoting ur participation in negotiations toward union. It is the hope of clarifying our thinking that some of the roblems are presented below.

1. Brethren fear the adoption of a form of church overnment and liturgy foreign to them. For the time eing a new liturgy will not be enforced. However, in the interim, the problem would be in the pastoral visits of the bishop to conduct communion and confirmations. The episcopal structure will come into effect after union and will provide us with pastorate committees for the local church, diocesan councils, and synods. It would bring us a threefold ministry of ordained deacons, presbyters, and bishops.

Now the episcopal structure is one form of church government, but, as history has demonstrated, it is not the only effective one. It is true that the plan has tempered the authority of the bishops with presbyterial and lay representatives at diocesan and synod levels. Undoubtedly, the plan also leaves a great deal of power in the hands of the bishops. We have one Lord, and a bishop is not our Lord.

It certainly was a basic assumption in negotiations toward union that the groups came as autonomous bodies, and relatively equal in authority. This assumption has not been observed in practice in negotiations, for the plan reflects too much the emphases of the so-called "high church" position, and greatly discounts the work and authentication of the Holy Spirit in less formal and nonepiscopal churches. This basic weakness of the plan was hammered out in negotiations in an effort to accommodate the Anglican views. At this juncture we have a plan which satisfies them but which has gone rather far off center for the Baptists, Brethren, and the Disciples of Christ.

2. The plan denies essential freedom of conscience to the Brethren (and Baptists and Disciples). While we all agree on the main essentials, when we come to details the dominant majority holds to interpretations and positions that we cannot readily accept without denying our whole tradition. For example, the plan allows both the practice of infant baptism and the baptism of believers. However, the plan strictly forbids the baptism of a person who, baptized in infancy, comes to an adult and vital experience of Christ and requests baptism in harmony with the New Testament pattern.

Some would explain that the plan refers this kind of problem to the bishop. But many informed paedobaptists and friends from the episcopal churches assure us that the bishop may *never* allow rebaptism. This

Continued on page 15

Advantages

Continued from page 12

What do Indian Christians feel about the financial advantages in church union?

In our present denominational setup, even with a great deal of co-operation among churches, we have much overlapping of schools, hostels, technical institutes, etc. Here at Anklesvar we have a carpentry school and forty miles north at Baroda, the Methodists have a carpentry class in connection with their technical school. This should be a combined effort to give better training, using joint facilities and staff.

In areas where new communities are being established, Christian hostels for students and workers, recreation centers, bookshops, and housing projects should be set up by the United Church. It will save funds as well as establish "community" where Christian young people can put down roots, no matter from what part of the country they come.

Are there other specific areas in which you feel certain church union will strengthen the church in India?

There are two others. The first is to make it possible for all Christians in good standing to take communion together. Nothing makes us feel quite so bad as to be at a large meeting of Christians and to have a few go off to have private communion or refuse to commune at all because of their denominational ties.

The second is the one of church discipline. A united church can speak with one voice on matters of discipline. Inroads made by proselytizing groups among Christians will be more difficult after church union.

What are some of the difficulties in negotiating church union?

Believer's baptism has taken much time. Most Indians feel the safeguards in this matter are adequate, but they also realize that this will be one of the chief problems once church union has come about. The other difficulty has been the appointing of the bishops. Certain authoritarian churches have been very concerned about the apostolic succession, feeling that the present plan forces them to give up their rights. Others who do not believe that these groups have any particular lead in this matter are not willing to change the plan for bringing about union.

What are some of the fears expressed by the negotiators?

Small groups who do not have highly trained leaders and come from poor communities fear domination by groups having highly trained personnel and seemingly unlimited financial resources. Others are uneasy about their financial status, fearing that if they became a part of the United Church, funds from their mission boards or "mother churches" will be cut off. They also fear that projects may be neglected because of the more pressing demands of a more needy or more vocal group.

Do you feel the difficulties already encountered and fears anticipated show a lack of faith? Or only the frailty of man?

They show that we are more concerned about ourselves than the welfare of the church. If we are r trying to build a church on the teachings of Jesus are putting our faith in him, these difficulties wil overcome. Church union is a step forward in faith

In the matters of believer's baptism and apostolic cession, have the persons raising the objections foreigners or Indians?

A few Indians have raised their voices, but greater number of objections have come from foreig If the negotiators were Indians only and the foreig who come were observers only with no voice anc vote, the work would go much more smoothly anc more truly an Indian church plan.

I have heard you speak on numerous occasions on matter of church union and I have been struck by insight into it and also by your enthusiasm. Why do feel so sure that the establishment of a United Churc Northern India is the right step?

I have great hopes for the church of the future united church, particularly because of the success has come to the Church of South India. This u came about thirteen years ago with many of the s difficulties and fears. Denominations that did not in the original plan saw the difficulties resolved joined the union later.

In northern India, our proposed plan has b accepted by three of the negotiating bodies. By J 1963 it is hoped that all other negotiating bodies have ratified the plan and can be charter members of United Church.

In what way will the Church of the Brethren be b fited by joining the United Church?

While we will be able to draw on leadership f larger churches and to take advantage of the many sources that will be available to us in church un we will be benefited most by what *we have to giv* the United Church. These things are: (1) teach on believer's baptism; (2) teachings on peaceful m of settling all disputes; (3) teachings against drink smoking, and on other moral issues; (4) living simple life.

Do you anticipate a weakening or strengthening ties with European and American churches as a re of church union?

I expect closer ties on a different basis in the fut It is my hope that the United Church in Northern Ir will be able to send missionaries from India to o lands to bring about reconciliation among denom tions for the establishment of a united church in th lands.

Do you have any message you would like to send to Church of the Brethren in America?

Only to quote John 17: 21-22: "That they may be one; even as thou, Father, art in me, and I in th that they also may be in us, so that the world may beli that thou hast sent me. The glory which thou hast gi me I have given to them, that they may be one e as we are one."

Difficulties

Continued from page 13

akes the bishop the keeper of a man's conscience, and at we cannot easily allow.

3. The plan is less than forthright and honest in ording. We find this most disturbing, and call attention to three places in particular where wording and tention are not the same.

The plan clearly states that "The uniting churches tually acknowledge each other's ministries as ministries of Christ . . ." (p.55,D,11). However, we must ke note of the fact that in deference to one church's ew the uniting churches will not recognize or accept e few ordained women missionaries as ministers in e United Church. It is quite clear that two problems ve been unnecessarily confused here. The first one the mutual acknowledgment of ministers now serving r churches, and that clearly includes a few ordained omen. The second problem is that of ordination of omen in the United Church — quite a different matter.

In spite of the excellent wording of the statement oted above, when we come to the day of union, dained men will become ministers of the United urch. Ordained women who have worked alongside em through the years, preaching, baptizing, confirmg, and carrying the burdens of administration will t be accepted. The Brethren do not like this playing th words, nor the retrogressive views involved.

The plan proposes that on the day of inauguration great service will be held in which the ministry is be unified. The first step will unite the bishops of e Anglican and Methodist churches. The second step ill be the laying on of hands by three ministers, one whom will be a now apostolically ordained bishop, the heads of representative diocesan ministers. It printed that this laying on of hands "is not reordinaon" (p.56,13). It is also printed that it "is agreed at the use of this rite does not imply a denial of the dination previously received by those now seeking become presbyters in the United Church!"

The Brethren and others have great doubts at this oint. Brethren who have studied the matter designted as "apostolic succession" have great qualms about nce again being bound by a teaching that is neither emonstrably good history nor good doctrine. They ight be able to accept a joint recommissioning in the nited Church if they could be sure of the interpretaon being put on it. It is felt that the plan is merely laying with words that look very good to the uncritical ader of the plan.

If the intention of the act is what is claimed, there ould not be a minute's hesitation to insert the additional words, "neither ordination nor," to make the atement read: "it is neither ordination nor reordinaon." The very unwillingness to allow this reading ows all too clearly that the service is in fact being nstrued by the majority as the receiving of a valid r regular first ordination because of the bishop having een involved in the laying on of hands. This denial f the regularity and validity of our Brethren ordination is hardly acceptable to many of the laity or ministers.

The third example of wording that is not forthright is in Appendix B, dealing with baptism (p.42-43). Article 2 is frank in stating that baptism "is therefore unrepeatable in the life of any one person. . . ." Following this the Appendix takes up the case of a member who professes a conscientious change of conviction regarding his former baptism. Articles 5 and 6 describe how the pastor and/or other ministers will seek to persuade the member that the former baptism was valid and conveyed God's grace. They will try to help the seeker to satisfy his sense of lack "by some other means which effectively reaffirms his baptism." But the person still is not satisfied; so he is referred to the bishop (7,p.43).

To the uncritical reader this article conveys the idea that the bishop may and will in fact sometimes permit the baptism of the persistent, conscientious seeker after all other efforts have failed to satisfy his felt spiritual need. It is always shocking for them to learn that the bishop may *never* order or permit the rebaptism of any person. This has been openly and repeatedly stated by responsible members of one of the uniting churches, and this has not been refuted by either their church or other leaders. The Brethren must therefore assume that (1) the plan is trying to get over a most difficult spot here by seeming to imply what is not truly the case, and (2) that what the plan actually means is expressed in Article 2 quoted above. This is hardly acceptable to the Brethren.

4. As presently arranged the members of the Church of the Brethren will find themselves placed in three different dioceses. Those in Broach District will be joined with Gujarat. Those south of Surat, both Gujarati and Marathi speaking, are to be joined with Bombay Diocese. Those in the Dangs are to be placed in Nasik Diocese. It is quite obvious that in going into the United Church, these three small groups would immediately lose their contact and identity and also would lose any effective vote above the local church level. This is a mechanical problem and can be changed without damage to the plan as such. The Brethren have always been attached and related to the coastal area and along the Western railway; there is no good reason for altering this alignment now. Placing the Brethren within one diocese will help to allay some of their present fears.

5. The Brethren in India wonder whether, after going into the United Church, they and their ministers will be in full fellowship and communion with the Brethren in Africa, Ecuador, and the United States. The acute part of this question has to do with the relation to Brethren ministers who may visit in the former Brethren areas, and also the relation of the home church to the missionary ministers on their return to the United States. Can a minister hold valid ordination and privileges in two churches at the same time? These points are not clear, although the Brethren here feel the general blessing of the home church as they engage in the negotiations.

"IF IT WERE NOT SO"

by Edwin T. Dahlberg

WHEN on the last evening before his crucifixion Jesus spoke about the many rooms in our Father's house he added these significant words: *"If it were not so, would I have told you that I go to prepare a place for you?"*

This makes it clear that Jesus had thought through all the possibilities of scepticism and unbelief as well as of faith. What he was saying in effect to the disciples was this: "If there were no life after death I would have said so."

Any religion that is realistic must reckon with doubt as well as with conviction. Christ was intellectually honest. So was the Apostle Paul. They did not subscribe to the rosy ideas that "there is no death" or that "death comes as a friend."

It may well be that death comes as a friend after someone has gone through years of agonizing cancer or helpless old age. But Paul struck a responsive chord in the heart of humanity when he said that death is an enemy. He wrote to the Corinthians in his famous chapter on the resurrection, "The last enemy to be destroyed is death" (1 Cor. 15:26).

Why should we not be as truthful as the Word of God? Death is an enemy. Cover it up with wreaths and flowers as we will. It still robs us of the dearest relationships of life. It blots out our joy. It makes cowards of us, too, so that we sell our souls and compromise our finest ideals in the vain effort to protect ourselves from oblivion. It is the stone curtain between ourselves and God, between the living on earth and the living in the great beyond.

We should resist death with all our power. We should put up a fight to the finish against everything that causes death, whether it be ignorance, superstition, poverty, disease, drunkenness, war, famine, or religious unbelief. Death can never have the last word. It may be the last enemy. But it has been destroyed. Christ has destroyed it by the power of his love. Life and immortality have been brought to light through him. He has shattered the stone curtain forever and disclosed the splendor of eternity.

This is the Easter message, and the hope of the Christian. Ultimately it is the only hope of civilization — a civilization which must choose between death and resurrection if it is to be what God willed it to be.

The Lift of Easter

Continued from page 10

the streets of glory, in the] e
ence of God now fully kn(
We will have reached
end of getting ready. But
possible that we can eve
fully ready for all that the
ture life holds for us? God
take care of that for he
God of grace. That is the
of faith we have in the
who gave his Son to redeen
What can disturb a Chris
with faith like this?

Someday, somewhere, sunset's glow, futurity, G futurity, will be ours, ever ening, ever expanding, ever tending, ever more peac and ever more glorious. exploration will be never ing, the adventure ever cor uing, for it is heaven! T Easter lifts us.

God's Word in Mission Work

Continued from page 11

By this means an adeq foundation of mutual un standing is laid, includin basic knowledge of the guage on the part of missionary, to enable the bassador to embark upon which is to be his most sig cant contribution to the lif those to whom he goes — translation of the Scripture to the vernacular. Even in he is manifestly depen upon those to whom would minister, since all knows of the Word has c to him in a different cult environment. Yet his aim to allow God to speak t language, enter their life, h himself to them within confines of their limitat and their felt needs even Christ did in another hur setting long ago for the s of all of us.

KINGDOM GLEANINGS

The Motive article by Inez Long referred to last week on these pages has been rescheduled from April to a fall issue.

Otto P. Kretzman, the author of the first article in this issue, The Abiding Presence, is president of Valparaiso University at Valparaiso, Ind.

Excerpts from the Gospel Messenger editorial of Jan. 21 on the need for relief assistance in China was reprinted in the March issue of Interchurch News, a National Council of Churches publication.

The seventh national Conference on World Disarmament and Development, which is sponsored by several organizations including the Brethren Service Commission, will be held at the Statler Hotel in Washington, D. C., on April 10-11. Interested persons are eligible to attend. Registration is $5.00, with a $1.00 rate for students.

Benton Rhoades, director of leadership development and recruitment, has accepted a call to become associate executive secretary of Agricultural Missions, Inc., beginning Sept. 1. I. W. Moomaw, a Brethren minister and former missionary to India, is executive secretary of the organization. At its recent meeting, the General Brotherhood Board worked on plans for the completion during 1961-62 of the two-year emphasis on leadership development and recruitment.

The second international peace seminar in Japan to be sponsored by the Brethren Service Commission will be held from July 19 to Aug. 7. The seminar will begin in Tokyo and move to Hiroshima for the closing sessions. Jerry Royer, Brethren Service representative in Japan, will be director of the seminar, and resource persons from both Japan and the West will participate in leadership. Persons in the United States interested in participating in the seminar should contact the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill., immediately for further details.

A national consultation on Immigration Policy in the United States, sponsored by the National Council of Churches through its Department of International Affairs and Church World Service, will be held in Washington, D.C., on April 13-14. Brethren delegates to the conference will be Norman J. Baugher, Mrs. Arlene Bucher, Miss Ruth Early, John H. Eberly, Samuel A. Harley, Duane Ramsey, W. Harold Row, Ellis Shenk, and Nevin H. Zuck. This conference serves in part as preparation for the World Conference on Migration to be convened by the World Council of Churches on June 11-16 in Geneva, Switzerland.

Dedication

Old Furnace church, First West Virginia, will dedicate its educational building on Sunday, April 23, beginning at 2:00 p.m. The sermon will be delivered by Joseph Whitacre, pastor of the Walnut Grove church, Pa. The act of dedication will be led by H. Wilford Peters, a former pastor. George H. Jeffrey is the present pastor.

Change of Address

Wesley Brubaker, from Walkerton, Ind., to R. 1, Box 145A, Westville, Ind. Brother Brubaker is pastor of the Center church, Ind.

1961 Yearbook Changes

On page 119 the names of seven licentiates were omitted in printing. They are:

Vernon Heckman, 4412 E. Princeton, Fresno, Calif.
John Francis Henry, 1612 Oneida St., Huntingdon, Pa.
Chester Herrington, 915 Miller Road, Toledo 5, Ohio.
Kurtz E. Hersch, Bridgewater College, Bridgewater, Va.
Wilbur Hershberger, R. 1, Blairsville, Pa.
Cecil Hess, % First Christian Church, 120 Leesburg Pike, Falls Church, Va.
Harvey Jason Hess III, McPherson College, McPherson, Kansas.

On Page 70 *H. Q. Rhodes* is shown as pastor of the Maitland church, Pa. Brother Rhodes has retired from the active ministry and is living at R. 2, Berlin, Pa.

Ray A. Kurtz, N. Race St., Richland, Pa., is serving the Reading church in Eastern Pennsylvania as interim pastor. *H. F. Richards,* 5535 E. 46th Ave., Indianapolis 26, Ind., is serving the Northview church in Indianapolis (Southern Indiana), in the same capacity.

The Church Calendar

April 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Christ, Our Living Lord. John 20 — 21. Memory Selection: Jesus said . . . , "Peace be with you. As the Father has sent me, even so I send you." John 20:21 (R.S.V.)

Easter

April 7-9 Eastern Region conference, Roaring Spring, Pa.
April 16 Christian College Day
April 20-21 District meeting, North Atlantic, Quakertown, Pa.
April 22 Southern Pennsylvania men's fellowship rally, Buffalo Valley church
April 22-23 Southeastern Region youth round table, Bridgewater College, Va.
April 23-29 Mental Health Week
May 5 May Fellowship Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Joseph G. Moyer of Vernfield, Pa., in the Latimore house, Upper Conewago congregation, Pa., April 2-16.

Bro. Mark W. Wolf of Copper Hill, Va., in the Crab Orchard church, W. Va., April 2-16.

Bro. Richard Burger of Middlebury, Ind., in the Naperville church, Ill., April 9-16.

Bro. D. Bristo Osborne of Mt. Airy, N. C., in the Coulson church, Va., April 9-23.

Bro. D. I. Pepple of Woodbury, Pa., in the Koontz church, Pa., April 10-22.

Bro. Monroe Good of Lancaster, Pa., in the Quakertown church, Pa., April 16-23.

Bro. Luke Brandt of Quakertown, Pa., in the Indian Creek church, Pa., April 30 — May 7.

Bro. P. Stein Hockman of Romney, W. Va., in the Gochenour's Chapel church, Va., April 30 — May 7.

Service Staff Looks Critically, Favorably at Youth Peace Corps

YOUTH can be the most effective carriers of the best American image abroad, the staff of the Brethren Service Commission declared in a statement submitted early in March to key government officials.

Directed to congressional and administrative leaders working on peace corps proposals, the statement reflected twenty years of experience by Brethren in utilizing the voluntary services of youth overseas. It maintained that "a corps of carefully selected and properly oriented American youth could render a most significant and needed service abroad."

W. Harold Row, executive secretary of the Brethren Service Commission and spokesman for the staff, drew further on the experiences the commission has had since 1945 in placing nearly 2,000 youth in projects in this country and in 20 countries abroad.

"Particularly in the developing programs of health, education, agriculture, and small industries at the village level, such youth can provide the missing link between highly specialized technical knowledge and the need for bringing this know-how into actual practice," he observed.

Drafted prior to President Kennedy's action early last month to set the youth corps into operation, the statement urged that youth corpsmen be assigned both to domestic and to foreign projects. It said participants should be recruited on a voluntary, subsistence basis. It urged, however, that the chief end of the corps should be not assistance but mutual contact.

"America Has Much to Learn"

"Superiority and condescension must be avoided," Dr. Row said. "The program should reflect the attitude that America has much to learn from other people."

A two-way or multilateral exchange, in which youth of other lands engage in social service in this country, would express true mutuality, the statement suggested. It pointed out that by receiving youth of other nations for service in the States, exploitation and self-interest, often inherent in our very acts of helpfulness, will be reduced.

"The peace corps should be noncreedal and devoid of dogma whether it be religious, economic, political, or technological," the paper made clear.

The staff further stressed that the overseas projects must help people to achieve their own objectives rather than to impose goals or institutions upon them. It urged that youth corps projects be related to existing institutions or programs, so that the cessation of activities by the corps does not bring an end to the work itself.

Personal Traits Strategic

Emphasis was placed by the staff on the personal qualifications of the participants. "The program will succeed in terms of the mutual trust and respect found in the human relationships established at the grass-roots level," the Brethren surmised.

"In the more primitive and needy situations, often the immediate need for highly specialized knowledge and precise technical skills is not great," they explained.

"For example, to work among those with no pure water supply, a degree as a plumbing engineer is often more training than can be utilized properly. A graduate agriculturalist has training and methods which may be beyond the realistic next steps in the development of people who till the soil with hand-forged hoes.

"Instead, a corpsman with adequate farm background and sufficient creativity to help plan and direct the next steps will be of immense help in such a situation, providing he has sensitivity for the people and a willingness to share in their experience and to earn the right to add to their experiences from his own.

"Whatever expert knowledge he or his village associates require can be secured through specialists in the country or from specialized international agencies."

Regarding the orientation of volunteers, the Brethren Service staff recommended training be carried on in a physical setting similar to that of the project, rather than exclusively in academic institutions or American ghettos overseas. Mexico, Puerto Rico, and Jamaica were cited as possible training locales.

The staff shared its concern about the cultural shock experienced by many Americans upon discovery of "how the other half of the world lives." Unless orientation is adequate, this initial reaction may render some youth permanently ineffective in any contribution they aspire to make, the staff warned.

In addition to work in health, education, agriculture, and welfare, some units of the peace corps should be detailed as mobile service teams prepared to give immediate assistance wherever disaster occurs, the Brethren urged.

Recognize CO's

They also suggested that the peace corps ought not to exempt youth automatically from the draft but it should recognize and include properly certified conscientious objectors who seek an alternative to military service.

"The success of the peace corps will depend not so much on the number of projects or the number of American youth involved as on solid achievements. Growth of the corps should come through experience," the staff commented, "rather than through popular recruitment programs and propaganda."

In summary, the unit of the Brotherhood staff applauded the values which a well-directed peace corps program can achieve and reiterated its concern that the corps serve the basic interests of the "little people" of the world as well as the wholesome desires of American youth.

The staff further expressed the desire of the Brethren Service Commission to participate as fully as possible in the proposed program and offered its support and facilities as they are needed.

For a copy of the complete text of the Statement on the Peace Youth Corps by the Brethren Service Commission, write your pastor or write to the commission, Church of the Brethren General Offices, Elgin, Ill.



eated, left to right: Doris Tipton, Anne Haynes, assistant training director, Evelyn Cressler, Carolyn Denhardt, Pat oneyheffer, Linda Edwards, Lorraine Simmons; standing: Dean Hummer, Val Petersen, Bill Walizer, Robert Mock, aining director, Jeff Simmons, Errol Snavely, Noel Bradt, George Snavely, Clifton Stemen, Dave Lutz, Eddie Graham, hnny Hosbrook, Tom Butler, Ron Shoup, Don Cassel, Blaine Leverknight, Leon Stocksdale, Bob Kreider. Not pictured: lin Renner

BVS'ers Assigned to New Projects

► Four new projects are repre-nted in assignments made in con-ection with the winter training unit f Brethren Volunteer Service. This nit is the last to be trained by obert G. Mock, who became pastor f the West Milton church on March 9, 1961, after three years as BVS aining director.

Media Fellowship House, located n Media, Pa., is the project assign-ent for *Linda Edwards* of Johns-own, Pa. At the Fellowship House, e will assist the director in co-rdinating the activities of this nique project which provides a tting where any person may meet ith another regardless of his race, eligion, or nationality. The house rves as a meeting place for many terracial, social welfare, and civic-inded groups. It was founded out f reaction to an unfortunate inci-ent of discrimination in Media, and e program has been developed in e belief that concerned persons n significantly affect the character f a community through concrete xpressions of freedom and democra-y in their daily lives.

Gould Farm, Great Barrington, lass., is the project assignment for *ohn Hosbrook* of Union, Ohio, and *eorge Snavely* of Lebanon, Pa. ould Farm was founded on the nviction that human life can be lived after the pattern of the Sermon on the Mount. The farm, devoted to the development of wholesome community life, has a score or more of permanent residents who welcome a changing group of several hundred friends whose visits are scattered through the year. Joining together in simple activities of home and countryside, they learn to meet their common need and find release from personal and emotional problems. John and George will assist the members of the community carry on the farm's operations.

People's Settlement House, Wilmington, Del., is a neighborhood settlement house in the slum area of Wilmington. The settlement house maintains a program for all age groups. *Milton Nice* of Akron, Ohio, a member of the fall training unit, has been transferred from the National Institutes of Health to the Wilmington project. Among various club assignments Milton will assist in the week-end work camp program.

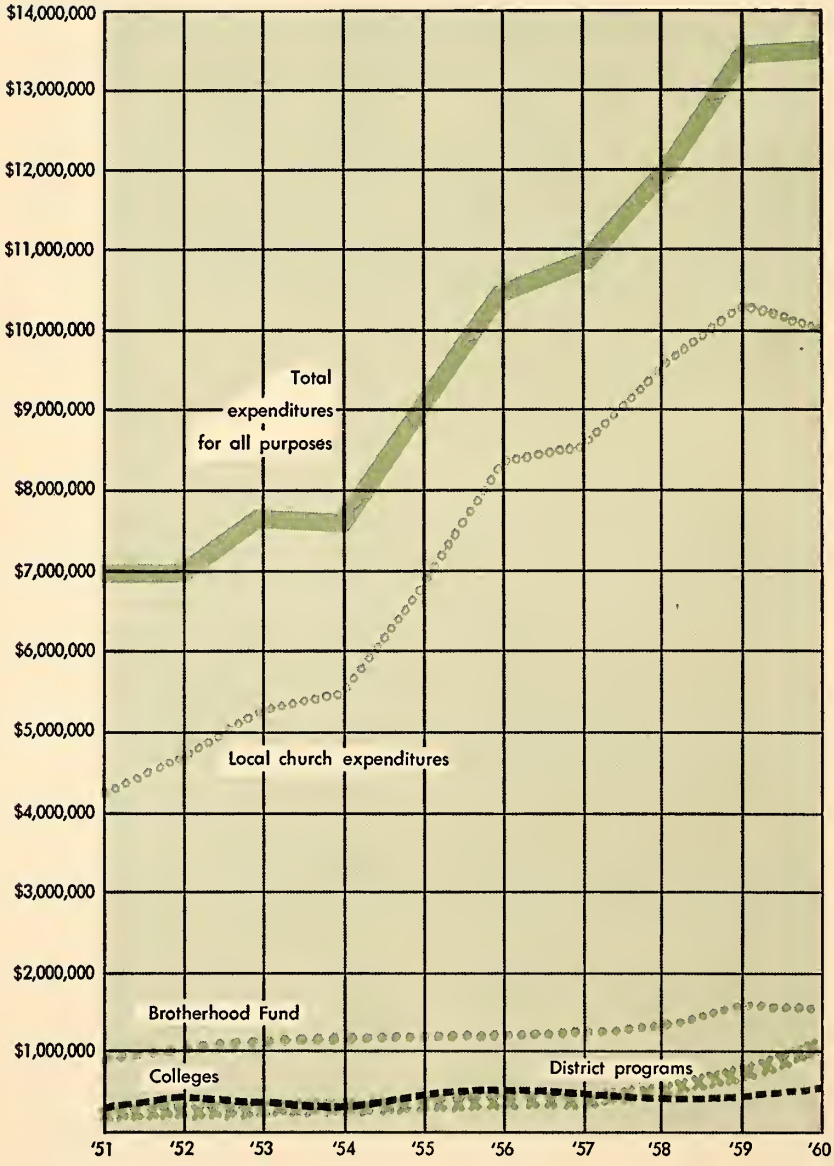
CAVE (pronounced Cah-vay) is the alphabet name for the *Centro Audio-Visual Evangelico* of the Brazilian National Council of Churches. Twenty-three Protestant denominations, missions, and church agencies co-operate in the production and distribution of audio-visual aids, in radio broadcasting, and in the maintenance of church-owned radio stations and equipment. *Lester Miley* of Lima, Ohio, has been assigned to this work as an electronic technician. Lester was a member of the summer unit, 1960, and has been serving at the National Institutes of Health.

Other assignments and transfers include: *Noel Bradt* of Marion, Ohio, to the California Migrant Ministry, Corcoran, Calif.; *Thomas Butler* of York, Pa., to the Brethren Service Center, New Windsor, Md.; *Don Cassel* of Harleysville, Pa., to The Home, Girard, Ill.; *Evelyn Cressler* of Carlisle, Pa., to the National Institutes of Health, Bethesda, Md.; *Carolyn Denhardt* of Hagerstown, Md., to the North Avenue Community Center, Fresno, Calif.; *Edgar Graham* of Inwood, W. Va., to Hollyday House, Washington, D.C.; *Dean Hummer* of Parsons, Kansas, to Europe; *Robert Kreider* of Quarryville, Pa., to Europe; *Blaine Leverknight* of Johnstown, Pa., to the North Avenue Community Center, Fresno, Calif.; *David Lutz* of Union, Ohio, to Europe.

Patricia Moneyheffer of New Paris, Ind., was assigned to the Children's Aid Society, Neffsville, Pa.; *Olin Renner,* of Ludlow Falls, Ohio, to McPherson College maintenance

Continued on page 26

The Church in Review



Trends in Giving

► Trends in Brethren giving the last decade are depicted in graph at the left. Charted in the line is the total giving for the f causes plotted on the lines unc neath, i.e., local church expenditu Brotherhood Fund, colleges, and trict programs. The top line includes local church benevolen a smaller item which has not b charted separately on the gra The reports on which the chart based included giving both fr churches and from individual liv donors.

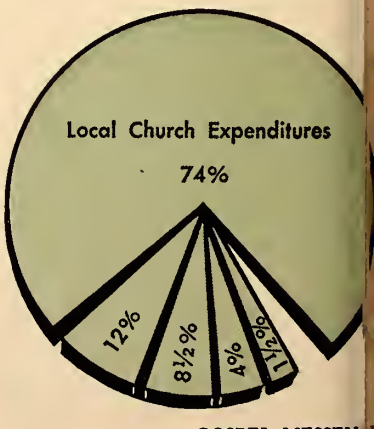
The upsurge in giving to dist programs in the last two years accounted for in part by two uni factors. One is the effect during time of a more thorough system reporting contributions to dist work. The second is the inclusion all Brethren giving to welfare stitutions, an amount of $99,600 1958-59 and of $316,394 for 19 60. Giving to welfare instituti was reported only partially prior this time, the partial reports be reflected in giving to the districts

Since 1951, total giving for purposes has nearly doubled local church expenditures have m than doubled.

How Brethren Allocate

► How Brethren allocated the $13,572,000 they expended last year is depicted at the right. Seventy-four per cent of the amount went for local church expenditures, 12% for Brotherhood program, 8½% for district programs (including homes for the aging), 4% for Brethren colleges, and 1½% for local benevolence.

The ratio of local church expenditures to outreach was roughly 3 to 1. Through the self-allocation plan adopted by the 1960 Annual Conference, churches are urged to attain as a minimum goal a ratio of 2 to 1 (local expenditures to outreach), and as a challenge goal, a ratio of 1 to 1 — an equal division of funds.

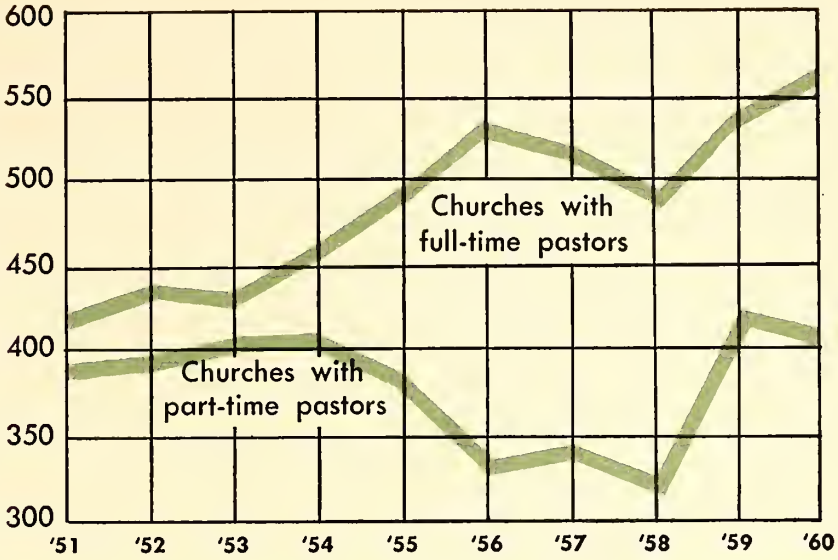


Pastoral Gains

► To be noted in the graph at the ight is the upward trend in the num- er of churches that are being served y full-time pastors. The drop which ccurred in 1957 and 1958 was offset y gains in the past two years. Over he ten-year period the number of hurches served by full-time pastors ıcreased by one third. A slight ain occurred also in the number of hurches served by part-time pastors.

The average salary of full-time astors across the Brotherhood last ear was $4,114, an increase of 17 er cent over 1957.

The minimum salary suggested in ıe standardization table approved y the 1960 Annual Conference is 3,800 for beginning pastors with ss than complete seminary training, nd $4,200 for beginning pastors ith a seminary degree. The suggested figures do not include parsonage, travel expense, and other allowances.



The average automobile allowance for pastors has risen since 1957 from $434 to $518.

The Past Decade in Membership and Attendance

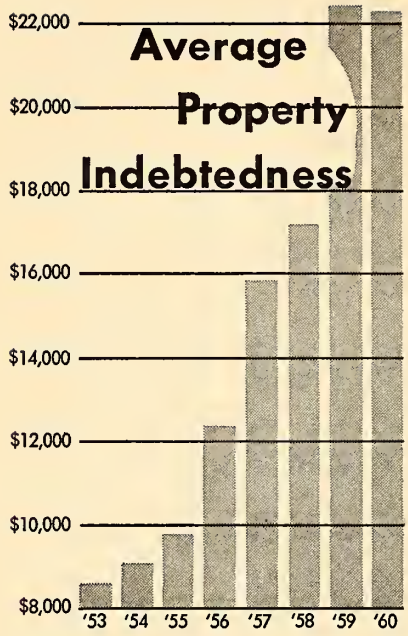
	No. of Churches	No. of Baptisms	Total Membership	Av. att. A.M. Worship	Av. att. Church School
1959-60	1,077	6,019	200,217	106,868	113,023
1958-59	1,074	6,730	201,585	103,484	112,759
1957-58	1,073	6,209	200,635	97,578	104,008
1956-57	1,066	6,452	200,262	97,177	99,968
1955-56	1,056	6,461	197,607	96,796	104,582
1954-55	1,053	6,338	195,881	97,011	104,894
1953-54	1,040	6,978	193,871	93,952	101,771
1952-53	1,032	6,569	190,531	91,301	96,955
1951-52	1,021	6,838	188,467	86,364	94,938
1950-51	1,030	6,119	186,358	83,709	91,624

► A study of the above statistics from the Church of ıe Brethren in the United States and Canada indicates steady growth in the past decade in the number of ıurches and in average attendance at Sunday morning ʻorship and at church school. In each of these three ıtegories 1959-60 was a peak year.

Throughout the Brotherhood last year, 13 new ɔngregations were formed and 10 were disorganized, ringing the total number of churches to 1,077. The ttendance revealed in the above table is based on reɔrts actually submitted by the churches, with about 90 er cent of the churches reporting.

The number of baptisms in the United States and anada during the last church year was at the lowest point in ten years. Together with a corresponding decrease over the former year in the admission of members by transfer of letter and by former baptism (7,102 in 1958-59 and 5,368 in 1959-60), the Church of the Brethren in North America last year experienced a net loss of 1,366 members. Only the churches of the Central Region and those in 21 of the 48 districts of the Brotherhood added more members than they removed from the official rolls.

On a global basis, the large number of baptisms in the overseas churches, particularly in Nigeria, brought a net gain of 480 members. The Church of the Brethren around the world numbered 216,482 at the close of the 1959-60 year.



► As shown on the graph above, the average property indebtedness of Brethren churches in debt increased in the last eight years from $8,700 to $22,263. The number of churches with property indebtedness increased during the same time from 273 to 432.

While giving for local church expenditures increased by 91 per cent in this 8-year period, the average indebtedness of churches in debt increased by 156 per cent.

The total property indebtedness carried by the 432 churches in debt last year was in excess of $9,600,000.

The Size of the Congregations

► One out of 3 churches of the Brotherhood has fewer than 100 members, a study of the 1961 Yearbook revealed. More than 4 out of 5 churches (83 per cent) have memberships under 300.

Of churches above the 300 mark in membership, 79 have membership rolls of 301-400; 40 of 401-500; 37 of 501-600; 17 of 601-700; 5 of 701-800; 3 of 801-900; 5 of 901-1,000; and 1 over 1,000.

By comparison, the nine largest churches each have more members than any of the nine smallest districts.

The number of churches in s eral of the categories declined the past year, an evidence lik of a pruning of membership ro This revision undoubtedly was factor in the net loss in memb ship by the North Americ churches last year.

The average Brethren congre tion in North America is compri of 188 members. The avera size of the Brethren churc overseas (47 of them) is 325. T of the overseas churches have m than 500 members, including t with more than 900 members ea

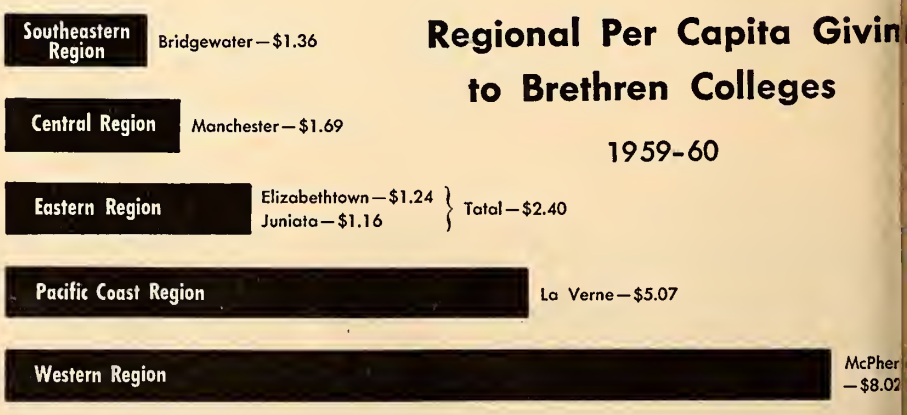
Christian Education, Finance Program

	1959-60	1958-
Churches conducting membership classes	399	4
Churches conducting vacation church schools	685	5
Churches conducting day camp programs	75	
Churches conducting weekday nurseries	8	
Churches offering elective church school courses	129	
Churches conducting workers' conferences	557	5
Total workers' conferences held in above churches	2,123	2,0
Churches offering Standard Leadership Training	246	2
Persons earning Standard Leadership Training credit	1,713	1,6
Churches engaging in every-member canvass	469	5
Churches using weekly offering envelopes	697	6
Churches using budget system	743	7

► Living donor gifts from Brethren to the six church colleges last year reached the highest amount in ten years—$510,245. The Western Region led not only in per capita giving but also in the total amount given —$132,285 in support of McPherson College.

The other colleges reported crediting Brethren churches and individuals with gifts as follows:

Bridgewater	$82,230
Elizabethtown	$66,476
Juniata	$62,253
La Verne	$74,307
Manchester	$92,694



In the statement on the church and its colleges adopted by Annual Conference in 1960, congregations were urged to reach during the next three years a minimum per-member contribution of $5 a year in support of their college's current operating budget.

Actual Brethren giving varies among the colle from year to year as a sult of special campai for capital gifts.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Christian as a Doctor. James C. Stephens and Edward LeRoy Long, Jr. Association Press, 1960. 126 pages. $2.50.

This book is for physicians, for those thinking of entering the field of medicine, and for others who may also want to make a critical analysis of the professional life of the physician in the light of the conviction that God can be served in the practice of medicine.

The author places a high premium on the physician's technical competence. His vocation must be found in the job itself. External expressions of piety in the practice of medicine are frowned upon. His identification with Christianity becomes dependent upon his participation in the open and ongoing life of the Christian community, that is, in the life of the church.

Professional problems and issues are discussed. The personal attitudes of the doctor are explored in relationship to the emotional stresses encountered in the many and varied experiences which the doctor faces in life and death situations.

The doctor, in his group relationship with his professional associates and as a member of the community at large, is examined and some of the perplexing problems explored. — *Franklin H. Cassel, M.D., Lititz, Pa.*

***Grief's Slow Work.** Harold Bauman. Herald Press, 1960. 15 pages. 5c.

Every person has a date with grief; most of us have already had one or more. Daily the minister contacts grief-stricken people. What the experiences are a person goes through in suffering grief, what the factors are affecting grief-work and the steps in creatively harnessing grief constitute this Mennonite pastor's major theme. His interpretation of death and how to face it are Biblical and wholesome.

For its brevity, inexpensiveness, thoroughness, attitude, insight, reverence, and practical Christian helpfulness, this reviewer is not aware that anything comparable is available. Ministers will find it invaluable in understanding grief, to preach upon it occasionally, and to distribute among their people.

If funds were available, a manual of this nature should be sent to each minister via the pastor's packet. Since this is not likely to happen, no person reading this review could invest a quarter more profitably than for this booklet. Its chief weakness is that it contains no bibliography to suggest further study by interested pastors and laymen. — *Harold Z. Bomberger, McPherson, Kansas.*

***Christian Holiness.** Stephen Neill. Harper, 1960. 134 pages. $3.00.

Occasionally one reads a book about which he cannot say enough. Such a volume is Bishop Neill's Christian Holiness. From beginning to end he captures his reader with the careful unfolding of the word *holy* and its implication for the Christian in today's world. The author introduced his subject by reviewing the various applications of the word *holy* as it is used in the Bible and points out that the word as used in the Bible does not carry a specific ethical or moral connotation. He insists that this is achieved in another way. "The link between holiness and ethical virtue is the covenant. . . . A place has been found within holiness for ethical righteousness. . . . It is Jesus himself who has transformed the meaning of the word."

Bishop Neill proceeds to point out in clear and graphic form the errors of both perfectionism and what he chooses to call conformity. Of the former he says, "So subtle is sin that genuine victory over certain forms of it may itself constitute the temptation to fall into other and less obvious forms." Of the latter he comments that it is "the making of minimum demands which are out of relation to the real exigencies of the gospel, and so of eliminating that dimension of ultimate demand and ultimate self-commitment which is the realm in which Christian holiness moves." Involved in this discussion are paragraphs dealing with the faith or works debate which still affects Brethren thought.

The two chapters most impressive to this reviewer were entitled The Place of Holiness and The Spirit of Holiness. These speak of an emphasis on the person of Jesus Christ that is familiar to Brethren but speaks in a manner which provokes us to examine how sentimental our "imitation" has been. Holiness for the Christian does not mean separation from the world but rather it means being enmeshed in the world. It means being Christian all the while being a sinner, being a Christian in the work-a-day world in spite of the world, being holy all the while identified with the world. Being holy does not mean a cloistered, ivory-towered, hands-off-the-untouchables existence.

This book is a must for every Christian. — *Floyd E. Bantz, McPherson, Kansas.*

***The Kingdoms of Christ.** Peter Bamm. McGraw Hill, 1960. 367 pages. $8.95.

A magnificent book! One of the most beautiful volumes to come to my desk in years! Peter Bamm is a doctor, a noted traveler and writer, and an enthusiastic and devout Christian. Out of his enthusiasm, industry, and devoutness has sprung The Kingdoms of Christ.

The author sees Christianity today as threatened with loss of faith by science, secularism, and communism. He writes out of the conviction that it is, therefore, extremely important to study the springs of our culture in the origins of Christianity.

While Bamm's account is by no means complete, there is, nevertheless, sufficient continuity and accuracy to give a sense of the sweep of Christian history and an appreciation of its formative impact upon the culture of the Western world. Bamm's account is closely interwoven with many superb reproductions of Christian art and artifacts.

If you want to be inspired by Christian history, buy this book. — *David J. Wieand, Chicago, Ill.*

***So You Work With Junior Highs.** Alan Egly. Warner Press, 1960. 62 pages. $1.00.

This is a good book for the personal library of every worker with junior high youth. The author has a good understanding of junior highs and recognizes the recent trends in their program of camping and vacation church school.

This book should be in every church library. The sixty-two pages are easily read and understood, many examples are given, and significant questions raised. Chapter VI, How Do You Decide? gives excellent guides to help the reader in his own local situation. — *Paul M. Weaver.*

News and Comment From Around the Worl

Presbyterian Institute in Brazil to Rise Soon

Ground soon will be broken in Brasilia, the new capital of Brazil, for an institute to train Protestant laymen from throughout Latin America. This is the result of a $350,000 joint birthday gift of women of the Presbyterian Church in the U.S. Southern and the United Presbyterian Church in the U.S.A.

The institute will include workshops and other study groups for discussion of social, economic, and religious problems. For the curriculum the Presbyterian Church of Brazil has decided on a two-year course for high school graduates who wish to serve the church as laymen. Few Brazilian churches can afford full salaries for religious education directors, thus the institute will train students in skills by which they may earn a living as well as provide church education courses.

Atlanta Presbyterians Hit Discrimination in Churches

A resolution adopted by the Atlanta Presbytery has condemned racial discrimination in churches as a violation "of the very character of the church." However, the three-point resolution approved by Southern Presbyterian ministers made no mention of the school integration problem now facing the state.

The ministers addressed themselves entirely to the problem of segregation in the churches. Their final resolution affirmed that "historically the Christian church has assumed its role of leadership and established clearly its position on moral questions in time of crisis." The resolution also said, "We believe that Presbyterian churches should receive those who attend our worship services in the spirit of Christ without discriminatory treatment."

Protestants, Catholics Join in Antishopping Sunday Ad

Protestant and Roman Catholic leaders in Syracuse, N. Y., joined forces in a full-page advertisement in a Syracuse newspaper urging the public to refrain from Sunday shopping. Part of a campaign to halt Sunday shopping in food stores, the ad contained statements by the Syracuse Area Council of Churches and by the Roman Catholic bishop of the area.

The advertisement made it clear that the campaign was directed primarily against supermarkets rather than small grocery stores. Recently six major grocery chains in the Syracuse area announced they would remain closed on Sunday. This was hailed by the Council of Churches which hoped "other stores will emulate their example."

Religious Broadcasting on Increase in Japan

The amount of religious broadcasting over private stations in Japan has approximately doubled since 1956, although the rate of increase of programs of other religions has been more rapid than that of Christian groups during the four-year period.

The figures are based on a new survey released by the Audio-Visual Activities Committee of the National Christian Council of Japan. A spokesman of the committee said the comparatively rapid increase in the use of radio by non-Christian religions is due to the new awareness of their leaders of the importance of broadcasting and because "they have started from a lower plateau of total activity."

Of the sixty-eight religious programs broadcast in 1960, thirty-two were presented by Protestants, four by Roman Catholics, eighteen by Buddhists, eight by Shintos, and five by "new religions."

Catholic Unit Hits Boycott of Integrated Schools

Roman Catholics participating in the white boycott of two integrated public schools in New Orleans were reprimanded by the National Catholic Conference for Interracial Justice, which called on the lay men and women to cease such action. A statement sharply criticized "so-called Catholic laymen" in Louisiana for having "gone so far as to publicly defy and revile their appointed church authorities."

United Church Unit Bids Unions Organize Migrants

Sweeping aid to migrant farm workers through labor union organizing and collective bargaining, and federal and state legislation has been asked by the United Church of Christ's Council for Christian Social Action.

The council adopted a resolution saying that the nation's 500,000 migratory workers, "are in all essential aspects industrial workers in an outdoor setting. They need and dese the kind of bargaining rights t only organization can assure. Th is little likelihood that they will able to achieve economic justice a human self-respect in any ot way."

The council also adopted a resc tion urging that government fu be withheld from public and priv institutions that segregate Americ by race or color.

German Lutheran Church Merger Progressing

Three Lutheran churches in No ern Germany are planning on c ferences to decide on measures fa tating the planned merger of groups. The bodies are the Ev gelical Lutheran Churches Schleswig-Holstein, Hamburg, Luebeck, which have a members of about 2,500,000, 700,000 205,000 respectively.

The merger of the churches agreed upon in principle at a spe conference in 1959 attended representatives of the bodies volved.

U.S. Aiding Vast Rescue of Egyptian Monuments

A newly formed U.S. commit has begun a nationwide appeal help in one of history's biggest tr ure hunts in Egypt. At stake countless monuments and price records of the Christian, Jewish, Moslem faiths threatened by c struction of the Aswan Dam, wh will flood the Upper Nile Va when the dam is completed in 19 Included are twenty ancient Ch tian churches, monasteries, tresses, and Egyptian temples dat back to the Pharaohs.

The new U.S. National Commit for the Preservation of Nub Monuments is co-operating with United Nations Educational, Sci tific and Cultural Organization in vast rescue project.

India Methodists Approve Church Union Plan

A Plan of Church Union in Nc India and Pakistan, involving se Protestant bodies, has been appro by the Methodist Southern Asia C tral Conference, one of the merg groups.

During the next two years plan must be ratified by at least thirds of the eleven Methodist

ual conferences in India. If approved the 1964 General Conference of the Methodist Church in the U.S. will be asked for an enabling act to permit the Indian Methodists to unite with the other denominations. The 500,000 Methodists in India constitute the largest unit of the Methodist Church outside the U.S.

Merging under the plan are besides the Methodists, the Church of India, Burma, Pakistan, and Ceylon (Anglican), United Church of Northern India, Methodist British and Australian Conferences, Baptist congregations associated with missionary societies, the Church of the Brethren, and Disciples of Christ.

With the Methodist action, governing bodies of all the concerned groups have now given the merger their general approval. The new denomination, when it comes into being, will be known as the United Church of North India and Pakistan.

Pastor Boegner Resigns Protestant Federation Post

Pastor Marc Boegner, internationally renowned leader of the ecumenical movement, resigned as president of the Protestant Federation of France, a post he has held for thirty-one years. His resignation came just three weeks before his eightieth birthday. Replacing him as leader of France's close to 800,000 Protestants, is Pastor Charles Westphal, who has previously served as vice-president of the federation.

Pastor Boegner made national headlines in January, when he took part in a meeting bringing together publicly for the first time the heads of France's Protestant, Roman Catholic, Jewish, and Moslem communities.

National Council to Continue West Coast Film Unit

The board of managers of the National Council of Churches' Broadcasting and Film Commission voted to continue the commission's West Coast office in Los Angeles.

The office has been surrounded by controversy since 1959, when its director spoke out against the "increasing portrayal of sex and violence" in American movies. His charges met opposition from picture producers and from some churchmen.

The commission is a central interdenominational agency through which twenty Protestant and Orthodox church bodies co-operate in producing and distributing religious broadcasting programs and motion pictures.

EUB-Methodist Merger Proposal Advances

A definite proposal for or against merger with The Methodist Church will be presented to the General Conference of the Evangelical United Brethren Church next year. The conference will meet in Grand Rapids, Mich., in October 1962.

Bishop Reuben H. Mueller, chairman of the commission on church federation and union, said his group will concentrate on the careful study of the possibilities for union with The Methodist Church. He said that each of the annual regional conferences is being asked to discuss the question of union this year. He reported that the General Conference will receive a definite proposal next year because various EUB units have asked "that this whole matter be accelerated for an early decision one way or the other."

The Methodist Church is on record as favoring merger with the EUB denomination at an early date. However, EUB leaders have voiced concern in the past about such factors as the difference in size and questions of absorption into the episcopacy and the Methodist organizational structure.

Negro Baptists Begin Farm Plan to Aid Sharecroppers

Two tracts of land totaling 196 acres in Tennessee have been purchased by the National Baptist Convention, U.S.A., Inc., under a farm and marketing program designed to give Negro farmers economic security and independence.

Dr. Joseph H. Jackson of Chicago, head of the large Negro body, said negotiations are under way to buy another 400 acres in the same state. The land will be offered to rural Negroes for lease, sale, or rent. In addition, the convention is establishing consumer units to guarantee a market for crops grown on the farms.

Colombia Protestants Report Gains

A recent census by the Evangelical Confederation of Colombia shows that there are 33,156 Protestant church members in that country, nearly triple the 1953 figure. It represents an annual growth rate of sixteen per cent over the seven-year period.

The total Protestant community was estimated at more than 165,000 persons. This comes to a little more than one per cent of Colombia's population. The six largest denominations are the Seventh-day Adventists, Colombian Baptist Convention, United Pentecostal Church, Presbyterian Church of Colombia, Christian and Missionary Alliance, and the Four-Square Evangelical Church. Organized Protestant churches number 429.

News Briefs

The United Lutheran Church in America plans to enter seventy new home mission fields in 1961. Thirteen new fields already have been entered this year. The board has extended calls to forty-five pastors and seminarians to start mission churches in seventeen states and four Canadian provinces.

Most Roman Catholic priests in Denver parishes which are partially supported by church-run bingo games prefer tithing to bingo in church fund-raising. This consensus was established by the Denver Post, which interviewed local Catholic priests on the subject. Generally, bingo is popular in parishes where the people are hard-pressed financially.

A four-month Try Christ's Way program brought 10,792 new members to the Church of the Nazarene. The crusade began with a church-wide prayer and witnessing campaign in which 1,800,000 persons, or six times the denomination's membership, were contacted and invited to church.

Young people in the Assemblies of God have contributed $328,000 in 1960 to the denomination's mission program. Contributions by youth groups helped to purchase vehicles, printing equipment, and radio facilities for missionary work in seventy-three countries.

The Small Business Administration approved disaster loans to help five congregations rebuild sanctuaries and parsonages destroyed by hurricanes and tornadoes. Such loans are made when natural disaster strikes an area and there is not sufficient private bank capital available to meet lenders' needs. The government guarantees the loans.

Major Protestant bodies in Sydney, Australia, are sponsoring a Bible reading campaign among church members and those outside the church. This is held in connection with celebrations this year marking the 350th anniversary of the King James Bible. More than 300,000 leaflets urging more Bible reading have been published for the campaign.

Readers Write

Continued from page 2

younger adults to convince or persuade or merely inform their elders.

In the Church of the Brethren, therefore, most of the kibitzers should be in the older age groups — and more of the responsibility should be centered in younger hands and hearts.

It might be wise to ask that every church responsibility should have at least three characteristics: (1) There should be a maximum age for that particular job; (2) the job should be limited — before a person is hired — to a certain number of years in office; and (3) a few months before the job comes to an end it should be abolished — and a fresh description recorded of those duties yet to be done by someone else.

Bearing in mind that Jesus served three years only, in his employment as Teacher, the Church of the Brethren ought to have a dynamic, yet constitutional, pattern for pulling in many contributions of many Brethren at age levels that are most suitable.

And to make it clear that these words are not aimed at anyone now in office — this system should not apply to anyone now in office. It should be applied only when new people are hired and when new positions are created. — Wilbur Dunbar, 1537 Burbank Road, Wooster, Ohio.

BVS'ers Assigned

Continued from page 19

department, McPherson, Kansas; *Ronald Shoup* of Ashland, Ohio, to the Brethren Service Center, Nappanee, Ind.; *Lorraine Simmons* of Vallejo, Calif., to the National Institutes of Health, Bethesda, Md.; *Jeffrey Simmons* of Conemaugh, Pa., to Falfurrias, Texas; *Errol Snavely* of Forest, Ohio, to the North Avenue Community Center, Fresno, Calif.; *Clifton Stemen* of Burlington, N. Dak.; and *Leon Stockdale* of Phillipsburg, Ohio, to the Brethren Service Center, New Windsor, Md.

Doris Tipton of Bakersville, N. C. was assigned to the West Side Christian Parish, Chicago, Ill.; *William Walizer* of Loganton, Pa., to the Fahrney-Keedy Memorial Home, Boonsboro, Md., *Wilma Leaverton* of Cincinnati, Ohio, was transferred from Pahokee, Fla., to Baltimore, Md.; *Lloyd Thomas* of La Verne, Calif., from the National Institutes of Health to Europe; *Marlon Landhuis* of Harris, Iowa, from the National Institutes of Health to the Heifer Project, Inc, Upper Darby, Pa.

Obituaries

Himes, Cora Edith, daughter of A. Elmer and Catherine Stouffer Frey, was born Feb. 27, 1901, and died at Smithsburg, Md., Nov. 4, 1960. On April 2, 1929, she was married to Walter O. Himes, who preceded her in death. She was a member of the Welty church, Pa.; she had taught in the kindergarten for a number of years. Surviving are one stepson, two stepdaughters, two brothers, one sister, and a number of grandchildren and great-grandchildren. The funeral service was conducted by Brethren Glenn A. Heckman and John E. Rowland, and burial was in the Welty cemetery. — Mrs. Maurice Miller, Waynesboro, Pa.

Ikenberry, Lettie May Crouse, was born Jan. 12, 1880, and died Jan. 27, 1961. On May 25, 1902, she was married to Henry Young, who died in 1910. Three years later she was married to Jonathan Ikenberry, who also preceded her in death. She was a long-time member of the Church of the Brethren. Survivors include one daughter, two sons, one brother, three sisters, one grandchild, two great-grandchildren, and five stepsons. The funeral service was conducted by Bro. Lee Spitzer, assisted by Bro. W. B. DeVilbiss, and burial was in the Highland cemetery at Ottawa, Kansas. — Mrs. Roy Gerhard, Ottawa, Kansas.

Kintner, Clara, daughter of John and Mary J. Engle, was born July 31, 1879, in Defiance County, Ohio, and died at Flint, Mich., Jan. 29, 1961. In 1895 she was married to Ezra J. Kintner, who preceded her in death in 1959. She was a long-time member of the Sugar Ridge church, Mich. Surviving are one daughter, two sons, eight grandchildren, and twenty great-grandchildren. The funeral service was conducted by Bro. Walter M. Young, and burial was in the Riverside cemetery. — Mrs. Roy Cable, Custer, Mich.

McCoy, Alta Elvina, daughter of John R. and Ellen Cupp, was born in Maitland, Mo., Aug. 30, 1891, and died at Empire, Calif., Jan. 24, 1961. On June 2, 1912, she was married to Daniel A. McCoy, who preceded her in death in 1956. She united with the Church of the Brethren at an early age and remained faithful until her death. Surviving are one son, four daughters, fourteen grandchildren, one brother, and two sisters. The funeral service was conducted by Bro. Galen K. Walker, and burial was in Lakewood Memorial Park. — Pearl Kappler, Modesto, Calif.

Marshall, Amanda E., died at Dugspur, Va., Jan. 17, 1960, at the age of eighty-five years. She had been a member of the Pleasant Hill church for fifty-two years. One son survives. The funeral service was conducted by Donald Clay and Hampton Marshall, and burial was in the Smith cemetery. — Mrs. Ava Harris, Willis, Va.

Miller, Harry B., son of Jacob and Annie Sprenkle Miller, was b near Waynesboro, Pa., Feb. 9, 18 and died at Shady Grove, Pa., D 28, 1960. He had been a member the Church of the Brethren over fi years. Surviving are his wife, one s five daughters, ten grandchildren, teen great-grandchildren, and th brothers. The funeral service was c ducted by Brethren LeRoy Plum a Clarence Showalter, and burial v in the Green Hill cemetery. — Mrs. K. Haldeman, Greencastle, Pa.

Reese, Armenia A., daughter of I as W. and Mary E. Castle, was b Nov. 11, 1868, and died at White H Md., May 27, 1960. On Oct. 20, 18 she was married to Samuel Reese, w died in 1942. She had been a mem of the Beaver Creek church. Surv ing are two daughters, two so eighteen grandchildren, twenty-n great-grandchildren and two gre great-grandchildren. The funeral se ice was conducted by Bro. D. H. M er, and burial was in the Beaver Cr cemetery. — Mrs. Clarence Fra Hagerstown, Md.

Rock, William Royal, son of Jar and Louise Rock, was born at D rance, Kansas, Jan. 31, 1886, and d at Navarre, Kansas, Jan. 5, 1961. 1907 he was married to Ada Bur who preceded him in death in 19 In 1952 he was married to Nac Fasnacht, who survives. In his si years as a member of the Nava church he served as teacher, super tendent, and deacon. Surviving two sons and two daughters. The r morial service was conducted by E Francis Shenefelt, and burial was the Navarre cemetery. — Mrs. Em Shank, Abilene, Kansas.

Ryman, Robert, was born in N Market, Va., Feb. 16, 1903, and d Jan. 25, 1961. He had been the pas of the Little Pine church, Ind., a number of years. On April 25, 19 he was married to Edna Wagner. S viving are his wife, two daughters, t sons, two brothers, and eight gra children. The funeral service was c ducted by Bro. John McCormick, burial was in the Milford cemetery Mrs. Robert Kline, Bristol, Ind.

Shank, Benjamin H., son of Jo and Mary Shockey Shank, was b at Navarre, Kansas, Feb. 1, 1881, died Jan. 8, 1961. On Oct. 11, 19 he was married to Margaret Hoffm who survives. Also surviving are t daughters and one son. He had b a member of the Navarre church si 1922. The memorial service was c ducted by Bro. Francis Shenefelt, burial was in the Navarre cemetery Mrs. Emory Shank, Abilene, Kan

Snyder, John Stanley, son of Sa uel and Mary Garber Snyder, was b at New Enterprise, Pa., Sept. 24, 18 and died Dec. 25, 1960, at Roar Spring, Pa. He was a member of Roaring Spring church. He is survi by one brother. The funeral service conducted by Brethren Lester Buc and Ordo Pletcher, and burial was the Holsinger cemetery. — Margaret Guyer, Roaring Spring, Pa.

Spangler, Florence, died at Carli Pa., Jan. 29, 1961, at the age of sev ty-nine years. She had been mar to Franklin B. Spangler. She wa

ember of the Mohlers church, Pa. urviving are one daughter, seven randchildren, and eight great-grand- ildren. The funeral service was con- ucted by Paul Smith and B. F. Lebo, nd burial was in the Mt. Zion ceme- ery. — Mabel Elicker, New Cumber- nd, Pa.

Staples, Minor Franklin, son of John . and Sarah Frances Shover Staples, as born May 1, 1878, and died Feb. , 1961. On March 20, 1904, he was arried to Willie Brumbaugh, who rvives. Three sons, two daughters, ne grandchildren, and six great- randchildren also survive. The funer- service was conducted by Bro. orman L. Harsh, and burial was in the arren Ridge cemetery. — Mrs. John . Gilbert, Staunton, Va.

Stover, Sara Malinda, daughter of enry and Ann Metz, was born in tephenson County, Ill., Aug. 7, 1875, nd died at Garden City, Kansas, Feb. , 1961. On March 24, 1897, she was arried to W. E. Stover, who preceded er in death. Surviving are one son nd two grandchildren. She was a ember of the Church of the Brethren nd with her husband had served in ie office of deacon in the Prairie View urch for many years. The funeral rvice was conducted by Bro. Mark mswiler, and burial was in the Prairie iew cemetery. — Mrs. Raymond Dan- ls, Modoc, Kansas.

Troubaugh, Aubert Bell, was born larch 15, 1884, and died Dec. 31, 960. He was married to Grace Car- r, who survives. One daughter, two randchildren, one sister, and one rother also survive. He was a mem- er of the Mt. Joy church, Va. The neral service was conducted by H. A. oover, assisted by Rev. O. G. Poarch, astor of the Baptist church, and burial as in the Fairview cemetery. — Mrs. ladys Ripley, Buchanan, Va.

Valentine, Leslie H., son of Mary . and Reuben Valentine, was born Waynesboro, Pa., March 16, 1884, nd died in 1960 at the age of seventy- x years. He was a member of the eaver Creek church, Md. Surviving re his wife, three daughters, two sons, urteen grandchildren, five great- randchildren, and one sister. The fu- eral service was conducted by rethren D. H. Miller and Stanley arhart, and burial was in the Beaver reek cemetery. — Mrs. Clarence Frav- , Hagerstown, Md.

Walker, Clara Alice, daughter of Villiam and Elizabeth Robbins Mar- all, died at Liberty, Ill., at the age ninety-six years. She was a member the Liberty church, Ill. On Feb. 1886, she was married to Charles . Walker, who preceded her in eath. Surviving are three daughters, ne sister, eight grandchildren, twen- -six great-grandchildren, and five eat-great-grandchildren. The funeral rvice was conducted by Bro. Dewey . Cave, and burial was in the Walker emetery. — Edith Mayfield, Liberty, l.

Weber, Grace B., daughter of Elmer . and Margaret Metzker Umbower, as born at Roaring Spring, Pa., Sept. , 1893, and died at Hollidaysburg, a., Jan. 9, 1961. She was a member the Roaring Spring church. Surviv- g are her husband, Charles E. Web- er, two daughters, one son, two sisters, and one brother. The funeral service was conducted by Bro. Berkey E. Knavel, and burial was in the Fairview cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Wolfe, Scott, son of Peter and Amanda Rehrer Wolfe, died Oct. 5, 1960, at the age of seventy years. He was a member of the Schuylkill church, Pa. He is survived by his wife, the former Ellen E. Kutz, two sons, one daughter, five grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Ammon Merkey, and burial was in the Schuylkill cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Younkin, Olive C., daughter of Jonathan and Ellen Hauger, was born April 8, 1899, in Rockwood, Pa., and died Jan. 26, 1961. She is survived by her husband, Clark M. Younkin, one daughter, two sisters, and two grandchildren. She was a long-time member of the Church of the Brethren. The funeral service was conducted by Bro. W. F. Berkebile, and burial was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Church News

Northeastern Kansas

Cherokee Hills Community — Kenneth Morse, editor of the Gospel Messenger, gave the address on the Sunday our church was officially chartered. Many of the Brethren churches in Kansas as well as several out-of-state churches were represented. All ages and groups have worked diligently toward the spiritual and physical growth of the church. The services have been enriched by the formation in October of a choir of young people directed by Mrs. James Nordstrom. The junior youth group continues to grow in numbers and enthusiasm. The CBYF group is developing leaders for the church and community. Several of their members have represented the church at conferences and rallies. A clinic on family life was conducted in the fall. It consisted of six sessions led by a professional service counselor, an obstetrician, a pediatrician, a registered nurse, and our minister. On Feb. 5, the prologue of the play *J.B.* was read by Mr. Leonard Belove and Bill Yearout. This was followed by a review of the rest of the play by James Shepherd. — Mrs. Joyce C. Baxter, Overland Park, Kansas.

North Dakota and Eastern Montana

Milk River Valley — Leon Neher served as our summer pastor. While he was with us he organized a youth group. In the summer, Brother and Sister Chalmer Shull gave some inspiring messages and an account of their activities in India. A group of ten attended the fall youth rally at Camp Mon-Dak. Bro. Byard Snyder is serving as moderator of our congregation; he is also conducting services once a month. We had a harvest program in November and a Christmas program in December. The church school during the winter months is meeting in the homes. Once a month we have a family night. — Mrs. C. E. Williams, Kremlin, Mont.

Southern Ohio

Flat Creek, Ky. — Dwayne Yost became our new pastor, Oct. 1, succeeding Ira Myer, who had been here three years. At the beginning of the new church year, Flat Creek and Sugar Creek secured jointly a large bus which now transports people to Flat Creek for Sunday school and preaching services on Sunday mornings. This means better facilities, more teachers, and better grading for the different age groups. The Sunday evening services have been replaced by prayer meetings in the homes. Ida Mae Bowling and Ruth Ann Hoff directed the Christmas play. At a recent church council the church elected a board of Christian education to plan Sunday school, vacation church school, and other activities of an educational nature. The fall love feast was held in the Mud Lick congregation and the spring love feast will be at Flat Creek the Saturday night preceding Easter. The young people have organized under the leadership of the pastor. We also have clubs for boys and girls. Margaret Langdon and Rebecca Sizemore were delegates to district meeting, and Ruth Ann Hoff will represent the congregation at Annual Conference. Glenn and Martha Rummell are directing the work in the Mud Lick congregation. — Georgia Ledford, Creekville, Ky.

Eastern Pennsylvania

Mechanic Grove — Under the leadership of Roy McAuley of Elizabethtown, the CBYF had a Galilean service. The church was host to the Eastern District men's fellowship. We observed the first anniversary of the church dedication on Oct. 16. We have had two panel discussions recently, one on Christian responsibility for freedom and one on unfair advertising. The oldest son of Charles and Mary Bieber, missionaries to Nigeria, is living with a family in the congregation while attending high school. — Mrs. Dorothy M. Eller, Holtwood, Pa.

Schuylkill — Clarence Showalter will conduct our evangelistic meeting, April 9 to 23. The love feast will be May 20 and 21. Bro. Mary Keeney brought a missionary message on Jan. 15. Students from Elizabethtown College conducted the church service on Dec. 11. Richard Frantz brought the message. The primary department gave the Christmas program. One Sunday evening the Heidelberg chorus gave a program of music. Our homecoming is scheduled for July 9 and another all-day meeting for June 8. — Mrs. Ray Stump, Pine Grove, Pa.

Middle Pennsylvania

Everett — The church was represented in the district leadership training school at the Woodbury church. A number of men and women went to New Windsor to process relief clothing. Stewart Kauffman, the pastor of the Huntingdon church, was speaker for the district men's and women's fellowship banquet. In October, we had evangelistic meetings with John Long, pastor of the Lancas-



Compiled by ANETTA C. MOW

A 75th anniversary year in 1960 for the Women's Fellowship of the Church of the Brethren was in the long range dreaming of the women of the church. In 1955 the General Council of the Women's Fellowship began definite planning for an appropriate observance of this occasion. "What can best describe the spiritual pulse of Brethren women through the years?" Among the several facets of the picture was an anthology of verse written by them.

The message flowed upon the page
As by her Lord's command;
The words so spoke of Him, it seemed
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A committee set to work to choose the contents of this volume from approximately 2,000 poems by 104 writers. It was no easy task to keep within specifications set for a book to portray the hearts of the women.

It is hoped that *His Pen in Her Hand* will fulfill in some measure this dream. The book is presented to the church, and especially the women of the church, as a source of devotional material. $2.00

Church of the Brethren General Offices
Elgin, Illinois

His Pen in Her Hand

Women's Fellowship 75th anniversary publication

ter church, speaking at three of the services and Clyde Carter at two of the services. Bro. Tobias F. Henry of Juniata College filled the pulpit when our pastor was holding meetings at the Pleasant Hill church. We joined in the community Thanksgiving service at the Evangelical and Reformed church, at which Rev. David Bomboy gave the message. The primary and junior departments and Pastor Fred Bowman gave a Thanksgiving program at the Morrison Cove home. The youth fellowship had evening services at the Bedford county jail. The combined choirs, under the direction of Mrs. James Replogle, the minister of music, presented a program of music, telling the story of the first Christmas. This was combined with narration and tableaux. A dedication service for babies was held during the church service. — Mrs. Freda Harclerode, Everett, Pa.

Snake Spring — Since the last report, we have undertaken a full-time pastoral program under the leadership of H. James Pearson. We have recently bought a house on ground adjoining the church. We are planning to have a site for recreation on part of this property. Bro. Merle Detwiler conducted the fall revival meeting. The youth meet on alternate Sunday evenings. On Wednesday evenings, we have a midweek service. On Dec. 4 a deputation team from Juniata College was in charge of the Sunday service. Don and Doris Dibert have recently returned after two years with the Lybrook Indian mission. Don's sister, Ruth, a graduate nurse, is now giving a year of volunteer service at Lybrook. — Sara Snyder, Everett, Pa.

Southern Pennsylvania

Back Creek-Shanks — Bro. D. I. Pepple conducted the evangelistic services. Three were baptized. The offering at our Christmas program was sent to World Vision, Inc., for orphans, war widows, lepers, and native evangelists. A special offering was taken in January to send New Testaments to Germany and France and Gospels of John to Italy and Bible courses to Moslem students in Morocco. The Sunday school continues to support four Korean orphans and one native missionary in Nigeria, Africa. The women's fellowship sent comforters, layettes, and clothing to New Windsor, Md., made rag dolls for an orphanage in Greece, and rolled bandages for a leprosy colony in Ethiopia. They also canned fruits and vegetables for the Cross Keys Home. — Mrs. Glenn Haldeman, Greencastle, Pa.

Shrewsbury, New Freedom — Elmer Hoover of Elizabethtown, Pa., conducted a week-end Bible conference. Bro. Ralph Schlosser of Elizabethtown was the evangelist for a one-week meeting. Two were baptized. Brethren Allen Hollinger and H. A. Merkey, of Manheim, Pa., were the speakers at the all-day meeting at the I Freedom house, and James Ober Elizabethtown for the rally day s ice. Henry Miller was re-elected n erator and S. K. Switzer assis moderator. Bro. C. B. Sollenberge Carlisle officiated at the love f service in October. Members of senior chorus have presented two grams of music. On Christmas m ing the children had charge of service. During the program child and teacher placed a pair socks on the Christmas tree; the s were later sent to New Windsor distribution. The congregation represented at the school of Chris education in the Pleasant V church. — Mrs. Evelyn M. Myers, I Freedom, Pa.

Florida, Georgia and Puerto R

Sebring — The pastor, Myrl Wey conducted installation services Ferdie Rohrer at the Okeechc church and for Carroll Ringgold at Orlando church. The pastor and youth have conducted worship serv at the jail. Brother Weyant was responsible for morning devotions two weeks over the radio station. co-operated with the community i service on Reformation Sunday which the film, Martin Luther, shown, and also in the union Tha giving service which was held in church. Speakers in the church h been Merril S. Heinz, district secre and pastor at St. Petersburg, J. Blough, who gave his district mo ator's address, and Br. Breon, showed pictures and lectured on trip to the Holy Land. Member our church have taken part in dist wide events: the Sunday school teac a curriculum conference at Orla some of the members the ch vocation workshop at Camp It The pastor and twenty-four ot gave time to repair and paint the ida church. Following the church cation workshop a series of discuss were carried on in our local chu From December through March are having a children's church. Christmas time the Sunday sc classes co-operated in presenting program, A Promise Fulfilled. We had a watch night service when film, The Heart of a Rebel, was sh Each Tuesday morning the wom intercessory prayer circle meets. H ing in our school of missions v H. F. Richards, William Miller, and Mrs. Paul Metzler, Myrtle W Emma Ziegler, and the pastor. youth have sponsored a car wash help them build up a fund for expe to the National Youth Conferenc 1962. Bro. William Beahm, dear Bethany Biblical Seminary, was speaker for the Bible confer week. — Mrs. Joseph Eckstadt, Sebr Fla.

Western Pennsylvania

Ligonier — On Oct. 30 we jo with the other Protestant churche the area in the Protestant rally Johnstown, Pa. At Halloween time children distributed packages of and candy to the aged of the com nity. The women of the church jo the women of the Ligonier Va churches in the World Commu

ay service at the United Presbyterian urch, when Mrs. Samuel Jory spoke n life in Chile. Mrs. Dulcie Cover, turned missionary to Nigeria, talked a service on Nov. 16. Warren Kisnger, professor of religion at Juniata, as the speaker for Juniata Day. In ddition to our own Thanksgiving Day rvice, we joined other churches in service on Nov. 23. The church has urchased the property adjoining it, nting it at the present but hoping convert it into a parking lot later. uring the Christmas season the riendly circle collected gifts for the atients at the Torrance state hospital. he children presented a Christmas rogram, and the church choir gave he cantata, Tidings of Joy. — Genetta Volford, Ligonier, Pa.

Mount Joy — Robert Jones of Winon-Salem was the evangelist for the eetings in September. Eight were aptized and two received by letter. he meetings closed with the love east. The pastor, John M. Geary, is gain serving as moderator of the conregation. In November a student eputation team from Juniata College ad charge of a morning worship serve. Galen Heckman brought the mesge. The children of the Sunday hool presented a Christmas program n the morning of Dec. 18, and the outh fellowship gave the play, The hining Star, the evening of the same ay. We had our first candlelight serve on Christmas Eve. Rev. Audrey mith was the guest speaker for the atch night service sponsored by the outh fellowship. The Sunday school assisting the weekday school of eligion in the township with contribuons of money. The church particiated in the Week of Prayer services. Ve were represented at the district orkshop on church vocations in the Mount Pleasant church, at which Benn Rhoades and Don Rowe were the esource leaders. The men of the hurch have been giving many hours painting and improving the basent walls and the rooms in the new ducational building. The women are lso finishing their new meeting lace. — Lois Horner, Mount Pleasant, a.

Salisbury — On Dec. 18, the chilren's department gave a program in ne morning under the direction of frs. Alma Knecht, and the pageant, ell Us of Christmas, was given in the vening by the choir. The first week n January the community observed he Week of Prayer, with Bro. Guy Vest as speaker for the entire week. he youth have reorganized under the eadership of Mr. and Mrs. Lester emerer. They will be represented at ne subdistrict rally in the Meyersdale hurch. The young adult class packed ewing and health kits for refugees at ne of their meetings. They also send vo CARE packages of food each year. he newly married couples of the hurch are honored at a Valentine soal each year. The World Day of rayer services were held in our hurch on Feb. 17. — Mrs. William H. ittner, Meyersdale, Pa.

Tire Hill — The pastor, Robert Bowan, resigned in order to attend Bethay. Gerald Deffenbaugh is now erving as our pastor. During January we had a school of missions. Mrs. Loraine Stahl is now serving as choir director. — Mrs. Clarence C. Miller, Hollsopple, Pa.

North and South Carolina

Melvin Hill — Charles F. Rinehart became the new pastor on Sept. 1. S. Earl Mitchell was the evangelist for our meetings; three were baptized. The pastor's family had open house for the church families and friends at the new parsonage, which was dedicated on Sept. 4. Members of our congregation participated in Brethren Day at Bridgewater College, and we were the host church for the church vocation workshop. Dan West was with us on Oct. 20. Christmas activities included caroling and a play given by the church called Where Love Is, God Is. During the first week of January we studied the booklet, A Look at Ourselves, and since have set up a five-year plan for growth in our congregation. Ora Huston was with us on Jan. 22. Bert Richardson met with the congregation recently and presented a real challenge to the members. Through the local scholarship fund, we are aiding several college students. The youth group is now meeting every Sunday evening. Beginning with Lent and continuing through Easter, we are having a visitation program which will conclude with a week of services just preceding Easter. The youth had an every-member canvass for Camp Carolina on Feb. 26. — Norma Jean Cantrell, Chesnee, S. C.

First Virginia

Lynchburg — During the past year we have received twenty-one by baptism and sixteen by letter. The CBYF presented a Christmas pageant, conducted morning worship, and also evening worship. Gifts of clothing and toys were given to the children under the supervision of the local welfare department. The entire church budget was covered by pledges at the every-member canvass. Offerings thus far have averaged more than the amount needed to meet the budget. The surplus is going into the building fund for a new church. The women's fellowship sponsors a family night once a quarter. The men have painted the outside of the church and built a new bulletin board. N. W. Crumpacker is now serving as pastor of the church. The church sold the old parsonage and bought a new one. During the past year we had a Bible study course on the Book of Galatians, a course on church history and doctrine, and a school of missions. Bro. John Sayre was the evangelist for our meetings, March 12-19. — Mrs. N. W. Crumpacker, Lynchburg, Va.

Mount Joy — H. A. Hoover of Roanoke is again serving as moderator, and Auzie Peery, Jr., as pastor. He conducted a ten-day revival. Five were baptized, and one was received by letter. The interior of the church has been remodeled and painted, and new pews have been purchased. Other changes have been made on the outside. Dedication for the pews was conducted by the elder. Mrs. Mary McDaniel and Mrs. Phyllis McDaniel



wherein laymen give their testimony

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were delegates to district conference. — Mrs. Gladys Ripley, Buchanan, Va.

Roanoke, Central — David L. Rogers accepted the call to become pastor and moved to Roanoke the first week in January. A training school, sponsored by the First District, was held at our church for six weeks in the fall. In November William N. Montgomery was elected senior deacon by the deacon board and was presented with a Bible in appreciation of his long and faithful services. The choir gave a program of Christmas music, and an all church party was held on Dec. 18. A gift was presented Price Hylton, who had served as interim pastor since Merlin Garber left in August. O. S. Garber preached and Bro. Lawrence Rice conducted the installation service for Pastor Rogers on Jan. 8. During the month of January we had a school of missions. — Dorothy C. Ikenberry, Roanoke, Va.

Northern Virginia

Cook's Creek — Christmas activities included a program at each church house. The one at Dayton was an all musical program presented by the three choirs. At Garbers, the program was in conjunction with the observance of family night. During the month of January, the congregation conducted a school of special study with Paul H. Bowman as the adult leader. The study subjects were A Christian Looks at Himself, Catholicism, Judaism, and Communism. The Jewish rabbi led the discussion on Judaism. Bro. Joseph W. Miller, a member of the district commission on ministry and church extension, preached the sermon at Garbers and installed five men and their wives into office of deacon. During February morning worship services were br cast from the Dayton church over WSVA station. The district peace stitute in our congregation had t special sections, Volunteer and A native Service, led by Ora Hus Foundations for Peace, for the dren, led by Dessie Myers, and Ir national Disarmament and the Christ led by Lowell Heisey. On Nati Boy Scout Sunday the church offic received its Cub pack charter.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 495. Immigration Services seeks employment offer for: Bulgarian refugee F.K., age 21. Unmarried. Education: no formal schooling, but can read and write Bulgarian and Greek. Experience: farming. Arrived in America, Feb. 28. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 496. Immigration Services seeks employment offer for: Yugoslav refugee, S.T., age 25. Unmarried. Experience: farmhand — 6 years; laborer with building firm — 1 year. He is a good accordion player and played in village restaurants. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 497. Immigration Services seeks employment offer for: Yugoslav refugee, M.D., age 20. Unmarried. Education: primary school — 4 years; high school — 4 years. Experience: farmer — 4 years. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 498. Local farm operator needs a young married couple for farm employment. Salary based on experience and ability. An excellent opportunity to locate in an active Brethren community with good schools. Contact: Irwin Porter, Quinter, Kansas.

No. 499. Immigration Services seeks employment offer for: Newly arrived Dutch-Indonesian family of four, W.K., age 39. Education: 5 years commercial high school, certified in accounting, 2 years college (English and German), arc and acetylene welding course. Experience: Japanese concentration camp — 3 years, secretary to manager of shoe company — 4 years, purchasing selling department in timber industr 1 year, executive officer in housing partment — 9 years. Family prese living in one room in Milwaukee unemployed since Oct. 7, 1960. V ing to go anywhere. Contact: Im gration Services, Brethren Ser Center, New Windsor, Md.

No. 500. Immigration Services s employment offer for: Dutch-In nesian refugee, M.v.B., age Unmarried. Education: 2 years cational training school (machin apprentice mechanic. Experience: stallation of central heating syst making of concrete floors. Cont Immigration Service, Brethren Ser Center, New Windsor, Md.

No. 501. Immigration Services s employment offer for: Stateless (Et Bulgarian), S.O., age 20. Unmarr Education: elementary. Experie farmer (cows, tobacco growing), years. Moslem. Contact: Immigra Services, Brethren Service Center, N Windsor, Md.

No. 502. Help wanted: Casewor Would be primarily responsible foster home program. Can be ful part time. Experienced in dealing people of all ages. College gradu Mature. Must be able to drive. F tion open approximately May 1. or write Children's Aid Society o for application interview, 3015 L Pike, Neffsville, Pa.

No. 503. Adoption applications sired by a county welfare departm in Central Region, legally author for child placement. Applications f interested Christian couples to ac children between ages 4 and 14 be considered. Careful testing matching procedure used. Cont Brethren Placement Service, 1 Dundee Ave., Elgin, Ill.

No. 504. Single man interested relocating in Brethren community near Brethren church. Desire job IBM Tab operator. Had 10-w course on following machines: 4 403 accounting machine, key pu sorter, 077-085 collator, 513-514 producer, 522 interpreter; also ha year of accounting. Contact: Do E. Mearkle, 523 Ash St., Johnsto Pa.

No. 505. Wanted: Couples to in boys' home in Baltimore and ac houseparents and do other du Social-work training or experience sired. Home will provide apartm laundry, board, and salary accor to training and experience. Bret churches in the area. Other in-ser training opportunities. Job availabl June. Contact: McKim Boys' Ha 1701 Park Ave., Baltimore 17, Md.

our youth attended the seminar in ashington. The filmstrip on Brethren rvice was used recently in a women's llowship meeting. We had the sec- d of the series of lay evangelism ograms in the congregation. We now ve the services of two ministerial idents from Bridegwater College; ey are proving to be quite helpful the program. — Mrs. Ralph Myers, rrisonburg, Va.

Linville Creek — Our church was st to all the denominations in our ea for a Reformation Day service Oct. 30. Twenty-two men from r church attended the men's fellow- ip banquet at the Luray church. veral laymen participated in the rvice on Laymen's Sunday. We were presented at the vocation workshop the Harrisonburg church. Sunday hool classes contributed more than 00 to Share Our Surplus. The pas- r, Glenn S. Garner, spoke at the mmunity Thanksgiving service. The me and family life committee spon- red a supper and Christmas program r the senior citizens. One night in vember C. D. Lantz and his daugh- , Phyllis, showed slides and told out their recent trip to Europe. anley Wampler, James Renz, and . R. Zigler have been recent speak- s. Five were added to the church November. Christmas in Many Dif- ent Countries, written by Mrs. mes W. Moyers, was given on Dec. and the choir program on Dec. 18. e nursery and kindergarten depart- ents had charge of the opening of e Sunday school. The primary and nior departments gave the program, e Light Shines, on Dec. 22. As a ecial feature one night during the hool of missions in January, the play, here the World Begins, was given. e children's membership class began Feb. 3. Three of our youth at- nded the youth seminar in Washing- n and the United Nations. — Mrs. eta M. Kline, Broadway, Va.

Timberville — Bro. David Holl of chmond, Va., directed the steward- ip emphasis, Oct. 3 to 15. At this ne we shifted to a unified budget. e church gave its first God and untry award to Lee Nelson Holsing- , who has been involved for over a ar in study and work for this award. our preaching mission, Russell West as the speaker. Kenneth I. Morse, litor of the Messenger, spoke on Nov. 6. Brother Morse and S. Loren Bow- an were leaders in the church voca- n workshop at the Harrisonburg urch. Our church was host to the mmunity for the Thanksgiving serv- . James Renz spoke one Sunday ght in December, leading a discus- n on Brethren Service work, empha- ing especially social welfare. The st four Sunday nights of January r church had a school of missions ing the home mission theme, Her- ge and Horizons on Missions. Ora ston spoke at the morning worship Jan. 29 and was the leader for the uth group in the evening. The min- erial recruitment dinner was held our church on Feb. 5. David Rit- house was the speaker. — Mrs. Wel- n Hottle, Timberville, Va.

Second Virginia

Pleasant Hill — We are experiencing a new and steady growth. Because of our lack of facilities, we are limited in our activities but we are working to expand in several areas. The choir from the Concord church assisted in the rally day program. The pastor, Ross Speicher, was the leader for the day camp for the members of the youth group. Mrs. Ethel Frazier conducted a Bible school for the community. The evangelistic meetings were led by Fred Bowman. Seven were added to the membership. Our Christmas program consisted of a candle-lighting service and the singing of carols. During the hospitalization of our pastor, Bro. F. Y. Garber filled the pulpit. — Mrs. Joann Claytor, Grottoes, Va.

Waynesboro — Some of the congregation have participated in district events such as the leadership training workshop, men's fellowship banquet, and district conference, all at the Staunton church. At one of the morning worship services, we had an installation and a consecration service for all church officers and teachers. For the week of spiritual life emphasis the guest leaders were David Metzler, Norman Harsh, and Samuel Flora, Jr. The series emphasized Bible study on the message of Revelation, stewardship, music, and a self-study of the church and its program. The successful stewardship canvass was preceded by a fellowship loyalty dinner. During the pastor's absence, Jesse Robertson of Staunton, Va., was the guest speaker. The junior high group attended a rally at the Mt. Vernon church and a district party at Bridgewater. The women's fellowship has been organized into three circles and includes all the women of the church. The offering at the Thanksgiving community service was given to the Share Our Surplus



Resources for the Church Worker

This notebook cover is provided for manuals and other basic materials issued for the church worker. The items listed below are now available. As other manuals are revised or new ones prepared, they also will be produced in this size, and their availability will be announced in the *Gospel Messenger*.

Handbook for the Local Women's Fellowship, 50c
Guide to District Youth Work, 50c
Pastoral Placement Procedures, 30c
The Pension Plan, free
We Work Together (General Field Manual), 20c
Notebook, $1.50. Set of index dividers, 35c

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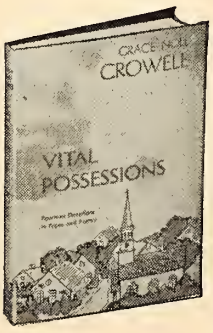
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program. Bro. Donald Clague, moderator, installed Mr. and Mrs. Calvin Claytor, Mr. and Mrs. Harry Garber, Mr. and Mrs. Lester Palmer, and Mr. and Mrs. Emory Wyant into the office of deacon. On Christmas Day all the choirs participated in a special service of worship called Christmas in Song and Spirit. A dedication service for children was conducted at this program. The women's fellowship sponsored the school of missions, which was held during January. Two of our youth attended the youth seminar. — Mrs. G. M. Terry, Waynesboro, Va.

Southern Virginia

Pleasant Hill — Since our last report, Bro. Russell West of Wiley, Colo., held a ten-day evangelistic meeting. Bro. Eugene Kahle of Roanoke will hold a meeting in July. We co-operated with the Methodists and Lutherans in a vacation Bible school. We have redecorated the interior of the church, installed new pews and new pulpit furniture, replaced the doors and windows, and put down new carpet. The second Sunday in October we had a dedication service for these changes. — Mrs Ava Harris, Willis, Va.

BOOKS for DEVOTIONAL READING



VITAL POSSESSIONS
Grace Noll Crowell

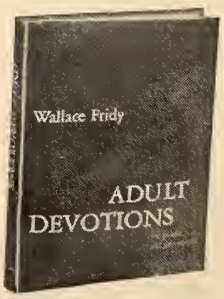
These 14 devotions express the great value of God's gifts of the Bible, church, home, country, beauty, memory, prayer. Mrs. Crowell writes with openhearted awareness of the things about us that make life worthwhile. **$1.50**

THE KINDLED FLAME
Rita F. Snowden

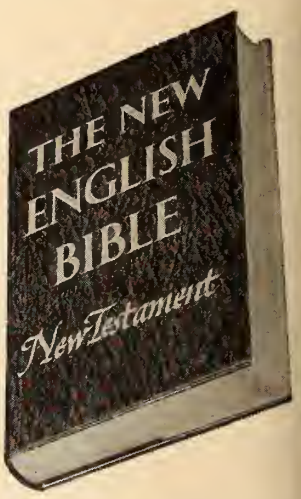
Making 1 Corinthians 13 the basis of 18 devotions, the author leads the reader into meditation on the meaning of life when seen in the light of God's love. **$1.50**

ADULT DEVOTIONS
Wallace Fridy

Whether used for private or group meditation, the 28 original worship programs in this book will provide nourishment to all whose spiritual hunger prompts them to follow "henceforth in his way." Each program includes a meditation averaging 2 to 3 pages in length, followed by aids to worship — 2 hymn titles, a scripture lesson, and a closing prayer. To be published April 10. **$1.75**



CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.



THE NEW ENGLISH BIBLE

NEW TESTAMENT

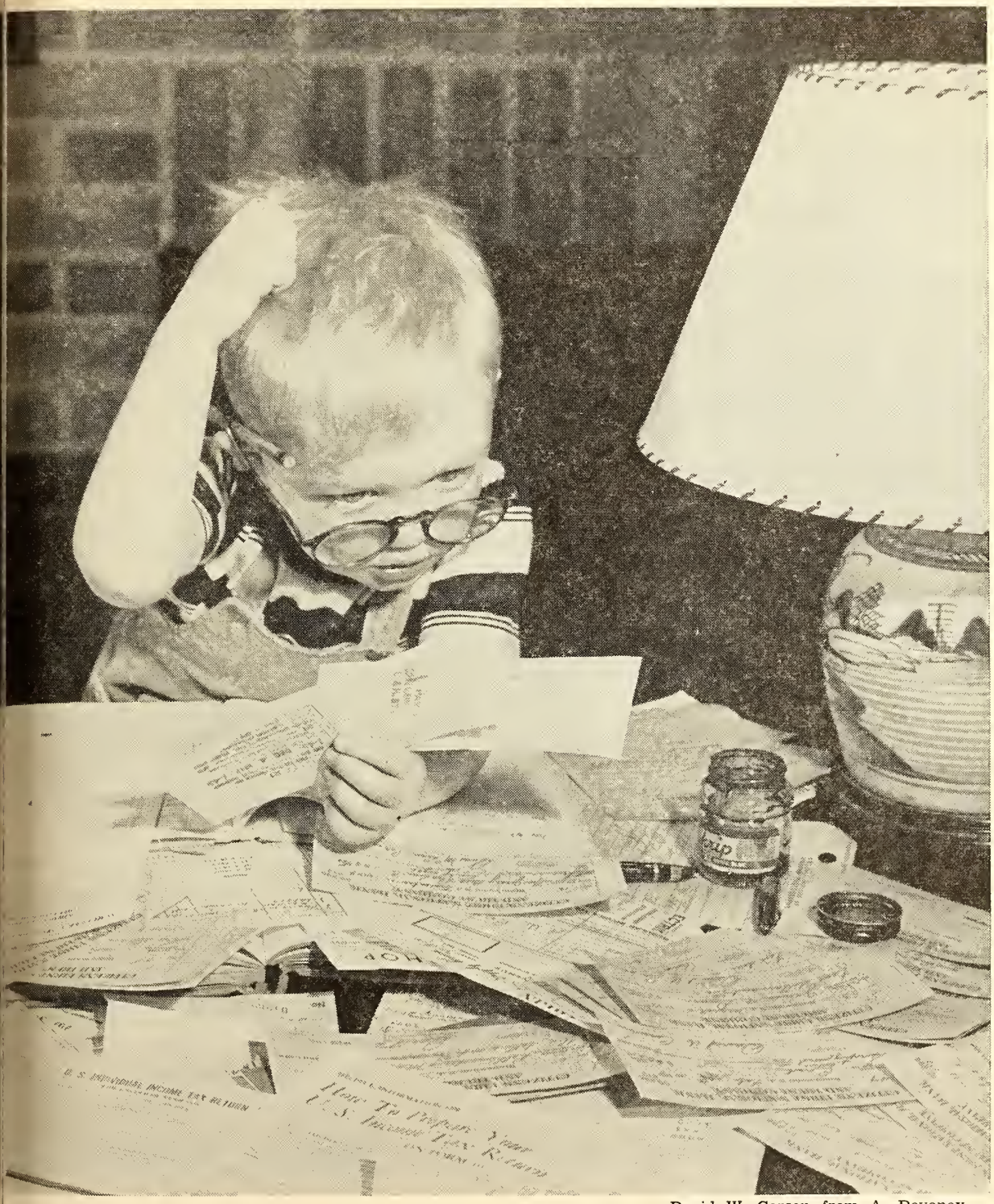
This New Testament is the firs part of what is to be the Ne English Bible. It is not a re vision of previous English ver sions, but a translation of th whole Bible from the origina languages into the English w use today. The translators, rep resenting the leading Protestan churches in the British Isles, se themselves, under the directio of the eminent Biblical scholar Dr. C. H. Dodd, to give a ren dering of the original Greel texts which would be at onc faithful, meaningful, and clear The fruit of thirteen years o patient scholarship is a transla tion of the New Testamen which is a tribute to the ex cellence and beauty of the Eng lish language. The varyin moods and styles of the original its changing rhythms in pros and poetry, have been recap tured here in English whic breathes fresh life and vigor int the meaning of the scriptures

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Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

APRIL 8, 1961



David W. Corson from A. Devaney

A Record of Your Accounting

(see page 5)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the ed

The Gospel Messenger welcomes letters commenting on editorials, artic news. Letters should be brief and brotherly.

Can Be a Blessing

I was interested in the letter written by one of our "old maids," as she called herself. I suppose it is true we see only our own side of the picture. Paul said it was better not to marry so that we might devote our life to pleasing Christ. The married lady has to subjugate her Christian work to that of her husband and to the time needed for the care of her children. While the married woman cares for her own small family, the single lady can be teaching a large class of children to know the living Christ; so there is much good to be said both ways.

I hope everywhere single ladies will be given the same fellowship as the married couples in the churches. I know they can be a big blessing to the pastor's family. — Mrs. F. A. Oliver, Selma, Iowa.

Never Felt Unwanted

This is in answer to "For Married People Only?" which appeared in your magazine of Jan. 28.

I am one who did not hear the chime of wedding bells until late in life. I was an old maid; as one church member put it, "We thought we never would get her married off!" However, the church never made me feel unwanted. I had a family: my mother, grandfather, and some uncles. I had some dear friends. Some of them even tried to locate someone to help me ring those bells!

True, the old maid is joked about, but if she joins in the joke, if she can laugh at herself, if she has a sense of humor, she can have a lot of fun right along with them. A number of times when the old maid is shut out or scorned it is because she is critical, self-righteous, and reeking with self-pity. I have seen married people with this same disposition and, believe me, despite their marital status, they were not sought out either.

I know a number of old maids who are warmhearted, kind, interested in people. They are also interested in music, books, art, and many hobbies. They lead such a full and busy life that they do not have time to worry, nor do they care whether the church calls them old maid or not.

True, Christ never married, but he certainly did not disappr it, either. He came into the on a special mission for his and his mind and heart w on doing the will of his Fath sought God's approval, not The "slings and arrows of geous fortune," the jeers crowd, never deterred him. ways met hate with love, an doing the fate of the age changed. I am sure the silent bells, so far as they had to d his marital status, were of n cern to him. — Another Reade

For Married People Only

I was surprised to read Jan. 28 Messenger that a thought the church seemed "for married people only." surely is not the case in the munity in which I was raise the area in which I now live.

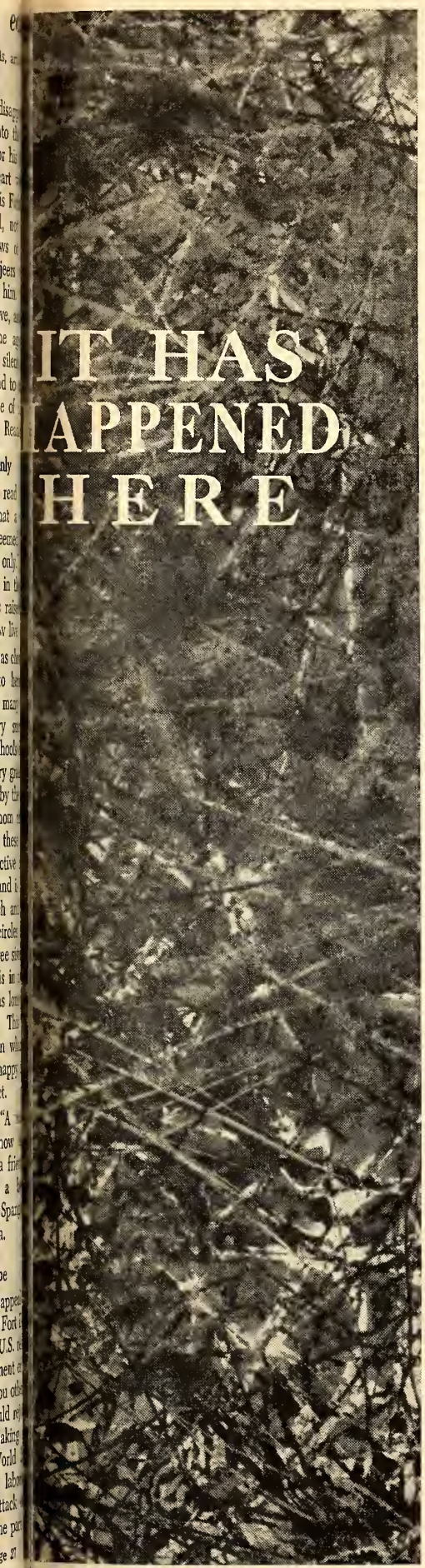
I know a lady who has cho reasons known only to her remain unmarried for many She has been a very suc teacher in the public schools entirely with the primary gra is loved and respected by the tude of little ones whom s helped and loved all these She has also been active church of her choice and is respected in her church and circles. In the home circles one brother and her three sist Christian homes), she is in n or manner considered as lone touchable, unwanted. This matter of her choice in whi has always been most happy as her friends can detect.

The wise man says, "A ma hath friends must show friendly, and there is a frien sticketh closer than a b (Prov. 18:24). — H. C. Spang 4, Box 64, Roanoke, Va.

Create a Climate of Hope

As I stood in a silent appeal outside the entrance to Fort D at Frederick, Md., the U.S. re center for the development o warfare, I thought of you othe cerned people who would rej see this factory for making transformed into a World Center, with its fine labor opened for a global attack world's misery. Then the part

Continued on page 27



The first in a series of articles on the Gospel of Mark. Text: first chapter

THE SETTING is Rome in the middle or late sixties. Christians are suffering under the lash of Nero's mad fury; and Palestine, homeland of the faith, is slipping into a suicidal war with the Empire. Into the teeth of this crisis, Mark hurls a message. In a pamphlet scarcely thirty pages long (digest size), he tells his generation and all generations that it has happened, right here on earth: God has invaded mankind in the person of his Son.

Abruptly Mark plunges into his simple, forthright account: "The beginning of the gospel of Jesus Christ, the Son of God." Important in that beginning is John "the baptizer," prefigured in the Old Testament and suddenly appearing in the wilderness of Judea, a powerful Elijahlike man (1:2-8). Standing tiptoe on the edge of the new era, John prepares men through repentance and water baptism. His desert garb and wilderness fare and his revival of the authentic prophetic voice draw people from all over the land to hear this man predict the mighty Coming One and his new and greater baptism of the Holy Spirit.

Already the reader's interest is sharply aroused. Who is the Coming One? What is the good news he brings? With breathless haste Mark goes on, telling in one brief narrative after another of the coming of Jesus, his baptism, his testing in the wilderness, and his opening preaching tour.

Beneath the surface of the simple story flow deep and powerful tides of religious meaning: Jesus is this Mightier One, though from despised Galilee and unheralded Nazareth (1:9), baptized by his

leader who is also his inferior. He comes up out of the water of symbolic death (1:10) to see heaven itself splitting open and the life-giving Spirit descending upon him with dovelikeness in divine ordination, and he hears the voice (1:11) confirm him in words which echo the royal enthronement of Ps. 2:7, "Thou art my beloved Son," and the Servant's mission of Isa. 42:1, "With thee I am well pleased."

Once ordained, Jesus is thrust by Spirit-power (1:12) still deeper into the wilderness where for forty days (like Moses on the mount and Elijah in fasting) he is thoroughly harried, as was Job before him, by Satan, the enemy and tester of souls. Like every man in life, Jesus is accompanied on the one hand by wild beasts and the demonic spirits which they represent, and on the other by ministering angels (1:13).

Mark is writing swiftly now, racing to get on to the heart of his story, passing at once to the arrest of John (1:14) and the return of Jesus to Galilee. No details are told of Jesus' first general preaching tour, only the clarion call at its center (1:15). All of God's redemptive dealings with his people Israel are summed up and poured into the one announcement, "The time fulfilled." The rich meaning of centuries of covenant history under the sovereign God is couched in the affirmation that "the kingdom of God is at hand." It has happened here, the inbreaking of the kingdom, Mark is saying, in the person of Jesus Christ. Let everyone repent and believe in the gospel!

Once introduced, Jesus continues to occupy the center of the stage, as the stories about him grow more detailed and the action becomes highly dramatic. Sometime and somewhere along the Sea of Galilee Jesus passes by and sees four fishermen at work. Here are names to remember, great names in the memory of the early church: Peter and Andrew first, seen casting a throw-net into the sea, and James and John out in deeper water, sitting in a boat, putting their nets in order. To each group Jesus issues the call to follow and become disciples, and eventually evangelists who will fish for men. Dramatically they leave their nets and fall in behind him (1:16-20).

Then, in the city of Capernaum, along the northwestern shore of the sea, a chain of exciting episodes occurs (1:21-39. Surprise and unexpected meaning greet the reader at every turn in Mark's rendering. During a solemn and perhaps stuffy synagogue service, after the usual blessings, recitation of the *Shema* text (Deut. 6:4ff.), and the reading of the Scriptures, comes the homily by Jesus himself, a forthright message with such divine authority that everyone is jerked up sharply and every ear atingle.

Then the air of the synagogue is rent by the piercing shriek of a demonized man, fearful of destruction from Jesus and blurting out that this new Teacher is the Holy of God (1:24). No less ab combat evil spirits than to claim the rule of God, rebukes the demon in the and casts him out, leaving congregation limp with an ment, and the demented whole again.

"What is this?" they ask another with quivering lip new teaching!" some exc "Yes, and with authority!" wave of response mounts. even casts out unclean spi No one had ever done things before, and right in their own synagogue!

On the afternoon of Sabbath service, Jesus r Simon's mother-in-law fron fevered sickbed and she turn, serves them their (1:29-31). Then in the ning, after sundown has e the Sabbath, the peopl Capernaum come out of h and bring large numbers o and demon-possessed peop Jesus to touch. Demons, as are cast out, are hushed gagged from revealing the identity of Jesus.

Thus ends a memorable in Capernaum: surprises i synagogue in the morning, ders in the home in the a noon, and miracles again the whole community gath about the door in the eve Here is the beginning

Continued on page 15

An Invitation to Bible Study

■ Readers of the Gospel Messenger are invited to take Bibles in hand and join with a Bethany Seminary class in study of the Gospel of Mark. The commentary begins an introductory look at the first chapter of the gospe Chalmer E. Faw, professor of Biblical studies at the semi and instructor of the class. In forthcoming issues six sem students will continue the commentary in a series of he articles. The eighth and concluding article will be prese by Dr. Faw. The scripture passage for each study wi clearly indicated so that readers may have the text in as they join in the study. — Editor.

Record of Your Accounting

ONLY a few days remain in which to complete form 1040 or its equivalent and send it along with your payment and perhaps a protest to the collector's office here the returns are due. "Return" seems to e the wrong word to apply to a yearly exercise at sees much go out and very little return.

Most people look on complicated tax forms a modern curse. They may yearn for a day hen life was simpler. But now a professor Semitic languages tells us that income taxes ere also a headache five thousand years ago. e has been reading the records on clay-baked neiform tablets found in lower Babylonia d dating back to the third millennium before hrist. Many of these come from the area ound the ancient city of Ur, where Abraham ew up. Long before his time the Sumerians d developed highly complicated systems of ookkeeping and accounting. Later studies of e tablets may reveal more about the nature their economy.

But even if it should turn out that one of e reasons Abraham left Ur was to avoid more come taxes, we can be certain he did not scape from the necessity of accounting to meone for the way he used his resources. rely one result of the vision of God that lured m on was the recognition that these material sources were gifts of God and, therefore, to be used wisely for his glory. Such a realization should always accompany an act of faith. And indeed there are evidences that Abraham at least, if not all of his descendants, learned to be accountable to God. It is a lesson that the people of God so easily forget.

All of this has bearing on the way we fill out form 1040 in this particular year of the Lord. Some of us find it difficult to hand over hard-earned money for purposes that we cannot endorse. If we must pay tribute to Caesar and his warlike program, we will do so under protest. But our duty is not completed when we argue with the government about *its* stewardship. We need also to account for our own. And it may be easier to grumble about paying Caesar his due than to be cheerful about rendering to God what is God's.

What, in other words, does your income tax return say about your accounting for the gifts God has given you, for the talents entrusted to you, for the resources placed in your hands? Your itemized contributions are one indication, but the use of your other properties is just as much a part of your stewardship before God. The question is not whether you cheated or overpaid the federal government but rather whether you render such an accounting that the Judge of us all can say, "Well done, good and faithful servant." — K.M.

aster Was Just the Beginning

N THE short time of one week something of the glow of Easter still lingers. For many Christians the observance of Good riday and an early Easter service of praise nstitute an experience that can hardly be escribed. Year after year the song of victory lls us with new assurance and with a new nse of wonder. If we were able to do so, we ould like to hold on much longer to what we nd in recounting the resurrection story.

Yet it is important to remember that those iends and disciples of Jesus who heard the od news on the first resurrection day also ceived a commission. They came, they saw, ey were indeed amazed to find that "he is not ere. He is risen." But their experience did t end at this point. Even their instructions inted beyond the wonder of the new morning a new task. "Do not be amazed," they were ld, "but go." Do not wait around for more iracles. Do not remain here simply because this place is holy. The deed has been done. The time of action has come. Therefore, go — go and tell the other disciples, go and call together your friends, go into all the world, teaching, preaching, making new disciples.

We are just as prone as they to hesitate and linger. Like the ancient Israelites we are willing to "stand still and see" the wonder of God's deliverance, but when we hear his voice we are just as likely to drag our feet as did they. If Easter is to have more than just a temporary, a seasonal meaning, we must be willing to gird ourselves for a new venture, a new journey, a life that is wholly new.

So Easter must never be the end of our high and holy days but the beginning of a new struggle, a new exploration into a strange and wonderful life of faith and daring. We never go alone. He who sends us out into the conflict is the one who has already won the victory. — K.M.



Joe Phelan helps a boy aim for his t

Saving Our Forgotten Children

JOE PHELAN: Man with a Dedicated Li

by Grover Brinkman

GOSPEL ME

STANDING on the deck of the trawler that had been converted to a mine weeper, young Joe Phelan uddenly noticed the hush mong the men, the tightness n their faces. Always it was ke this. When the mine weeper entered the danger one, where live mines were nown to have been planted, ne reaction was always the ame. The men knew of their reat danger. They tightened p.

It was hazardous work. A niscalculation, a mistake, and ship was blown up. The time as World War II, and young helan was a twenty-year-old nsign, dedicated to a task be-ond his years.

But if it gave him nothing lse, it gave him a knowledge f human nature. He saw how ien under great stress froze p. They became "lost." Some f them even seemed to lose ll power to act.

"I saw what happens to eople when fear closes in on iem," he said today. "When ie world is too menacing and errible, they become confused; ieir minds refuse to function roperly."

Coming home from the war, oe Phelan suddenly realized hat not only men under stress ecome lost, but children do as vell.

Today, as the thirty-six-year-ld head of Children's Village t Dobbs Ferry, New York, oseph F. Phelan, Jr., is pioneer-ng in saving children whose vhole life has been one long rip through the terrifying mine fields" of shattered fami-es, slums, neglect, street angs, violence, and crime. The vreckage: the "hard-core" ju-enile delinquents who are merica's disgrace and shame - our "lost" children.

Many social scientists call this group the bottom-of-the-barrel delinquents, the BH's (beyond help). But Joe Phelan, now gray-haired despite his youth, is winning victories that are causing the whole country to take notice. Four out of five boys sent to Children's Village by juvenile courts, often for multiple offenses, some of them shocking, *never get into trouble again!*

Joe Phelan cannot save them all, hard as he tries. "This is the frontier," he says. "We are learning, just like the boys themselves." Of one thing, however, this vigorous young leader is dead certain: you cannot approach juvenile delinquency with pessimism.

Joe Phelan spent his boyhood near Dobbs Ferry. "How I remember Children's Village. I was scared sick of the place. It was isolated, like a jail. I thought only bad boys went there. Now I'm here myself."

His long road back to Children's Village began aboard that U. S. mine sweeper. After the war and a master's degree in social work, he took his first job with a welfare agency helping slum families of Baltimore and New York. His reputation for good work grew rapidly, and when he was only twenty-nine he was invited to become executive director of Children's Village.

It was a big decision to make. Ambitious people in social work often avoid institutions. And the Village, with its isolation which he remembered so well from his own childhood, seemed a quarantine area for getting boys out of society instead of a place for bringing them back.

But the Village also offered a great chance to try some of his own ideas. It was the largest and oldest institution of its kind in the nation, and he was the youngest person to be offered such a big and commanding job.

For his first step, he launched a one-man effort to unite the Village and the community. He spoke to civic groups, club gatherings. "These kids are our responsibility," he repeated again and again. "If we turn our backs on them, they are lost. The Village and the community must be on the same side if we are going to save them."

"I was determined to get the Village out of this area," said one housewife, "until I was invited to help a child with his reading. I accepted hesitantly. Then I met the child — a boy of twelve, full of fear, who couldn't read as well as my six-year-old daughter. My heart melted. For the first time I really understood what Joe Phelan was talking about. As I coached the boy, I saw the barriers of fear slowly come down."

The housewife is one of 340 volunteers who are helping Village boys in many activities — from Sunday worship to Scouting.

But Joe Phelan's "open frontier" experiment was seeking nothing less than a positive breakthrough in a problem that all of America had simply been unable to solve. He did not believe in the old theory that merely putting bad boys to work in healthy activities would soon turn them into good boys.

The junior-sized products of violence and suffering that arrived at the Village needed something far deeper before they could respond. Joe Phelan proposed handling each boy with a team of specialists: a psychiatrist, a teacher, a social worker, chaplain and "cottage parents," the couple who act as mother and father to each cottageful of boys.

Each team member gives his views from his own specialty and his own observation of the boy. The team then decides together the general lines of the boy's guidance — what to try, what to avoid, which activities the boy can and cannot use.

In addition to the team approach during the two years or so a boy is at the Village, Joe Phelan initiated an extensive program to help him after he leaves. Home problems, work problems, school problems, personal problems — no matter what, the boy still has Village partners and allies as he takes initial steps on his own. The Village now works almost as extensively with the boys' parents as with the boys themselves!

Most of the youngsters are obviously suffering from what might be called the family curse. The parents have inherited problems of fear, rage, hatred and insecurity that they, in turn, pass along to their children. "Our job," says Joe Phelan, "is to try to break the chains and end the curse."

As the months pass, the boy at Children's Village begins to realize that the mines have been swept clear — nothing is going to explode in his face. He can lower his guard and reach out to others for help. The same thing happens to his parents.

All of this, of course, is costly. America has not yet fully faced the fact that slums and poverty are the nation's most expensive luxury. It costs $6,200 to provide a year's treatment for a boy at Children's Village — a lot more than it would cost to send him to college.

But each year, 300 Village boys go through the experience of suffering, struggle, and a final awakening to decency.

Former U. S. Attorney General William P. Rogers said:

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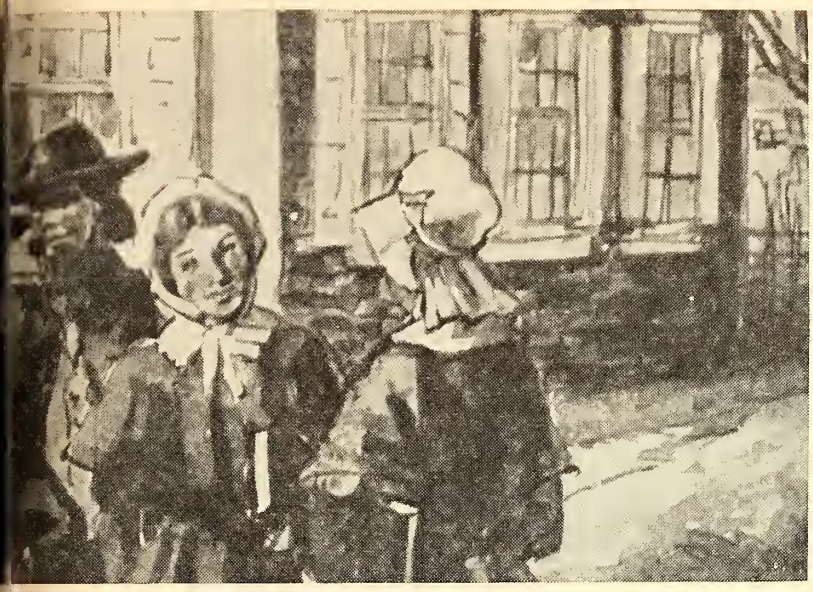


Theologic

BRETHREN have rightly discerned that although theologians should help us to clarify the word of God, too often they fail to dispel even the confusion of their own vocabularies. Of late, nevertheless, theology has come of age among us, and when it is now said that one of our fellowship is "theologically oriented," we nod with the same degree of approval ordinarily reserved for a sanforized label on an item of underwear or a money-back guarantee on a box of laundry soap. We have donned our theological derbies and we take pride in the style.

It should be noted, however, that even before the derbies came the broadbrims. Our spiritual forefathers of a century past were theologians in their own right, and a journey through the yellowed pages of Henry Kurtz' Gospel Visitor of a hundred years ago reveals more strictly doctrinal material than is likely to found in its successor toda

Kurtz' little Ohio press v saturated with theological i treatises with such titles On Original Sin, The Univ sal Corruption of Man's N ture, The Nature of Sin, a Saved by Grace abound. course, there are articles Why Let Your Beard Gro and Evils of Novel Readi but there are also well-defi contributions on justificati man, the atonement, sanct cation, and other doctri discussions that evidently terested German Baptist fa ers of the day. It is a misnor to simply label these Breth as theologically naive; in th tradition of *imitatio Chri* the imitation of Christ, tl represent a definite theolc cal perspective. They w not Protestant and they w not Catholic; more accurate they were neither and th were both. And they kn who they were.



Our forefathers were theologians in their own right. Doctrinal discussions interested the German Baptist farmers of an early day

ats

by Kenneth Brown

But change, said Heraclitus, inevitable; as the cultural eezes of the nineteenth cen- y gathered momentum, the adbrims and almost every- ng else seemed lost in the ulting gale. We were left tless . . . and without the merous sectarian manifesta- ns that had indicated so arly our identity. And in ing the external symbols we gan to lose our comprehen- n of the theology from which y sprang and to which they inted. In emancipating our- ves from cultural legalisms were too quick to label the t "sectarian" and therefore, be discarded *in toto*.

We must transcend this sect- urch way of thinking. The ethren are rooted in Ana- tism. An obedience of love the central motif of Ana- tism; it has been a "theol- of discipleship," and but sequently one of peculiarity l suffering or separation. us, the core of our heritage, our theological *sine qua non*, is not in straight coats, beards, or an aversion to "worldly" literature. These things are but transitory actualizations of a prior understanding of the Gospel . . . an understanding of the teachings and example of our Lord as integral to the message of the gospel itself.

This is the strand that connects Alexander Mack with New Windsor. This is the theology upon which are founded our peace witness and our heifer project. And in this we are still — I hesitate to use the word — sectarian. For as long as we see in the life and death of Jesus Christ a manifestation of God's will for man — as well as the divine gift of atonement for our sin — we proclaim a minority report in discipleship that indeed seems "peculiar" to the world.

Ethics and theology cannot long be separated, and pacifist Brethren who would be disciples of Christ must occasionally don theological broadbrims among ecumenical derbies, however incongruous they may appear. D. P. Sayler recognized the nature of this abiding incongruity when he wrote in 1866 to the Rochester Democrat (which had published an article on "this strange and somewhat mysterious sect"):

"You say, 'The most curious feature of their ceremonies is the literal compliance with the Savior's command to wash one another's feet.' There is another feature in our faith and practice which in this age of Christianity is more curious still — to wit, the literal observance of the commands of the Savior, 'Love your enemies,' 'Pray for them that curse you,' 'Do violence to no man' . . ."

In an estranged world of missiles and might, such beliefs continue to be "more curious still," and, within or without the visible church, in this sense we remain sectarian — theological broadbrims in a sea of derbies.

Joe Phelan

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"If, during the last century there had been a thousand Children's Villages scattered throughout the U. S., many of the law enforcement problems that vex us today would not exist."

He might have added that America could use a thousand young Joe Phelans to lead the way in the churches and schools of our nation.

Revolution is real

The Cuban revolution has shaken the foundations of all economic and social standards

by Howard W. Yoder

CONFUSION, misinformation, and the misinterpretation of misinformation — all these are concomitants of revolution. Certainly Cuba's revolution is no exception. So-called "reliable" information and reports can be diametrical opposites. The situation in Cuba is not a mere coup d'etat which took place January 1, 1959, when Fidel Castro came to power, overthrowing the Batista regime. A very real revolution, shaking the very foundations of all social and economic standards and accepted norms, is in process there now.

A social revolution in Cuba was long overdue. We can make the statement blithely now; we did not see it so clearly before Castro forces moved in. We supposed that a new government would take over, political prisoners would change places with those of the old regime, and things would get back to normal: "normal" being a state built on political graft, high illiteracy rate, large American holdings and profits, primitive rural areas, and a new ally for the democratic West. But this revolution went deeper than the change of leadership customary in a Latin American revolution. was a forthright effort to replace injustice w justice, ignorance with education, large la holdings operated under a system of peona with land reform, or so it has seemed.

The impressive phases of the revolution reported by various observers from the Uni States are the reform programs that were qui ly put into effect: the immediate beginning public works and sanitation programs throu out the island, based on a new approach public responsibility in the payment of tax Honesty in the administration of public fu was perhaps the most noticeable. Another v the promise of an education reform, and urgent effort to put all qualified teachers work as soon as possible, coupled with a nati wide, government-sponsored literacy progra The educational reform, with the revision the secondary education structure, and erection of many new schools are hailed ev by conservatives in Cuba as a worthy progra

The agrarian reform program has been signed to distribute land to the thousands landless *campesinos,* to plan and manage economy of the country in order that cr might be diversified, ultimately with ye around employment for the farm laborer. T

nda del pueblo, or government-owned general ore was introduced to compete and, in most ses, eliminate the privately owned country ore that was accused of having cheated the rm laborer by charging high prices. In the ty, the laborer was aided by the slashing of nts by 50%, electric rates by 30%, and lowered lephone rates.

Another important phase of the reform pro- am that wins admiration from the observer the quantity of new housing built by the vernment, in more advanced "co-operatives" different zones of the countryside, and in the rger cities where whole areas have been de- loped into a co-operative type of housing. uch has been made of the elimination of d-light districts and gambling from the cities.

These reforms are facts to be considered in y appraisal of the Castro revolution in Cuba. is small wonder that many Cubans have en loyal to the revolutionary government, d not critical even when the ideals of state vnership of property have been proclaimed d new relationships with Russia and Red hina have been introduced into the revolu- onary scene.

There is sufficient evidence that the move- ents toward reform have been initiated and rried on with great energy. Indeed, the re- ase from the tyrannic dictatorship of Batista as significant in itself. During his reign, in riente Province, for example, only one child three attended school, twenty-five per cent the labor force was permanently unemployed, d many thousands of families had to live on ss than $200 a year.

American companies controlled 40% of the land's sugar lands, 80% of its public utilities, 0% of the mines and cattle ranches, and prac- cally all of the oil interests. American in- stments in Cuba ran to more than a billion ollars.

When Cuba was liberated by the Castro rces, the Cuban people almost literally went ild. The free world rejoiced. Another dicta- rship was ended. But two developments have used great concern: anti-Americanism, and e appearance of communism.

As Americans we find it hard to understand hy any government should feel unfriendly ward us. It is easy to argue that our every ficial act was perfectly just and right. Un- oubtedly, the praise and votes of confidence ven to Batista by our government officials ring the long struggle of the Castro forces gainst the dictator convinced Castro that the nited States government was opposed to the revolutionary movement. Our appalling lack of knowledge of the actual conditions in Cuba, ignorance of the pent-up revolt against the barbarities committed by Batista, failure to sense the feeling of the Cubans against corruption of army and government officials, and the consequent inability to understand on our part naturally caused deep resentment.

Early in the revolution, the expropriation of private property startled the Western world. It is stated that the decree creating the National Institute of Agrarian Reform (INRA) was justifiable under both Cuban and international law; it is clear that the carrying out of the decree was not in accordance with law. The Cuban government now owns, controls, or operates a $2.6 billion industrial empire, 43 banks, every apartment in Cuba, 30 insurance companies, the transportation system, mines, fisheries, and 95% of the island's agriculture, according to a recent report in the Wall Street Journal. It must be noted that Cuban as well as foreign property was expropriated in the same way.

Other incidents widened the breach between the two governments: the mass executions early in the new regime; Castro's dissatisfaction with his visit to the States in 1959; the explosion of the munitions boat off the Cuban shore; the curtailment of the sugar quota; the embargo on all exports to Cuba except food and medicines; the unfavorable press in the States dealing with the Cuban revolution; and the wild, delirious rantings of Castro against the United States government and the Western world.

This gap in Cuba's relations with the Western world offered Russia and China the opportunity to strengthen their thrust into Cuba's trade and political life. Many saw in the Castro movement even prior to the deterioration in relationships with the United States definite Communist influence, systematically planned and carried out. But it is easy to pin the label of "communism" on every social reform. The fact that Castro took land without paying for it, that he is hostile to American capital, do not necessarily make him a Communist. Yet it is assumed by many that "Fidelismo" and communism are the same thing.

If we ask the question, "Is Cuba a Red base in the Caribbean?" the answer must be "Yes" in the sense that the Communist party in Cuba is legal, is growing in strength, that Cuba has diplomatic relations with Russia and is developing trade with the Soviet bloc. It is generally conceded that Cuba now has the best equipped

military force in Central and South America.

But to the question, "Is Cuba controlled by the Communists?" the answer is not so clear. Cuba today resembles in many ways a Soviet satellite. It would seem that at some point Castro made the decision to use the Russians and Chinese in a desperate struggle for survival, believing that he could control them and that the distances involved made any physical conquest of Cuba impossible.

While Fidel Castro never has publicly admitted allegiance to the Communist Party — nor has the Communist Party publicly claimed him as a member — there seems to be little doubt about Raul or Ché Guevara. These steps seem to be following the pattern through which China and other Communist satellites passed to a fully developed Communist state.

Many of the Roman Catholic leaders believe that the church's most effective opposition to the creation of a new Red satellite in Cuba must come from without rather than from within. However, realistic observers, some of whom are Roman Catholics agree that one of the facts that places the burden of anti-Castro opposition on forces outside Cuban Catholicism is that Cuba is not the staunchly Catholic nation it is commonly supposed to be. One half of the six million people of the island profess no religious affiliation. One estimate is that not more than 15% of the population are loyal Roman Catholics.

The Protestant movement in Cuba is small but vigorous, with capable national leadership. What is their attitude toward the revolution? Up to a few months ago, the dominant feeling could be interpreted as one of great expectancy. With the drastic social changes and the new hope given to the masses, Protestant leaders considered that they had an unprecedented opportunity to make Christ known in the new Cuba.

At least two denominations working in Cuba, in response to the stimulus of new freedom of action and opportunity, have developed four- and five-year programs of advance. One of these groups called on the Cuban churches to raise $100,000 in order to carry out the programs with the result that the members pledged the total amount, of which $37,000 was paid in cash in the first nine months. The emphases of these advance programs include: evangelistic efforts in the neglected mountainous and plain areas where the "forgotten people" live; organization of new churches in strategic cities; preparation of workers for special classes such as the laborers, fishermen, students, and professionals; special programs for the la particular attention to children's work; emp sis on personal evangelism; and preparation Christian literature adapted for those j learning to read through literacy campaigns

The question is asked, "Are missionaries s working in Cuba?" Three American missi aries from different parts of Cuba talked fran with their national fellow workers asking they should return to the States. Their ansv was, "We love you and will stand with you the last, but since you ask us, we must ad that your presence among us puts us jeopardy." These missionaries have returned the States in consideration of their fello Christians. A goodly number, however, are s in Cuba and plan to remain as long as they c be of service to the churches.

The larger part of the Protestant church Cuba is dynamic and forging ahead. Most its people are aware of the inconsistencies l tween the message of the government and t of the church. A decreasing number belie that it is possible to be loyal to both and f called to dedicate themselves to both.

Knowing the integrity and dedication of t Cuban Protestant leaders, we affirm our c fidence in the church of Cuba and in its leade We believe that in this time of adversity a opportunity, God will bless their witness a make their mission and message more meanir ful.

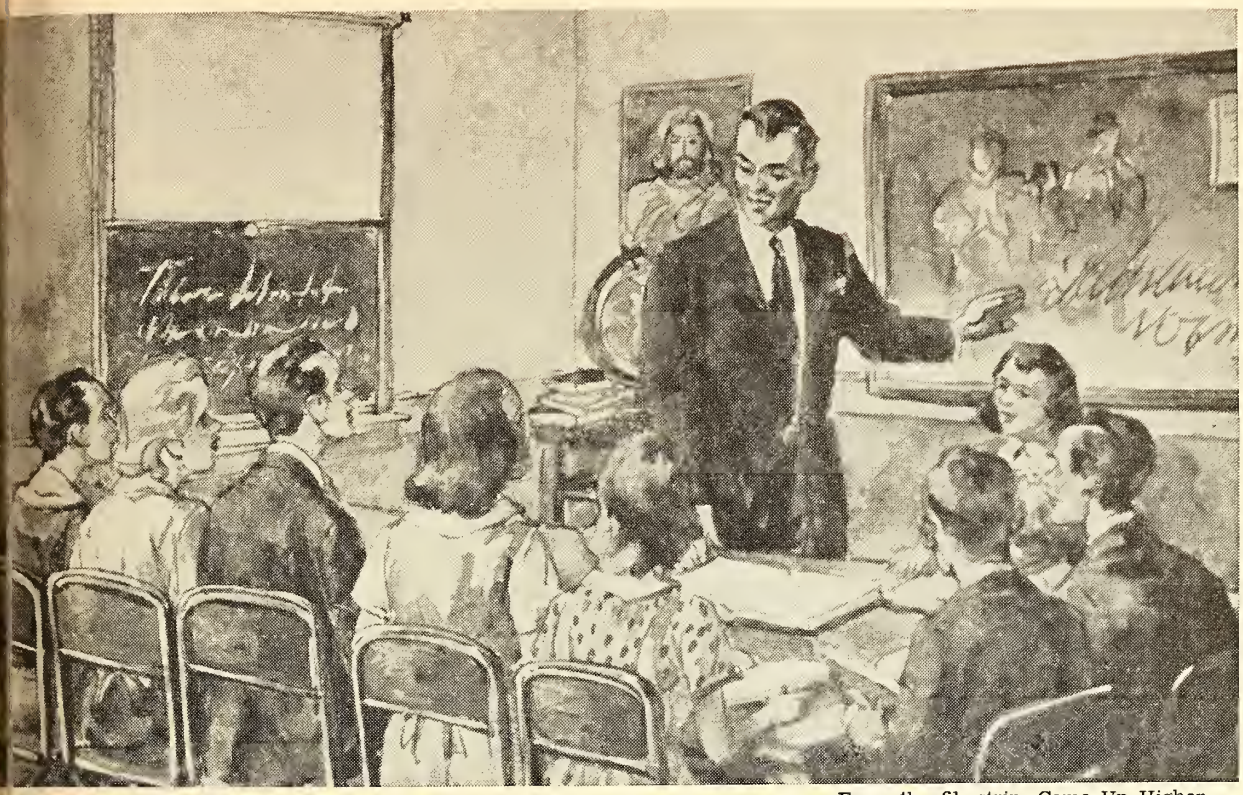


SONG AT DAYBREAK

ORA W. GARBER

Glad music rends the early-morning hush.
Upon the topmost twig of yonder bush
A small bird sings a sprightly, joyous tune.
Against the backdrop of the rising sun,
His stage all that his artist-heart could wan
He sings with neither book nor instrument.

Perhaps he tells his joy that day has come,
Or lauds the wonders of his woodland home.
Perhaps he sings unto his mate to give
Her full assurance of his heartfelt love.
To say that he is offering praise to God
At break of day here in the dew-drenched wo
Will doubtless seem to many total folly;
But some of us will call this moment holy.



From the filmstrip, Come Up Higher

Dedicated individuals who have volunteered or been chosen by the congregation, are serving the church in many areas

Crisis in Leadership

by Charles E. DuMond, Jr.

A CRISIS in leadership may threaten the existence of a living organization! Such was the case in the apostolic church. Judas, one of the great twelve, failed in the trial hour betrayed the Lord. The twelve, symbolic of the religious tribes of Israel, were no longer twelve but eleven. Their division of labors demanded that another be chosen to carry on the office of Judas. The "apostles" were those "sent forth" to witness to the resurrection of Jesus, and their small numbers merely magnified the significance of their task. The arch enemy and his cohorts were surrounding the small fellowship, and their morale had received a shattering blow when one of their leaders fell by the wayside.

Turning from this historical event recorded in the first chapter of Acts, let us glance at the plight of Christ's church in the United States. We Christians are in a crisis of leadership. A survey of the Yearbook of American Churches (1957) indicates that the participating churches in the National Council of Churches has 144,362 congregations, serving 36,719,786 people, with a leadership of 120,160 pastors.

This indicates that we have 24,200 churches without pastors in this co-operating group of churches. Many called! Few serve! Our plight is that we are fortunate if we get one third of the men who decide to enter the ministry through the total preparation required to do an adequate job in our complex society.

In the Church of the Brethren we face a crisis in leadership. I feel we can still use the methods of the early church to solve our own leadership crisis. Therefore, let us examine the teachings and story recorded in the first chapter of Acts to observe how the apostles solved their crisis in leadership.

First, *the early church solved the crisis of leadership with de-*

votional preparation. The upper room was more than a devotional experience for it became a devotional force! Descriptive words used by Luke may indicate the unusualness of this upper room experience in contrast to many others.

At this upper room experience all of the disciples were present. Leadership retreats for meditation, prayer, inspiration, thought exchange have always been of value to the church as they are to industry. All of the leaders were present to give their time to solving their problem. Until all of the leaders are willing to be together for a specific purpose it is doubtful that the best solutions will be found for paramount problems.

Morale was good among these leaders. Luke records that they met *"with one accord."* Ask any football or basketball coach how important it is that the main-line players are in "one accord." Many will tell you how disgustingly their men performed in the first half of a game. Then Joe shook hands with Bill during the half; Bill gave Joe a brotherly slap on the back, and then "with one accord" they went back into the tussle to win the game. These Christian leaders in the upper room were in one accord not only with themselves but with the divine force of God.

Their crisis in leadership was met by the remaining leaders *devoting themselves* to *prayer.* Prayer is not passive. It is imagination on wings of flight; thought inspired to action; communication with earth's central intelligence!

Leaders in church organizations are on the job when they are at prayer. And in the "whirly-bird" world of our West there is need for the constructive meditation period.

Early Spring

SARA G. WILSON

Chilled still
By winter's blasts
Earth hugs each tiny leaf;
Then warmer
But still hesitantly,
Allows them to unfold
and leave her breast.

Schedules overcrowded with commitments and appointments, household duties, clubs and organizations, gadgets and things — these must not keep us from devoting ourselves to prayer about our leadership crisis.

As did the early church, so will we solve our leadership problem when leaders meet together in one place, in one accord, for devoting themselves to prayer about leadership crisis.

Out of such an experience God *will bring a man* to explain the problem to believers in his church. "Peter stood up among the brethren" (the company of persons was in all about a hundred and twenty). How often, when the clouds black out the stars in heaven and at the moonless midnight hour, God uses a man prepared to speak. "Peter stood up" and accomplished three things: (1) He reviewed the historical and Biblical downfall of Judas and the present crisis in leadership. (2) He explained that Judas' office should be filled. (3) He offered to the congregation the responsibility of choosing men who had been with Jesus to become witnesses with the apostles to our Lord's resurrection.

Let us trust that the devotional preparation of our leaders is such that prepared men will stand up to offer solutions for our leadership crisis.

We would do injustice t Biblical story if we did mention that solving the lea ship crisis involves all the lowers of Christ and not the leaders.

Peter described the and suggested a solution, the congregation nomin "Joseph called Barsabbas, was surnamed Justus, and thias" for the task. These given equal recognition by congregation and their na were probably written on of parchment and the drawn decided the choice.

No major solutions are complished by leaders a without the people. From ranks of people must c leadership, and, if it does come in voluntary fashio must be by the people risin choose someone to meet crisis.

Furthermore the people ognized the leaders after were called. When the lot on Matthias he was consid "enrolled with the el apostles."

Often the church faces c involving teachers or perso for committees, and, after struggle in prayer, the con gation nominates people carry on the task. God's s works in the hearts of people!

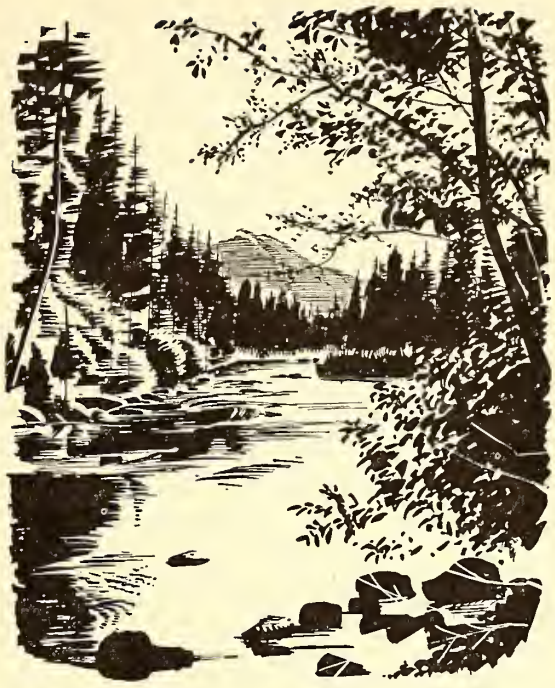
Almost lost in the story corded by Luke is the dr of solving the leadership c through dedicated individ Justus and Matthias appare were willing to respond as dividuals to the crisis prob of their church. They both willing to do the jo it became theirs to do. attitude present in followe Christ makes possible a mendous leadership rese There are many untapped ervoirs available to solve leadership crisis in the Ch of the Brethren.

CHORALE OF PRAYER

JEAN HOGAN DUDLEY

hing too small: the wind across a fir
ms branches until harplike they resound
melody that earth could not compound
hout a thousand needle-points to stir.
l fir, pine, cypress, hemlock, juniper,
blown together make a rushing sound
e surf waves spilling over rocky ground,
ich music that could not be lovelier.

n let the wind of God blow through each heart,
l set it ringing with its own glad praise,
small petitions rustling through the air;
gether there will such a music start
th will resound with singing, and amaze
heaven with its bright chorale of prayer!



Has Happened Here

Continued from page 4

ve of popularity that is to sweep Galilee like a brush fire. ere is no hint of opposition. he minds of everyone, Jesus c do no wrong. Success is o the loose!

he next morning finds Jesus at early dawn praying in uiet place. By some means other Simon and his friends ack him down" (as Mark's turesque Greek has it) and, on finding him, bubble over h enthusiasm at the swell- tide of success and popu- ty. "Why, everybody is king for you!"

omberly Jesus surprises his n again by repudiating this husiasm. No doubt he knew t nothing fails like success! s time, then, for us to move " he says in effect, driven his sense of messianic direc- n, "for that is why," he adds, at is why I came out!"

With another broad sweep of pen Mark records a tour Jesus and his followers oughout all Galilee, preach- in the synagogues, perhaps as dramatically and with as much effect as in Capernaum, and casting out demons — what a glorious chapter in the war against the forces of evil!

The climactic story of Mark's first section of material, his overture, or first act in the drama, involves a leper who breaks the laws and customs by coming up to Jesus and boldly telling him that if he (Jesus) would want to, he could make him clean. This law-defying faith is met on Jesus' part by a law-transcending compassion. "I will," Jesus says; "be made clean," and at Jesus' touch he is made clean from head to toe.

Then the Master is strangely agitated (the Greek verb in verse 43 is a strong one, connoting deep emotion of spirit) and Mark gives us no clue as to the cause. Is he angry at the man for his bold defiance of the law? Well, hardly, for he has healed him on the basis of this trusting boldness. Is Jesus angry at the law itself for separating lepers from other people? Perhaps, yet he strictly charges the man to go at once and do exactly what the law prescribes for his readmission to society (1:44). Or is this, perchance, like the impatient outburst of 9:19, a reaction to human frustration and futility? Perhaps it is simply Jesus' determined attempt to keep a crowd from gathering, his sincere but futile effort to curb the "failure" of success. For the exuberant leper, once healed, disobeys Jesus' stern command and goes out and talks freely everywhere, spreading the news far and wide.

As the section closes, success and public favor are on a rampage. Jesus' popularity is so uncontrollable that he can no longer openly enter a town but must stay out in the country and minister to the people who mob him from every quarter. Truly, Mark is saying, it has happened here! But, wait, there is more . . .

Next Week:
Operation Destruction

• • •

One common enemy of both religion and psychiatry is the widespread tendency to deny evil, to deny its presence in ourselves and to deny our responsibility for combating it. — *Dr. Karl Menninger, noted psychiatrist.*

KINGDOM GLEANINGS

March Actions of the General Brotherhood Board

The General Brotherhood Board and its five commissions, in session March 21-24, processed the following items:

Financing of Bethany Seminary. On the basis of gifts and pledges reported to date for Bethany Seminary, a much greater response from the churches is needed before construction can begin. In a special resolution calling the attention of the churches to the need for more gifts, the board commended the first forty-four congregations whose declarations average $3.50 per member per year for the next three years. The board further urged every congregation between now and Annual Conference to allocate support at least at this level.

Disposition of Seminary Facilities. The board learned of the interest of a united Protestant missionary body in acquiring the present Bethany Seminary facilities. The group's approach to the community would blend effectively with the ministry of First Church and of Bethany Hospital, the board was informed.

Answers to Conference Queries. Answers were approved and submitted to Annual Conference on two queries referred to the board. In one, the board advised against the establishment of a distinctly Brethren office in Washington, urging the strengthening of the united Protestant witness there. In the second, recommendations were offered on financial assistance to ministerial students. The full text of the statements will be published in the Gospel Messenger.

Basis for East-West, North-South Contacts. The General Brotherhood Board unanimously supported a statement endorsing the church's involvement in East-West and North-South conferences. While recognizing that conversations between groups of opposing ideologies are subject to the dangers of political misuse, it maintained that "the Christian gospel compels us to fellowship and witness to all men across such barriers." The statement contended, "Obedience to the gospel imperative means that we must go personally to those from whom we are estranged, both within and beyond the fellowship of the church." Out of this concern, the Brethren Service Commission appointed its European director, Kurtis Naylor, to attend an all-church peace conference in Prague, Czechoslovakia, in June as an official observer. The commission also will follow up on a suggestion from the East-West office of the State Department to broaden its present agricultural exchange program with Poland to include such countries as Bulgaria and Rumania.

Food to Famine-Stricken Chinese. Every legitimate effort should be made by church, government, United Nations, and private agencies to help Mainland China feed its victims of famine, the board declared. Speaking "under compulsion of conscience," it also urged that the United States examine the advisability of instituting trade agreements with China, and the churches to consider sending service workers to China, particularly persons from India or Africa. The board designated an initial gift of $2,000 from the emergency reserve fund for China relief.

Extension of Work in Haiti. The Ministry of Health in Haiti has requested the Brethren Service Commission to undertake operation of an unused hospit Ouanaminthe in northeast Haiti. The nearest me aid to the estimated 70,000 to 100,000 persons v the hospital would serve is 70 miles away. The mission will study costs, means of financing, and sonnel needs before giving final acceptance tc work.

Aid to Cuban Refugees. Reportedly, 40 o Cubans a day cross the 90-mile "water curtain" Cuba to Miami, Florida, joining the more than 2(refugees already in Miami. A majority of then professional people, with only eleven per cent unsk according to Dr. Russell Stevenson, resident direct the Protestant Latin American Emergency Comn at work in Miami. To assist this National Coun Churches supported effort, as well as the minist Church World Service in Miami, the General Brc hood Board designated $1,500 from the emerg reserve fund. It also voted $300 for trucking an supplying personnel from New Windsor to assi this work.

Co-operation with EUBs in Kentucky. The istry and Home Missions Commission revealed points of co-operation it had worked out betwee work in Kentucky and that of the Evangelical U Brethren Red Bird Mission. Included were such as camping, a radio communications system, and p exchange.

Manual of Worship Aids. A new manual of wo aids was approved by the board, with possible pul tion in 1963. The board also recommended to A Conference the publication of a separate manu church polity.

Staffing Christian Education Programs. The b concurred with the recommendation of the Chr Education Commission that the position of direct Men's Fellowship be continued on a half-time The commission will continue to explore with the eral Council of the Men's Fellowship means by v men's groups may become more fully involved ir total program of the church. A plan for an integ junior high and senior high youth department also approved, in which an associate youth director wi teamed with Joseph Long in staffing the work junior highs, senior highs, post highs, Brethren non-Brethren college students, camping, and recre

Revised Children's Curriculum. Directors of dren's work in each district will contact church interpret the revised primary and junior curricu the Christian Education Commission reported. A t ing filmstrip, No Previous Experience, will also b culated. The revised materials will be available the fall of 1961.

Loans, Grants, Supplemental Support. The b processed loans to nine churches totaling $337 grants totaling $6,500, and supplemental salari 97 pastors totaling $114,631. The Christian Educ Commission approved 25 student loans totaling $7

People, Program, and Places. Missionaries pointed: Miss Faye Moyer, former missionary ir geria, returning to field for two years, and Mad Olt, R.N., to Nigeria for three years. Resigned: Paul Petcher from Nigerian staff, for health rea Service workers approved: Emmet Dean Hur Robert H. Kreider, David L. Lutz, Lloyd J. Thc

Europe; Lester Miley, Brazil; John Thomas Nicholson, Lester and Rita Kibler, Deanna Denton, and Dr. Donald Parker, Puerto Rico; and Albert Huston, interim director of BVS training, New Windsor. Resigned: Olin Mason, director of Falfurrias, Texas, project, to become administrator of the Brethren Home, Windber, Pa. Calls were issued by the board for a director of interpretation and for an associate youth director. Norman J. Baugher, general secretary, will participate in June in the World Conference on Migration, to be held in Switzerland.

Paul Riley, a medical student from Monroe, Ind., has arrived at Castañer, Puerto Rico, to assist in the medical program. Dr. Wilbur McFadden and his family have returned to the States en route to Indonesia after eight months of interim service at the Castañer hospital.

The March 5-10 Brethren Adult Seminar at Washington and the United Nations had twice as many participants as the largest previous seminar in the thirteen-year history of the program. One hundred five persons attended the New York phase of the seminar and eighty-four the Washington phase. The Huntingdon congregation, Pa., had five representatives attending, the largest representation from a single congregation to attend the entire seminar. Thirteen persons from the Westminster congregation, Md., led by Mrs. Gerald S. Brickett, attended the New York phase of the seminar.

Roy A. Burkhart, minister emeritus of First Community church, Columbus, Ohio, will give the Wieand Lectures at Bethany Biblical Seminary, April 11 to 13. The five-lecture series will begin Tuesday morning and close Thursday morning. The evening lectures are at 7:30 and the morning addresses at 9:45. The subjects are as follows:

Tuesday a.m. Why Win Them to Christ and the Church?
Tuesday p.m. How Prepare for Membership
Wednesday a.m. The Nature of a Whole Ministry
Wednesday p.m. Freedom for Growth
Thursday a.m. A Priesthood of Believers and Workers

The lectures are open to the public and pastors especially are invited to attend. Limited facilities for lodging are available at the seminary.

Information on Operation Abolition

The controversial film, Operation Abolition, which purports to be a documentary film of the student demonstrations against the House Un-American Activities Committee, is being shown by many civic and religious groups across the country. After an investigation of the film and the circumstances surrounding it, the National Council of Churches has advised churches not to exhibit the film unless a full and fair presentation of the facts is provided beforehand. Copies of the 15,000-word report prepared by the council, Some Facts and Comments, are available at 50 cents per copy from the Church of the Brethren General Offices, Elgin, Ill. Copies of the statement adopted by the General Board of the National Council will be included. Also available from the General Offices are copies of A Collection of Editorials and Resolutions in Opposition to the Un-American Activities Committee, at 25 cents each.

Dedications and Mortgage Burning

Fraternity church, N. C., in the Southern Virginia District, will have a dedication service on Sunday, April 9. Rufus McDannel will speak at the 11:00 a.m. service and Sam Harley at 2:00 p.m.

Mill Creek congregation, Northern Virginia, will dedicate the new front section of its educational unit on Sunday, May 7. The moderator of the church, Paul H. Bowman, will bring the message at 11:00 a.m., and Samuel Harley, Southeastern Region executive, the dedicatory sermon at 2:00 p.m.

Cando church, North Dakota and Eastern Montana, will burn the mortgage on the church on Sunday, May 7. The church, built in 1952 in Cando, combined the Cando and Zion congregations. Edward Duncan, who was pastor at the time of the building, will be the speaker and will assist the present pastor, Ernest Walker, in the mortgage-burning ceremony. There will be a fellowship dinner at noon and a coffee hour at the close of the afternoon session.

The Church Calendar

April 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Source of True Wisdom. Job 28:12-28; Prov. 1:1-7; Eccles. 12:13-14; Jas. 1:1-8. Memory Selection: If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him. Jas. 1:5 (R.S.V.)

April 16 Christian College Day
April 20-21 District meeting, North Atlantic, Quakertown, Pa.
April 21 Western Pennsylvania Men's Fellowship banquet, April 21, Moxham church, Johnstown
April 21 Middle District Women's Fellowship banquet, April 21, Martinsburg
April 22 Southern Pennsylvania Men's Fellowship rally, Buffalo Valley church
April 22-23 Southeastern Region youth round table, Bridgewater College, Va.
April 23-29 Mental Health Week
April 26 Western Pennsylvania Women's Fellowship meeting, Scalp Level
April 29 Brethren Service interpretation conference, Morrellville church, Johntown, Pa.
May 5 May Fellowship Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. D. Pepple of Woodbury, Pa., in the Waterside church, Pa., April 30 – May 7.

Bro. Robert Turner of Manheim, Pa., in the Mingo church, Pa., May 7-14.

Bro. Richard Burger of Middlebury, Ind., in the English Prairie church, Ind., May 18-21.

Bro. Ellis Powell of Allentown, Pa., in the Paxton house, Big Swatara congregation, Pa., April 16-23.

Gains for the Kingdom

Two baptized in the Northview church, Indianapolis, Ind.

Three received by letter in the Hatfield church, Pa.

Sixteen received in the Okeechobee church, Fla. **Five** baptized and three received by letter in the Broadfording church, Md.

Floors for Freedom Village

by Don Bixler and David Flora

◆ On Jan. 24 we loaded the Center's pickup truck with bales of clothing and about $200 worth of staple foods and began our trip to "Tent City," Tenn. After traveling two days we arrived in Nashville, where we met Rev. Will Campbell of the National Council of Churches, who had arranged to go with us to Somerville in Fayette County.

During the four-hour trip from Nashville to Somerville, Mr. Campbell gave us additional information about the situation in Fayette County.

In 1960 state charters had been granted to the Fayette County Civic and Welfare League. The purpose of this organization was to launch a Negro registration and voting campaign in an area where only about 100 out of 3,000 Negroes had ever been permitted to vote.

Boycott Organized

Counter organizations of White Citizens Council groups, meeting in local churches, were formed immediately. The names of the charter members of the Negro league were circulated promptly among all the white business and professional people. Later the names of those who registered were added. Under threat of themselves being boycotted if they did not comply, all the white people were ordered to have no business or professional dealings with the league members or voting registrants.

One Negro leader was forced to close his grocery. Thirty salesmen had once called upon him, but they all quit within a two-week period, under pressure from white landowners. Health services were cut off, and these farmers are unable to buy food, clothing, or gasoline for their machinery.

Fayette County has a population of 35,000, 78% of whom are Negro. Four hundred Negro families were ordered to move on Jan. 1, 1961. Only one of the four hundred had not registered to vote. Most of the 400 families had lived on their places for many years — ten, twenty, fifty years, or more. Most of these were tenant farmers and sharecroppers. Some families faring better than most of their neighbors, have been able to purchase farms of their own.

The evicted families moved to a Negro farmer's land, where they set up fourteen large 18′ x 32′ ten (A Federal court order, restraining evictions until FBI investigation has been made, has temporarily ke most of the people in their homes.) This Tent City, the newsmen and press refer to it, is called Freedo Village by its inhabitants.

Arrival at Somerville

We arrived at John McFerran's store in the ear afternoon. This was a grocery store that had been p out of business by the boycott. The garage behind t store was being used at that time as headquarters f distribution of food and clothing to needy Negro far ilies affected by the boycott. We unloaded our supplie and John McFerran and a Negro minister signed f the items of food and clothing.

Our next stop was Freedom Village, some thr miles out of Somerville. When we arrived we saw t tents and the families. There were small children an babies, and all were living in tents in zero wint weather with only little wood stoves for warmth an lanterns for light. Old rags, cardboard, or anythin available was being used as the floor for the tents. T furniture was in poor condition and was becomin worse on the damp ground.

After talking to Shepherd Towles, owner of t land on which the tents were pitched, and some of th inhabitants, we drove the forty miles into Memphis t find a motel. We had decided to stay there at nig to avoid possible violence from those who opposed th tent city. On Dec. 28 there had been a shooting an a beating.

■ At the request of concerned individuals ac quainted with the situation in Fayette Count Tenn., the Brethren Service Commission authorize emergency aid to Negro families there who are vic tims of eviction and economic boycott. Don Bixle and David Flora, workers at the Brethren Servic Center, New Windsor, Md., were sent to delive material aid supplies and to build wooden floor in the tents of the evicted sharecroppers. In it March meeting Brethren Service was scheduled t give consideration to further action to assist in th solution of the problem.

Arrangements were made to get lumber for th tent floors. Shepherd Towles hauled the lumber fo us. More than one hundred pounds of nails were se cured locally, and we were in business.

On our first day of work John W. Harris, a loca Negro mason and carpenter, helped us by using hi power saw and making it available for our use whe he could not be there. Mr. Harris is also a membe of the League for Voters Rights, but since he own his own home near Oakland and carries out most o his work in or near Memphis, he is not caught in th same position as many of the others.

Encounter With Sheriff

As we started to leave town after our first day o work, we encountered the sheriff, about whom we ha been warned. The sheriff and three deputies followe us through town. When Don got out at a filling statio



Two Negro men drive the final stakes into the ground after putting up a new ent at "Tent City," which has been built for evicted tenant farmers in Fayette County, Tennessee

Wide World Photos

o get a newspaper, they immediately came up behind im and started questioning him about what we were loing in Freedom Village. They asked if we had a contractor's license. Don politely pointed out that we vere volunteers from Maryland and not builders. Then one of the men checked the truck license. After about en minutes of questioning they let us go, but they nade a point of telling us that they felt we were doing he wrong thing and that some of the people in Tent City were as well off as they were.

On Monday Mr. Harris brought an electric cord to un power from the landowner's house across the road, as there was no electrical outlet on the side of the road where the tents were located. Just before time to stop work a deputy sheriff drove up, got out, and looked at he cord lying across the road.

"What's that?" demanded the deputy.

"An electric cord to get power for our saw," replied Mr. Harris.

"Don't you know you might electrocute someone f the cord is broken in spots?" asked the deputy.

"I checked the cord before I put it down," responded Mr. Harris. "We often run lines like this across the streets of Memphis."

"This is not Memphis, and we can't have it here," was the rejoinder.

Mr. Harris removed the cord and early the next morning some of the men came back from the woods with long poles. We put one on each side of the road and ran our power cord across the top. We used the ine without any more interruption while we were here.

The interest among the residents in helping complete the job of flooring the tents was high. With their help the work moved rapidly and after five days we had floored fourteen tents and floored and framed an eight by ten building for storage, using a total of 5,500 feet of lumber.

Living Conditions

Conditions in Freedom Village were still bad when we left, but unless more help comes, things may get worse for some of the people as time goes on. Sanitary conditions were very poor, with the so-called modern conveniences being nonexistent. There was, of course, no electricity in the camp. Some tents contained three double beds, and there was a noticeable lack of bedding on some of the beds. On Wednesday we went to the storehouse and took a bale of blankets to the people. As far as we could tell there were only two old cars owned by the twelve families living there. Those who had cars and could afford it could go to Memphis to get supplies.

There were two outdoor toilets for the eighty-four or more people living there. We saw the women boiling clothes outdoors in some iron pots and hanging them on the fence to dry. Most of the tents contained two wood-burning stoves, one for cooking and one for heat.

We heard several comments about the living conditions from the residents while we were there. One young man said he would not mind staying in the tent for some time if he could only get a job. Some said that the tents were warmer than the old houses they came from. Still others said that the floors we put in were better than the ones in their old place.

Eager to Work

We felt that the attitude of the people in Freedom Village was good considering what they had been through and what they faced for the future. We heard no real complaining during our time of working with the men. Also we noted a lack of swearing and rough language. In our opinion, the men are certainly willing to work and are not lazy as had been reported from some sources. From what we could learn, there are no jobs available to these people. Many of them have

farmed all their lives, but they did have part-time jobs of other kinds in the winter. However, these jobs have not been made available to them since the trouble has arisen.

A few white businesses will still sell to some of the people who registered to vote, but they do not want a record of the transaction left in their place of business. Most of the Negroes could find a way of purchasing supplies if they had the money or credit. Most of the sharecroppers were given some credit by the landowners for working the fifteen or twenty acres on which they lived. But now the landowners have withdrawn this credit, even for those who are still living on the farms under the court injunction to stop further evictions.

We feel that the food and clothing which we brought from New Windsor was certainly needed by those receiving it. But some unfortunate situations have arisen among the Negroes. At first little check was made on the people asking for help, but as far as we could determine better records and distribution methods were being used by the time we arrived. During our stay a struggle for power had developed among the leaders of the league. Of course, the press in that area made a big story of it. It appears to us that they were exaggerating the difficulty and giving the news a slant intended to discredit the league.

We consider our trip a success and a very worthwhile project. As far as we know our aid was the first given by an outside church group. The lift given to the people merely by our being there to help probably did as much for them as the actual giving of food and clothing. We were thanked many times by various persons for our services and gifts.

A Complex Problem

Tent City, or Freedom Village, is just one evider of the great need among the Negro sharecropp today. The problem is very great and goes mu further than the twenty-some families living in ten or even than the seven hundred families caught up the boycott in Fayette and Haywood counties Tennessee.

We were led to think time and time again of h our nation must look to the rest of the world wh people are granted second-class citizenship only b cause of the color of their skin, when registering vote becomes a crime worthy of eviction and boyco

An interesting commentary on our work was r ceived in a letter from a man in California. He wr us:

"This week I read in the Pittsburg Courier that y went to Tent City, Somerville, Tenn., and not or installed floors in fourteen tents in section one but al brought a truckload of food and bedding to evict farmers and their families who are suffering becau they attempted to vote in the land of the free and t home of the brave.

"Is your organization a Christian order? If so, wish to congratulate you for having the intelligen and goodwill to match your creeds with deeds. Th is a good example for other churches to practice. I you have members in this area?"

We are sending this man some information abo Brethren Service as well as the names and location some of our congregations in his area. And in o hearts is the prayer that we and our entire church m truly live up to the commendation which this man h given us.

The Role of Nonviolence in the 1960's

◆ The role of nonviolence in efforts in the United States to bring about the abolition of war and the establishment of nonviolent alternatives for the peaceful solution of conflicts among nations was considered by the Conference on the Role of Nonviolent Direct Action in the 1960's held Feb. 8-12 in Chicago.

The program concentrated on (1) the problems which the present state of world affairs poses for pacifism, (2) what has been accomplished by nonviolent action in the United States since the first civil disobedience against the New York civil defense drill law in 1955 and the first direct action project against atom testing in Nevada in 1957, (3) the nature of the nonviolent action aspect of the American peace movement, (4) the definition and meaning of nonviolent direct action, and (5) the future program and projects of the nonviolent action movement in the United States.

The conference, the first national one of its kind, was sponsored by the Committee for Nonviolent Action, the organization which sponsored the Omaha Action project and is currently sponsoring the San Francisco-to-Moscow Walk for Peace. Fifty persons attended, including the officers of the Committee on Nonviolent Action — A. J. Muste, chairman, George Willoughby, executive committee chairman, and Bradford Lyttle, executive secretary — Albert Bigelow, commander of the Golden Rule, William Davidon, prize-winning atomic scientist, Dave Dellinger, editor of Liberation, Homer Jack, executive secretary of the Committee for a Sane Nuclear Policy, Sydney Lens, labor leader and writer, Stewart Meacham, peace secretary of the American Friends Service Committee, Robert Pickus, executive of Acts for Peace, Bayard Rustin, executive of War Resisters League, Lawrence Scott, director of the Ft. Detrick Vigil, Edward Snyder, legislative secretary of the Friends Committee on National Legislation, Saul Gottlieb, New York film producer, Ken Brock, Chicago TV actor, E ward Behre, co-ordinator of t Quaker Visit at the Pentagon, ar Lawrence Miller, executive secreta of the Friends General Conferenc

Attending from the Church of t Brethren were Ralph E. Smeltzer, d rector of peace and social educatio and Penny Young, a member of t York Center church and a participa in Omaha Action and Polaris Actio

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History has left plain warning and if man blunders into a fin world war, he can blame no on but himself. In the Civil War, onl the slavery issue would have bee lost if the South had won, but in th next and final world war, all is los It may well be in the providence c God that the Christian church ha the opportunity of pointing mankin once again to the unity and brothe hood which it failed to do in th days which preceded the Civil Wa and this may well be the purpos and destiny of the ecumenical move ment of our time. — *Harold A. Bos ley, pastor, First Methodist Church Evanston, Ill.*

Christian Educators Examine Their Task

by Geraldine Sartain

The American child emerged as e butterfly on the pin when some 500 Christian educators from all er Canada and the United States thered at St. Louis, Mo., recently. They put a microscope on the ungster himself, then on his home, hool, church, and community. ey prodded his parents, teachers, d pastors. They alternately praised d deplored, lauded and scolded e forces that help mold boys and ls.

In the end they agreed that to-y's child must be given an enor-ously wider outlook. He must e the planet on which he lives as rt of the universe. In order that may deal with that universe, the sent generation of grownups must ke a start at uniting mankind on s globe, they themselves admitted. The Christian tenets of sacrifice d resurrection weld Christians to-her in a community of people o seek peace even with those y customarily consider their ene-es, a theologian known for his spoken views asserted. In the nion of Markus Barth, professor New Testament at the University Chicago's Divinity School, Chris-ns cannot believe in iron and bam-o curtains and cannot defend the paration for atomic war.

Possible life with intelligence on llions or billions of other planets s noted by Dr. Harold Pflug, re-ious education professor, Eden eological Seminary, Webster oves, Mo. He asked, "Can we n make this globe safe for human ersity, deprovincialize education, d rescue it from the notion of a partmentalized world in two bundles neatly marked East and st?"

Among those specialists who find American home lacking in the per influence on children were R. H. Edwin Espy, associate eral secretary, National Council Churches, and Dr. W. Clark zey, chairman of the department marriage and the home at Ste-ens College, Columbia, Mo.

The American home is not pro-ing the rising generation with the erience of a normal childhood, lared Dr. Espy. Because of the increasing mobility of the American people and the ever-increasing number of working mothers, the term *home* has little meaning to millions of children and youth, he said. Such phenomena as divorce, strife-torn families, marital infidelity, parent-child alienation, and juvenile deviations evidence the basic instability of family life, he pointed out.

Dr. Espy's advice to churches in order that they may minister more effectively to the needs of people is: face technological change realistically; listen to all kinds of persons; take a stand on fundamental values against the prevailing mood; understand and utilize the structures and functions of society; remain flexible; and play a part in social change.

The family needs much help from the church through its preaching, teaching, and counseling ministry, Dr. Ellzey pointed out in a series of three addresses. But the help it needs is more than just how to make the family Christian. It needs some help just to survive as a family.

The Rev. Dr. Ralph N. Mould, assistant secretary, General Division of Field Services, Presbyterian Church, U.S.A., Philadelphia, Pa., pleaded for every Christian to minister out in the world at his work and in all spheres where he lives his daily life, rather than permit the clergy to mean the church and the latter to become a "spiritual service station where they can drop by and get a refill to carry them for a while." In order to minister properly to persons, he said, the church must take the role of Christian social change agent and prepare people for such activities.

Opposing points of view on church-supported elementary and secondary schools were aired. Too many parochial schools can fragment and weaken our public education system, said Dr. Ray J. Harmelink, associate general secretary, Board of Christian Education, United Presbyterian Church, U.S.A. Church schools are the best place for educating the child on the proper relationship of religious truth and secular values, declared Dr. Arthur L. Miller of St. Louis, Lutheran Church-Missouri Synod educator.

Today's television and radio came in for wide discussion. It is being used as a scapegoat for the ills of society declared Frederick B. Rainsberry, supervisor of school broadcasting for the Canadian Broadcasting Corporation. Dr. S. Franklin Mack of New York, executive director of the National Council's Broadcasting and Film Commission, held that current expressions of disregard for law and order are reflected not only in entertainment fare, but in society in general.

Religious drama was given great emphasis in many sessions. It is now considered a major tool in the church Christian education programs. Reflecting this rising interest, one of the highlights of the meeting was a public mass meeting in Kiel Auditorium, at which the premier performance of a new play, written especially for the meeting, was staged. Performed by students from Union Theological Seminary in New York, The Case Against Eve was directed by E. Martin Browne, visiting professor of religious drama at Union. He is a professional director of wide experience on Broadway and in London, having directed all the plays of T. S. Eliot.

A new dimension in co-operation among Protestants was seen with the announcement at the meeting that twelve major denominations in the U.S. and Canada have agreed to work together in planning curriculum for their Christian education programs.

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If the Lutheran Church does not continually hear the question which is put to it by the Roman Catholic Church, but regards confessional problems as solved, this is a sign of an inner stagnation whereby that for which the reformers fought has been forgotten. If the Roman Catholic Church is not open to the serious questions which have been posed by the Reformation, and to the reformers' Biblical insight into God's way of salvation, then this is a sign that it has closed the door to influences which could be of saving value in her theology and in her whole Christian life. Both Roman Catholicism and Lutheranism stand within history and they must not be satisfied either with the triumphs of former periods or with the brilliance of today. On both sides, the power of destructive forces is at work, but on both sides we live out of grace and through the power of God. — *Dr. K. E. Skydsgaard, Danish theologian.*

Dedicated to the Glory of God and Our Neighbor's Goo

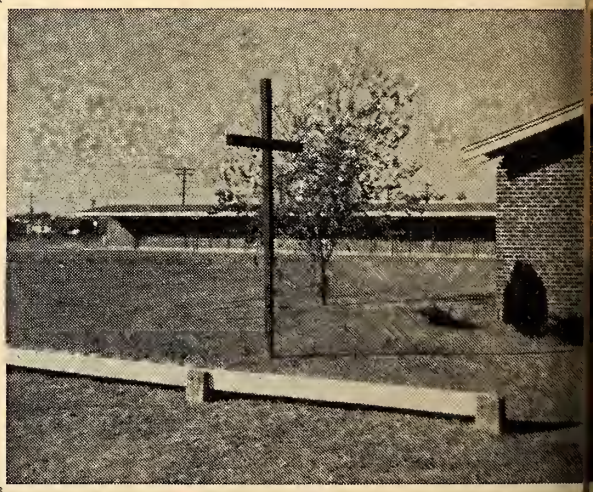
WEST RICHMOND CONGREGATION, Virginia, broke ground on Jan. 8 for the chapel unit of their new building. Participating in the service were Robert Royer, Boyce Jordon, and the pastor, David Holl. Senior members of the church, Mr. and Mrs. Marvin Naff and Miss Bertie Kellison, turned the first shovels of earth. This first unit will provide worship facilities for approximately 130 persons and three classrooms at the basement level. A sanctuary and a fellowship hall will be added at a later date. The land owned provides ample space for the building program, as well as a large lot for the parsonage. The remodeled farmhouse will be retained for a time. The church, located west of the city, is the only Church of the Brethren congregation in the Richmond area.

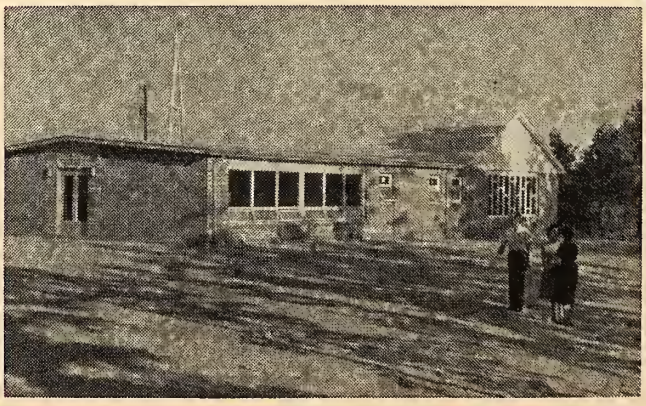




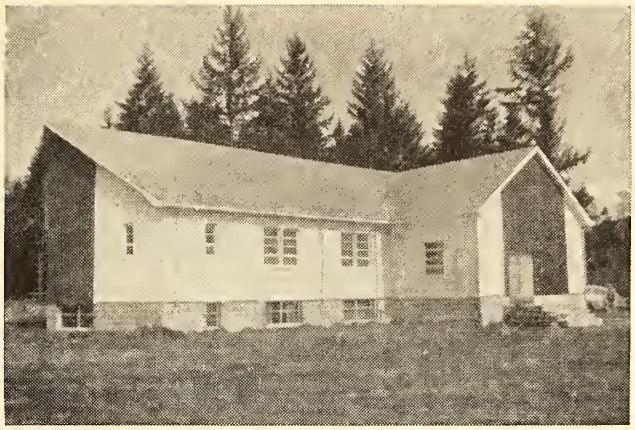
OAK GROVE CHURCH, First Virginia, dedic the first of three projected units early last Decem The first pastor of the congregation, H. L. Rice, sp at the morning service; Robert Sherfy, at the ded tion service. The building program began wit fund-raising campaign in 1956. Ground was br on May 1, 1960, and the cornerstone laid in J On Nov. 13 the first service was held in the building. The first unit consists of an educati building with a temporary sanctuary and fellow hall, providing ample space for present needs.

TUCSON CONGREGATION, Arizona, dedicated its educational unit in November 1960, making possible an expanded program. The new building has five classrooms with the possibility of two being divided later. H. L. Ruthrauff preached the dedicatory sermon. The Tucson church had its beginning in 1955, when a small group under the leadership of W. Arthur Cable gathered for prayer and Bible Study. The following year an organization was effected with the approval of the district meeting of Southern California and Arizona; twenty-three members signed the charter. The first building project was undertaken in 1956 and completed by Easter of 1957.





On Oct. 2, 1960, those leaders of the Tennessee trict who have been concerned with the need to tablish a church in the Birmingham, Ala., area their dream partially realized. On that date the unit of the Sun Valley church was dedicated. San Harley, executive secretary for the Southeas Region, and B. J. Wampler, district executive, v the speakers. Sun Valley congregation was organ in 1958 with eighteen charter members. Fred Cl the pastor, began his work there in the fall of 1 and services were held in the basement of parsonage.



.LKUM CHURCH, Washington, dedicated a new use of worship late in 1960. Dewey Rowe, pastor the Olympic View Community church, Seattle, ught the dedicatory message. This present struc- e replaces one destroyed by fire in 1956, and has en made possible through a loan from the General otherhood Board and many hours of work on the rt of the members of the congregation and of ends in the community. The church is serving the mmunity.



LEBANON CHURCH, Eastern Pennsylvania, marked the completion of its $200,000 building and remodeling program with a series of services by Rev. John Gable of the Lebanon Council of Churches and Brethren Nevin H. Zuck and M. Guy West. The climax of the series was the dedication service at which S. Loren Bowman, a member of the Brotherhood staff, was the speaker. The congregation was organized in 1933, and the original building was dedicated in 1940. The new educational unit provides ample classroom space for all ages and a chapel. The sanctuary was completely renovated with the installation of a new chancel, new lighting, and a new organ. Nevin H. Zuck and Carl W. Zeigler have served the church as pastors, and William L. Gould is the present pastor.



SPRING CREEK CONGREGATION, Eastern Pennsylvania, completed another stage in its more than one-hundred-year history with the dedication of its educational building. Norman J. Baugher, general secretary of the General Brotherhood Board and a former pastor, was the speaker at both services on dedication Sunday. The educational building, which is connected with the original church structure by a one-story link, includes nineteen class areas, a chapel, a church kitchen, and other facilities. The first floor of the original church has been remodeled. The building climaxes the dreams of many years and makes possible an improved and enlarged program of Christian education.

we come to this day of dedication, we realize that it was only through the grace of God that we were able to ld. Therefore, it is with devout gratitude to God, for his blessing upon our building program, that we dedicate se buildings to him. But let us not think of our task as finished. The greater task lies ahead – that of using church facilities for the worship of God and the service of our fellowmen, of making religion relevant to the pest needs of human nature. So as we dedicate our church buildings, let us also dedicate ourselves anew to work of God's kingdom upon earth.

Church Boards and Agencies Look at Their Economic Practices

◆ A consultation of church boards and agencies on economic practices of the churches was held on Feb. 16-18 at Warwick, N.Y. The consultation, which was sponsored by the Department of Church and Economic Life, National Council of Churches, had as its purpose strengthening the obedience of the churches to their Lord by increasing their understanding of how their own boards and agencies may more worthily reflect Christian insights and principles in respect to their own employment, money-raising and investment policies and practices.

In the words of the call to the consultation, "The witness of the churches to the world is by both word and example, in their corporate life as well as in the lives of their members. In pronouncement and other statements the churches have sought to speak the word of God relevant to the economic activities of men in business and industry, in trade and commerce, in agriculture and labor." In this consultation the churches stressed their own responsibility to conduct their internal economic activities in accord with the Christian insights and principles which they have urged upon the secular world.

The consultation was attended by sixty persons representing the boards and agencies of fourteen denominations. Representing the Church of the Brethren were Norman J. Baugher, Robert Greiner, Donald Rowe, Harl Russell, and Ralph E. Smeltzer.

The opening address, the Church's Concern for Its Corporate Practices, was given by Norman J. Baugher, chairman of the Division of Christian Life and Work of the National Council. The consultation divided into five study groups: (1) compensation, (2) pensions and insurance, (3) personnel policies, (4) money raising, (5) investments. Ralph E. Smeltzer served as chairman of the study group on compensation, and Harl Russell served as secretary of the group on pensions and insurance.

A report on the findings of the consultation will be available for general distribution to interested persons within a few weeks.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***The Cokesbury Game Book, Revised.** Arthur M. Depew. Abingdon, 1960. $2.95. 319 pages.

Nearly 600 games for fun and fellowship are included in this revision of an old favorite. There appears to be a slight overbalance in written (paper and pencil) games but there are plenty of active, outdoor, musical games and folk songs to get one off his chair. An excellent section on "Games to Make and Play" gives more than sixty games that may be improvised and played, together with complete instructions for making them. Because of the always-present demand for seasonal recreational activities, the "Games for Special Occasions" will be helpful. Games are conveniently arranged and indexed for quick and easy activity planning, and directions for the games are clear and easy to follow. This book would be a good addition to your church library. — *Paul M. Weaver.*

Secret of Sayings of Jesus, The. Robert M. Grant. Doubleday, 1960. 198 pages. $3.50.

Are there genuine sayings of Jesus preserved outside of our New Testament? The answer to this question is of fundamental importance to those who profess to be followers of Christ.

Among the forty-eight Gnostic treatises unearthed at Nag Hammadi, Egypt, in 1945, the most important is the Gospel of Thomas, which purports to be an authentic collection of the secret saying of Jesus.

Professors Grant and Freedman examine Thomas in the context of the other non-Biblical materials about Jesus which come to us from the early centuries. Their general conclusion is that these documents reflect the special interests of the fringe groups who created them rather than give us trustworthy accounts of the sayings and deeds of Jesus.

These manuscripts are invaluable for they give us important info tion about the early history of church. The writer heartily mends this volume to ministers laymen. — *David J. Wieand, C go, Ill.*

My Father's World. David H Zondervan, 1960. 124 pages. $

In a day when great urban ters shut people away from the teries and miracles of the na world, it is a real tonic to the so find God speaking through m tains, stars, winds, snow, sun, m rivers, clouds, flowers, and t The writer of this devotional is sensitive to the wonder and of God in creation. Through th of appropriate photographs scripture the author brings the er face to face with the wonde the living God. The book cle the mind and elevates the tho to the greatness of the God works and speaks through crea This book will bless both youth old, the sick and shut-in, and who long for a fresh grasp of meaning of creation. — *Glen We Arlington, Va.*

***Youth's Companion to the B** Ralph D. Heim. Muhlenberg P 1959. 246 pages. $3.75.

Dr. Heim, a Lutheran semi professor, draws together in one ume excellent materials to g young people in the study of Bible. The book is filled with m charts, illustrations, and photogr of Biblical lands. Two helpful c on the history and literature o Hebrew and Christian periods included on the inside covers o book.

The book can be used as a per devotional guide or as a reso for serious Bible study by a C group. The book will be espec helpful in providing for youth over-all understanding of the B — *Joe Long.*

The Golden Bible — The Testament. Edited by Elsa Werner. Simon and Schuster, 1 96 pages. $3.95.

This is a beautiful book. pages are large and there are co illustrations on every one. The lustrations are unique; their j like colors are figures reminding of stained glass windows or illuminated books. The text bines the beauty and cadenc the King James Version and clarity and vigor of twentieth tury language. — *Hazel M. Ken*

News and Comment From Around the World

ble Being Translated to 800 African Tongues

An official of the British and reign Bible Society says the huge k of translating the Bible into ne 800 different African tongues is ly half finished. Maynard W. oth, secretary of the society, re- rted that the complete Bible is ailable in 48 different African nguages, the New Testament in an ditional 96, and single Gospels d other parts of the Scriptures in other 184 languages.

Last year the society established ew record of distribution in Africa. early 40,000 complete Bibles were t to Ghana from its London head- arters and more than 37,000 Bibles re translated into a Rhodesian ague.

rman Communists Again ack EKID Synod

Fresh attacks have been made by official organ of the Communist- ntrolled Christian Democratic ion in East Germany on the new od of the Evangelical Church in rmany which met recently in rlin. The paper called it a NATO dy and charged that its "partisan d provocatory composition" had en assured by pro-NATO elements he church even before its first ses- ns were held.

Soviet Zone authorities previously posed a ban on the holding of any he synod's sessions in East Berlin. e action evoked sharp criticism ong religious and civic leaders oughout West Germany.

ID Initiates Project Stimulate Parish Life

A special holiday project aimed at nging members of Protestant ups and parishes in West Ger- ny into closer contact and thus mote a more active parish life been initiated by the Evangelical urch in Germany in co-operation h one of the country's leading vel agencies.

The agency will arrange for a spe- vacation program under which nbers of parishes and church or- izations may spend their holidays ether in vacation resorts, or take t sightseeing tours both in West many and other European coun- s.

Protestant leaders have welcomed project which they believe to the first of its kind in Europe, in view of the fact that community life and personal contacts in many parishes is largely restricted to the joint church attendance on Sunday mornings. If the project works, it may be expanded to include the services of other travel agencies as well.

German Railway Missions Aid 3,000,000 Travelers

Railway Missions in West Germany serving both Protestants and Roman Catholics cared for nearly 3,000,000 travelers in trouble last year. Most of those receiving aid were older persons, the disabled and infirm, mothers with children, and refugees from East Germany. Services provided them included food, overnight accommodations and medical attention.

Founded in 1897, the Railway Missions now operate Catholic and Protestant missions in all larger rail centers in West Germany.

Evangelical Academies Reported Spreading

Germany's Evangelical Academies sponsored by the church have helped the public see the church's relevance to the problems of public life. Dr. Hans Bolweski, director of the Academy at Loccum, near Hannover, Germany, said the academy idea is spreading throughout the world.

The pattern of the German academies has been to bring together persons engaged in the same professions, such as farmers, teachers, industrialists, and doctors, to discuss the ethical problems of their vocations from a Christian point of view. Devotions, Bible study, lectures, and discussions are a part of the academy conferences which average an attendance of 100 persons at each half-week session.

There are fifteen to eighteen academies or institutions in all in Germany. They have one of their roots in the struggle of the "Confessing Church" against Hitlerism in the 1930's "when the church realized that in withdrawing to mere piety it was giving up an essential part of its Christian responsibility."

Pocket Testament League Sponsors Nigerian Conferences

Protestant leaders of Nigeria's national churches will hold a series of conferences Aug. 3 — Sept 2 to spur Christian evangelism in the new African republic.

Sponsored by the Pocket Testament League, four one-week sessions scheduled at Kaduna, Ibadan, Benin City, and Enugu are expected to draw 2,000 clergymen and laymen representing twenty-five denominations in Western, Eastern, and Northern Nigeria. The league made a tour in the Church of the Brethren mission area during 1960.

Christianity Beginning to Reach India's Upper Classes

Christianity is beginning to reach the upper classes in India, according to an American who spent thirty years there as seminary president.

Dr. Martin L. Kretzmann said this is due in part to the living example by Indian Christians who have come from the depressed classes. The impact of modern life also has made some upper class Hindus disillusioned with their own religion. Despite this new breakthrough, however, only three per cent of India's population is Christian and the general population is growing much faster than the church's membership.

Lutheran World Federation Executive Committee to Meet in Poland

The Lutheran World Federation has announced that this next meeting of its executive committee will be held in Warsaw, Poland, beginning June 27. This will be the first time the committee has met in a Communist-governed country in the federation's fourteen-year history. Its last meeting in Brazil was the first held in Latin America. The Polish government has agreed to issue visas to the committee and to federation staff members whose presence will be required in Warsaw.

News Briefs

British Methodists have urged the establishment of a third television channel in Britain which would "serve the community interest rather than the mass audience" and be run by a public body and not by any commercial TV company.

There are now forty-seven countries which maintain diplomatic representation at the Vatican. There are thirty-five countries with embassies, eleven with legations, and one with a charge d'affairs.

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the top county in the nation in making contributions to the Christian Rural Overseas Program last year. Contributions were valued at $25,845.

The Pennsylvania Council of Churches recently awarded contracts for the construction of the Pennsylvania United Church Center, scheduled to be completed in Harrisburg next January. It will provide offices, a board room, meeting rooms, and cafeteria for co-operative church agencies representing some three million church members in the state.

Protestant and Roman Catholic missionaries in India were praised for their education achievements by the Deputy Chief of Kerala state, who is a Hindu. Addressing an educational rally in Trichur, India, the minister particularly singled out pioneering efforts in education carried on by the London Mission and Church Missionary Society, Anglican, in Kottayam and Nagercoil.

Overseas Report From Germany

by Dale Aukerman

Communism and the German Church

There has been increasing conflict between the East German government and the Evangelical Church of Germany. In January the East German authorities announced that no sessions of the July 1961 *Kirchentag* (a huge rally for all German Evangelicals) could be held in East Berlin. While church leaders were weighing whether to proceed entirely in West Berlin, another announcement came forbidding an East Berlin session of the All-German synod. Plans were then made to shift this session to West Berlin, but the opening worship was still to be held in East Berlin's Marienkirche. But on the evening of the service a number of West German church leaders, including six bishops, were turned back at the border.

In regard to communism there are three main groups in the German church: a majority who militantly condemn Communists, communism and all its works; a vigorous minority (including many of the best Protestant thinkers) who believe that Christians should avoid condemning and should concentrate on living such lives side by side with Communists as to show them the reality of Christ's lordship; a small group in East Germany who take a servile fellow-traveling line.

The rigid anti-communism of the majority is a reaction in large part to the hardships Christians have suffered in East Germany, but the contrariness of the East German authorities is in large part a reaction to Christian belligerency. Especially hateful to the Communists has been the way many West German churchmen have supported West German rearmament, also with nuclear weapons, and have pushed through a church-state treaty about chaplaincy in the new German army. It is the old story of antagonism compounding antagonism.

For successor of the militant Bishop Otto Dibelius as head of the German church, the February synod passed over Bishop Hanns Lilje, who had been turned back at the East Berlin border, and chose President Kurt Scharf of East Berlin. The choice was regarded as a conciliatory move and a recognition new moderation is necessary if remaining unity of the Evange Church in the two parts of Gern is not to be destroyed.

New German Party Oppose Rearmament

The official policy of the Soc Party has swung quite away the earlier opposition to Germa armament and atomic weapons German troops. Because of swing a new party, the Ge Peace Union, has been forme work for an end to German rea ment, for the neutralization of tral Europe, and for fresh initia to ease cold war tensions. Th the party has the support of men as Martin Niemoeller, in coming election it may have n trouble getting the five per ce the votes needed to seat any r sentatives at all in the parlian

Again and again one hears mans express an indifferenc politics. The typical views see be, "Let them take care of thi or "It's all tommyrot." Dr. Ade and his government foster the tude of *Father knows best.* It been said that Germans are anticommunist than pro-democ

European Peace Movement Loses Supporter

Professor Hans Iwand, w death last year at sixty-one w critical loss to the peace move in Europe, spoke for all Ger who work for reconciliation, he said, "The Iron Curtain is a bomb set to go off some day destroy us all. It is a wall bui out of fear and guilt feelings. Iron Curtain brings it about people here and there, on this and on the other side, forget they are human beings. W know what happened when forgot that Abel was his br

"In such a situation a pers longer has the possibility of me the other person without preju a stereotype stands in the wa am no longer able to meet the person, but only the stereoty him which I make for myself. no longer see or hear the pers the other side but only the i we have created of him, and t

e we cannot experience him as really is, cannot have a feeling for pain, his joys, his goodness, his dieties, his words and thoughts. tead, we push him into the drawer have for those 'on the other side,' drawer marked *Communists* or *emies of Communism.* I believe t blame for this way of thinking ts with communism too; but that no justification for me to think this."

Readers Write

Continued from page 2

earch now being done for our tection could be multiplied by the ney saved in stopping the preparaon for germ warfare.

This could happen if enough of us uld appeal to our new president, legislators and others in positions authority. This step forward uld show the world that we are earnest about wanting to disarm. e climate of hope it would create ld be the beginning of the break he ice-jam of the cold war.

Even the man who was formerly scientist at Fort Detrick bees this. At a meeting of scientists Boston on October 20, 1960, he l, "So little is known about bacal agents that even a limited atk could result in a world-wide demic. These weapons should be ndoned and the $100 million ropriations for them in 1960 uld be applied to non-secret pubhealth work and medical center struction. Great Britain and ada would undoubtedly follow . This may be the snowball over edge to start the avalanche of ld disarmament." — Pearl Ewald, W. Patrick Street, Frederich, .

niversaries

rother and Sister S. L. Brumbaugh brated their sixty-eighth wedding versary on Jan. 25, 1961. They have t children, eighteen grandchildren, thirty-four great-great-grandchildren. her Brumbaugh, a minister of the ch, was instrumental in starting University Park church, near hington, D. C. They are now liv- in Sebring, Fla. — Mrs. Joseph tadt, Sebring, Fla.

r. and Mrs. Clarence H. Hamsher brated their golden wedding anniry on Feb. 12, 1961. They have daughters, five sons, thirty-three dchildren, and ten great-grandren. — Mrs. Blanche E. Milks, ons, Kansas.

L 8, 1961

Obituaries

Bucher, Gloria A., daughter of Ralph and Amelia Else Ervine, was born at Ashland, Pa., and died Feb. 3, 1961, at Washington, D. C. She was a member of the Mechanic Grove church, Pa. Surviving are her husband, her parents, one sister, and one brother. The funeral service was conducted at Quarryville, Pa., by Murray L. Wagner, assisted by V. Lester Schreiber and Charles Hevener, and burial was in the Mechanic Grove cemetery. — Mrs. Dorothy M. Eller, Holtwood, Pa.

Claycomb, Annie, daughter of Paul and Elizabeth Keenaman Miller, died Jan. 27, 1961, at Scalp Level, Pa., at the age of ninety-four years. She is survived by one daughter and one son. She was a long-time member of the Sipesville church, Pa. The funeral service was conducted by Earl C. Brubaker, assisted by Walter Berkebile, and burial was in the Sipesville cemetery. — Mrs. A. G. Maust, Sipesville, Pa.

Cooperrider, Grace A., daughter of William and Viola Anspach, was born July 11, 1890, and died Nov. 6, 1960, at Thornville, Ohio. She was married to Perry Cooperrider on Oct. 10, 1912. She was a longtime member of the Olivet church and was active in women's work. Surviving are three daughters, one son, one sister, and one brother. The funeral service was conducted by the undersigned, and burial was in the Lutheran Reformed cemetery in Thornville. — Guy S. Fern, Thornville, Ohio.

Davis, James H., son of Levi and Dora Spurgeon Davis, was born at Hillisburg, Ind., on July 12, 1893, and died Dec. 14, 1960. He was married to Iva Freeman in 1914. He was a member of the Rossville church, Ind. Surviving are his wife, two sons, five daughters, a stepmother, sixteen grandchildren, and one sister. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Albright cemetery. — Mrs. Ferris V. Hylton, Cutler, Ind.

Fry, Esther Ellen, daughter of Adam and Oma Jellison,, was born Dec. 16, 1917, and died at the age of forty-three years. She was a member of the Allison Prairie church, Ill. Surviving are her husband, Hugh E. Fry, two sons, her parents, one sister, and one brother. The funeral service was conducted by the undersigned, assisted by Bro. Farrell Culler, and burial was in the Centerville cemetery. — Jay Johnson, South English, Iowa.

Garrison, Vernal, was born in Hocking County, Ohio, April 1, 1886, and died in Lancaster, Ohio, Feb. 5, 1961. On March 19, 1930, he was married to Mira L. Stoner. The funeral service was conducted by the undersigned, and burial was in the Grandview cemetery, Bremen, Ohio — Guy S. Fern, Thornville, Ohio.

Herman, Alice, daughter of Jacob and Armanda Weaver Winand, was born in Adams County, Pa., and died at York Springs, Pa., Nov. 17, 1960, at the age of eighty-eight years. She was a member of the Upper Conewago congregation, Pa. Surviving are one son, two grandchildren, and one great-grandchild. The funeral service was conducted by Rev. Donald G. Romer, and burial was in the Sunnyside cemetery. — Frances E. Shaffer, East Berlin, Pa.



Lidie, Russell E., was born at Thurmont, Md., and died at West Carrollton, Ohio, at the age of seventy-one years. He was a member of the Lower Miami church, Ohio. Surviving are his wife, Rosa E. Lidie, two sons, one brother, and two sisters. The funeral service was conducted by Bro. Roy Johnson, and burial was at Thurmont, Md. — Lulie Laprad, Dayton, Ohio.

Markey, Ella E. Leader, was born Aug. 30, 1874, near York, Pa., and died Aug. 23, 1960. In 1895 she was married to David Markey. She had been a member of the Church of the Brethren for over sixty-two years. Surviving are two sons, three daughters, forty-two grandchildren, seventy-five great-grandchildren, and one great-great-grandchild. She was a charter member of the New Fairview church, Pa. The funeral service was conducted by Brethren Murray Lehman, Norman Reber, and John Krape. — H. Roger Miller, York, Pa.

Markle, Ada, died at Littlestown, Pa., Aug. 18, 1960, at the age of sixty-two years. She is survived by her husband, one daughter, and a number of grandchildren. She was a member of the Upper Conewago congregation, Pa. The funeral service was conducted by Bro. Paul K. Newcomer, and burial



Granddaughter's

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was in the National cemetery, Gettysburg, Pa. — Frances E. Shaffer, East Berlin, Pa.

Metzger, Carl, son of Harrison and Hannah Ehresman Metzger, was born in La Verne, Calif., on Sept. 21, 1898, and died Oct. 31, 1960. He was married to Ethel Barnhart in 1921. He was a member of the Rossville church, Ind. Surviving are his wife, one daughter, three grandchildren, three sisters, and one brother. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Rossville cemetery. — Mrs. Ferris V. Hytlon, Cutler, Ind.

Metzger, Clara E., daughter of James and Harriet Sensney Maskell, was born Nov. 12, 1868, and died Feb. 1, 1961. In 1888 she was married to Allen Metzger. She was a member of the Church of the Brethren and had been a deaconness for fifty-five years. Surviving are one daughter, three sons, twenty-three grandchildren, forty-four great-grandchildren, six great-great-grandchildren, and two sisters. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Pleasant View cemetery. — Mrs. Ferris V. Hylton, Cutler, Ind.

Mishler, Cleon C., son of Andrew J. and Annie Kurtz Mishler, was born in Akron, Ohio, Dec. 6, 1890, and died at Glendale, Ariz., Dec. 21, 1960. He was a member of the Glendale church, Ariz., serving as a deacon. Survivors include his wife, Henrietta May, two children, and six grandchildren. — Mrs. Don Heatwole, Glendale, Ariz.

Mohr, Helen M., daughter of Peter W. and Lucinda Ackerman Beidelman, was born in Northampton County, Pa., and died at Coopersburg, Pa., Oct. 14, 1960. She was a member of the Springfield church, Pa. Surviving are her husband, one daughter, one son, two grandchildren, one sister, and two brothers. The funeral service was held in the Springfield church, and burial was in the church cemetery. — Minerva Strauss, Center Valley, Pa.

Neff, Edward E., son of Isaac and Sarah Neff, was born in Forrestville, Va., on July 10, 1881, and died in Sebring, Fla., Jan. 23, 1961. He was elected to the ministry in 1908 and served as elder of the Fairfax congregation, Va., for a number of years. On Oct. 17, 1917, he was married to Sally Ressie Myers. He is survived by his wife, four children, four sisters, and eleven grandchildren. Memorial services were held at Sebring, Fla., and at the Oakton church, Va., and burial was in the Oakton cemetery, Va. — Mary Eckstadt, Sebring, Fla.

Pearcy, Claude M., son of Thomas and Mary Eliza Brookshire Pearcy, was born in Marion County, Ind., Sept. 2, 1894, and died Dec. 18, 1960. In 1919 he was married to Marie Dellinger. He was a member of the Rossville church, Ind. Surviving are his wife, one daughter, one granddaughter, and three sisters. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Green Lawn Memorial Park. — Mrs. Ferris V. Hylton, Cutler, Ind.

Phillips, Saba A., daughter of John and Leusetta Cramer Zumbrun, was born in Whitley County, Ind., Feb. 22, 1880. Surviving are her husband, Ross, one daughter, two brothers, two sisters, four grandchildren, and eight great-great-grandchildren. She was a member of the Blue River church, Ind. The funeral service was conducted by Bro. Oliver Dearing, and burial was made in the Christian Chapel cemetery at Merriam. — Mary Esther Shearer, Columbia City, Ind.

Simmons, Alonzo L., was born in Pennsylvania, July 4, 1869, and died in Arcadia, Fla., Jan. 26, 1961. Surviving is his second wife, Gertrude, two sons, and one daughter. He served as a minister for many years. Memorial services were held in Sebring, Fla., and at the Diehl's Cross Roads Church of the Brethren, Pa., and burial was in the adjoining cemetery. — Mary Eckstadt, Sebring, Fla.

Smith, Robert M., son of David P. and Nettie Smith, was born March 31, 1900, and died at Lexington, Va., Dec. 23, 1960. On Dec. 31, 1921, he was married to Ruth Painter. He was a member of the Buena Vista church, Va. Surviving are his wife, two daughters, four sons, two brothers, six sisters, two half brothers, four half sisters, and eleven grandchildren. The funeral service was conducted by Bro. Robert L. Byrd, and burial was in the C Hill cemetery, Covington, Va. — D A. Byrd, Buena Vista, Va.

Snoke, Irvin R., son of Arthur Maude Moore Snoke, was born 7, 1911, near Cerro Gordo, Ill., died Feb. 5, 1961. In 1931 he married to Mary Dillow, who survi One son, two brothers, one si and two grandchildren also surv He was a member of the Oa church, Ill. The funeral service conducted by E. H. Traughber, Ar Albright, and Robert Stogsdell, burial was in the Cerro Gordo ce tery. — Mildred Fulk, Cerro Gordo,

Steiger, Ida, daughter of Benja K. and Sarah Stauffer Hottel, was l in Bucks County, Pa., and died Coopersburg, Pa., April 1, 1960, the age of eighty-six years. She a member of the Springfield chu Pa. Surviving are three daugh four grandchildren, five great-gr children, and two sisters. The fur service was conducted at the Spr field church, and burial was in church cemetery. — Minerva Str Center Valley, Pa.

Stoner, Mary Myers, died at H over, Pa., at the age of seventy years. She was a lifelong residen East Berlin, Pa., and a member of Upper Conewago congregation. viving are three sisters and two br ers. She was married to Daniel Sto The funeral service was conducted Brethren Bruce Anderson and J. M roe Danner, and burial was in Mummerts cemetery. — Frances Shaffer, East Berlin, Pa.

Stover, Lester R., son of Chris and Sarah Stover, was born May 1877, and died Jan. 15, 1961. He a member of the Milledgeville chu Ill. His wife, Katie Hansel, prec him in death. Surviving are four and seven grandchildren. The fun service was conducted by Bro. Baldner, and burial was in the C wich cemetery. — Mrs. L. W. Kre Milledgeville, Ill.

Sutton, Bishop, son of G. W. Rachel Ball Sutton, was born Ewing, Va., July 2, 1890, and die Mowrystown, Ohio, Feb. 4, 1961. was a minister and the former past the church at Ewing, Va. On Ma 1913, he was married to Mary Jones. Surviving are his wife, four three daughters, fourteen grandchil one great-grandchild, and one bro The funeral service was conducte Bro. Jacob Couser, and burial wa the Roberts cemetery, Taylors Ohio. — Charles Sutton, Beatrice, N

Varner, Della A., daughter of A. and Mary Prouse Cromer, was near Deepwater, Mo., Jan. 23, and died Jan. 9, 1961. On Marc 1894, she was married to Ma Varner, who died in 1939. She a member of the Deepwater ch Mo. The funeral service was ducted by Robert Sooby. — Sadie penger, Montrose, Mo.

Whitacre, James S., son of Wi and Mary Sirbaugh Whitacre, born July 14, 1876, at Levels, W. and died at Ridgeley, W. Va., Fe 1961. His wife, Ella Bennett V acre, died in 1951. He was a mi for forty-five years, and a memb the Old Furnace church, Va. Surv

clude one daughter, four sons, one other, fourteen grandchildren, and venty-one great-grandchildren. The neral service was conducted by rethren George Jeffrey and Jesse hitacre, and burial was in the Levels metery, W. Va. — Mrs. Earl Ellifritz, idgeley, W. Va.

Woollen, Evelyn, daughter of Jacob d Myrtle Brackens Woollen, was rn in Clinton, Ill., March 3, 1926, d died Jan. 30, 1961. She was a ember of the Oakley church, Ill. ne sister survives. The funeral serv- e was conducted by Bro. E. H. aughber, and burial was in the Cerro rdo cemetery. — Mildred Fulk, Cer- Gordo, Ill.

Church News

Oregon

Fruitdale Community — The young ople had charge of the Sunday wor- ip service while the pastor was at trict meeting, and also the Sunday ening service. Rev. Raymond Brandt the Lutheran church met with them another Sunday evening. Our urch was represented at the area ining conference on Brethren Serv- at Medford under the leadership Harold Row and Ralph Smeltzer. e pastor, William B. Damron, ught the message at the union anksgiving service. We also partic- ted in the joint leadership classes the Presbyterian church, which were nsored by the ministerial associa- n. We joined with the other urches of the community in the rld Community Day program spon- ed by United Church Women. ring the Christmas season, the jun- high and youth groups presented e Christmas program. Eldon Foster, o has returned from alternative vice, showed slides and told of the rk of Brethren Service and the al- native service program. — Mrs. Wil- O. Neff, Grants Pass, Oregon.

Iowa-Minnesota

Des Moines Valley — Six have been tized and three received by letter the last year. Ernest Carpenter, o had been Sunday school superin- dent for twelve years, and Leah ller, who had been children's direc- for ten years, are now giving lead- hip to the youth group. The board Christian education gave a dinner horing all the teachers of the church hool, both those who had served the evious year and those who were ving this year. Mr. and Mrs. Dale represented the church at the dis- t meeting at Cedar Rapids. Leah ller, who took training in adult ching, was one of the leaders at laboratory school at South Water- . Brother and Sister Lloyd Howard ebrated their fiftieth wedding anni- sary on Dec. 11. — Mrs. Harry dy, Elkhart, Iowa.

Southern Illinois

Pleasant Grove — Fourteen members mmuned on Oct. 15. Bro. Farrel ler officiated. Bro. Philip Kessler brought the message on Jan. 8. Each Tuesday night we have Bible study, and the first Friday night of each month a friendship meeting. — Lizzie Coffel, Scheller, Ill.

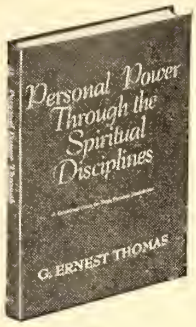
Southern Indiana

Rossville — At the home-coming service in October, Galen Lehman was the guest speaker. The evangelistic meetings, Nov. 27 — Dec. 4, were under the leadership of Howard J. Kreider. Our Christmas activities consisted of a program by the children, young people, and the adult choir on Dec. 18, and a candlelighting service the previous Sunday. Four were baptized on Dec. 18. The women's fellowship sponsored the showing of the films on the life of Paul for the Sunday evenings in January and two in February. An area Bible conference was held in our church Feb. 4 and 5. Paul Robinson, president of Bethany Seminary, was the leader. — Mrs. Ferris V. Hylton, Cutler, Ind.

Eastern Pennsylvania

East Fairview — Six of our young people attended the CBYF fall fellowship at the Hatfield church. During the Christmas season, fifty Christmas stockings were filled for a state hospital, various groups went caroling, and four groups presented a Christmas program. The temperance film, With His Help, was shown one evening. The ministers of the congregation attended a meeting for all ministers of the district at the Maiden Creek church. One of the three community Bible study groups, sponsored by the Manheim Ministerium, was held in the East Fairview church. Seven have been baptized and two received by letter. Special speakers during Janu-

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ary were Brethren J. C. Wine and Armon Snowden, the latter an instructor at Elizabethtown College who conducted a morning and evening Bible institute. The film, Missionary to Walker's Garage, was sponsored by the evangelism and mission committee. Youth Sunday was observed at both the morning and evening services, when the young people were responsible for the Sunday school and church services. Sermonettes were given by Thomas Fritz and Mark Hollinger. The church was host to the Manheim youth rally, sponsored by the ministerial association. Love feast will be held on May 7. — Mrs. Mahlon Graybill, Manheim, Pa.

Middle Pennsylvania

Curryville — Bro. Enos Heisey of Martinsburg installed Bro. Robert Blair, who will serve as interim pastor. Guest speakers have been Clarence Rosenberger, who represented Juniata College, and Anna Mae English, a BVS worker who showed slides of the projects in California and Chicago in which she worked. At the midweek prayer and Bible study meeting we have been studying the books of John and Timothy. Bro. Clayton Gehman of Friedens, conducted the evangelistic meeting, Nov. 7-13. Twenty of our members attended the leadership training school at the Woodbury church. The women served a meal at the Morrison Cove Home and gave a brief program. The CBYF visited the Jewish synagogue in Altoona and one of the classes spent a day at New Windsor helping to process clothing. Our church was recognized as an independent congregation at the district con- ence. We joined with the Woodb congregation for a school of missi In connection with this study, t were two films, The Unfinished and The Shepherd of India, and speakers: Elnora May, who sho slides of the Holy Land and H. St Kulp, who spoke about the work Africa. Bro. William Smith of Enterprise was the speaker for the ther and son night sponsored by

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 502. Help wanted. Caseworker. Would be primarily responsible for foster home program. Can be full or part time. Experienced in dealing with people of all ages. College graduate. Mature. Must be able to drive. Position open approximately May 1. Call or write Children's Aid Society office for application interview, 3015 Lititz Pike, Neffsville, Pa.

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No. 504. Single man interested in relocating in Brethren community or near Brethren church. Desire job as IBM Tab operator. Had 10-week course on following machines: 402-403 accounting machine, key punch, sorter, 077-085 collator, 513-514 reproducer, 522 interpreter; also had 1 year of accounting. Contact: Dorsey E. Mearkle, 523 Ash St., Johnstown, Pa.

No. 505. Wanted: Couple to live in boys' home in Baltimore and act as houseparents and do other duties. Social-work training or experience desired. Home will provide apartment, laundry, board, and salary according to training and experience. Brethren churches in the area. Other in-service training opportunities. Job available in June. Contact: McKim Boys' Haven, 1701 Park Ave., Baltimore 17, Md.

No. 506. Industrial Arts teacher and family would like to locate in Ohio, preferably in the Dayton area. H three years experience. Contact: Bre thren Placement Service, 1451 Dunc Avenue, Elgin, Illinois.

No. 507. Bethany Hospital nee R.N.'s to help with summer vacati relief. This is an opportunity to the sights of the city while you wo An operating room supervisor — p manent job. Switchboard reception Contact: Miss Olga Bendsen, Pers nel Director, Bethany Hospital, 34 West Van Buren St., Chicago Illinois.

No. 508. An experienced pub school teacher, principal and super tendent available at once for a positi in a private or church related u versity, college or school. Qualificati include a Michigan Life Certific B.S. and M.A. degrees. Contact: Jc E. Wells, 204 Fifth Street, Chas Mich. Telephone 4586.

No. 509. A young man who co pleted his alternative service in S tember 1960 is interested in locat near a Brethren church. Has exp ence in carpentry, driving truck is interested in printing, but is will to try something new. Contact: Bre ren Placement Service, 1451 Dunc Avenue, Elgin, Illinois.

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No. 511. Immigration Services se employment offer for: Hungarian re gee, A.B. Unmarried. Age 46. Edu tion: elementary, 3 years second Trade School and Apprentice-join 3 years. Experience: Joiner and C inetmaker about 15 years. Fled w threatened with deportation to Sibe Reformed Church. Contact: Immig tion Services, Brethren Service Cen New Windsor, Maryland.

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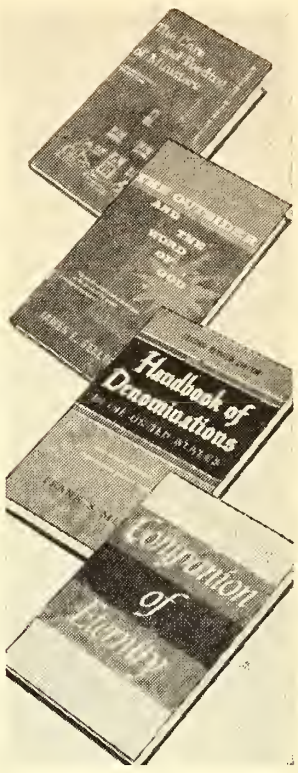
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omen's fellowship. Four of our outh and the pastor attended the outh seminar at Washington and nited Nations. The retreat for the gional youth cabinet was held at our hurch. Seven new members have een added. Work is progressing on e new parsonage. — Rena Stayer, urryville, Pa.

Maitland — A two-week evangelistic eeting followed the home-coming d rally day service. Bro. Perry Lisy was the evangelist. Six were bapzed. In October Bro. H. Q. Rhodes elivered his farewell sermon to the ngregation. He has retired from the tive ministry after forty years. Until e can secure a full-time pastor, Bro. eorge Reedy of Sunbury, Pa., is filling e pulpit. The women's fellowship s donated twelve comforters and elve bags of used clothing to relief d twelve medical kits to Ecuador. ey also contributed $300 to the ilding fund. — Margaretta E. Leiter, ewistown, Pa.

North Atlantic

Quakertown — Our church co-opted in a community-wide visitation d census to discover the evangelistic tential of the area in which the urches are located. Some of our uth attended the district youth felvship at the Green Tree church at ich Bro. Wilbur Martin spoke. Our w church building has been dedied. One Sunday evening, we had ervice of consecration for the teach- and officers. The men of the con-gation had charge of the entire ning service on Laymen's Sunday. The women's group collected jars and boxes of clothing for relief. They also had a Christmas tree for socks and mittens for the Children's Aid Society at Neffsville. The youth group has been meeting each Sunday evening to study the doctrines, teachings, and practices of the church. The pastor, Bro. Luke Brandt, has been directing this study. He also has classes in church membership. Bro. John Landis, the moderator, conducted a service of ordination to the office of deacon for Brother and Sister Clifford Lerch. We joined with the Grace church in a Thanksgiving service with our pastor bringing the message. Dr. Charles Weaver of Manheim gave a temperance address one Sunday evening. At the Christmas season, the children of the Sunday school gave a program and the junior choir the cantata, Come Sing About Christmas. The Springfield and Allentown churches joined us in a New Year's service; Bro. Ellis Powell, pastor of the Allentown church, brought the message. — Mrs. Blondell Ludwick, Perkasie, Pa.

Western Pennsylvania

Markleysburg — The union Thanksgiving service was held in our church with the other churches of the community and other organizations taking part. Following the service a party was held for Bro. Joseph A. Lewis, the pastor. At Christmas time the Dorcas circle sent Christmas gifts, and the church, a donation to families to Tennessee. The Christmas program was well attended in spite of the rough weather. At the watch night service a candlelighting was held in memory of Mrs. Ida Conneway, who had been killed in an accident on Dec. 26. — Mrs. Mae Frazee, Markleysburg, Pa.

Mardela

Easton, Peach Blossom — A local leaders' planning retreat was held in our church in October and a demonstration school for children's workers a week later. The resource leader for

CHURCH of the BRETHREN

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1961

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the women's fellowship workshop was Mrs. Andrew Hoff, the regional president. Several of the leaders of the church attended the church vocation workshop at the Friendship church in Baltimore. A carload of youth went to Bridgewater College on Church of the Brethren day. One Sunday evening a member of the local Alcoholics Anonymous group told about the work of that organization. Guest speakers have been Dwight Miller, Walter Mahan, and David Hanawalt, district executive secretary. Brother Mahan, who had spent some time in Ecuador teaching in a Bible institute, told about his experiences and showed slides. A Christmas program was given by the adult choir and the children's department. The pastor, Floyd Mitchell, has resigned, effective July 1. He has been teaching a class on the meaning of church membership for juniors. In January Mrs. Crouse, the mother of Merle Crouse, missionary in Ecuador, gave an interesting account of her and her husband's trip to Ecuador. Four of our youth and their leader attended the youth seminar in Washington and New York. On Feb. 5 the young people conducted the Sunday evening worship and shared their experiences at the seminar. — Mrs. C. W. Walbridge, Easton, Md.

Middle Maryland

Pleasant View — We gave our former pastor, John S. Bowlus, special recognition for his fifty-eight years of service to the church and community. The a cappella choir of East Petersburg, Pa., gave a program of hymns and anthems. Bro. Basil Grossnickle has been elected moderator with Brother Bowlus as assistant. While the pastor was on a preaching mission in Indiana, Brother Grossnickle and Harold Green served as speakers. The evangelistic meetings were conducted by Bro. Russell West. The women's fellowship sponsored a community hymn sing on Nov. 13. Sixteen were enrolled in a teacher improvement program under the leadership of Bro. Clyde Fry. The two deacons recently elected were installed on Nov. 27 by Bro. Arthur Scrogum. At Christmas time we had a program and a candlelight service. One of our youth attended the youth seminar. — Mrs. Mary Reeder, Adamstown, Md.

The America the Beautiful Tour buses now have a few seats open again. June 8 — July 13. June 21-25 at Long Beach. If interested write at once to L. W. Shultz, No. Manchester, Indiana.

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Church of the Brethren
Gospel MESSENGER

APRIL 15, 1961



A. Devaney

On the Mark! A runner in an athletic contest must practice self-control if he hopes to win his race. This was the observation of an experienced runner in the First Century who often referred to track events in the letters he wrote to churches. Paul was even more concerned about spiritual disciplines and the kind of goals that Christians would set for themselves. He did not run aimlessly because he sought for a prize worth seeking: the upward call of Christ. How such a goal can be related to the experience of Christian higher education is a challenge for every college student, every concerned parent, and every dedicated teacher to consider. Some articles in this issue may help:

THE FUTURE OF THE CHURCH-RELATED COLLEGE ● Earl J. McGrath

A TRIBUTE TO MY TEACHERS ● Kermit Eby

GENERATION DESTRUCTION ● Glenn Hassinger

A MAN OF INTEGRITY ● Vivian S. Ziegler

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Kermit Eby is a member of the faculty of the Division of Social Sciences of the University of Chicago.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

No New Testament Sanction

I received the Feb. 25 Messenger and scanned it at once as usual. To my surprise I found that many of our leaders favor church union in spite of the fact that there is not one verse in the New Testament sanctioning it. Read carefully Matthew 28:19-20 and John 12:1 to the end. You will not find one verse on which it can be based. Unity is stressed, but limits its application of "teaching the Word" to teaching "the words, precepts, and examples of Christ." All the epistles of Paul, Peter, James, Jude, and John plead for such unity. — Wm. H. Horner, 345 Thesta, Fresno 1, Calif.

Tithing Is a Principle

In regard to "Questions on Tithing" (Readers Write, March 4) my comment is that the all-out emphasis on tithing comes a bit late. Too many have already missed the joy of such giving. Tithing is clearly a principle of the never failing Creator of the universe and our own beings. In my experience as a pastor where families, even though large, have adopted the principle of tithing, instead of being pressured out of the fellowship, they have become the leaders and enthusiasts of the fellowship. I do not recall a single exception.

The families who tithe seem to be given a sense of management whereby they make family ends meet and also radiate the Christian experience. This would naturally be true according to the teachings of Jesus that "where your treasure is, there will your heart be also."

Those who are best acquainted with me know that for the most part I have worked on a very meager salary, and we reared five children. Four of them graduated from college and one took a Master's degree from Ohio State University. Part of this was due to scholarships, self-help, etc., which helped to an extent, but each of the children knew the value of a dollar. To me the main crux lies here.

Also we did without many gadgets in the home and the changing of furniture every few years which some feel necessary for the making of a good showy home. To this day we have never purchased a television set. Our interests are in what we consider the more vital things of life, and suffice it to say w not feel handicapped tremend by not having one.

As a pastor I preach tithing minimum. However, I do no to pressure people into adoptin principle as much as I belie it. It works best when one ac it in real earnestness, the san when one accepts Christ as his personal Savior. — McKinley man, R. 4, Goshen, Ind.

Back the Peace Corps Propos

I feel all of the followers o Christ should be challenged by Smith's letter, "Significant and tive Idea," in Reader's Write.

"It is later than we think." we mean our pacifism, or is i words with us? If we do mean it accept Mrs. Smith's challenge back President Kennedy's pro of establishing a peace corps. let him know that we are back "fulcrum to move the world." should give this idea the mome that the military-minded citizen the military, and more, for ou is eternal and founded upon

May each of us let President nedy know that we will not let with a proposal; we want a Let each "promise our suppor daily prayers for this *idea.*" — Mary M. Pfaltzgraff, Brethren Neffsville, Pa.

Peace Corps

I especially appreciated th ticle on "An American Corps," by Franklin Wallick, Feb. 18 issue of the Messenger.

I am eager to see this pr become a reality. I know s plan could have a wonderful ence on many people in the if it is directed and carried competent Christian individua

I was privileged to go to S hai, China, in January of 194 the first shipment of dairy to that country. While there several of the "plow boys." boys were sharing some of ica's "know how" in an area need.

Please send me ten copies article. I would like to mail to my senator and represe and to several friends. — Rich Reiste, Minburn, Iowa.

The Church-Related College

What of Its Future?

by Earl J. McGrath

CHURCH-RELATED colleges will determine their own future position in American higher education by the resoluteness with which they reaffirm their religious dedication and re-establish their collegiate character. This statement may appear to be a truism. Yet, during recent decades it is a proposition which has animated the policies and the practices of fewer and fewer institutions. Through deliberate action some colleges broke their religious links. Others permitted secular forces gradually to wear them away.

Moreover, while giving up their religious birthright, many also surrendered their educational heritage. They ceased to be true colleges of liberal arts. They undertook functions of graduate, professional, vocational, and even trade schools. These new works weakened, if they did not nullify, the colleges' traditional purpose of acquainting young people with the cultural traditions of their society and cultivating the intellectual skills of the tutored mind.

Since the nation will soon need all available classroom space, church-related colleges will unquestionably continue to exist in some form. Unless they reaffirm their religious and collegiate purposes, however, sheer economic competition will drive some to tax support. Others will decline to third- or fourth-rate privately supported institutions. All but those who view these institutions with a deceiving sentimentalism and nostalgia must conclude that in the absence of a rededication to undergraduate liberal education within the Christian tradition, the Protestant college as such is as near extinction as the whooping crane.

These colleges do, to be sure, continue to serve hundreds of thousands of American youth. The Directory of the United States Office of Education for 1959-60 shows that during the preceding year 289 Protestant colleges enrolled



H. Armstrong Roberts

A liberal education introduce the studen the basic facts, principles, theories a recent developments the three major bran of study: liberal arts natural sciences, soci sciences, and human

224,214 students, and 171 Catholic colleges enrolled 139,894. Thirteen Protestant and 23 Catholic universities add 62,264 and 127,431 enrollments respectively. The grand total of 553,813 constitutes no inconsiderable proportion of the nation's college and university students.

In their 1952 report entitled Origins of American Scientists, Knapp and Goodrich provided an example of the social contribution of the liberal arts colleges. Among other things, they concluded: "We found the most productive class of institutions to be small liberal arts colleges with a strong commitment to general education, whereas universities, even after the most charitable adjustments had been made, were seen to be less productive."

Studies of leadership in other fields would doubtless show that in terms of their enrollments the colleges have as a group produced a disproportionately large number of eminent persons. In the aggregate, however, the relative position of these institutions in the entire enterprise of higher education has been falling.

The moment in history has arrived when the church-related college must reaffirm its original commitment to Christian education within the framework of the liberal arts tradition if it wishes to survive. The Christian college now has an opportunity to show how order can be restored to the present chaos in higher education by building its program on an explicit philosophy.

A declaration of the principles upon wh the program of a given college rests will only provide the mechanism for organizing entire life of the academic community. It also assist prospective students and fac members in deciding whether they wish to ticipate in such an educational program. C the philosophy of the institution and its p tices have been clearly set forth, students free to choose or not to choose, that partic type of higher education. Prospective teac can likewise decide whether or not they accommodate their philosophic conviction the body of religious principles which gov a particular academic community.

The acceptance of such a body of princ does, to be sure, involve the danger of fining both teacher and student within a cl intellectual system. Institutions of higher cation worthy of the name, including those clearly stated denominational purposes, wil only permit but encourage the examinatio ideas and doctrines inconsistent with their They will recognize the principle that u amined life is the unintelligent life. They agree with Carlyle that "religion is const weaving for itself new vestures."

A renewed emphasis on church relation will, however, not be enough to guarant lasting position for these institutions in A can higher education. Spiritual and philos

Continued on page 18

t Last--A Challenge for College-Age Youth

WITHIN the next two or three years Americans may change their ideas about college-age youth. Ever since t last war the young people just out of high hool have been characterized as seekers for surity (in terms of early marriage and finan- l income) and as models of conformity. A v bearded beatniks have rebelled against the se of frustration that our modern world im- ses on its youth, but their nonconformity has t often been taken seriously.

If this image changes soon, it may be due the fact that at last this generation of youth s been offered a challenge that is worthy of i We are referring to the plans now developing a Peace Corps that will employ the energies youthful volunteers in constructive projects und the world.

The response of college students to the idea a Peace Corps has been encouraging. In one vey of colleges and universities, nine out of were enthusiastic about its possibilities. e college-age youth are well aware that the ce Corps, as outlined by President Kennedy, l involve hard work, low pay, and not the st comfortable living conditions. But, on the er hand, they are looking for a chance to do ething positive and significant for peace and y want to gain a better understanding of the rld in which they live.

R. Sargent Shriver, director of the Peace rps, hopes that the first volunteers may be rseas by next Christmas. He says that the thful workers will be going abroad not just each but also to learn from other countries.

There are obvious risks in the Peace Corps posals. Unless there is careful selection of unteers and thorough preparation for their vice, these programs and projects, even ugh well intended, can fail. It will take re than enthusiasm to guarantee success. At point we should mention the statement pared by our own Brethren Service Com- sion which contains some very practical and istic suggestions for the development and dance of such a volunteer service program. e statement, which has already been shared h government leaders, reflects more than nty years' experience in working with almost thousand volunteers in a variety of projects.

As a matter of fact, Protestant church groups, especially the historic peace churches, have many years been carrying on such volunteer ce projects. Work camps have provided op- unities also for young people to render aid and to gain valuable experience during summer vacations. Yet church leaders have welcomed the prospect of a government-sponsored Peace Corps because they realize that its scope will be larger, more young people can find constructive ways to serve their country, and the end results should be more far-reaching than anything the volunteer agencies themselves could accomplish.

We are confident that, even though mistakes will be made, the Peace Corps should be able to realize many of the hopes that are held for it. In due time, as other nations develop similar programs (Britain and West Germany are making plans), consideration should be given to making the programs truly international. There ought to be opportunities also for the exchange of volunteer workers in many parts of the world. There is reason to expect that the volunteers who render acceptable service for a period of years might later be exempted from military service, although the Peace Corps should certainly be considered on its own merits and apart from the selective service system.

It has always been easier to find fault with the obvious mistakes of youth than to offer them opportunities for significant service. Even in the church young people frequently are denied the challenge that a vital Christian faith and a dynamic Christian program should offer. The Peace Corps may provide one major means of channeling the energies of youth toward helpful participation in world affairs. As such, it deserves the commendation and support of Christians. But our youth should also share widely in this exciting work of a wide-awake church. This means that adults must be willing to respond more promptly to the challenge of the commissions Jesus Christ has given his church. Otherwise, we cannot offer to youth the kind of example that will convince them that the church has a faith worth living and working for. — K.M.

Almighty Lord, with one accord we offer thee our youth,
And pray that thou would'st give us now the warfare of the truth.
Thy cause doth claim our souls by name; wilt not thou make us strong?
In all the land, one steadfast band, may we to Christ belong.
Let fall on every college hall the luster of thy cross,
That love may dare thy work to share and count all else as loss.

M. Woolsey Stryker

Gospel of Mark: Second in the series

Operation Destruction

Mark 2:1 -- 3:6

by Glenn Hassinger



William Hole — Gramstorff Bros., Inc.

Jesus called a hated tax collector to be a disciple

IT IS a strange paradox the life which gives us was one which led to own end. Beloved by the c mon man, Jesus was hated the leaders and rulers wh authority he dared to challe When his ministry began shake the pious pedestal Jerusalem, the dark clouds death began to gather. " Pharisees went out, and mediately held counsel v the Herodians against him, to destroy him" (Mark 3 This spark of discontent fanned into the flame of ha by events through which J broke the legalism of his and introduced an element religion which seemed to h been forgotten — love and c passion!

Mark gives us the b ground of this opposition in section 2:1 — 3:6. The first cident Mark cites is the cas a paralytic (2:1-12). Beca of his immense popularity, house in which Jesus is sta is jammed to overflowing. F men who desperately want t sick friend to be healed reach Jesus only by tearin hole in the sod roof of house and lowering their p lytic friend through it. Se their faith, Jesus heals the r speaking the words, "My your sins are forgiven." the Jew this would be stri at the heart of the trouble, cause in their eyes disease sickness are the result of (John 9:2).

However, some scribes are there, possibly sent by Sanhedrin (high court of J ism) question this, and they might, for Jesus has c mitted the greatest "sin" a can commit: blasphemy, w is punishable by stoning to death (see Lev. 24:16 and 6:11). Only God can for sins. Although they say n ing, Jesus knows their h



Joakim Skovgaard Camera Clix

Jesus ate with publicans and sinners — "I came not to call the righteous, but sinners"

d meets them on their own ound. "What is the differ- ce whether I say, 'Your sins e forgiven,' or 'Rise, take up ur pallet and walk'?" Any- e, even a deceiver, could say ur sins are forgiven. But to s "Rise, take up your pallet d walk," and have it happen, uld prove that the man's sins re forgiven since he was aled. The punch line follows mediately: "But that you y know that the Son of man s authority on earth to for- e sins." The healing of the ernal body is a minor mat- , for Jesus is interested in spiritual welfare of the n, and this incident demon- ates that he has the authority forgive sins.

Our Savior as the friend of men broke custom when ate with sinners (2:13-17). re we are considering two nts together, the calling of vi and eating with publicans l sinners.

n the first place Jesus com- s the "mistake" of calling a collector to be a disciple, he is a man hated by the pectable Jews. There were two kinds of tax collectors in Jesus' day. The most powerful were the magnates who bargained directly with Rome and farmed the taxes of whole provinces or districts. These men were known as *publicani* from which our word *publican* comes. Levi is probably in the smaller class known as *telones*. These were the local tax collectors who made their money by charging as much profit as possible above the required tax.

As if choosing Levi were not enough, Jesus and his disciples dine with these sinners! A "sinner" might be either a Gentile or a Jew who is not too careful about obeying the law, either moral or ceremonial. Jesus should be some place else, for a good Jew has as little contact as possible with either kind.

This time the scribes are not content to question within themselves but approach the disciples. "Can't you keep him in line? Why is he doing this?" Jesus overhears them and responds with the pronouncement which gives us the Christian metaphor of Jesus as the Great Physician. "Those who are well have no need of a physician, but those who are sick; I come not to call the righteous, but sinners." Jesus does not avoid sinners. He seeks them out.

In the third situation presented by Mark (2:18-22) it is the disciples, not Jesus, who run afoul of the Law. They are not fasting enough to suit the Pharisees! Actually there is only one compulsory fast, the Day of Atonement, when the nation confesses and is forgiven of its sins. But the strict Jew fasts every Monday and Thursday from 6 a.m. to 6 p.m. The disciples have not been fasting, and the Pharisees want to know why.

Jesus perceives what is in their hearts! He is not against fasting as such but the manner and reason of the so-called "righteous" man. They wish to draw attention to themselves, placing more emphasis on this than on the religion of the heart.

The analogy of the wedding, which Jesus uses to explain why his disciples are not fasting, has great meaning to the

Jew, for a wedding is a red-letter day in his life. Instead of going on a honeymoon, friends are invited to feast with the couple. The Law itself states that any religious observance which lessens the joy of the wedding may be overlooked.

Jesus is here presenting a new idea in religion, the idea of the great joy which the Christian shares. But along with the note of joy comes another new note. We find here the first statement by Jesus concerning his future death. "The days will come, when the bridegroom is taken away from them, and then they will fast in that day" (2:20).

Jesus presses home his point with two everyday analogies. Just as a new patch will tear from old clothing and an old wineskin is not adequate for new wine, so the old religion of the Law is not adequate for the life of the Christian.

Two sabbath controversies are the last conflicts of this section. The first of these (2:23-28) is concerned with working. As Jesus and his disciples are walking through a grainfield, the disciples pull some heads and eat the grain. According to the Law a person is allowed to pick grapes and heads of standing grain to satisfy hunger, but they are not allowed to harvest a neighbor's crop.

The trouble comes in relation to the "harvesting, threshing, and winnowing." They had to pick or *harvest* it, rub it in their hands to husk or *thresh* it, and blow the chaff away, or *winnow*. They are working!

Again Jesus is approached in relation to his disciples and we get the impression that Jesus is being closely watched because his enemies are at rather peculiar places and seem always to be near to accuse him.

However, Jesus has a precedent, an account from their own records. David ate of the bread of the Presence which is lawful only for the high priest. "The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath." As important as our observance of the sabbath is, it should never cause human need to go unheeded.

The second sabbath incident and the last of this series (3:1-6) relates to a man with a withered hand. By this time Mark takes the enemies of Jesus so much for granted that he refers to them as "they" (3:2). They are here for one specific purpose to catch him in an unlawful act!

Healing is also considered work and, therefore, prohibited on the sabbath. No water may be poured on a sprain. If a wall falls on a person, the rubbish may be cleared away to see if the person is alive or dead. Only if he is alive, is he to be moved! In the last analysis only if it is a matter of life or death may help be given. With this man it is not.

Nevertheless, Jesus in defiance of his enemies calls the man to him. He baits the scribes, "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?" What can they say? They have to admit it is to do good. They cannot admit it is to do evil but surely it is evil to leave the man in his wretched condition when he can be healed.

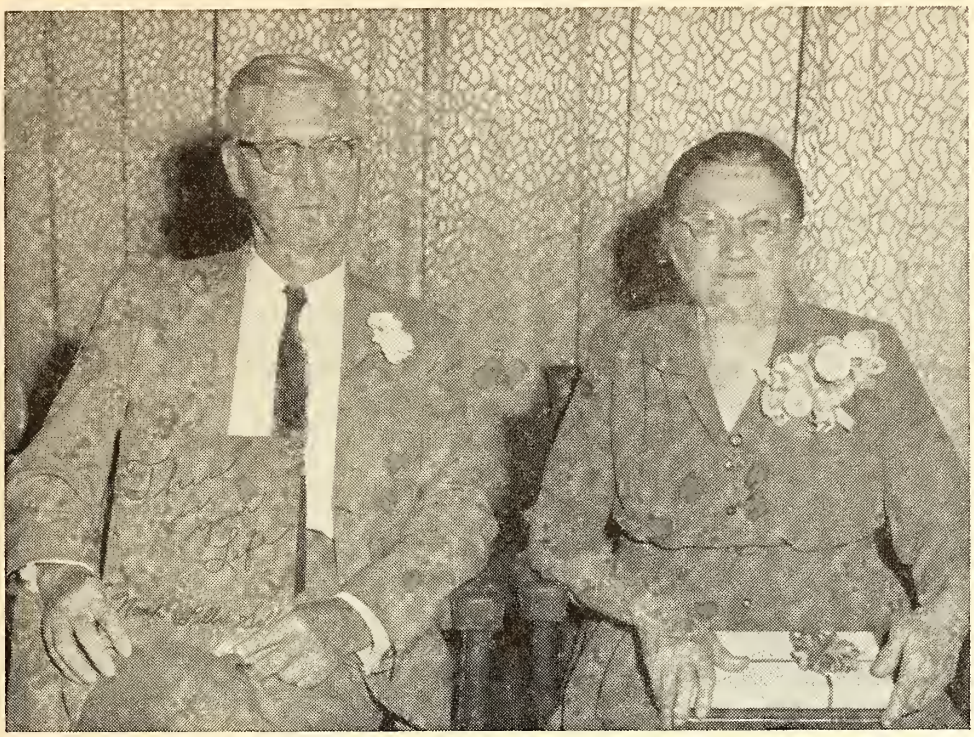
Jesus' anger here is not the vengeful "get even" anger which besets us all but rather an anger of grief at their hardness of heart. It is the strange fact of human nature that it is not the event itself which most often causes the harm, but rather the disposition of the accusers. The first lawless act of Jesus, blasphemy, was far worse than his last, healing on the sabbath, but it is the last w propels the enemies into ac With the healing of the the spark of discontentr bursts into the flame of ha They can say nothing in t livid rage; they turn and le determined to destroy this

Here is the climax of opposition, a hatred so b that common foes unite fo against Jesus. Each for his selfish reason is defending status quo: the Pharisee fo religious order and privil the Herodian for his entren order of political power. cause Jesus is threatening status quo, very early in ministry the theme of dest tion looms dark on the hori



Bramanti Three Lio

Jesus' disciples broke the sab by plucking ears of grain — sabbath was made for man, not for the sabbath; so the So man is lord even of the sabb



Noah S. and Lillie Baugher Sellers

NOAH S. SELLERS: Man of Integrity

by Vivian S. Ziegler

ABOUT the year 1912 a young man was riding the train but his guilty conscience made his trip miserable. He had purchased a ticket early in the day and traveled from Hokes, Pennsylvania, to Hanseim, Pennsylvania, en route to see a young lady he much admired. However, by some omission, his ticket had not been collected or punched.

Being a resourceful person, he had decided to use the same ticket over again on his way home. Now the conductor was asking him why his ticket said it was for use from Hokes TO Hanseim when he was traveling the opposite direction. The young man shrugged his shoulders and pointed out quite logically that "the distance is the same both ways — so couldn't the tickets be used interchangeably?"

The conductor walked on, but the persistent pangs of conscience tormented the youth. Later, his mind was eased only after he had purchased another train ticket and, to the amazement of the ticket seller, immediately tore it in pieces. "I cheated the railroad company out of the price of this ticket and now I have repaid them," he explained.

This incident from the early life of Noah S. Sellers reveals the character traits of a man who was to serve the Church of the Brethren for over forty-two years as a minister and his community for forty-eight years as a public school teacher.

Born on Dec. 31, 1890, the third child of nine in the family of Samuel and Amanda Dubs Sellers, a farmer and sawmill operator who lived near the Black Rock church, Noah grew up in a home where the church played an important role. (A brother, James, is also a minister in the Church of the Brethren.)

At age seventeen, having passed the state tests for a teaching certificate, he began

his career in public school teaching.

One student recalls vividly the day when some boys got into mischief in a nearby farmer's haymow during the school lunch hour. When the irate farmer reported the incident, Noah questioned his students to find out who was responsible, to no avail. Finally, he ingeniously had all the pupils walk past him single file and he had no trouble picking out those with bits of straw and hay clinging to their clothes and those who had none!

Following an eight-year courtship, on April 17, 1914, Noah married the girl he had visited in Sinseim, Lillie Baugher, the daughter of Freeman and Leah Myers Baugher. Always witty and a willing worker, Lillie has been a true partner and helpmeet to her husband through the years.

Ever active in the church as a Sunday school teacher and as a chorister when needed, Noah was ordained in April 1918, into the full ministry of the Church of the Brethren and in 1937 was elected elder of the Black Rock church.

During his years of service until his "retirement" in 1960, he served his church well with the sacrificial giving of his time, his car, his talents, and his financial resources. Performing marriages, officiating at funerals, visiting the sick, laying on of hands for healing, spending hours in sermon preparation, and the sharing of counsel and advice have endeared him to the people of his community.

The rewards for Noah and Lillie were abundant, but of a spiritual nature rather than material. Their only child and daughter, Florence, now Mrs. Vernon Shaffer, recalls that at one time their resources were so low that when Lillie went to the store in great need of a spool of thread and a packet of seeds, each of which cost five cents, she had to decide which of the two to buy, as five cents was all she had. (Florence says she chose the thread!)

In addition to his school and church work, Noah also had a small farm. Before and after his day in school, he had work to do in the barn or field. When he was called away for evangelistic meetings it fell to Lillie's lot to see that the cows were milked and that the farm work was not neglected. Those were difficult days for her, but she did it willingly, knowing that while Noah served God in the pulpit, she was serving Him on the farm by making it possible for her husband to preach.

Through the years the abilities of Noah Sellers reached out beyond the local church. In the Southern District of Pennsylvania he served as writing clerk, on the board of Christian education for over thirty years, nine times on Standing Committee, on the original committee to start Camp Eder, and at present on the commission on missions and church extension and the regional board. In addition, as a trustee of Elizabethtown College, he has ser almost thirty years.

Although the years h brought him a wealth of perience, Noah was among first to realize his church ne ed a trained, more youth person, to serve as full-t pastor. Encouraged by his titude, the church secured K. Ziegler in April 1960, their pastor, Typifying humbleness and full accepta of his successor are these cerpts from a letter to the Bl Rock congregation —

"Let us not think that r because we have a pastor th remains little for us to do. good pastor will make us w harder than ever. Unless we willing to assume the added sponsibilities the pastor r request of us, the effectiver of his ministry will be gre lessened.

"When Brother Ziegler rives, he will be our pas The functions formerly p formed by us such as fu als, anointings, and weddi should then be his. If all of will give the Zieglers our lo our loyalty, our co-operati our support, and our pray it will make their stay wh among us not only a pleas

FAMILY FUN FARE

► An interesting way for both children and adults to pass time w traveling is by playing games. One game which we have enjoyed very m is a synonymous rhyming game.

To begin, a person thinks of an adjective and a noun which rh (such as "green bean"), but he does not reveal them to the other participa Then he thinks of two different words, also an adjective and a noun wh could describe the rhyming words (such as "colored vegetable"). They not need to rhyme. He presents his descriptive words, to the group they in turn attempt to discover the rhyming words of which he is think

If there are enough persons in the car this can be played on a t basis as well as on an individual basis. This game can also be used effecti as a quiet small group game in the home or at a group recreational funct

A few other examples that could be used are: a fat cat — an obese ani a pink wink — a colorful movement of the eye, or a red bed — a colo piece of furniture.

No Market?

JOHN F. WATKINS

ome folks say, "There is no market,"
they throw their goods away;
thers claim the market's falling:
Ve had best unload today";
ome say, "I'm just going to hold it—
is bound to rise again";
hile the Savior keeps on giving
ll he has to other men.

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r them and for us but it may ell mark the beginning of a w era of spiritual growth and velopment in the history of is, the oldest congregation of e Church of the Brethren est of the Susquehanna River the Upper Codorus congre-ation."

Deeply respected and loved all those whom he has ught during his cumulative ars of teaching and church tivity, Noah Sellers and his ife, Lillie, were recently hon-ed by a "This Is Your Life" ogram presented by the of-ial board of the Black Rock urch.

Among those attending were: youth who is now in a state acher's college who said, "I n preparing for the teaching ofession in the hope that I n some day be a teacher to her students as Noah Sellers as to me"; the first couple he arried, Russell and Lillian oyer of Manchester, Mary-nd, who have celebrated rty-one years together; A. C. augher, Elizabethtown Col-ge president who was a boy-od chum and has been a elong friend; many who were ptized by Brother Sellers, us many other former pupils d community friends.

The life of the youth who ice tore up a train ticket to pay the railroad company has en an inspiration to an entire mmunity!



Fortunio Matania — Three Lions

"'Master, we toiled all night and took nothing! But at your word I will let down the nets.' And . . . they enclosed a great shoal of fish"

Our Daily Bread

by Edith Lovejoy Pierce

THE water is very clear, at dawn upon the lake, and green as grass on hillsides in the spring. The fishermen have toiled all night and taken nothing. Now they hunger.

The author of the Fourth Gospel has made no mention of the Lord's prayer: "Give us this day our daily bread." Their daily bread had been with them every day. They remember the miraculous feeding of the multitude with bread and fish, and afterwards the proclamation: "I am the bread of life; he who comes to me shall not hunger." But now they hunger.

Then they see Jesus on the shore. The fast is over! Breakfast on the beach at dawn. The fish, the bread: man's effort and God's gift.

The water is very clear that holds the boat, that yields the fish. The ship of the church floats on this clear water.

A Tribute to My Teachers

by Kermit Eby

SEVERAL months ago as I was leafing through some back issues of the *Gospel Messenger* (the official paper of the Church of the Brethren — my church), I happened to notice in it a short poem by M. M. Sherrick, my teacher of language and literature at Manchester College. The poem was entitled Biography, and it reads as follows:

My life is written in the hearts of those
Whom I have loved and taught throughout the years,
And who have shown me as their deeds disclose,
That life is not a bargaining with fears
But filled with brave activity
That loosens bonds and sets the spirit free
To measure life by all eternity.

As I read and reread "Dad" Sherrick's poem, I began to reminisce; and as I did, I recalled the quiet afternoons we spent in Room 210 in the main hall of Manchester College studying German grammar and haltingly translating German literature, stimulated by "Dad" Sherrick's gentle prodding. As I thought of "Dad," I remembered particularly how patiently he *endured* the seldom-inspired recitations of his class and how almost pathetically eager he was to help an occasional one of us to whom a course in German language and literature was more than just an exercise in survival for the sake of a four-hour language credit.

Stimulated by the poem, my recollections of my teachers did not end with "Dad" Sherrick and college and university; they went back — way back — to Grandfather Eby's farm and to the little Eby School just a third of a mile east of the old Eby homestead where I was born. Dad's youngest sister, Alva, lived at home while she was teaching at Sunny Dale School, a mile and a half west of Granddad's farm. (She would have taught at the l School, but in those day would not have seemed q proper for Aunt Alva Eby teach at the home school. Eby School was taught Louella Burnham, one of Aunt's college friends v boarded and roomed at Gra dad's and shared teaching periences with my Aunt Al In the evening after the ch were done, they brought their readers and spellers prepared their lessons for next day and checked t papers.

When I was a boy, bo were very scarce indeed, I was fascinated beyond m ure by the bright pictures readers. Noticing my inter Aunt Alva and her fri Louella began to read sto to me and to answer my q tions. Consequently, unaff ed by the pressures of clas bells, and schedules, I s learned to read freely, easil

Knowing how to read, h ever, had its disadvantages well as advantages — parti larly for Miss Burnham. W I formally became her pupil the age of six, I could not derstand why it was necess for me to be cooped up school. After all, didn't I kn how to read? And wasn't sch for dunces who didn't? F thermore, the world outside classroom window has alw been a little more interest to me than the one inside, when Miss Burnham's attent was occupied by other clas and other children, I got ran to the door and headed home. But freedom was not me. Mother, knowing my p dilections, kept her eye on t road. When she saw me co ing, she picked up my lit sister and started down the l to head me off. Miss Burnha in the meantime, approach me from behind. With Moth



Max Tharpe

o good teachers boys and girls are more important than schools and rules which they believe; they believe pupils are to be inspired and helped

n front and Miss Burnham in ne rear, there was no escape. was returned to school.

Miss Burnham now had the usk of devising a way to keep ne occupied. Moved by our cquaintance as well as by ecessity, she went to the li- rary (40 books) and selected copy of Grimm's Fairy Tales, hich she brought back to my esk, opened to the story of the gly Duckling. Although at ne age of six I did not know ll the words of the stories, I nderstood enough to discover new world between the covers f these books by the Grimm rothers and Hans Christian ndersen. It was not long be- ore the temptation to run away assed and keeping me in chool ceased to be a problem, at least as long as the teachers could find books for me to read.

I was eight years old when my family — Dad, Mother, my two sisters and I — moved to the farm Dad had bought from Grandfather Schwalm and which was located about three and one-half miles south of the old Eby homestead. Today, three and one-half miles does not seem to be a long journey, but in those days it was quite a distance. For me it was the first major transition in my life. For the first time I was separated from my grandparents and from the teachers and pupils I knew. It was as if I were a foreigner in a strange land.

At the Ehret School, which I entered in mid-winter, all the children were unknown to me except my cousin, Gleta Schwalm, and my sister Grace. Here I was the proverbial new boy — stared at, teased, and miserable. Even to this day I recall with horror my experience in the fourth, fifth, and sixth grades. Many times I would rather have died than to go to school. I went simply because I had to. My teachers were not too bad; they met their classes and kept order. But our lives were routine — uninspired. I am sure I would have left school at the end of the eighth grade had it continued without the inspiration of a creative teacher — most certainly when I became sixteen. But fate would not have it so. When school opened in September, the year I entered the seventh grade, Harvey Bowers was my teacher.

To me Harvey Bowers is one of the saints of the earth. He is a combination teacher-preacher-farmer. Harvey never became rich. He could not save the little money he earned because he believed that which he had must be shared. He is a man of faith, peculiarly unruffled in temperament — so even-tempered, in fact, that his lack of discipline was sometimes criticized, particularly by parents who believed that learning and "licking" went hand in hand. Harvey's school was a little noisy, and perhaps the lazy could get by a little more easily; but for the boys and girls who wanted to learn, Harvey's patience was infinite. No recess was too full, no need to go home so pressing that he would not stay after school to answer the questions of the curious; or — sometimes — just talk.

It wasn't long before Harvey Bowers discovered that I was both lonely and curious, and

that I shared with him an interest in books and in the world they revealed. Perhaps this common interest caused him to give me 100's in History and Geography, but it wasn't the grades that made the difference. When my lessons were finished and I had the time and the temptation to create a little disturbance, Harvey would stifle the temptation by placing an open book or magazine on my desk. One of those books chanced to be Dickens' Child's History of England. I read it from cover to cover the night Mr. Bowers loaned it to me, and I returned it to him the next morning. He was surprised that I returned it so soon. He must have doubted I had read it, for he began to question me rather intently about its contents. When I answered correctly, he lightened and asked me how I liked it. I told him I liked it very much! To which Harvey Bowers replied: "Well, since you liked it so much, I shall give it to you." I took this gift back to my desk, guarded it carefully, and carried it home as tenderly as I could. How many times I read Dickens' history that year and since I do not know. Today, Dickens' Child's History of England has a very special place in my library. Every time we move I handle it reverently, for it was the first history I ever owned — the first book in my library.

Harvey Bowers is a great teacher, not only because of his knowledge of fractions and history, but because he was always willing to go the "second mile" with his pupils. He loved learning, but he loved the learner more.

My eighth grade experience was also pleasant, even though my teacher was not Harvey Bowers. After graduation from grade school, I entered Wakarusa High School where I met Malinda Werntz. Malinda Werntz had been teaching social studies and history at Wakarusa for over forty years and was its acting principal for two years during World War I. Here also I met Esther Searer, who taught Latin and English. Esther Searer loved Shakespeare's works, and because of this devotion she was able to inspire her students to appreciate them. Sometimes we used to think that Shakespeare must be the only man she ever loved. Actually, there was another, but circumstances intervened to prevent their marriage.

It so happened that I was in high school during the period of agitation for Oriental Exclusion. Although, as far as I know there wasn't a single Japanese or Chinese in our immediate neighborhood, our neighbors nevertheless were determined to preserve their native land from the "Yellow Peril." Once each week — usually on Friday — in Miss Werntz's history class we put aside our regular history lessons for a discussion of "Current Events." Occasionally our discussions led to debates, and when they did we were asked to prepare to give the pros and cons on controversial issues. One of the most exciting of these debates was: "Resolv that the Congress of the Uni States should pass the Im gration Act, also known as Oriental Exclusion Act." Na rally, the majority of the pu were in favor of exclusion, consequently there was sc difficulty in finding pupils v would take the negative. some reason Miss Wer turned to me and asked m I would take the unpopu side of the argument, and a a little persuasion I agreed. M Werntz then said she wo help me prepare my speech. sometimes think that she a opposed the act, and theref wanted me to do a good jo The decision made, we went work; and the deeper we look into the question, the more c vinced we were of the injust about to be done and of t eventual international impli tions of the act. (After t visits to Japan, I remain c vinced we were right.)

Wakarusa High School h another magnificent teacher Esther Searer. Her conta with me were not as drama in their afteraffects, but th affected my life as significant In a sense, Miss Searer bu upon the interest in readi which Miss Burnham, Harv Bowers, and others stimulat Until the time that Miss Sea

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Spring Plowing

MYRTLE CRIST PORTER

There is an age-old pattern of plowing in the spring,
A ritual that is basic, and an elemental thing;
Without man's faithful labor and the earth turned to the sun,
The food that giveth strength to all would very soon be done.
There is a chemistry within the fragrant upturned sod
That nurtures life; 'tis placed there by the loving hand of God.

The plowman's share cuts deeply and the ground must broken lie
A grain of gold is buried, left in the dark to die;
But from the sod a stem of green, a ripened head of wheat.
A harvest, and holy bread for multitudes to eat.
So let us come before our God to whom we now would bring
A song of thankful hearts for plowing in the spring.

came my teacher, I showed ry little discrimination in my ading. I read everything that me along — from Sears Roe- ck catalogs to Westerns, and ually simply because they ere printed. From time to ne Miss Searer would take m my desk, books which she ssified as "junk." I was often noyed when she removed the ject of her disdain. Finally, r difference became a sort of ntest between us. When I w her coming to my desk I uld hide my Westerns and oratio Alger. She knew what was doing, but instead of olding me, Miss Searer used more subtle approach. She uld tell me about a book she as reading or an article she ought I might be interested , and when my curiosity was oused, she would go to r desk, and there — just by ance — find the book, or arti- e, and bring it to me to read. ome of the books, such as the orks of Tolstoy and Cervantes' on Quixote I may have read little too soon.) However, m that time on, I began to velop the sense of discrimi- tion I needed and began to interested in reading that hich Miss Searer believed od.

Today, as I write and recall ose teachers of mine, I realize at had it not been for the alinda Werntz's and Esther arers, I probably would nev- have graduated from high hool. It so happened in those ys that farmers needed the lp of their sons on the farm. was the oldest son, and it was y duty to stay home in the all to help with the corn usking, and also to leave hool in the Spring when it as dry enough to plow. It as possible for me to make up e work I missed in the Fall d get my grades for the first rm. However, I was not present for my examinations in the Spring, and as a result I had only half the credits I needed for graduation. Graduation time came, and I was only half a graduate. Malinda Werntz and Esther Searer got together and decided that something should be done about the situation; so they examined me on the work I missed and passed me in all the subjects, including geometry, which I had not taken; but how they did it remains their secret. Suffice it to say, I was graduated. School and rules were important to these teachers, but not nearly as important as the boys and girls for whom the school and rules were made.

Each of these great teachers touched and enriched my life far beyond their realization or mine. They all had one very important thing in common: *they loved to teach.* Teaching was a part of their very being. In a sense they were compelled to teach. Furthermore, they were "second-mile" teachers, not clock-watchers; boys and girls to them were never nuisances to be policed but children of God, to be inspired and helped.

II

Professor Ernest Melby, now Dean Emeritus of New York University's School of Education, and formerly Dean of the School of Education at Northwestern University, understood perhaps better than any other educator I have ever met the qualities which make a great teacher. His own life exemplified these qualities. Once, while he was lecturing before a group of teachers on The Art of Teaching, he was asked by an importunate teacher to state in a sentence what he should know about the teaching of boys and girls. Dean Melby replied: "Everything I know about teaching *can* be summarized in a sentence. *If you don't love them, you can't teach them.*"

One of the most inspiring and one of the best of my college teachers was my Uncle Vernon Schwalm, Professor of History at Manchester College and later its President. Perhaps no other teacher in our little church college stimulated as many students to continue their studies and to use their education to serve their fellow men as Uncle Vernon did. But the greatest stimulus he gave to my curiosity did not occur in a classroom. One Saturday afternoon in 1917 when I was about thirteen years of age, Dad and I were unloading some wood from the wagon into the wood house. Uncle Vernon stopped by to visit and to spend an afternoon and evening with our family. Seeing us working, he responded as a properly-trained farmer should. He pitched in and helped. After the usual "How are you, and how is everything at Manchester?" Dad began to inquire about the war which was raging in Europe and the possibility of American entry into the holocaust. The conversation included the nature of the war and how it came about. In reply to Dad's queries, Uncle Vernon outlined the system of alliances and counteralliances which dominated the European scene before the war and which underlay the balance of power which existed before 1914. He also described the complex events which led to Sarajevo; and each event was placed by Uncle Vernon in its proper chronological and interpretive sequence. As he recited these events to Dad, I marveled; and began to wonder how one person could know and understand and interpret so much of history. I resolved as I listened that some time I, too, would

try to learn and understand. Uncle Vernon's narration stimulated in me a greater sense of history, a realization that life was more than the series of events pictured on the front pages of the old Inter-Ocean or the Chicago Tribune.

Life, as Uncle Vernon described it, was something in which men played distinctive parts – parts which in turn determined the relationship between themselves and events. There was, after all, such a thing as cause and effect.

Another great teacher who influenced my life when I was a graduate student at the University of Chicago was Professor Charles Merriam, although it was never my good fortune to study with him. I became acquainted with him through a student friend of mine. It was Professor Merriam's recommendation which greatly influenced the Chicago Teachers' Union to employ me as its Executive Secretary in 1937. I had already had considerable experience in the rough and tumble of labor organizations and politics, but Chicago was something new and much more complicated. I soon discovered that I was called upon to make decisions which demanded insights that I lacked. Realizing that I needed help in solving these problems, I turned to one who was both theorist and practical politician: Professor Merriam. At regular intervals for almost six years, I called upon him for advice. Oftentimes, after he had answered my questions on a particular problem, the conversation continued and I would stay and listen to him as he told me what he had learned about men and politics in Chicago and Washington.

There are many other teachers of great influence in my life. I might even mention those teachers who affected me negatively because of their disinterest in life, and their intolerance of children with curious minds, and sometimes, hatred for children who were alive. But in doing so, no useful purpose would be served. Therefore, as I conclude this brief recital, I would like to leave with my reader only one message. There is not now and, I am convinced, never will be a substitute for contact between teacher and pupil. There is no inspiration like that of life upon life – no substitution for the artist-teacher, who teaches out of inspiration and love. There is no substitution for the exchange which takes place in that goodly fellowship of the classroom or beneath some shady tree or sandy beach or union hall – or wherever th who seek understanding m This is true because the fact books and visual aids are c facts; they take on meaning o when they are reflected in lives and experience of hun beings. When the dry bo take on flesh and the flesh comes spirit, lives are affec and ultimately history is affe ed. It is amazing, isn't it, t all of the great teachers history – the Jewish proph Jesus of Nazareth, Socrat Confucius, Buddha, Plat lived with those who stud with them, and out of this livi together developed the spi ual interactions which mov the earth. Thus it has alw been, and thus it will alw be.

Reprinted from the Educational For Vol. XXV, January 1961, by permissio Kappa Delta Pi, owner of the copyri

Conference Business

Unfinished Business

Study of Bethany Training School

The committee is grateful for the action of the 1960 Conference which provided another year for the consideration of the future of the Bethany Bible Training School. In keeping with this action, the committee continued its work and submits the following report to the 1961 Annual Conference.

I. The Year in Review

A number of considerations have guided the committee during the intervening year. The following are recorded:

A. Reactions to the 1960 Report

The reactions which followed the 1960 report cluster around these major concerns: (1) the continued need for pastoral training for persons who do not pursue a seminary education; (2) the desire of ministers' wives to engage in limited study; (3) a degree of uncertainty regarding the relationship of the training school to the accreditation of the seminary; and (4) the extent of the additional costs involved in administering the two schools separately.

Obviously these concerns invo both objective facts and subject judgments. They can be answe in part by enrollment figures, creditation standards, and operati al costs – but past experienc personal feelings, and value ju ments are just as surely involv The committee has attempted weigh all of these factors as fu and as objectively as possible a outlines the determinative issues it views them in Section II of t report.

B. Action of the Committee on Hig er Education.

Early in the year, the 1960 Co ference action was referred to all c colleges, with the suggestion t each institution give serious co sideration to the report's reco mendation prior to the ann January meeting of the Committee Higher Education. This provided opportunity for each college to volve its administrative staff and trustees in a discussion of the reco mendation.

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KINGDOM GLEANINGS

The banquet of the Middle District women's fellowship is scheduled for April 21 at the Martinsburg urch, Pa. Mrs. John D. Long of Lancaster, Pa., will eak on Common Qualities of Uncommon Women.

Mrs. J. Homer Bright, former missionary to China, d Monday, March 27, at Greenville, Ohio. The neral service was held on March 30 at Phillipsburg, io. She was the mother of Calvin Bright, who also d served the church in China and is now pastor of e Richmond church, Ind.

Bridgewater College board of trustees has adopted program of summer sabbaticals for professors. The gram, to begin this summer, provides a grant of ,000 to each professor at the end of every seven-year riod of service for traveling and studying abroad or working on some significant project in the U. S.

Support Federal Aid to Education is the subject of communication sent recently to pastors and Brethren vice chairmen. It urged church members to write appropriate Congressional committee members asking them to support federal aid to elementary and ondary public schools and to oppose sectarian demands for public aid to parochial schools. The communication included an urgent letter from the Executive retary of the National Council of Churches and a of the appropriate Congressional committee members. Next week's Gospel Messenger editorial will deal h this urgent and important issue.

mmer Institutes on Social Concerns

Several summer institutes on social concerns are ilable for persons desiring to improve their understanding and skills regarding the church and social blems. The World Mission Institute, Midwest Area, be held Aug. 7-11 at Evanston, Ill., will include eral elective courses on social concerns. The hteenth annual Race Relations Institute will be held e 19 through July 1 at Fisk University, Nashville, n., under the sponsorship of the Congregational ristian Churches, the United Church of Christ, Fisk iversity, and the National Council of Churches. An itute on The Minister, the Church, and Our Changing Society, especially designed for ministers serving the South, will be held June 6-16 at Fort Worth, xas. The United Church of Christ is sponsoring ristian social action institutes at the following sites: l Valley, Calif., June 19-23; Black Mountain, N. C., e 19-23; Sheboygan, Wis., July 10-14; Framingham ter, Mass., July 24-28; and Ann Arbor, Mich., Aug. 15 (for youth). The Methodist Church will hold fing conferences for leaders in social action programs as follows: July 31 — Aug. 3, Mt. Sequoyah, k.; Sept. 12-14, Lake Junaluska, N. C.; Sept. 19-21, t Lake City, Utah; Sept. 26-28, Minneapolis, Minn.; l Nov. 1-3, Buck Hill Falls, Pa.

Some scholarship aid is available to Brethren desiring to attend any of these institutes, upon the basis of d and request. Additional information regarding institutes can be secured by writing to the Brethren vice Commission, Church of the Brethren General ces, Elgin, Ill.

At the opening of the 1961-62 session in September Bridgewater College will change from its eighty-one-year-old system of feeding students to a modern cafeteria system. This change-over was necessary to relieve crowded conditions in the dining hall and to prevent serving meals in shifts. The cafeteria system will provide better food services at less cost and enable the college to feed efficiently as many as 800 students.

A Brethren Service reunion for Ohio, Indiana, and Michigan will be held Sunday, May 21, at the Bear Creek church on U.S. route 35 west of Dayton, Ohio. Lunch will be served at 1:00 p.m. Following a worship service at 2:00 p.m. the peace drama, The Terrible Meek, will be presented under the direction of Joan Miller. The reunion will include persons who have participated in CPS, BVS, student exchange, Heifer Project, and refugee resettlement programs. Meal reservations are to be sent to Russell Erbaugh, 850 Snyder Road, Dayton 27, Ohio.

Change of Address

Floyd N. Biddix, from Indianapolis, Ind., to 824 Ferndell Road, Orlando, Fla.

Licensed to the Ministry

Franklin G. Wagner, licensed in the Big Swatara congregation, Eastern Pennsylvania.

The Church Calendar

April 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: When the Righteous Suffer. Job 1 — 2; 19:13-26; James 1:12-15. Memory Selection: Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him. James 1:12 (R.S.V.)

Christian College Day

April 20-21 District meeting, North Atlantic, Quakertown, Pa.

April 21 Western Pennsylvania Men's Fellowship banquest, April 21, Moxham church, Johnstown

April 21 Middle District Women's Fellowship banquet, April 21, Martinsburg

April 22 Southern Pennsylvania Men's Fellowship rally, Buffalo Valley church

April 22-23 Southeastern Region youth round table, Bridgewater College, Va.

April 23-29 Mental Health Week

April 26 Western Pennsylvania Women's Fellowship meeting, Scalp Level

April 29 Brethren Service interpretation conference, Morrellville church, Johnstown, Pa.

May 5 May Fellowship Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Thomas E. Shoemaker, the pastor, in the New Paris house, Dunnings Creek congregation, Pa., April 16-23.

The Church-Related College

Continued from page 4

unity needs to be accompanied by another form of unity resulting from a rededication to the purposes of liberal education. Some church-related colleges have wandered even further away from their educational than from their spiritual homes. The present college curriculum lacks unity and coherence. Considered as a whole it is a fortuitous assemblage of largely unrelated parts loosely held together by subject matter bartering among the constituent departments.

The present rank growth of courses is an unnecessary evil. It is divisive in the education of the individual student. The proper education of American youth demands the meaningful reassembly of the present fragmented elements which now make up the liberal arts curriculum. For the small independent college, financial solvency also demands an appropriate reorganization.

One who asks colleges to rededicate themselves to the purposes of liberal education ought to define what he means by this ancient term. In brief, I consider the proper aims of liberal education to be:

(1) The introduction of the student to the basic facts, principles, theories, and recent developments in the three major branches of study customarily included among the liberal arts and sciences, namely, the natural sciences, the social sciences, and the humanities, including the fine arts;

(2) The cultivation of the processes of reasoning and communication which characterize the tutored mind;

(3) The nurturing of a reasoned philosophy of life including the stable traits of personality and character that normally accompany a relatively permanent set of values.

All three of these objectives could be more fully achieved than they are at present by needed reforms in the program of the liberal arts college. Much of the instruction now offered could be dropped with a real gain in effectiveness in providing a sound liberal education. Many colleges now offer instruction which belongs in a vocational or professional school.

To alter a curriculum, a faculty, or a student body is slow business. Yet over a period of years with planning it can be done. The future of the independent liberal arts college, especially those with a church relationship, since many are institutions with small enrollments, will be determined to a considerable degree by t dispatch, the determination, and the inte gence with which it brings the size of its off ings, its faculty, and its student body into th proper proportions.

There is another measure by which t church-related colleges could improve their Some might well consider either an outri joining of their corporate bodies and resourc or at the least a common use of their staffs a facilities. The consolidation of three Pres terian institutions in North Carolina, Fl McDonald College, Peace College, and Pr byterian Junior College, provides a striking ample of what could be done elsewhere. some places several denominational colle exist within commuting distance of one anot sometimes across the street, each of which too few students, too little working capital, adequate physical plant, and underpaid sta Because they sometimes have very small s dent bodies, often fewer than 500, a mer would involve no loss in the intimacy of life in individualized treatment. Much would gained in increased facilities, stronger sta and consequent enriched education.

In this world in which two ideologies str for the minds and the hearts of men in the th of the peoples as yet uncommitted to either, church-related college is peculiarly equippe render a service to our own nation and to entire free world. It has the privilege and freedom to prepare men and women to exem fy in their lives and to carry the basic conce of the Christian faith and of democratic life underprivileged peoples. The secular inst tions, prevented as they are by law or custom from expounding Christian doctrine, not able to perform this function except directly.

The essence of what I wish to express this connection is found in Mark 12:31, wh Christ, when queried by the scribe, rema "Thou shalt love thy neighbor as thyself." places one's love of neighbor second only to love of God, and as the Interpreter's Bi points out, the word *love*, as used in the origi Greek scripture, "does not mean personal lik a sentimental affection, but active goodv . . . It is goodwill, boundless and aggress extended to those who may have no persc charm for us, and may be beyond the bou aries of family or tribe or nation." In the c text of life today this admonition refers to those in Africa and Asia, for example, v though they differ from us in many respe are alike in their essential humanity. Moreo

terms of communication and transportation ey are in all reality our very neighbors.

These people to whom we have attempted appeal through governmental programs with most every material benefaction, such as mili- ry aid, agricultural and medical assistance, d advice on how to live more fully in a aterial sense, basically crave our understand- g, our affection, and our neighborly regard free and equal human beings.

If they are suspicious of our national mo- ves as expressed through government pro- ams as many are, perhaps it is because they il to find in our actions the admonition which hristians accept in principle, namely, that they all love their neighbors as themselves. Yet ey find in one of our founding documents ords reflecting this Christian recognition of e equality of all men and the pledge to be ncerned about their freedom and their wel- re regardless of station in life.

In the Declaration of Independence our rebears expressed the basic concern for our ighbor in the statement that we hold it to self-evident that all men are created equal d that they are endowed by their Creator th certain unalienable rights, among them e, liberty, and the pursuit of happiness. To ve substance and truth to their declaration yond mere words, the founding fathers tually pledged their lives, their fortunes, and eir sacred honor.

Nothing could do more to enhance the status of our nation and advance the unity and brotherhood of mankind than the embodiment of these words of Christian belief and democratic convictions in our national policies and practices. Such policies and practices can be realized only among a people who are not only familiar with the religious derivation of our treasured civil institutions, but who are also imbued with the emotional force necessary to make these canons of freedom vital in our domestic life and our international relations.

The church-related college has an unusual opportunity to produce men and women acquainted with the religious basis of our democratic way of life and capable of interpreting it to the millions who search for guarantees of dignity and freedom in the several prevailing ideologies from among which they are now so insistently pressed to choose. These activities should involve no particular missionary evangelism or national chauvinism, both of which have become suspect in the minds of many whom we would like to welcome into the great community of free men and women.

The foreign policy of all nations is, and perhaps in the short run must be, motivated by self-interest. Yet in terms of the long future, mutual understanding and world peace require an unselfish concern for the well-being of all mankind. Only through such a concern can we achieve the national security and personal self-fulfillment which all free peoples earnestly desire for themselves and for their children.

Conference Business

Continued from page 16

When the Committee on Higher ucation met, the 1960 recom- ndation was seriously considered. e proposal was evaluated from the ndpoint of the church's leadership ds, the present college programs, current educational trends, and problems which come to the leges if the 1960 recommendation e adopted. In the light of all se factors, the Committee on gher Education voted that it did favor designating one of the col- es to serve as a Bible training ool for the denomination.

Further Consultations

The committee held further con- sations with the seminary admin- ation, and reviewed the opinions ressed in a conversation between Bethany staff, the Ministry and ne Missions Commission staff, and the regional executives. On Feb. 4, the committee spent a day discussing the developments of the year and formulating the conclusions embodied in this report.

II. Basic Affirmations Confirmed

Further consideration during the year has resulted in strengthening the validity of the committee's judgment regarding the following basic issues:

A. Enrollment

The 1949-59 decade enrollment pattern is described in the 1960 report. The marked decline raised a serious question about the future of the training school. Developments of the year have accentuated the issue: the 1960 autumn quarter enrollment dropped to seven full-time men students and eighteen part-time women students — with a number of the latter group taking only the course for minister's wives. For the winter quarter, the enrollment dropped to six full-time men and eighteen part-time women. This reflects more than a 50% drop in ministerial students from the previous year. Four of the six men will graduate at the end of this academic year, another is planning to go to college next year, and as this report is being prepared there are no inquiries from prospective students for the 1961-62 school year.

This trend might be modified by an intensive recruitment campaign across the Brotherhood. It is the judgment of the committee, however, that the current trend of increased college attendance, the continued expansion of adult education, and the varied sources of supply for part-time pastors will combine with new lay leadership training patterns to decrease the demand for the training school in the church tomorrow.

B. Accreditation

The issues discussed in last year's report under sections I and II, en-

titled Some Determinative Factors, are still pertinent in the judgment of the committee. In weighing the committee's judgment regarding Bethany's accreditation, it is important to understand that the accreditation standards of the American Association of Theological Schools are developed upon the assumption that the seminary is a graduate school engaged in professional theological training. This is indicated in its basic statements regarding standards: An accredited theological school should offer a course leading to the degree of B.D. or its equivalent. This should be regarded as a professional degree, requiring high intellectual attainment at the graduate level.*

At present Bethany is the only seminary accredited by AATS with a training school under the same administration. A letter from the Association's office on Feb. 14 says, "To the best of our knowledge there are no accredited schools in the AATS that have attached unaccredited undergraduate schools."

A committee from AATS which visited Bethany early in 1961 gave the following counsel: "We seriously question the advisability of continuing the training school. . . . In fact, we feel that Bethany Biblical Seminary should now discontinue *all* undergraduate teaching for which credit is given. Noncredit courses for the wives of students, which courses are taught by the seminary professors, are fine and should be continued, but seminary credit should not be given for such courses. We assume, of course, that wives who hold undergraduate degrees may audit or take courses in the seminary."

These are some of the considerations which led the committee to conclude that separate schools would be required in the future or the accreditation of the seminary would be jeopardized.

The committee reaffirms its conviction that the future requires the church to maintain a fully accredited graduate school for the training of its professional leadership. As our nation gives increased attention to education, it will be important to our young men and to our churches for the denomination to have a first-rate theological school.

C. Financial Considerations

In the light of the present training school enrollment, and the prospect of a decreasing demand for such training in the future, the committee feels it would be an unwise investment of the church's resources to project the training school into Bethany's relocation plans. It should be understood that a continuation of the training school will be a more expensive operation when it is separated more completely from the seminary.

Currently the annual expenditures for the training school exceed its income by about $5,000. This amount does not include anything for the administration of the training school, the use of the library, the purchase of library books for the training school, the cost of classroom and janitor service, or any other administrative costs. If a portion of the salaries of the president and the business manager were charged to the training school, the deficit would be much greater.

Summary to Sections I and II

The training school has served a vital leadership development function for the Brotherhood across the fifty-five years of its history. Its founders and teachers have been persons of vision and commitment, and many of its graduates are fulfilling significant leadership roles in the church. It is important to understand that the church, the educational level of our people, our patterns of education, and the qualifications for leadership have moved on to new dimensions which require different opportunities and services for the program of tomorrow's church.

In light of all the factors surveyed in Sections I and II, the committee believes that the training school should give way to new training opportunities designed to meet tomorrow's challenges. It further feels that the proposals in sections III and IV will continue many of the historic values of the training school in keeping with the current and future needs of the church. Therefore, the committee recommends that the training school be discontinued at the discretion of the seminary, but that it not be continued beyond the date of Bethany's relocation.

III. Looking to the Future

A. College Programs of Religion

The committee was happy to learn, in its further consideration during the year, that our colleges have developed comprehensive, competent departments of religion. Course offerings and faculty personnel have been increased until our young people may now receive cellent preparation for effective derstanding of the Christian f and for engaging in Christian serv All of our colleges are eager to sist our youth in meeting the c lenge of Christian vocation as as the call to specific church v tions. An example of the seriousn of this intention may be found in decision of one college to double course requirements in the dep ment of religion beginning next y

B. Courses for Wives at the Semir

Bethany is sympathetic with concern for courses for wives of s nary students. Already a plan been set in operation which will vide an opportunity for wives to a three-year cycle of noncredit ning courses. One course will be fered each quarter, making a tota nine courses during the three s nary years. The popular course, Minister's Wife, will be offered that all wives will have an op tunity to take it.

The initial response to this would seem to indicate every cha of success. The evening schedul advantageous to the wives, and noncredit feature will make it sible to use seminary professor these basic courses of instruc without reflecting on the semina accreditation.

Wives who desire college will be able to secure it at nea colleges of other denominations at public institutions.

C. Refresher Courses

The seminary is contemplating fering short-term summer refre courses on the new campus at odic intervals, which would pro an expansion of the extension gram which has been offered in ous areas of the Brotherhood. program may be in operation at same time as that proposed in tion IV, and when this occurs it provide an opportunity for broader fellowship which has c acterized the Bethany campus of past.

IV. Establishing a New Progra School of Church Vocations

Looking to the future, the c mittee feels that an annual scho church vocations would gather some of the specific functions of training school, and give the ch an opportunity to provide vital t ing for interested lay folk across Brotherhood.

A. The Purpose

This annual school of church cations should provide:

* Bulletin 24 of the American Association of Theological Schools in the United States and Canada, page 22, 1960.

1. Training in the pastoral ministry r those who do not attend the semi- ry – especially for those serving urches on a part-time basis while orking in other professions or occu- tions, and for those who are called the ministry later in life;

2. Training for volunteer leaders ho are interested in becoming more fective in their local or district adership responsibilities;

3. Training in basic theological derstanding for interested laymen roughout the Brotherhood.

Sponsorship

Bethany Biblical Seminary should the primary sponsor of this annual hool of church vocations, and uld provide the faculty personnel, e facilities, and the required serv- s to implement the school. The otherhood would be involved in e same ways it is currently related the Bethany program. The Minis- and Home Missions Commission y wish to explore the implications this new training opportunity for e future standards of the ministry.

The Plan of Operation

The committee does not desire to ll out all the details involved in plementing an annual school of urch vocations, since there should freedom to adjust the program as is tested in the life of the church. e following should be considered basic guide lines in implementing e recommendation of this report:

1. The initiative shall be taken by e seminary, with the co-operation related Brotherhood agencies;

2. The school shall be held an- ally on the Bethany campus, cov- ng the number of weeks normally nned for such schools;

3. Courses shall be offered that designed to fulfill the purpose ted in A above, and shall be taught regular seminary faculty mem- s – or selected visiting professors ut shall not be offered for acade- credit;

4. Financial support for this sum- r school shall be developed co- eratively by Bethany and the Gen- l Brotherhood Board;

5. Pastors serving local congre- ions on a part-time basis, without inary training, and older persons ng called to serve in the pastoral istry should receive encourage- nt and financial assistance that assure their attendance at the mer school. It is proposed that following groups be involved in assistance: the district, the local rch, and the Brotherhood. The f responsibility should rest with the district and the local church.

Summary of Sections III and IV

As the church faces the future, the committee feels that an annual school of church vocations, supplemented with expanded noncredit courses for ministers' wives, will preserve many of the historic values of the training school in terms of the future needs of the church. Such a school will open the door for high-quality educational opportunities to the laity of the Brotherhood, and over a period of years this should measurably upgrade the leadership performance of many persons in the life and work of the church. Since neither college nor seminary credits are involved, the summer school should attract a greater number of persons than have been reached in the past.

If local congregations, districts, the Ministry and Home Missions Commission, and the seminary will encourage pastors to take a minimum of four summer sessions, they will be able to receive a reasonable measure of professional training. This training can be provided on a broader base and under higher standards than now afforded by the limited offerings of a very small training school. Such a plan would not uproot the families involved as seriously as the current practice of moving to the seminary for two full years.

Therefore, the committee recommends that the Conference:

1. Authorize the discontinuance of the Bethany Bible Training School in keeping with the proposal at the close of Section II;

2. Authorize the establishment of a school of church vocations on the Bethany campus in keeping with the basic proposals described in Section IV of this report.

S. Loren Bowman, Chairman
Moyne Landis
Morley J. Mays
David J. Wieand
Charles E. Zunkel

Queries

A Study of Television Programing Practices

Feeling that many of our present television programs, with their emphasis upon and glorification of violence and brutality, have a profound influence upon the ideals and moral standards of the children and youth of our nation;

and that we have a responsibility, as Christians, to exert a positive influence for good in all areas of life;

the District Commission on Service and Social Work, through the District Conference of Middle Pennsylvania, requests that Annual Conference assembled at Long Beach, California, June 20 to 25, 1961, make provision for a special study of television programming practices, seeking especially to discover those ways wherein we as individuals, churches, and a denomination can best use our influence to provide better television programs.

Fred M. Bowman, Chairman
District Commission on Service and Social Work

Answer of District Conference: Passed to Annual Conference.

T. F. Henry, Moderator
Ralph Z. Ebersole, Writing Clerk

Union With Other Denominations

The Oklahoma City congregation, Okla., through the district meeting of Oklahoma, requests that Annual Conference appoint a committee to meet with delegates from other denominations for the purpose of discussing a union with some of these denominations. Feeling that "in unity there is strength" and that other denominations are receptive to overtures to discuss uniting with the Church of the Brethren, we urge that more definite steps be taken in this direction.

Byron E. Dell, Moderator
Mrs. Gladys M. Cox, Clerk

Request to Study District Organization

In light of the varied plans and types of organization in the various districts of the Church of the Brethren, we, the Manassas Church of the Brethren, petition district conference of the Eastern District of Virginia to request the 1961 Annual Conference to appoint a committee to bring a recommended plan of organization for all districts to the 1962 Annual Conference.

The need seems especially urgent since a number of new organizations will be affected as realignment and merger of present districts take place. A uniform pattern of organization would greatly simplify the work and the problems of the General Brotherhood offices and would help assure that every district would cover all the areas of its responsibility.

O. R. Hersch, Moderator
Fern Slusher, Clerk

Answer of district meeting: Passed to Annual Conference.

Harold S. Moyer, Moderator
W. Franklin Gooding, Secretary

Batching in a Bungalow

by Suzanne Carhart

TWO young men, "batching" it in a California bungalow with their own living room, bedroom, bath, and kitchen, with no housemother, head resident, or yelling sergeant sounds like a real holiday! It is fun, but it also involves real work. Gene Hartman of York, Pa., and Ron Eby of Brookville, Ohio, Brethren Volunteer Service workers serving with the California Migrant Ministry in Corcoran, Calif., are two such men. Corcoran is to be noted primarily for having the largest privately owned cotton gin in the United States, and also for having some of the worst looking rural slums in America.

Corcoran is used to farm workers . . . "cotton pickers" and others. Their wages are sporadic and far below average. California farm workers earn under $2,000 a year generally and usually have to support large families on this income. In addition, their housing is substandard; many education, health, and welfare needs are not being met. The Migrant Ministry has been trying to be the outreach of the church concerned about these needs.

Gene, who has been here almost two years,* and Ron, who arrived in September 1960, assist a community worker employed by the Migrant Ministry. Their chief responsibility is with the youth. On weekdays after school, Ron and Gene give leadership to boys' clubs which meet in the outlying rural fringe areas. These clubs, modeled after the Gra-Y of the YMCA, encourage good sportsmanship, friendliness, honesty, helpfulness in school and home, and involvement in church activities. Most of these boys have no yards in which to play and mothers who have no time to give them the attention they need. Ron and Gene supervise them in recreation and try to teach them new skills and good character habits. By means of movies and trips into the community and surrounding area, they attempt to broaden the boys' horizons.

On Monday nights, Ron and Gene act as advisers to an ever-growing teen-age club. At last count it numbered fifty-five youths, mostly Mexican American, a few Negroes, and occasionally some Anglos. These teen-agers desire a better educat than their parents were able to tain, and they also want a pl where they can have recreation, lax, be understood, and be accep as they are. Yet at the same ti they want to be stimulated to gr to find worthy life values and go to discover the wide range of new cational possibilities.

Most of them are eager to esc the rut of picking cotton all ther li unstable employment, poor wa inadequate living conditions, Being a teen-ager has its difficul and adjustments in any social cl These teen-agers have the added ficulties of rejection at school, having the resources to stay in sch or go on to college, and coming f backgrounds where they are s jected to many unwholesome fluences. It is a real challenge work with these teen-agers.

Other evenings Ron and G make visits in homes, take Spa classes, or attend meetings of Community Service Organizat which is a group of Mexican Am cans who have organized themse to deal with their own problem being responsible citizens in community. Gene teaches a ju class and Ron a primary class at Latin American Methodist ch here in Corcoran. They recently ticipated in a six-week training sion along with the other lay lea in order to become better Sun school teachers.

Mornings include everything f washing cars, repairing equipm cleaning out the storeroom, clea up the Sunday school building previewing films, attending meeti and filling out reports.

During the summer the Mig Ministry staff is aided by team college students who conduct v tion church schools, activities for

Community worker, California Migrant Ministry



Ron and Gene direct recreation for a group of boys as part of their work

* Since this article was written Gene has completed his two years of service and has been replaced by Noel Bradt of Marion, Ohio.



A rousing game of football provides an opportunity for encouraging good sportmanship

vole family in the evening, and vrship services in the local churches o Sundays. Team life with all the a led risks and fun of communal l ng is enjoyed by the Brethren v unteers.

All work and no play? Ron and Ge e still find time for personal ac- t ties. They have one day off a w k plus Sunday afternoons and e nings. During the latter they u ally attend the interfaith church f owship for college-age youth, w ich is an active and searching g up. Corcoran is a small, friendly t n; for more excitement, the m ropolis of Fresno is not too far f an occasional trip. Sequoia N ional Park and the Pacific Ocean a also accessible in about a two- a -a-half-hour drive.

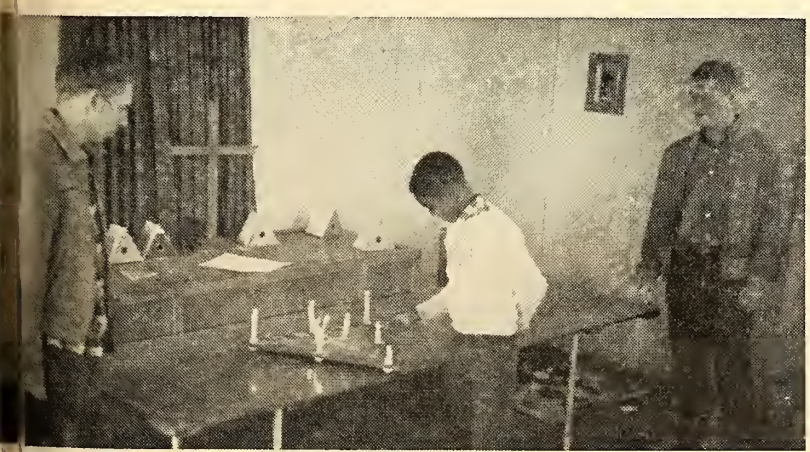
Ron and Gene have gotten in on s e exciting conferences that have e rged their own horizons regard- i the problems of farm workers. T y have also attended legislative h rings involved in gathering facts f n all interested persons relevant t farm labor. In December Gene a Ron participated in the National Council of Churches Triennium held in San Francisco, at which they heard many American and world church leaders. They both felt it was a not-to-be-forgotten experience.

And so it is with their two-year term of service with the Migrant Ministry and the Church of the Brethren. Not only is it a period of real growth for these young men, but Ron and Gene are making a valuable contribution to the community and among the people with whom they work.

Brethren Help Initiate Training Seminar

■ Under the sponsorship of the Pomona Valley Churches World Peace Committee, the Claremont Council of Churches, and the Southern California Council of Churches, a training seminar for church leaders on the 1960-61 interdenominational social education study theme, Christian Responsibility for Freedom, was held in Claremont, Calif., on Feb. 4. An outstanding corps of leaders directed the 184 participants in discussion and thought on various aspects of freedom, such as freedom in the local church, church and state relations, religious objectors, and civil liberties. The film, Operation Abolition, a controversial film which claims to present the facts about demonstrations against the House Un-American Activities Committee, was shown to the group, followed by a discussion as to the authenticity of the presentation.

Stanley G. Keller, executive of the Southern California and Arizona District of the Church of the Brethren, is chairman of the World Peace Committee which arranged for the seminar, the second one planned by this group. It is planned to continue this type of activity.



Ron Eby (left) and Gene Hartman (right) supervise a Gra-Y ceremony

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Broadcast Bias Bill Introduced in Congress

A bill making it a crime to portray over radio or television any religious, racial, or nationality group "in a degrading or criminal manner" has been introduced in Congress by Rep. Victor Anfuso of New York. The Federal Communications Commission would be empowered to enforce the censorship by determining which programs violated the ban.

In introducing the bill, Rep. Anfuso said, "Some of our radio and television programs are showing increasing disrespect for the feelings and beliefs of many Americans who are members of certain religious, racial, or nationality groups. It is high time for the entertainment industry to stop casting reflections against such groups, portraying them in a degrading manner or falsely characterizing them as criminals."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*Dear Mr. Brown. Harry Emerson Fosdick. Harper & Brothers, 1961. $3.00.

For the person faced with religious perplexities or desirous of helping those who have them, Harry Emerson Fosdick has in his characteristic clarity of thought, profundity of knowledge, and depth of Christian insight and conviction, here given a series of answers to the pressing questions facing many a modern person, young or old. These are eighteen letters written to an imaginary "Ted Brown," in which he seeks to deal sympathetically and understandingly with "honest doubt." This volume will stand as another of his great contributions to Christian faith, insight, and life. — *Charles E. Zunkel, Port Republic, Va.*

New Testament Greek. D. F. Hudson. Association Press, 1960. 178 pages. $3.75.

Many a churchman has at sometime had the desire to learn to read the New Testament in the original Greek but has not had a suitable opportunity. Teach Yourself New Testament Greek was written with such persons in mind.

Inspired by the companion volume, Teach Yourself Greek, D. F. Hudson, of the language school at Darjeeling, India, has followed the same basic method of the former volume in producing this very usable handbook. Roughly twenty-eight weeks of eight hours of study per week are envisaged as sufficient to attain a working knowledge of the Greek of the New Testament.

While this delightful book is very suggestive and usable there are many points at which it could be improved, as for example, by the inclusion of accents. However, this reviewer can heartily recommend this volume to those who have no formal opportunity to learn New Testament Greek. — *David J. Wieand, Chicago, Ill.*

Choral Readings for Junior Worship and Inspiration. Edited by Helen A. Brown & Harry J. Heltman. Westminster Press, 1957. 64 pages. $1.00.

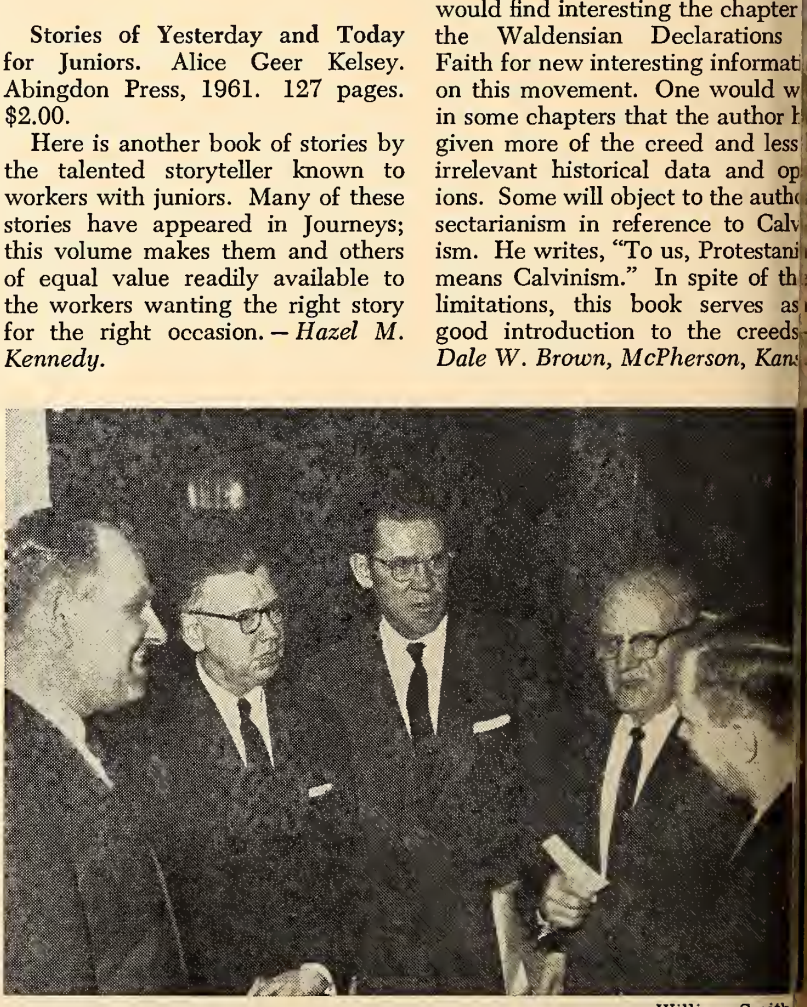
This is the third booklet in a religious series of choral reading material. This one is designed for boys and girls of the ages nine, ten, and eleven. The choral readings are a collection of religious poetry on such subjects as: The Bible and the Church, Brotherhood, God's World, Inspiration, Prayer and Praise, Christmas, Easter, and Thanksgiving. The introduction gives specific guidance in the use of choral reading as a medium through which there can be total group participation. This booklet is a good resource for leaders of juniors in the church school, for summertime activities, and for other experiences with junior boys and girls. — *Mary E. Spessard.*

Stories of Yesterday and Today for Juniors. Alice Geer Kelsey. Abingdon Press, 1961. 127 pages. $2.00.

Here is another book of stories by the talented storyteller known to workers with juniors. Many of these stories have appeared in Journeys; this volume makes them and others of equal value readily available to the workers wanting the right story for the right occasion. — *Hazel M. Kennedy.*

An Introduction to the Gr Creeds of the Church. Paul Fuhrmann. Westminster Press, 196 144 pages. $3.00.

Through increasing ecumeni participation and revitalized inter in theology the Brethren will be posed more and more to the gr creeds of Christendom. In such encounter the Brethren will not o need to reformulate and perha modify their traditional anticreed istic position but become more arti late concerning that which they ha traditionally opposed, namely, so of the great creeds. This book helpful in this area. Simply a clearly the historical background a setting are given for several of most affirmed creeds from the pri tive Apostle's Creed to the gr Westminster Confession. Breth would find interesting the chapter the Waldensian Declarations Faith for new interesting informat on this movement. One would w in some chapters that the author h given more of the creed and less irrelevant historical data and op ions. Some will object to the auth sectarianism in reference to Calv ism. He writes, "To us, Protestan means Calvinism." In spite of th limitations, this book serves as good introduction to the creeds *Dale W. Brown, McPherson, Kan*



William Smith

Pastors and local church leaders of Middle Pennsylvania met at Willia burg on Jan. 29 to receive instructions to help local congregations cons the needs and opportunities for giving financial undergirding to the outre program of the church. Leaders in the self-allocation training session v Donald Rowe, from left: director of interpretation, General Brotherh Board; Morley Mays, dean of Juniata College and chairman of the dis board; Dale Detwiler, member of the General Brotherhood Board; Forney, Eastern Region secretary; and Delbert Hanlin, chairman of district stewardship and finance commission

News and Comment From Around the World

easures Would Tighten nsas Liquor Restrictions

Two bills aimed at tightening nsas liquor restrictions were inoduced recently in that state gislature.

One of the measures would reire a county-wide vote on the prosed issuance of a liquor license in y city, and the other would elimite the mandatory provision in isance of such licenses to qualified rsons. If enough persons protested e proposed issuance, it would be bject to an election.

The bills are sponsored by the nsas United Dry Forces and were roduced by Rep. John Bower, an dained minister in the Church of e Brethren.

gro Pastor Urges Pray-ins, im-ins, Bury-ins

A Negro Congregationalist minisr in Winston-Salem, N.C., has ged that Negroes expand their -ins to a wide range of other prot demonstrations against discrimiion.

He suggested swim-ins at public ols and bury-ins at all tax-supprted cemeteries; pray-ins at white urches; stand-ins and watch-ins at vie houses and drive-in theaters; ply-ins for nontraditional jobs; e-ins involving every student over enty-one; run-ins for political offe; buy-ins for homes in the neighrhood of one's choice; and playfor children at tax-supported playounds.

ngelical and Reformed urch Reports Gains

Total giving by members of the angelical and Reformed Church i 1960 amounted to more than 318,000, an increase of more than 000,000 over the previous year. James E. Wagner, president of t denomination, traced aspects of t growth in the 800,000 member urch during the last twenty years. The Evangelical and Reformed urch is now moving into the life a l work of the United Church of rist, which was formed through a rger of the E & R with the Congational Christian General Coun- Regional synods of the former the local churches of the latter now voting on the United urch's constitution and on enterinto the union.

The Evangelical and Reformed Church's general council has given its formal approval for the first time to the temporary licensing in special situations of lay pastors to administer the sacraments and peform other ministerial functions. On rare occasions in the past, E & R laymen have been permitted to assume ministerial roles, but now the General Council has endorsed the practice officially.

The council received a report of a new theologically streamlined program of evangelism for the new United Church of Christ. The program will be known as Mission on Renewal Evangelism. It will highlight the following primary concerns: release of the power of the laity, constant renewal of the church by the power of the Holy Spirit, and "faithfulness to our Lord, not the success of churches."

Dutch Church Takes Stand Against Apartheid Change

The Synod of the Dutch Reformed Church in the Transvaal has issued a statement indicating it is morally opposed to any change in the government's racial segregation policy. A statement adopted at the close of the special ten-day conference devoted to the study of the race question said that integration "as preached by liberalism" is based on "false aspirations which must, like communism, be rejected as anti-Christian."

The church is one of the three Dutch Reformed bodies which was represented at a conference of church leaders which met at Johannesburg last December under the auspices of the World Council of Churches to study the problems of segregation.

Presbyterian Seminaries Report Enrollment Decline

There are 190 fewer students in the eight seminaries of the United Presbyterian church than a year ago. The total is 1,533 compared to 1,723 a year ago.

An official of the church's board of Christian education noted that the decline "is in line with the lower birthrate of the 1920-25 era," but it also sharpens the picture of a shortage of clergy. The board forecasts that by 1968 the number of seminarians should be doubled if congregations are not to be lacking pastors. It attributes the present decline in part to the acute competition of business, education, and science for college graduates, and also as "evidence that the younger generation is not convinced of the relevance of the church to the critical needs of our time."

Abortion Legalized in Czechoslovakia

Legalizing of abortion in Communist-dominated Czechoslovakia has resulted in some 100,000 lawful abortions in 1960, as opposed to 217,000 births in the same year. These figures were disclosed in an article in a Communist youth magazine which severely criticized public attitudes leading to such a high number of abortions.

The article said that the state approved ninety per cent of all requests for legal abortions. In most cases the motive given for the request was improving living standards. It added that ninety per cent of the women requesting abortions were married. Abortion was legalized in Czechoslovakia in 1958.

Bible Society Distributes Story of the Resurrection

The story of the passion, death and resurrection of Jesus Christ has been produced in a small fifty-page booklet entitled, He Is Risen, and is being distributed throughout the country prior to Easter by the American Bible Society. Five million copies of the story, as related in Chapters 18, 19, and 20 in the Gospel of John, have been distributed with the co-operation of churches, religious organizations, and individuals.

Suomi Synod Votes in Favor of Merger

Members of the Finnish Evangelical Lutheran Church of America have decided by a seventy-seven per cent majority to merge with three other Lutheran bodies. The results of the referendum conducted in the Synod's congregations showed more than 8,000 votes in favor of the merger. All but two of the churches' one hundred fifty-four congregations voted in the referendum. Approval by two thirds of the members was required.

The proposed merger will bring together the Suomi Synod, which is the name of the Finnish group, the United Lutheran Church in America, the Augustana Lutheran Church and

The American Evangelical Lutheran Church. The new church, to be known as the Lutheran Church in America, will have some three million members. The constituting convention is scheduled for 1962.

Anglican Dean Assails White Australia Policy

A leading Anglican clergyman in Australia has lashed out at the Australian prime minister about the government's policy which limits immigration into that country to whites.

Dr. S. Barton Babbage, Anglican Dean of Melbourne, said, "It is a matter for serious concern that the white Australia policy is still the basis of our official immigration practice." He said it was abnormal to welcome migrants from southern Europe, many of whom were barely literate, while excluding from permanent residence the industrious and intelligent people of Asia.

Prohibition Party Now Second Minority Unit

The Prohibition Party scored an increase of more than fifteen per cent in the number of votes which its presidential candidate received in the 1960 election. The Prohibition Party polled 47,457 votes for its candidate, compared with 41,937 votes in the 1956 presidential race.

This made the Prohibition Party the second largest minor party in the U.S. The Socialist Labor Party polled a few more votes for a total of 47,521. The Prohibition Party was able to get on the ballot in only eleven states. Its largest total of votes came in California. Indiana, the site of its national headquarters at Winona Lake, was second highest.

Dutch Group Protests Nuclear Stockpiling

The executive body of *Kerk en Vrede* (Church and Peace), a Dutch organization of Christian pacifists, has called upon churches in the Netherlands to take a firm stand on the moral and spiritual implications of the use of nuclear weapons.

The letter asks for an "immediate, concrete pronouncement by the church as to the right spiritually and morally of the admittance into the country and the use of weapons for the destruction of the masses." The churches and major Dutch newspapers also received letters from a group of conscientious objectors protesting the stockpiling by NATO of nuclear weapons in the Netherlands.



Religious News Service

President Kennedy's Peace Corps parallels many postwar church project the U. S. and abroad, such as these ecumenical work camps. At top left lower right, church youth from nine countries help former German pri ers-of-war build new homes and a road to Wiesbaden, Germany. Top ri workers are shown worshiping at the Accord Farms, N. Y. camp. Lo left, youth help rebuild village of Glay, France. Such work camps h long been conducted by agencies of or affiliated with the National World Councils of Churches, the YMCA, the National Student Chris Federation, denominational youth boards and other groups concerne youth work and international affairs. The Brethren Service Commis has been sponsoring work camps at home and abroad for many y

News Briefs

Nearly 60,000 refugees have been resettled in the U.S. since 1948 by the Lutheran Immigration Service and its predecessor organizations. The immigration service is jointly operated by church bodies participating in the National Lutheran Council and the Lutheran Church-Missouri Synod.

A wall from the time of Christ, apparently built by King Herod, was discovered accidentally between the Dung Gate and the Wailing Wall in Jerusalem's Old City, during the construction of a new school building. Archeologists were reported eagerly awaiting further reports on the discovery, which was expected to have an important bearing on the topography of the Second Temple destroyed in 70 A.D.

State executives of the Congregational Christian Churches agreed that Protestant churches must stop acting like gas stations and chain stores in competing for choice locations for new structures. They reported that comity agreements which sites for new churches mutually agreed upon by denom tions receive little more than service.

A group of twenty pastors Cleveland, Ohio, representing f teen congregations, are sponso two weekday morning worship s ices for those unable to attend chu on Sunday. The services are h at 11 o'clock on Tuesdays at a B tist church and on Thursdays at same hour in a Christian chu Regular Sunday worship of th churches is not affected by the a tional services.

The Working Fellowship of Ev gelical Churches in Germany, wh last year sponsored the Ger Bread for the World campaign, now offered to recruit, train, send out lay fraternal workers serve young churches in Asia Africa. The young people will be missionaries in the usual sens the word, but are experts in div occupations.

nniversaries

rother and Sister Frank Peters of u, Ind., celebrated their fifty-eighth lding anniversary on Feb. 10, 1961. y have been members of the Peru rch for many years, Mrs. Peters ng one of the charter members. y have six children, eleven grandren, and twelve great-grandchil-n. — Mrs. Orville Sonafrank, Peru, I.

Mr. and Mrs. Harry M. Roderick of derick, Md., observed their golden lding anniversary on March 1, 1961. y have eight children, twenty-seven ndchildren, and seven great-grandren. — Mrs. Roland Willard, Fred-k, Md.

Mr. and Mrs. Ralph Thomas observed r fifty-fourth wedding anniversary Feb. 27, 1961, at their home in Morris, Ill. They have four daugh-two sons, fifteen grandchildren, ten great-grandchildren. Both e been members of the Mount Mor-hurch for many years. — Mrs. Har-Alter, Mount Morris, Ill.

bituaries

dcock, William E., son of Nancy J. Wesley Adcock, was born in field County, Ohio, Feb. 11, 1872, died Dec. 29, 1960. He was a mber of the Olivet church, Ohio. viving are his wife, Edna, one ghter, and two sons. The funeral ice was conducted by the un-igned, and burial was in the dview cemetery. — Guy S. Fern, rnville, Ohio.

nspach, Sarah Jane, daughter of ben and Kathryn Coffman Sandy born in Augusta County, Va., . 18, 1871, and died Dec. 25, 1960. was preceded in death by her band, George Anspach. She was ember of the County Line church, . Surviving are two sons, two ghters, eight grandchildren, one t-grandchild, two stepsons, one daughter, and one brother. The morial service was conducted by hren J. O. Dearing and C. C. enberger, and burial was in the ayette cemetery. — Mrs. Phillip g, Ada, Ohio.

rnold, Robert E., who was general ager of the Brethren Publishing se from 1904 to 1940, died at n, Ill., Feb. 22, 1961. He was near Burlington, W. Va., Nov. 1867. He was a graduate of gewater College, class of 1889. In) he was married to Irena Amick, ghter of Joseph Amick, the first eral manager of the publishing t at Mt. Morris, Ill., after the ting and publishing ownership ed from private to church owner-in 1897. Surviving are his wife, son, one daughter, four grandchil-, and three great-grandchildren. funeral service was conducted by Glenn McFadden, and burial was e Bluff City cemetery at Elgin. — h Barnes, Elgin, Ill.

aker, G. Ralph, son of Gurney W. Minnie Repp Baker, was born March 25, 1907, at Unionville, Md., and died Feb. 18, 1961, at Waynesboro, Pa. He was a member of the Waynesboro church. Surviving are his wife, Arleen Kauffman Baker, his father, one son, one daughter, and one granddaughter. The funeral service was conducted by Bro. George L. Detweiler, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Barnhart, Minnie J., daughter of J. W. and Jane Abshire, was born Sept. 25, 1895, in Franklin County, Va., and died in Roanoke, Va., Nov. 2, 1960. She was baptized in the West Dayton church, Ohio, in 1907. When she came to Virginia she was active in the Brick church. On Sept. 10, 1918, she was married to Ira J. Barnhart, who survives, together with two daughters, one son, six grandchildren, one sister, and two brothers. The funeral service was conducted by Brethren Eugene Lenker and J. B. Peters, and burial was in the Brick cemetery. — Essie Boitnott, Wirtz, Va.

Basore, Elsie, daughter of John and Sarah Knee, was born in Adams County, Iowa, July 23, 1881, and died Feb. 11, 1961. In 1907 she was married to Ike Basore. She was a member of the Mt. Etna church, Iowa, for many years. Surviving are one son, four grandchildren, five great-grandchildren, and three brothers. The funeral service was conducted by Bro. Leonard Lutz, assisted by Bro. Stanley Evans, and burial was in the Mt. Etna cemetery. — Mrs. Lula Knee, Mt. Etna, Iowa.

Benedict, Evelyn M., daughter of H. Milton and Nannie S. Omwake Benedict, was born Sept. 30, 1898, at Waynesboro, Pa., and died Feb. 19, 1961, at Waynesboro. She was a member of the Waynesboro church, serving for more than thirty years as a teacher. One sister survives. The funeral service was conducted by Bro. George L. Detweiler, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Bernhard, Pauline F., daughter of Isaac W. and Martha Martin Hoffer, was born April 9, 1914, and died Feb. 1, 1961. She was a member of the West Greentree church, Pa. Surviving besides her parents and her husband, Abram L. Bernhard, are one daughter, two sons, five sisters, and four brothers. The funeral service was conducted by Bro. Abram N. Eshelman, and burial was in the West Greentree cemetery. — Ruth Brownsberger, Mt. Joy, Pa.

Boerner, Benjamin R., died Feb. 15, 1961, in Washington, D.C. He was a member of the Waynesboro church, Pa. Surviving are his wife, Stella E. Boerner, one son, and one daughter. The funeral service was held in Washington, and burial was at Jefferson, Md. — Thelma M. Widdowson, Waynesboro, Pa.

Brallier, Eva Mae, daughter of Emmert and Katie Whitmer, was born Nov. 8, 1886, at Mallard, Iowa, and died Feb. 10, 1961, at Modesto, Calif. In 1906 she was married to George Brallier. They served for many years in the free ministry in the Prairie View church, Iowa. Surviving are three sons, one daughter, eleven grandchildren, and four great-grandchildren. — Mrs. Harold Duncanson, Modesto, Calif.

Brandt, Daniel E., died June 4, 1960, at his home at East Berlin, Pa., at the age of eighty-five years. He was a member of the Upper Conewago congregation having served as treasurer for many years. Surviving are his wife, Maude Young Brandt, two grandchildren, and two great-grandchildren. The funeral service was conducted by Elders Bruce Anderson and J. Monroe Danner, and burial was in the Mummerts cemetery. — Frances E. Shaffer, East Berlin, Pa.

Brandt, Wayne Dale, was born in Kassel, Germany, Nov. 26, 1959, and died at La Verne, Calif., Feb. 7, 1961. Surviving are his parents, Daryl and Nancy Brandt, one brother, and his paternal and maternal grandparents. A graveside service was held at the Evergreen cemetery, La Verne, Calif., by the undersigned. — Harry K. Zeller, Jr., La Verne, Calif.

Brown, Irvin, N., son of Frank M. and Anna Smith Brown, was born at Martinsburg, Pa., March 10, 1898, and died at Martinsburg, Feb. 25, 1961. On Jan. 1, 1924, he was married to Florence M. Zook. Surviving are his

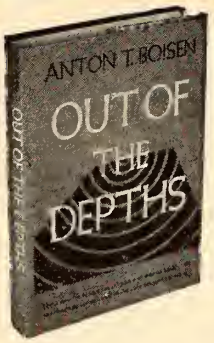
family camping

DIRECTORY

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Here is a book which does not intend to give camping helps to families but does a very adequate job of listing places to camp, location, number of acres, tent sites, and fees. An excellent feature is a road map locating actual camp sites with detailed information included in each state section. This is one of the newest and most comprehensive guides to campgrounds throughout the United States. **$2.00**

Church of the Brethren
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The startling autobiography of the great pioneer in religion and mental health

OUT OF THE DEPTHS

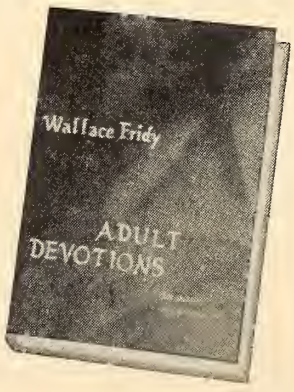
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In a unique work which is at once autobiography, psychiatric case history, and a religious evaluation of human experience, we are given the first inside look at mental illness by an authority in the psychology of religion. The author grew up in a small Midwestern university town before the turn of the century. Later, while in the ministry, he suffered a severe mental breakdown. Letters reproduced in the book from this period document the onset and eventual recovery in a most moving way. He became one of the first chaplains in a psychiatric hospital, the father of pastoral clinical training, teacher at the University of Chicago, and author of books and articles that are considered classics in the field. Dr. Boisen is chaplain-emeritus of Elgin State Hospital. $4.00

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

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THE INTERPRETER'S BIBLE

wife, one son, one daughter, three grandchildren, and four sisters. He was a member of the Martinsburg church. The funeral service was conducted by Brethren Ernest Brumbaugh and Howard Feathers, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Church News

Northern California

Modesto — The youth fellowship entertained the young people of the Second Baptist church and the First Hebrew congregation of Modesto. Rabbi Juda Fish spoke at the meeting, and the entire congregation joined in the games and refreshments afterwards. The pastor, Truman Northup, spoke at the Second Baptist church. The choir and the congregation also participated in the worship service. Thirty-eight of the Second Baptist junior high group joined with our junior high youth in the annual "snow" trip. — Mrs. Ralph Webber, Modesto, Calif.

Oakland — Four Sunday evenings prior to the national election, we had a forum on Christian Responsibility in the Election. Ovid Barklow brought the morning message on Laymen's Sunday. While the pastor, Alvin P. Zunkel, attended district conference, Stanley Sutphin, the moderator, brought the message. At Thanksgiving time the women's fellowship furnished the dessert for the dinner for Alcoholics Anonymous, which was sponsored by the Oakland Council of Church Women. On Dec. 4, Harold D. Fasnacht, president of La Verne College, preached at the morning hour, and in the evening Herbert Ruthrauff, church relations director, met w persons interested in the college. T congregation observed Bethany Se nary day, with the pastor bringing s cial message. Four from our chu attended the district church vocati workshop at Modesto. We joined w the other churches of the commun in the World Day of Prayer servi During the Lenten season, we hac spiritual life seminar, using as the t the book, Prayer and Personal R gion, by John B. Coburn. — Mrs. C D. Woody, Oakland, Calif.

Sacramento, Meadowview — T women are visiting in the commun They have coffee hours each week the homes to get acquainted with n families and to tell them about church and its program. The juni are joining with the juniors of ot churches in a memory verse cont for two months. The young peo sponsored a birthday dinner for entire church on Feb. 17. The n are assisting in a city-wide religi survey. Brother and Sister Har Brooks showed pictures of the w in India on Jan. 18. Since Dec. 1 M Sylva Rupel of the La Verne chu has been serving in the adult volunt service program as administrative sistant to the pastor, John W. Hun Seven have been received by let and a number are contemplat baptism. A membership class is progress and will continue u Easter. — Ella Journey, Sacramer Calif.

South Modesto Community — A. Becker became pastor of our congre tion this past fall and Truman North pastor of the Modesto church, elected moderator. Lowell Vanc veer, a volunteer, came in Decem to serve as pastoral assistant. Brot Becker was in charge of the comr nity Thanksgiving service. Follow the Sunday evening services twice month, we have a fellowship h which is growing in attendance. primary class sent Bible story bo to India as one of their projects. teachers training and Christian de tional school sponsored by the Mode Council of Churches was well atten by members of our congregation. church is sponsoring a basketball te in the YMCA league. The wom work meets monthly and carries projects to provide new equipment the church-sponsored playground. D na VerHulst will represent our con gation at Annual Conference. — L. L. Luke, Modesto, Calif.

Southern California and Arizon

Panorama City — In recent mon seventeen have been baptized, fift received by letter, and two by rea mation of faith. The pastor, J. Con Burton, has been conducting memb ship preparation and inquirers clas The congregation also has been ca ing out a program of visitation evangelism with teams going out i the homes. Two of our members young married couple, have gone Nigeria to teach in the mission th Mary Christy and Dick Mason serve as our delegate at Annual C ference. — Mrs. Ezra Burn, Van N Calif.

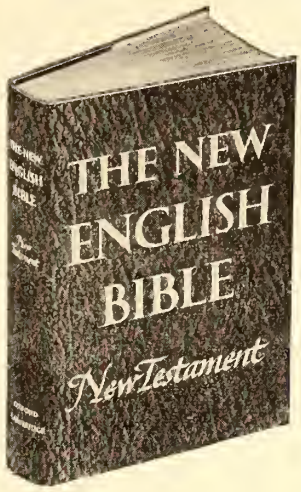
Washington

illisford — At the close of the school missions in January, an offering was en to which the women's fellowship ed a sum in order to supply a ial kind of typewriter for Elmer dwin's use in translation work. On . 20 Bro. Lorell Weiss came to the pastor. From the time the pre- is pastor left in August until Broth- Weiss' arrival, the pulpit was filled members of the laity and several ing ministers. Bro. Noble Dear- ff was in charge of the installation rice for Brother Weiss. On the e day we had our harvest dinner a short program. Some of our nen attended the service sponsored the United Church Women; they several kits to be presented at time. The women's fellowship le ten coverlets for the home in asket and also made comforters rolled bandages. One morning month the women's fellowship ts for a Bible study class with el Rothrock as the instructor. Six e been baptized and four babies e been dedicated. — Laura Cosey, ville, Wash.

eattle, Olympic View Community — itage and Horizons was the theme the school of missions for four Sun- evenings in February. Eight boys ived the God and Country award Boy Scout Sunday, Feb. 12. They e been studying with the pastor, Dewey Rowe, since last Septem- Four churches in the area partici- ed in the World Day of Prayer ice. The speaker was Mrs. Robert th of our congregation. The Peace- kers, who devote their time to wel- projects, go to Fircrest, a home retarded patients, and sew once a k. The Tacoma, Olympia, and ewood churches were the guests of women's service guild on March 1, n the play, Gentle Disciples, was ented. — Mrs. Calder Muirhead, ttle, Wash.

Venatchee — Under the direction of assistant pastor, Don Border, the rch presented the Easter drama, Shadow of Peter. The pre-Easter gram was further enriched by the aching mission led by Edward gler. The women of the church e been holding neighborhood coffee rs in which one home in an area tes in the neighbors for coffee and hour of Bible study. The Hymn k of the Ages by Dr. Warren has n used this spring. This is over above the regular women's work ied on in seven circle meetings y two weeks. The men have joined the other district men in giving ay or so of labor at the Yakima rch. The junior high group has n going into the business offices of city to redeem discarded stamps ch are used in the milk fund. Dur- Lent the pastor, Wayne Crist, has n holding meetings at the Lake- d church, Seattle, once each week. ard Piorkowski of Warsaw, Poland, r spending a month with the Breth- at the La Verne church, returned Venatchee briefly before leaving for home. — Geraldine Eller, East We- hee, Wash.

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Colorado

Rocky Ford — Raymond Flory of McPherson College was the speaker for the home-coming observance. At that time we also had a "cash shower" for the building fund and also the ground breaking for the educational annex. The annex is scheduled to be completed by June 1. The church was represented at the district workshop on vocations at the Denver Prince of Peace church. Shirley Hamilton gave a report concerning the work of Brethren Service in Europe. At the council meeting on Jan. 4, a constitution and bylaws for the congregation was adopted. Galen and Ruth Snell of the Lybrook Navajo mission gave us an account of the work being done there. They were accompanied by Mrs. Mabel Heseuse, a Navajo Christian, and her son. An area workshop for children's workers met in our church on Feb. 5; Mary Spessard, the national children's director, was the leader for the workshop. Membership classes for older juniors and junior high people are in progress at this time. The birthday offering at the annual birthday dinner was given for the benefit of Camp Colorado. — Modena Hoover, Rocky Ford, Colo.

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Iowa-Minnesota

Prairie City — Every other Sunday our pastor, Edward Zook, has charge of the services at the rural Morgan Valley Christian church. One Sunday morning the members of that church held a communion service and worshiped with the Brethren congregation. A Christmas pageant, composed by our music director, Marvin Hanson, was given by the different classes of the

Kermit Eby



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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 506: Industrial Arts teacher and family would like to locate in Ohio, preferably in the Dayton area. Has three years experience. Contact: Brethren Placement Service, 1451 Dundee Avenue, Elgin, Illinois.

No. 507. Bethany Hospital needs: R.N.'s to help with summer vacation relief. This is an opportunity to see the sights of the city while you work. An operating room supervisor — permanent job. Switchboard receptionist. Contact: Miss Olga Bendsen, Personnel Director, Bethany Hospital, 3420 West Van Buren St., Chicago 24, Illinois.

No. 508. An experienced public school teacher, principal and superintendent available at once for a position in a private or church related university, college or school. Qualifications include a Michigan Life Certificate, B.S. and M.A. degrees. Contact: John E. Wells, 204 Fifth Street, Chassel, Mich. Telephone 4586.

No. 509. A young man who completed his alternative service in September 1960 is interested in locating near a Brethren church. Has experience in carpentry, driving truck and is interested in printing, but is willing to try something new. Contact: Brethren Placement Service, 1451 Dundee Avenue, Elgin, Illinois.

No. 510. Beauty Culture Instructor desires teaching position in Illinois. Experience includes 5 years of teaching, also reception, counseling and office work. Contact: Mary Elaine Clark, Route 1, Mulberry Grove, Illinois.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-join 3 years. Experience: Joiner and C inetmaker about 15 years. Fled wh threatened with deportation to Sibe Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Maryland.

No. 512. Immigration Services se employment offer for: Bulgarian re gee, T.I. Unmarried. Age 26. Edu tion: elementary, 3 years seconda 3 years Trade School (Constructi Joiner, Carpenter). Experience: fa work at home, joiner and housepai er — 2 years, concentration camp, cape, refugee camp — 1 year. Orthoc Church. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Maryland.

No. 513. Immigration Services se employment offer for: Dutch-Inc nesian A.V. Age 31. Unmarried. E perience: truckdriver, mechanic — years, welding (arc and acetylene) months course. Contact: Immigrati Services, Brethren Service Cent New Windsor, Maryland.

No. 514. Immigration Services se employment offer for: Dutch-Inc nesian refugee, P.M., unmarried, a 29. Education: elementary, 2 ye electromechanic technical school, rad mechanic technical school — 2 yea Experience: assembly of radios, tra mitters, senders, amplifiers — 2 yea repair of electrical appliances — 4 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 515. Immigration Services se employment offer for: Yugoslav r ugee, S.M., unmarried, age 29. E ucation: 4 years secondary, 1-ye aeronautical (glider instructor) school, years trade school (electrical). Expe ence: Imprisoned 5½ years for tempted escape, electrician — 3 yea Orthodox Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 516. Immigration Services se employment offer for: Hungarian ref gee, J.N., unmarried, age 23. Educ tion: 8 years secondary school, 2-ye commercial, diploma from "Gastr nomical Institute" (cooking), Vienn Experience: hotel waiter — 2 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 517. Immigration Services se employment offer for: Yugoslav ref gee, B.N., unmarried, age 37. Educ tion: elementary school. Experienc baker at home and in concentrati camp, tractor-driver — 1 year, prison 9 years 8 mos. (learned upholsterin military service — 2 years, waiting refugee camp — 2 years. Orthod Church. Contact: Immigration Ser ices, Brethren Service Center, Ne Windsor, Md.

Sunday school. One Sunday evening in January, the Alcoholics Anonymous group had charge of the evening union service. Bro. Zook attended the rural ministers institute at Ames, Iowa, early in January. The youth, with their sponsors, Norma and Leo Brubaker, attended the junior high rally at the Des Moines Valley church. On March 2 seven churches of the town and rural community participated in a father and sons banquet held in the Prairie City Community high school gymnasium. — Mrs. E. M. Brubaker, Prairie City, Iowa.

Western Kansas

Garden City — Some of our congregation attended the regional conference at McPherson and also the district conference at the Maple Grove church. At the home-coming service, we burned the mortgage on the church. The United Church Women sponsored a sewing meeting at our church in which gowns for children overseas were made. Thirty of our young people went to McPherson College one Saturday, staying there overnight. James Elrod conducted our evangelistic meetings; during the time he was here he also had Bible study in the morning. Dorsey Rotruck, the pastor, who had surgery, is now home from the hospital and at work again. — Mrs. Fred J. Ramirez, Garden City, Kansas.

Southern Missouri and Arkansas

Broadwater — Since the last repo six have been baptized and one h been received by reaffirmation and o by letter. We have also moderniz our church kitchen, redecorated t classrooms, and improved the chur grounds. Gene Myers, who was IVS, has shown pictures and giv talks about his work in Vietnam. Bi

Finie Gass is now serving us as pas- t. On one of our family nights, the n served the women with a fish sup- p. These family suppers are monthly a irs. — Mrs. Lois Myers, Dexter, Mo.

Texas and Louisiana

Roanoke — The pastor, Edward Mur- r, has been meeting with the fellow- s at Houston, Texas, once each nth. Bro. Wayne Geisert of McPher- s, Kansas, was the speaker for our e ngelistic services. We co-operated w h the Evangelical United Brethren c rch in a Thanksgiving service, on W rld Community Day, and in other s vices at which we had films and f owship. We had our every-member c vass in November. Terrel Phenice h been relicensed to the ministry. O e of our members, Carl Harris, is s ving his alternative service in Ger- n y. On Aug. 13 we will observe t seventieth anniversary of our c rch. The women's fellowship spon- s d a family hobby show and a f ily evening which honored all of t members over sixty-five. Several o ur families whose homes have been b ned have been given help. New a l used clothing and comforters have b n sent for overseas relief. One has b n baptized. The district youth rally n t in our church. — Mrs. Paul H. N tzger, Iowa, La.

Northern Illinois and Wisconsin

Naperville — Bro. Alvin Cook be- c e pastor of our congregation last S tember. A new piano was dedi- c d in the memory of Brother and S er Ernest Overcash. We have had a uccessful every-member canvass led b the finance commission. On Christ- m s Eve the choir and the pastor con- d cted a service, the first of its kind i our fellowship. Lester and Rita K ler, members of our church, are n v in Puerto Rico. Lester is serving h alternative service there and Rita i secretary at the new Castañer hos- p l. During the month of February v had mission study each Sunday e ning. Beginning with the first of J uary, the Sunday school classes h e been divided into new adult age g ups. Richard Burger conducted our e ngelistic meetings. Each evening c of the adult groups had a potluck s per prior to the service. The men a l boys of the church have been p ying basketball once a week at a r rby gymnasium. A junior choir has b n organized and sings the first Sun- d of each month. At Easter time t choirs of the Boulder Hill and our c gregation combined in presenting t cantata, The Crucifixion, at each o the churches. — Elaine Moran, War- r ville, Ill.

Mt. Morris — The Christmas oratorio w s presented by a community choir a our church. The music and worship c mmission planned a church-at-home s ion for Dec. 11. On that day, also, v had a food shower for the Brethren H me. Also in observance of Christ- m s, we had a program by the children e titled The Most Beautiful Story Ever T d, and a candlelighting service on C istmas Eve. A Christian study fel- l ship, sponsored by the Council of C rches, was held during January a February on Sunday evenings in t Christian church; the program of- fered three courses. Members of the CBYF assumed major responsibilities in the morning worship service on National Youth Sunday. Bro. Carl Myers, the pastor, and five youth attended the seminar in Washington and New York. On Ash Wednesday we had a prayer vigil which began at midnight on Feb. 15 and continued until 7:30 the following evening when a service of communion climaxed the day. The annual every-home visitation program took place during the first week of the Lenten season. Several of our church members participated in the World Day of Prayer program at the Lutheran church. Six new members have been received recently. The pastor has submitted his resignation, effective Sept. 1, when he will become director of ministry and evangelism for the General Brotherhood Board. — Mrs. Harold Alter, Mount Morris, Ill.

Southern Illinois

Oak Grove — At Christmas time a program was given by the different classes of the children's department, and the CBYF joined with the Panther Creek youth to give a play at the



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Panther Creek church on Christmas Eve. The CBYF and junior high groups have been meeting with the Panther Creek youth one Sunday afternoon each month. The World Day of Prayer service was held in our church. We co-operated with five other churches in the area for union Lenten services. The different Sunday school classes conduct devotions for Sunday school the first Sunday of each month. The pastor, Durward E. Hays, spoke at the evening service of the Peoria city mission one night recently. The pastor and several of the youth also attended the district youth banquet at the Champaign church. — Mrs. Durward Hays, Lowpoint, Ill.

Middle Indiana

Marion — Bro. Earl Hostetter was the evangelist for our meeting in the fall. Several of the youth attended the rally at Bachelor Run. Our women spent one day at the Nappanee relief center, helping there and learning about the work being done at that place. The women have also been making bandages and sewing for the district project and on hospital gowns for children. A deputation from Manchester College was in charge of one of our Sunday evening services. The women of the church served a father and son banquet. — Margaret Brubaker, Fairmount, Ind.

Southern Virginia

Fraternity — A slide-filmstrip projector has been purchased by the youth and young adult classes. The children sent health kits, school supplies and a sum of money to the Navajo Indian project. The pastor has had classes on Know Your Faith. Guest speakers at the home-coming were S. H. Flora and Walter Shank. Mary Denlinger, district youth worker, has met with the youth and their counselors. The pastor, Robert Jones, conducted our evangelistic services. We are now in the process of building a new educational unit and remodeling the old plant. Bro. Rufus McDannel, district executive secretary, was with us for our ground-breaking services. Seven attended the children's and junior high workers workday at the Topeco church. We have organized a junior high CBYF. Both the junior high and senior CBYF had an overnight retreat to plan programs. Brethren Paul Priddy and D. G. Church have supplied the pulpit on various occasions in the absence of our pastor. Bro. Rufus McDannel met with us for the self-study sessions. Seven of the men attended the district men's fellowship banquet, and twelve of our youth, the district youth rally. The young people of our church were host to the Friends youth. On two Sundays of Youth Week the youth were in charge of both morning services. The first Sunday, four of our youth made speeches. On the second Sunday Wolgang Decker, a German exchange student, spoke using the topic, Into All the World Together. He had shown slides the night before at the youth banquet. Three youth and one of the counselors attended the district spiritual retreat. — Mary Williard, Winston-Salem, N. C.

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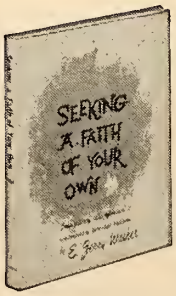
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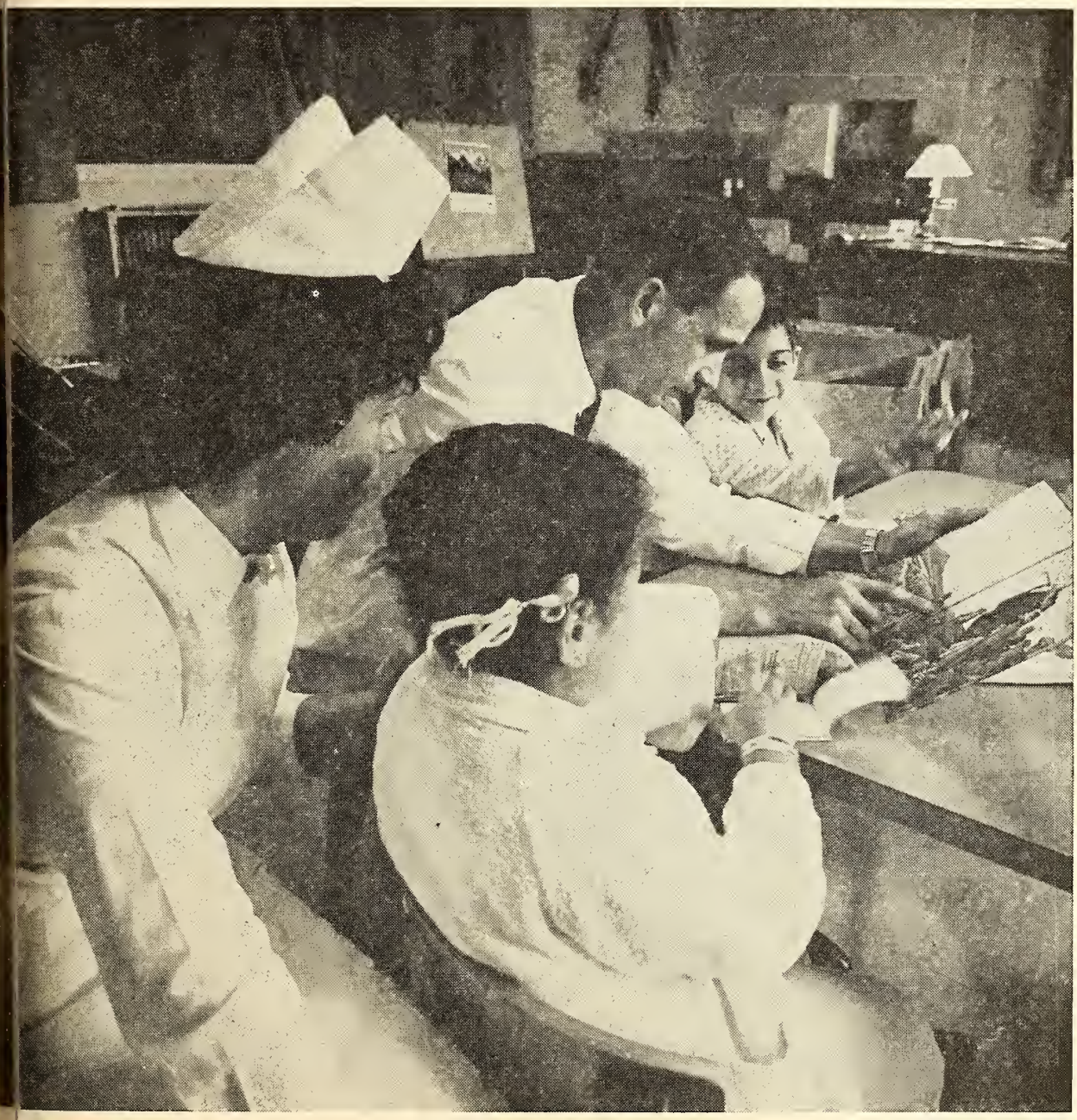


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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

APRIL 22, 1961



Three Lions

On the children's ward, a minister who is taking clinical training keeps a couple of young patients busy with interesting Bible stories

(for more pictures, see page 14)

MINISTERS IN WHITE

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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APRIL 22, 1961

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Our Contributors

Dorris Blough has recently returned to Nigeria after a three-year stay in the States. Her husband, Marvin Blough, is a missionary doctor, serving the Nigerian people.

Harvey W. Ressler is a student at Bethany Biblical Seminary in Chicago.

David J. Wieand is professor of Biblical literature and Greek at Bethany Biblical Seminary.

Edith Lovejoy Pierce is a free-lance writer living at Evanston, Illinois.

James V. Johnson, Jr., is secretary of stewardship, Presbyterian Church, U.S.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Proposal for Church Union

I would like to propose that we Brethren all put forth more effort to have more church union in the Church of the Brethren. Is it wisdom to go over to the neighbor and endeavor to help set his house in order, when our own house is torn up and disorderly? Did not the Children of Israel make a grave mistake when they murmured for a king, to be like other nations? Wherein is spiritual power? Is it in numbers or is it in dependence on the Holy Spirit? — H. James Pearson, R. 1, Everett, Pa.

Evading the Real Issue

This letter is in response to the article, "Proposal for Church Union."

It seems as though everyone is agreed upon unity of spirit. But I have the impression that Dr. Blake has something else in mind, namely organic union. Possibly my trust in human nature is too limited. However, one can refer to business and labor unions to see what happens to large organic unions. We don't need to kid ourselves that this couldn't happen in our churches.

Every organization has top leaders. Even in churches there are those who are seeking "top spot on the totem pole." It seems to me that our effectiveness as a church could be more noticeable if each member carried his or her Christian responsibility.

To think of our churches being united spiritually or organically for the sake of more effective witness is evading the real issue. It is time we ministers wake up to the fact that our churches are spiritually undernourished and don't have the compassion of Christ to be of one spirit. If more of the church members were personally witnessing for Christ and had Christ as the center of their lives, the problems of being united in spirit would be pretty much solved.

I cringe every time the church talks about merger or union. I find nowhere in the ministry of Jesus that he even implied one great organization. And whether we want to admit it or not, to merge would only lead to the point where each member would lose his personal identity in the wheels of organization similar to the Roman Catholic. We should beware that the "... does not justify the means." — R... dall Roose, Beaverton, Mich.

Good Advice

In the Feb. 25 Messenger I ... an article by R. W. Schlosser titled Close Co-operation, Not ... ganic Union.

This is one of the finest te... monies as to the needs of our chu... today that any man could write. ... proves to us so well why we n... co-operation and not organic un...

I think every Christian in ... Brotherhood would do well to r... his Spirit-inspired article.

Of course, we have many o... good God-fearing men who think ... Brother Schlosser. Therefore let ... take their advice. — Arthur Wolf... R. 1, Ligonier, Pa.

Church Should Take a Stand

I read the letter on "Taxes ... War Purposes," by Dale Aukern... John Forbes, and Jerry Royer in ... Gospel Messenger for Feb. 24... feel that they are trying, const... tively, to reach the answer t... problem that has been plagu... Christians since the two world w... I would like to see Annual Cor... ence take action along the line... their statement.

Our government can crush i... viduals when they take a st... which is "illegal." But if an org... zation like our whole Brotherh... took this stand and backed up t... individuals who carried it out, t... is much more chance for its d... some lasting good. I believe, ... that if we take this stand o... denominations will join us in it...

This is no time for the Bret... to become fearful and cowardly ... be afraid to step forward and ... where we know it is right to ... Let us, with God's guidance, go ... ward, regardless of the phy... consequences, in what we kno... right. — Dale Rummel, Burling... W. Va.

What Causes Class Hatred?

The letters of Feb. 18 and M... 4, relating to the problem of m... tory labor, which was called ... torted," and "unfair and unj... cause me to wonder where the ... ity of the church will come in...

Continued on page 22

ublic Funds Should Go to Public Schools

SHOULD public funds be made available for the benefit of private, parochial schools? With almost one voice Protestants in this country are saying, "No." It is contrary to the Constitution of the United States and contrary to the principle of separation of church and state to use tax funds in any way to support a religious elementary or secondary school.

Among those who oppose federal aid to private schools are several religious groups — Lutherans, Seventh-day Adventists, Jews and others — who support and maintain their own sectarian schools. They know what financial burden is involved, but they are not asking for tax funds. The President of the United States, himself a Roman Catholic, stands squarely on the constitutional principle of separation of church and state; and one influential Roman Catholic weekly, The Commonweal, published by laymen, has called for support of his position.

But the hierarchy of the Roman Catholic church has condemned the President's proposals for federal aid to education on the ground that they discriminate against parochial schools. The Catholics say that parents have no freedom of choice between public and private schools unless they are willing to carry a burden of double taxation. Roman Catholic leaders for the most part recognize that Supreme Court rulings have interpreted the Constitution as being clearly opposed to direct support of religious schools. Yet they seem unwilling to accept this as a valid principle, as President Kennedy has done; consequently they claim they are discriminated against if there is not some way by which they can receive, either directly or indirectly, some subsidy for their schools.

It should be emphasized that religious groups are free to operate their own schools and thereby to teach religion as they want to have it taught. But this is a choice determined by sectarian purposes and can have no claim for public financial support by taxation of citizens who may or may not share the same sectarian point of view. The obligation of the state is rather to provide public schools which are responsible to publicly elected boards of education, which serve the needs of all, and which do not teach the tenets of any particular faith. No citizen is taxed doubly; if parents wish to send their children to church-supported schools (and frequently there are good reasons for doing so), they know that they and their co-believers, not the state, must pay for this privilege.

Recently Roman Catholic spokesmen, aware of the constitutional barrier to their first demands, have concentrated on asking for across-the-board loans to parochial schools. The President has indicated his personal belief that such loans also would be unconstitutional. However, there is no such clear-cut Supreme Court ruling on this question as has been given on the issue of direct tax grants to private schools. The question is complicated also by the fact that public funds have been loaned to church-related colleges for the construction of needed buildings. But it should be recognized that there is a difference between private college education, which is voluntary, and the type of parochial school instruction that teaches sectarian religion to elementary and secondary school children at the compulsory school age.

We hope our readers will support the position taken by President Kennedy and generally held by Protestants and Jews, which insists on holding fast to the constitutional principle that public support should be given only to public schools. We hope the President will not be swayed by the arguments of those who want some kind of aid for private schools and will exert all kinds of pressure to get it. Let the question of federal aid to public schools first be decided on its own merits. Then, if there is still urgent demand for a loan program for private schools, let this be handled in a separate bill so that the issues can be clarified and, if necessary, the Supreme Court can rule on the constitutional question involved. In the meantime, Protestants could well afford to take another look at their own religious education programs and to ask themselves why their own private ventures in teaching religion seem to accomplish so little. — K.M.

Preparing for Annual Conference

RECENT issues of this paper have carried information about travel and lodging at Annual Conference, as well as copies of the queries, committee reports, and some of the other business items to be considered at Long Beach. Delegates have already been instructed to study and prepare themselves prior to serving on the delegate body. Others of us would do well also to prepare ourselves for sharing in the forthcoming Conference. — K.M.

The Changi

by Dorris Blough

YOU can't imagine how much things have changed in Nigeria in three years," they told us. And how right they were!

In your study of Africa last year, you read over and over how Africa was moving through centuries of progress in a few years. I was one of those who made that statement. But I really did not know what it meant until we returned to Nigeria six months ago after being gone three years. There have been both minor changes and momentous changes, some good, some bad. Let me tell you about some of them.

The growth of the churches is phenomenal, as you have read. What a relief it is to see some of the load of the church work transferred to Nigerian shoulders, leaving the missionary work in other vital areas of leadership.

There are changes evident economically. Three years have produced three more classes of teachers and nurses. These people are assigned to schools and hospitals in our mission area. The wages they receive are usually subsidized by the Nigerian government. Their pay scale is far above that any other workers.

This increase of higher sa ried people means improv economic conditions in eve phase of village life. They b more food, clothes, services, a make nicer homes. This turns helps others to expa their businesses and make goo or services available to s more people. The standard living is definitely rising.

We find that the average l gerian is much better dress than we remembered. High income would partially accou for it. Also traders are bringi



WHO from Monkmeyer



Signs of the changing scene in Africa: new housing in an industrial area in Ghana provides running water in each unit (opposite page); at the Waka training school the women are taught to use simple ovens that can be built in any Nigerian compound

frican Scene

in nore clothing and materials. A l, from somewhere, rum- m e is collected and sent to N eria, where it eventually m es its way to these village m kets. People can buy items of lothing for a fraction of the co of new ones. Of course, gi sometimes wear boys' cl ing and vice versa, but th is unimportant.

ot all the changes are good. Th increased availability of cl es has put too much em- ph is on them. There is a con- st t vying among the newly ric to have the best of every- thi g. But giving has not in eased in proportion to in- co e.

ree years ago, missionaries we still teaching heavy sched- le in the schools. Now, all ur r primary teachers are Ni rian as are all but a few n senior primary schools. Th e few are alternative serv- ce workers who help mostly in the field of English and advanced subjects. The missionaries are freed to work in formerly neglected areas.

The first attempt at a church camp was in the offing when we left. Its value for Nigerians was questioned by missionary and African. But it was such a success that camps are now considered to be a major factor in the religious life of young people.

Three years ago, few girls had a certificate past the fourth grade. Now many well-dressed, poised, English-speaking young women come to greet us, wearing clothes they have made. The African woman is coming into her own.

How often Dr. Blough said, "If only these malnourished little children could get a supply of vitamin C. It could mean the difference between life and death for some of them." But the Buras, and many other tribes, feared that even if they planted fruit trees, they would never live to see them bear. So no one had fruit except that which came from the mission orchard. Still the missionaries urged the planting of fruit trees. But now to our great surprise when we visit a village market, there are tomatoes, guavas, mangoes, and bananas in great array, at a price anyone can afford. I was delighted to see a small baby on its mother's back munching on a guava.

We find that this change is consistent through this area. Instead of our raising fruit for them, Nigerians now bring it to sell to us. It is a big step forward in "death control," supplying needed vitamins.

There was talk of lowering the price of the standard DPT shots (diptheria-pertussis-tetanus) given to babies, in order to entice mothers to get them for their children. However, little interest was shown. But it was not given up, and now there are over one hundred mothers who bring their babies for the shots. So there will be that many fewer cases of whooping cough, though it is widespread here.

Another health problem was lack of protein. Sometimes a beef was killed on market day,



Baughman

The slow tedious method of making flour for bread by grinding the grain by hand is giving way to flour that can be bought or bread that can be secured in the market

sometimes not. In three years' time the meat market has increased until they kill two or three each market day. There is still a great dearth of protein in their diets, especially for children, but it is improving.

The gap between missionary and African was tremendous. We drank boiled water, slept under mosquito nets, ate a balanced diet, had comfortable homes, in sharp contrast to the compounds of the Africans. What a pleasant surprise to see the new compounds mushrooming everywhere, clean and neat, with more adequate water supply and latrines. Many sleep with mosquito nets and drink boiled water. Fruits and vegetables make their food more appetizing and healthful. Much time and energy was consumed in missionary homes in the making of bread and there was always concern whether there would be enough to last until next baking day. Now bread can be bought from women in the village cheaper than we afford to make it.

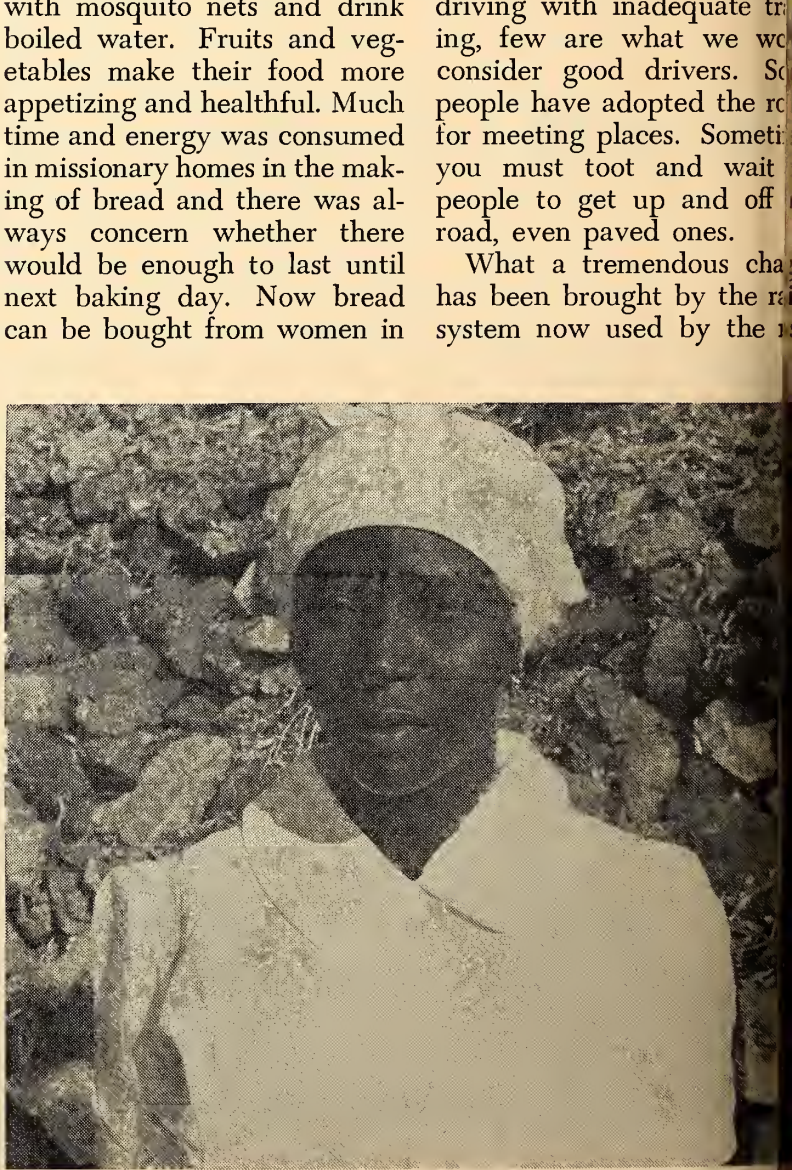
How pleasant it is to see miliar labels on cans and bo in the stores in Jos. (I would even be surprised to be t that we can buy familiar ca bars there.)

It used to be that if you w driving along and tooted at bicyclist ahead of you, would often immediately h his bicycle toward the di and leap off it, letting it c tinue into the ditch. People foot would run like scared bits. But now they seem have little fear, in fact, enough. With many Nigeri driving with inadequate tr ing, few are what we wo consider good drivers. S people have adopted the ro for meeting places. Someti you must toot and wait people to get up and off road, even paved ones.

What a tremendous cha has been brought by the ra system now used by the

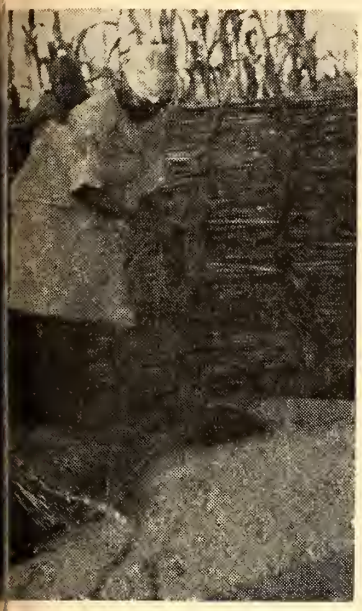
Comfort Minso, former headmistress of the girls' school at Waka is now taking advanced training in England. She is the daughter of Bassey Minso





Dorris Blou

One of the trained midwives. This also is a sign of the new day in A



Charles Lunkley

The increasing number of covered wells within the compound walls will help to cut down the number of water-borne diseases

sion. Much time and effort is saved by quick messages between stations. It makes work go faster and more efficiently.

Formerly mail might not arrive in Garkida for several weeks at a time during the rainy season. Now there is mail delivery twice a week! (A welcome change to come would be more letters from home to missionaries to insure the mailbag does not arrive empty!)

It is apparent from these instances that much change has come by slow growth, encouraged by "help-yourself" projects enabling the African to adapt ideas to his own culture. There are vast fields open to business investors from the West as well as to those in the church who want to help a nation on its way up.

This is a wonderful time to be in Nigeria. It is gratifying to watch people trying their wings and flying.

More and more parents are bringing their babies to the hospital for shots

Philip Kulp



As Jesus Spoke to Me

M. L. Royer

Today your lethal weapons are as fruitless as the blows my people hurled at Rome long years ago.
Cease then your preparations, but also still the fury in your hearts.
With anger on your lips and fearfulness in your mind you fail to recognize your brother
And your Father who first loved you.
It is he alone who can lead you out of the impasse.
His love is available to you each minute of the day.

Like the Pharisees, however, you expect a Savior from the skies
When you have sufficiently impressed him by frequenting the church, giving to charities, and making long prayers.
Like the Sadducees, you are "reassured" when you decorate your person, your speech, your home, and your lands
With the trimmings of a world peopled by those no longer knowing from whom and in whom they have their being.

But God will not be mocked; neither will he be appeased by "good deeds" and long prayers.
You sense this in the hour of impending doom
When death haunts you and you seek to "save your skin."

Fixing your eye on the Eternal and guiding your course thereby, all fears depart.
You need no weapons, nor must you submit angrily to manmade yokes.
Look once again at me.
Then you, defenseless, with rage transformed to tears, will meet all foes alike.
The love you hold for them may rebound but will not be wasted.
If they respond not, seek out others who have strayed or been trampled under foot,
But first, those nearest you. (Their help becomes a sure defense.)
Your prayers will span the greater distances.
Unsought, you may be called before a mighty throne.
And stones cast on the way will not be counted nor will they be remembered.
In thus bypassing arms and, too, the smouldering wrath of submission, you will have touched divinity;
Your child, your brother, and your sister will have seen the way, and
God's lovely world saved, possibly, from devastation.

A CHRISTIAN PLAN for Spending



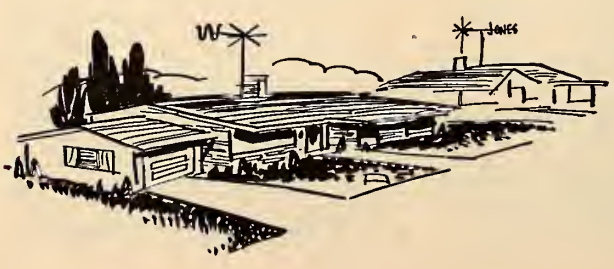
by James V. Johnson, Jr.

Drawings by Harry Durkee

IN AN era of personal prosperity that is without precedent in the history of our nation we Americans seem obsessed with the fear of imminent financial ruin. All authorities agree, in spite of minor ups and downs in the economy, that "we never had it so good," and yet almost everybody is worried about money — from the $50-a-week clerk to the $50,000-a-year executive.

Nor is this a groundless fear. While the pay check is larger than ever before, the stack of bills is also higher. According to statistics from the Federal Reserve Board, nine families out of ten in America have less than $5,000 in savings. More than half have virtually no savings at all.

Having no savings is bad enough, but the real worry that bedevils us is actually not being able to make ends meet. It is a despairing exercise to deposit the weekly or monthly pay check and then watch the check stubs n the rapid decline of the bank balance as bills are paid.



Yet it is an exercise which rich and p alike can enjoy. In 1948 Fortune maga printed the results of a survey which indic that it was impossible for a $25,000 a businessman to make ends meet! Today figure could probably be doubled. Those o who may be living beyond our incomes are alone, it seems.

What is the reason for this sad state of fairs? Why cannnot we ever get ahead? one really thinks he is throwing money a and yet at the end of the month who can where it has all gone?

There are, of course, several logical expl tions for the rather depressing phenomeno the vanishing bank account.

1. A larger slice of income than ever be goes toward purchasing future security. growing trend is toward ever larger cove through pension plans, life insurance, hos insurance, and social security. All of this c money, and it is compulsory for most w earners.

2. More couples than ever before are b ing their own homes. In the short run, trary to popular opinion, it is not cheape buy than to rent. Monthly mortgage paym may be less than the rent on comparable h ing, but there are additional expenses which always cropping up. There are the title sea lawyers' services, insurance, taxes, assessme

airs, new transportation problems, and so on. many families are undertaking home ownip before they are prepared to absorb these nticipated expenses.

3. The possibility of purchasing more and e goods and services through installment ments has revealed another flaw in human ure. Because the down payment required ow, we easily obligate ourselves for years ough purchases that we would not dream of cing if we had to save the money and pay n.



4. Advertising has recently made giant les in motivational research. Today adverrs often know more about what makes us t to buy their products than we do ourves. In such a situation, more sales resistance n most of us have is needed to keep from ing too much.

5. Many services which once were considered luxuries are now looked upon as necessities. Such things as adequate medical and dental care, nursery school and kindergarten, music lessons, a college education, a summer vacation trip, and private transportation are all things that we would hate to give up in the fight to make ends meet.



6. The finances of today's household are becoming more and more complicated. Besides the regular monthly bills for gas, electricity, water, telephone, and gasoline, there are the irregular bills for medical care, insurance, taxes, and necessary repairs which always seem to come at the wrong time and often make further borrowing necessary.

Explanations are fine, but what can be done about the problem? How do we go about making ends meet? In Los Angeles, California, there is a firm which specializes in helping families make ends meet. The process is simple. The firm takes a man's pay check, pays his bills, gives him a weekly allowance, and banks whatever is left. The firm earns its fee by planning its client's spending and forcing him to stick to the plan. It sounds so simple that one wonders why a man could not do this for himself. Actually, he could, and many do. All it takes is planning, but never enough stick to the plan.

There is no great mystery about planning your spending. Following these five simple steps should be sufficient for most families.

1. Total your annual income.

2. Total your fixed expenses for the year. Fixed expenses are expenses such as your church pledge, insurance premiums, mortgage or loan payments, installment payments, taxes, and any other expenses which can be accurately estimated for a year in advance.

3. Subtract your fixed expenses from your income and divide the remainder by twelve. The result tells you how much you may spend each month on variable expenses such as food, clothing, utilities, entertainment, transportation, household maintenance, personal care, and incidentals.

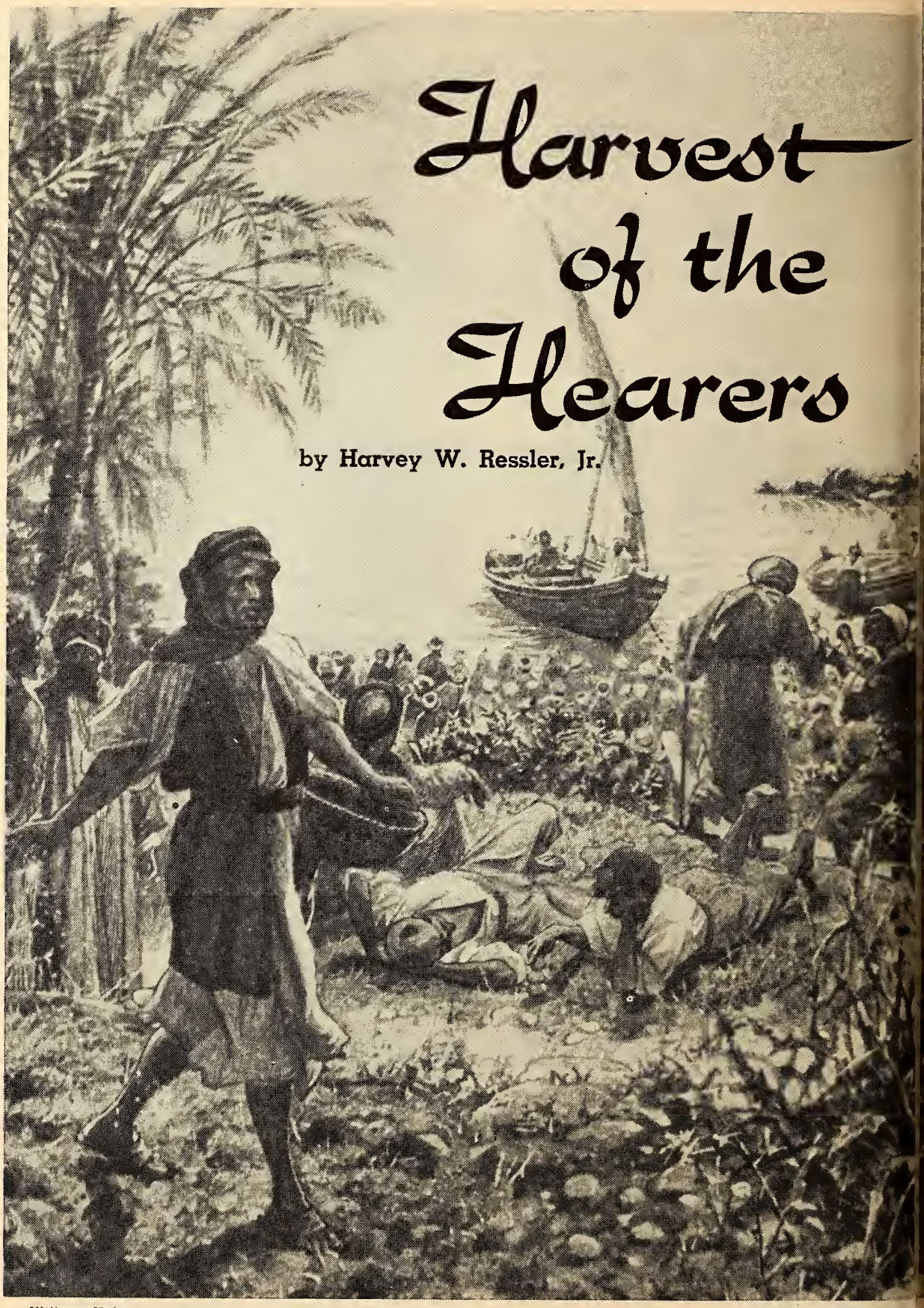
4. On the basis of past experience plan how you will apportion the total for the month among the various items of expense mentioned above.

5. The apportionment for each item of expense should be used as a flexible guide to your spending during the month. As long as you do not spend more than the total for the month

Continued on page 12

Harvest of the Hearers

by Harvey W. Ressler, Jr.



William Hole

Gramstorff Bros., Inc.

Gospel of Mark: Third of the series

Mark 4: 1-

AS THE waves of Galilee splash upon the shore, Jesus sits serenely in a boat, teaching the people. A very large crowd has gathered to hear the Master's interesting stories. He uses picturesque scenes from daily life around Galilee to illustrate profound moral and spiritual truths. He compels men to do their own thinking when he uses the familiar parabolic method of the rabbis.

Listen to what Jesus is saying, "A sower went out to sow" (Mark 4:3). Simple words, but they are filled with meaning for the preacher, teacher, and Christian who sow the word or gospel message. There is an interpretation of the parable in Mark 4:14-20. It is true that our Lord is a sower, but so is every Christian who takes seriously the Great Commission (Matt. 28:19-20). In describing the four kinds of soil, Jesus makes it clear that we have the responsibility of listening as well as the responsibility to sow the seed.

A heavily traveled path runs across the side of the field which is so beat down that the seed does not get into the soil (Mark 4:4). Since the seed is lying on the surface, the birds come and snatch it. The deadly routines of life beat down our minds into a hard pavement similar to the beaten path. Self-satisfaction and overconcern with the trivial can beat us down into a hard sidewalk. In short, Satan prevents us from accepting the seed. We need to let our faith get down into the mechanisms which turn the wheels of daily life.

Because there is a layer of rock underneath the shallow soil, when the seed falls here, it springs up quickly, but soon withers in dry hot weather (Mark 4:6). The word is readily received but when persecution breaks out because of the word, the converts lapse. We accept Christ as our Savior with premature enthusiasm, only to see our excitement wilt under the sun. Our staying power comes only in the rich soil provided by the sustaining power of God.

Other seed falls among thorns and the thorns grow up and choke it (Mark 4:7). The luxuriant weeds of the parable are strikingly compared to the cares which are the result of attachment to the present world. In the hurry of our daily lives, spending time at the office, the factory, the school, the club, the home, and the church, our communion with God becomes strangled. Our spiritually dead life can change into a true relationship with God only by making room for the word of God in our hearts and minds that it may bear fruit. Unceasing prayer and the study of the Holy Scriptures can bring us back into a living relationship with God when we use these spiritual tools to guide our lives.

When the seed lands on the good soil, it brings forth abundant grain. As in the other parable of the seed growing secretly (Mark 4:26-29), growth is sure in spite of every hazard. Jesus goes on sowing, teaching, and preaching the word of the kingdom. A preacher or teacher experiences joy because he does find some hearers who receive the word and act upon it. We must think of them and for the sake of such success, put up with inevitable disappointments in other cases.

Those who are good soil for the seed hear the word, accept it, and bear fruit. As we preach the good news, teach the Christian faith, and witness to the Christian way of life, Christ promises us the sure harvest of hearers in this good soil.

Growing and increasing, the grain in the good soil yields thirtyfold, sixtyfold, and a hundredfold, a little like the amazing growth which Jesus describes in another parable: how the tiny beginnings of the mustard seed grow into the great shrub (Mark 4:30-32). In Palestine a grain of mustard seed stands proverbially for the smallest possible thing.

"Faith as a grain of mustard seed" means "the smallest conceivable amount of faith." It may seem that at the moment we can produce only a very small effect, but if that small effect is repeated and repeated the small effect will become very great. Our little lives achieve great goals when we are possessed with the Spirit of God, imbued with the idea of the Kingdom, and dedicated to the person of Christ.

Our Master was never deceived by a crowd because he cared more about quality than quantity. If the mustard seed is to grow, we must have the good soil and power which we can find in the sustaining fellowship of the church of Jesus Christ.

We are the sowers and listeners of this generation and even though the beginnings are small, the seed must be sown. This means costly sacrifices and commitment for every Christian. In this age of nuclear armament among nations, racial suppression, and the tensions of nationalism, Jesus' message cries out to Christians everywhere: keep on sowing the seed and listening to the Word of God as it is preached, taught, and written.

In Mark 4:10-12, the Authorized Version speaks of the "mystery" of the kingdom of God. The Greek meaning of mystery is something quite unintelligible to the person who has not been initiated into its meaning, but is perfectly clear

and plain to the person who has been so initiated.

When the New Testament speaks of the mystery of the kingdom, it does not mean that the kingdom is remote and hard to understand; but it does mean that it is quite unintelligible to the man who has not given his heart to Jesus, and that only the man who has taken Jesus as Master and Lord can understand what the kingdom of God means.

Jesus speaks the word to us in many parables (Mark 4:33), hoping to unfold the truth before us. Despite unresponsive hearers the field is white u harvest. Falling into go ground, the seed is beari fruit amazingly, thirtyfold, s tyfold, and a hundredfold. that has ears to hear, let h hear the parables of Jesus. that has gospel seed to sow, him keep on sowing!

A Christian Plan for Spending

Continued from page 9

it is not important whether you spend the exact amount specified in each category.

Planning is not the main worry, however. The trouble is sticking to our plans once we make them. Here is where we also need help — spiritual help — because this is a spiritual problem. Anybody can write an ideal budget, but few can live up to one. Selfishness usually ruins our best efforts. Here is what we need to do.

1. We need to recognize the fact that all this money we are spending is not ours in the first place, but God's. He is the owner and we are the stewards. Because it is his, we want to be all the more careful how we spend it.

2. We need to plan our spending, realizing that our plans will be pleasing to God when they include two elements — a tenth or more of income given to the work of his church and the

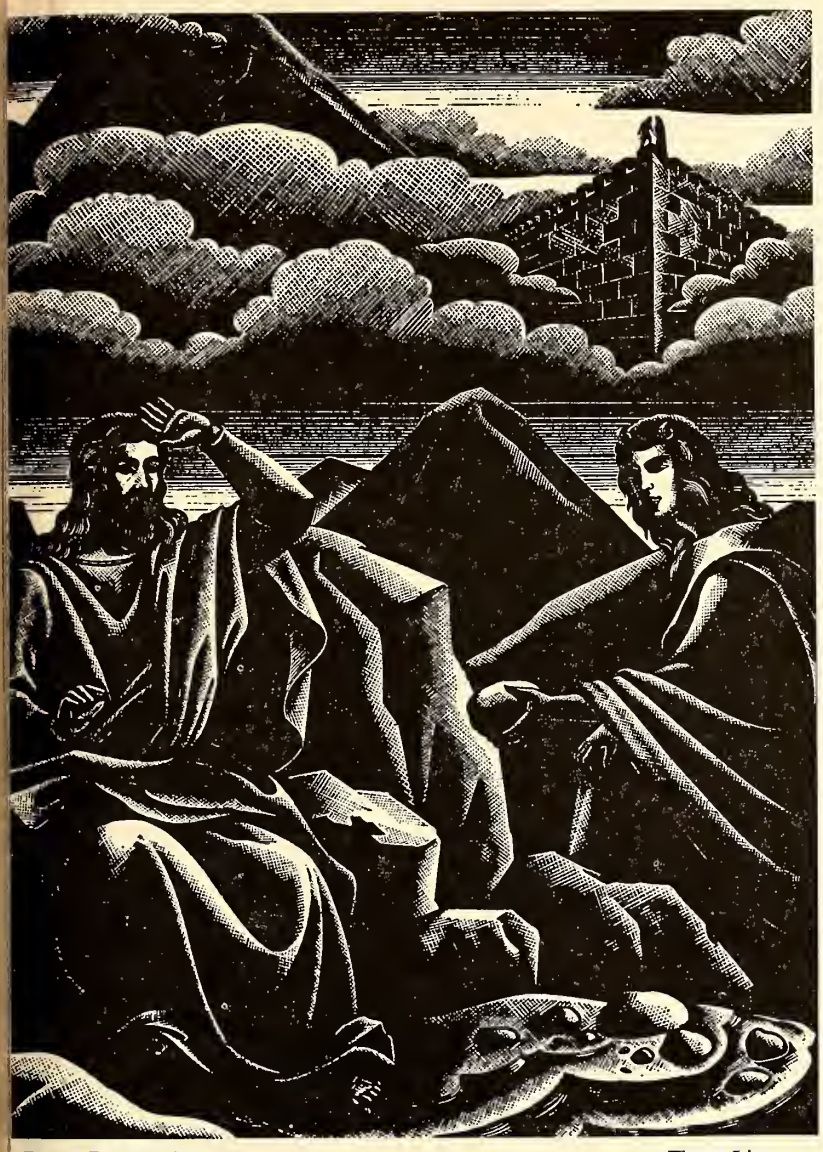




remaining nine tenths spent on ourselves in way that increases rather than decreases c capacity to love and serve.

3. We need the love of Christ to help live up to our best plans. Paul said, "The lo of Christ constraineth us," and it will if know Christ. We need to live close to Chr to do all the hard things he speaks of in Sermon on the Mount. It is not easy to lo your enemies. It is not easy to forgive eve body. It is not easy to put aside anxiety abc the future. It is not easy to be a good stewa both in what you give away and in what y keep. But as Christ becomes more real to all these things become easier.

4. We need to see something of the ble ings that come to those who are attempting live in a way that is pleasing to God. Specific ly in the area of family life is this so. In o study it was discovered that young husban attributed forty-eight per cent of their m serious marital problems to financial difficulti Whenever poll takers have asked people wh worries them, finances have ranked at or ne the top of the list. Against such a backgrou it is easy to see that a Christian plan for spen ing is not an unpleasant restraint, but an aven for a fuller enjoyment of life.



Bruno Bramanti Three Lions

hen Jesus was led up by the Spirit into the wilderness to be tempted

The Snare of the Fowler

by Edith Lovejoy Pierce

In the temptation in the wil-erness the devil showed Jesus ll the kingdoms of the world d the glory of them" (Matt. 8). How different a "glory" om the glory of God! The mpter promised: "All these I ill give you, if you will fall own and worship me" (Matt. 9). One may only become ler of the world by becoming slave of the devil.

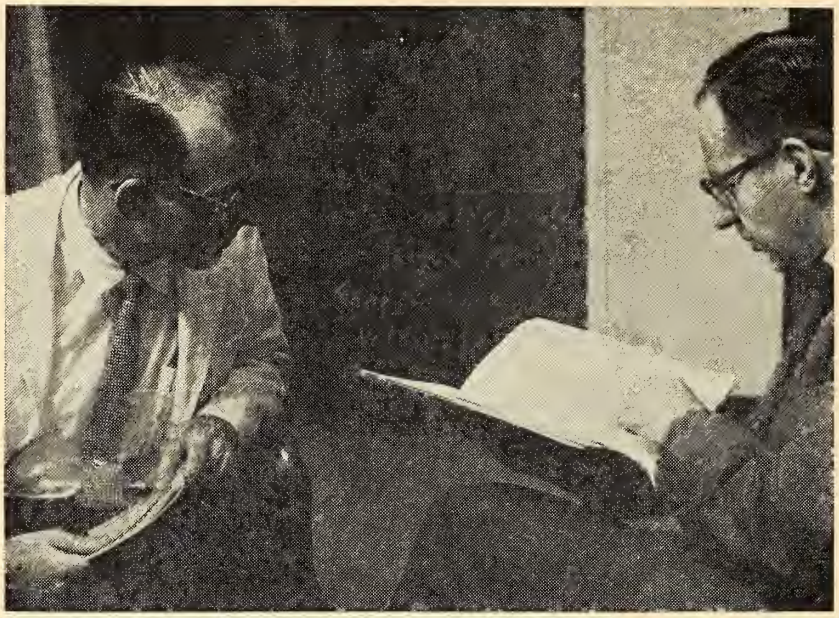
It is interesting to speculate hether the devil was lying or lling the truth when he said: All these I will give you." We know he is "a liar and the father of lies" (John 8:44). Were the nations his to give? Would he have taken the worship and mockingly held out on the prize? For he is "the deceiver of the whole world" (Rev. 12:9).

In a sense the nations are his, and his to give. Though "the earth is the Lord's and the fulness thereof, the world and those who dwell therein," (Ps. 24:1), the world was never meant to be cramped into the boundary lines of national sovereignties. These man-made, or perhaps devil-made, lines form a network across the face of the earth, which turns the beauty of the world into a snare. Fish caught in a net in the clear, pure unity of water may be a miraculous draft, but the net cast upon the earth is "the snare of the fowler" (Ps. 91:3). He is still "the ruler of this world," (John 14:30), but the ruler of the world to come was not deceived. "You shall worship the Lord your God, and him only shall you serve" (Matt. 4:10).

Jesus is the king who reigns over the future, if not the present. "When the Son of man comes in his glory," – when, not if, and the glory is his, not the kingdom's – he will sit on his throne and "before him will be gathered all the nations" (Matt. 25:32). How could he be a king of one, or even all, of them, if he is to be judge of them all? No ruler finds fault with his own nation. "My country, right or wrong."

The power of the Son of man is absolute, for it is not conferred upon him by men, much less by the devil. It is given to him by the Father. It is given not as the world gives. For the world gives and snatches back, gives but demands payment in return, the payment of a man's life, of his soul. And what shall it profit a man if he gains the whole world and loses his own soul?

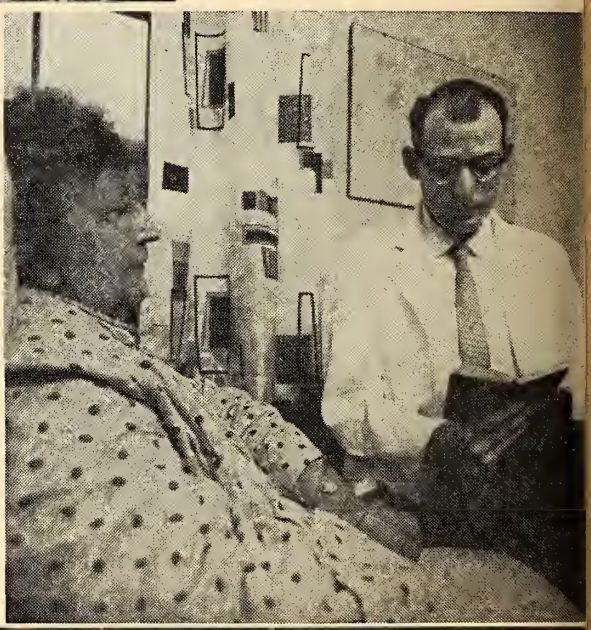
Jesus is king because God has raised him from the dead and highly exalted him, he "who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness" (Rom. 1:3-4). The throne of heaven is as secure against revolution as it is against decay and the passage of time.



The chaplain of the hospital bri one of the students in clinical training on different cases that have been admitted to the hospi

The student in clinical training reads the Bible to a patient





Oftentimes a word of comfort to a patient means more than medicine

Photos by Three Lions



One of the most rewarding tasks of the minister in white is to congratulate proud parents who have become a family

Ministers in White

FUTURE MINISTERS of od are meeting life face to ce: birth, death, pain, and ar, in a hospital training term r twelve weeks of at least ght hours a day. The open ards, the private rooms, the cident reception areas, the erating room, the autopsy oms, the doctors' conference ambers are all open to these inisters-in-training as they repare themselves for their ture ministry.

Clinical pastoral training en- eavors to gain understanding f people, their deeper mo- vations and difficulties, and eir emotional and spiritual rengths and weaknesses. The hole program provides stu- ents with supervised experi- nce of human relations in a astoral context. Through lec- ures, seminars, and informal ontacts with surgeons, psy- hiatrists, nurses, and social orkers of the hospital staff, he student gains an intimate nowledge of the patient's otal problems.

Last year, about 800 students id some form of clinical train- ng in 180 hospitals over the ountry. Like the Brooklyn ospital pictured here, the edical personnel count them- elves lucky to have such a raining program. Today doc- ors and ministers are more ware of each other's prob- ems. After all each deals with an: the doctor primarily with is physical life and the min- ter with the spiritual.

Many Brethren ministers are erving part or full time as chap- ins in hospitals; for example, Dwight Enberg is with the Veter- ns Administration Service at Fresno, Calif. Others, like Ralph . Wiley at Marion, Ohio, are haplains at correctional institu- ions. We have no record of any n clinical training.

Conference Business

Unfinished Business

Guidance Program for Licensed Ministers

The 1959 Annual Conference adopted an answer to the query on a Guidance Program for Licensed Ministers, which report contained nine recommendations to the General Brotherhood Board. The Board was requested to report its findings to the 1960 Conference regarding the last recommendation which reads as follows: "Initiate a study to create a uniform and enlarged policy of financial assistance to ministerial students, involving local churches, districts, colleges, and the General Brotherhood Board."

Since the Board requested another year to complete its study, the Conference asked the Board to report to the 1961 Conference. The Board has made a careful survey of the financial assistance which has been available to college and seminary students on Brethren campuses through scholarships and loans during the last five years.

I. *Financial Assistance Available to College Ministerial Students*

A. Scholarships

The table below will show the number of ministerial students who were enrolled in our Brethren colleges during each of the last five years, the number of scholarships that were granted, the total scholarship grants for each year, and the average grant per student.

As you will observe from the above table, a total of $65,961 was granted to ministerial students during the last five years. The average grant per student per year was $150.

It was learned that both Bridgewater and Elizabethtown administer substantial sums of money in behalf of the churches and the districts. In the case of Bridgewater the funds are distributed as scholarships to ministerial students, and at Elizabethtown the funds are made available as loans which may later be canceled in exchange for service to the church.

B. Loans

In addition to scholarship grants, ministerial students may apply for various types of loans. Loans are made to ministerial students from college loan funds, from the National Defense Student Loan Fund of the federal government, and from the rotary loan fund of the General Brotherhood Board.

The tables on page 19 will show the number and size of loans that were made to Brethren college ministerial students from each of these three sources during the last five years.

It may be observed that our six colleges loaned a total of $17,629 during the last five years, or $3,526 per year. The average loan per student per year was $241. The interest rate varied from none to 5%. Most of the colleges charge a low rate of interest while the student is continuing his education and then increase the rate when he obtains full-time employment. At Elizabethtown the loans are not actually made from college funds per se but are administered by the college in behalf of the local churches and districts. In this case no interest is charged and the loans may later be canceled in exchange for service to the church.

The National Defense Student Loan Fund

The National Defense Act of 1958 included provisions for Federal assistance in establishing student loan funds at accredited institutions of higher education in the various states. The purpose was to provide low-interest loans to students, with the federal government contributing 90% of these capital funds and the institutions 10%. The funds ($82,-

Continued on page 19

Scholarships to Ministerial Students

Year	Ministerial students enrolled	Scholarships granted	Total amount	Average per student
1955-56	176	97	$12,832	$132
1956-57	174	95	13,266	140
1957-58	174	90	13,922	155
1958-59	159	85	12,384	146
1959-60	172	71	13,557	191
Totals		438	$65,961	$150

KINGDOM GLEANINGS

Deanna Denton of Sandusky, Ohio, left on March 27 for Puerto Rico to serve as a nurse in the Castañer Community hospital.

The Brethren Service Commission, General Brotherhood Board, would like to learn the names of Brethren who speak or are studying Russian, Slavic languages, or Chinese. This information should be sent to the Director of Volunteer Services, Church of the Brethren General Offices, Elgin, Ill.

A post-Conference tour of southern California is being arranged by Ruth and Gerry Lininger for one week, June 26 – July 2. A comfortable air-conditioned bus will take those joining the tour to such points of interest as the old Spanish missions, early California dwellings, Disneyland, Knott's Ghost Town, and others. Reservations must be in by May 15 for full-time participants. Write Ruth or Gerry Lininger at 1320 Fifth St., La Verne, Calif., for further information.

Operation Alert, a nationwide civil defense drill, has been set for April 28. Persons concerned about the direction of civil defense efforts in their communities may wish to send for materials which present a different side of the issue. Neither Run Nor Hide, by Alfred Hassler, is a new pamphlet available from the Church of the Brethren General Offices, Elgin, Ill., at 15 cents. Also available from our offices are The Statement of the Church of the Brethren on Civil Defense, single copy free, and Speaking of Civil Defense, single copy free. Additional materials may be secured from the Civil Defense Protest Committee, Room 825, 5 Beekman St., New York 38, N.Y.

Mrs. Leonard Clawson, R. 3, Box 45, Greenvill Ohio, would like to buy the book, New Testament Do trines, by J. H. Moore. Anyone having one to dispose write Mrs. Clawson.

Owen Shankster, pastor of the Rice Lake churc Wis., extends an invitation to a minister who would lik to take a vacation during Annual Conference time t fill the pulpit on Sundays, June 25 and July 2. H could live in the parsonage during the time if he desire Fishing and other recreation are easily accessible. Writ Brother Shankster at 108 E. Orchard Beach Lane, Ric Lake, Wis.

W. Eldo Miller of Ft. Wayne, Ind., director of peac education in Northern Indiana left April 18 by airplan to attend the independence celebrations in the countr of Sierra Leone, Africa. The invitation came throug the courtesy of a student from Sierra Leone whom th Millers had invited into their home for a visit. It turne out that the student was a nephew of the prime ministe of that country. Mr. Miller will return on May 4.

Seventeen young people began Brethren Voluntee Service training at New Windsor, Md., on April 2 unde the leadership of Albert Huston, interim training di rector, Anne Haynes, assistant training director, an Val Peterson, volunteer assistant. This brings the tota of BVS'ers and salaried alternative service worker currently serving to 217 persons, serving on 83 projects From the beginning of the Brethren Volunteer Servic program through the spring 1961 unit 1,492 volunteer have served. Of this total 1,358 were Brethren and 13 were from other denominations. There have been 69 girls and 796 boys.

Bethany Relocation Dependent on Church Response

The Bethany Seminary relocation was a major concern of the General Brotherhood Board in its recent spring meeting. Complete information on congregational response to the seminary relocation program was not available since only a few local churches had reported their self-allocation intentions by Board meeting time. First reports were favorable, however, yet the possibility of insufficient funds threatened to delay ground breaking.

A report by the seminary indicated architectural estimates place the costs of the new buildings at $2,600,000. Architects' fees, furnishings, landscaping and other costs will bring the total needed to $2,950,000. The same report listed gifts in hand and in sight as of March 15, 1961 at $225,000. Another $725,000 will likely be realized from the sale of the present property and additional land held, making the total available $950,000. This leaves two million dollars to be raised or borrowed in order that the seminary might be completed.

Recognizing that only the first twenty churches reporting self-allocation were included in the $225,000 "gifts in sight" figure, the Board felt optimistic about the church response. On the other hand, in light of the two million dollars needed, it was agreed that Bethany should be held before the church for immediate and sacrificial support. The following is an abbreviated text of the resolution on the seminary relocation which was then adopted by the Board:

"The General Brotherhood Board reaffirms its conviction on the urgency of relocating Bethany Biblical Seminary at the earliest possible date. . . . The Board views the seminary relocation, with its improved facilities, as a major concern of the denomination over the next several years. Accordingly, every member of the church is urged to consider prayerfully the role of our seminary in the training of pastors, missionaries, and others dedicated to church vocations.

The Board commends the churches for their fine initial response to the Bethany need. . . . the first forty-four congregations (includes twenty self-allocations) proposed an average gift . . . of nearly $3.50 per member per year. We urge every congregation . . . to consider this level of support . . . in order that the relocation might be consummated in the near future.

Guy Hayes, professor of speech and debate at McPherson College, has been appointed director of admissions to succeed Wilbur Mullen, who is leaving to become director of social welfare for the Brotherhood.

The Prince of Peace church in Denver, Colo., invites Conferencegoers to place the mile-high city on their itinerary and share the hospitality of members of the congregation. Space is available on the church lot for the parking of camp trailers. For reservations or additional information, write to the pastor, I. James Haleman, 2025 West Mississippi Ave., Denver 23, Colo.

The Brethren Service Statement on the Peace Corps was included in the March 20 Congressional Record. In introducing the statement, Representative John Brademas of Indiana stated: ". . . for two decades the Brethren Service Commission, which has many strong supporters in my district, has been very effectively operating a voluntary program very similar to the Peace Corps plan now being organized by the administration. Because of this dedicated group's experience in this field, I think it would be immensely valuable to consider its counsel in establishing the Peace Corps. . . ." Copies of the Brethren Service statement were sent to pastors in March. Additional copies are available from the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Licensed to the Ministry

Harold Miller, licensed in the Upper Marsh Creek church, Southern Pennsylvania.

Mark Leroy Miller, licensed in the Wilmington church, Del., North Atlantic District.

Recording Annual Conference Sessions

It will again be possible to record sessions of the Annual Conference program and business from the master tape recorders. It is important that you register with the undersigned prior to leaving for Long Beach, for we need to know how many to prepare for. The fee will be $4 per tape recorder. Write: Wendell Eller, Church of the Brethren General Offices, Elgin, Ill.

Anniversary and Dedications

Jones Chapel church, Southern Virginia, will celebrate its twentieth anniversary on Sunday, May 7. Former pastors will be participating in the program. Services will be at 11:00 a.m. and 2:30 p.m.

Ellicott City church at Pine Orchard, Ellicott City, Eastern Maryland, will dedicate its building on Sunday, April 30. David K. Hanawalt, district executive secretary, will speak at the 9:30 a.m. service, and Ralph White, pastor of the Frederick church, at the 2:30 p.m. service. On May 14 there will be a community day service at 4:00 p.m., at which Donzel C. Wildey, executive secretary of the Maryland Council of Churches will be the speaker. Ministers of the community and the Ellicott City junior high chorus will participate. The church is 10 miles west of Baltimore on U. S. 40; Daniel C. Haldeman is pastor.

Conewago congregation, Eastern Pennsylvania, will have a home-coming and dedication service on Sunday, May 21.

Golden Valley Community church, Minneapolis, Minn., will dedicate the new house of worship on Sunday, May 21, at 2:00 p.m. Ray Zook will be the speaker.

In co-operation with Japan Church World Service, the Brethren Service Commission is providing a Japanese social worker to assist in the continuing aid given to A-bomb victims in Hiroshima, Japan.

Marvin Blickenstaff, formerly of Nampa, Idaho, will become assistant professor of piano at McPherson College at the beginning of the 1961-62 session. Mr. Blickenstaff is currently completing his work for his Master's degree in music at Indiana University.

The Church Calendar

April 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: When Human Wisdom Fails. Job 4:1-9; 8:1-10; 11:1-20; 21; 37:14-24. Memory Selection:

The fear of the Lord, that is wisdom;
and to depart from evil is understanding.
Job 28:28 (R.S.V.)

April 22 Southern Pennsylvania Men's Fellowship rally, Buffalo Valley church
April 22 Southern Pennsylvania Brethren Service training conference, Carlisle
April 22-23 Southeastern Region youth round table, Bridgewater College, Va.
April 23 North Atlantic Brethren Service training conference, Parker Ford, Pa.
April 23-29 Mental Health Week
April 26 Western Pennsylvania Women's Fellowship meeting, Scalp Level
April 28 Eastern Pennsylvania Brethren Service training conference, Chiques
April 29 Western Pennsylvania Brethren Service training conference, Morrellville church, Johnstown
May 5 May Fellowship Day
May 7-14 Christian Family Week
May 14 Mother's Day
May 20-21 Southern District spring retreat, Camp Swatara
May 21 Pentecost
May 21 Brotherhood Program Emphasis

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Homer J. Miller of Spray, N. C., in the Shelton church, N. C., April 30 — May 7.

Bro. Donald Miller of Shady Grove, Pa., in the Albright church, Pa., May 8-21.

Bro. Earl K. Ziegler of Brodbecks, Pa., in the Tyrone church, Pa., May 15-21.

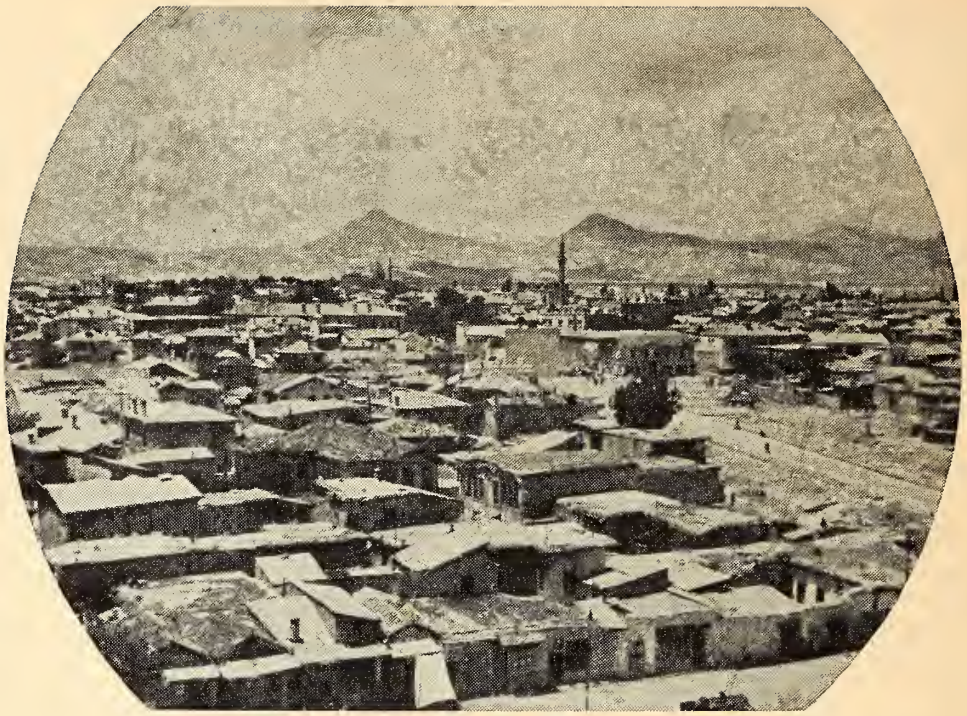
Gains for the Kingdom

Fifteen baptized and fifteen received by letter in the La Verne church, Calif. **Five** baptized in the Sunnyside church, Wash.

Eleven baptized in the Pine Creek church, Ind. **Four** baptized in the Midland church, Mich. **Ten** baptized in the Brookville church, Ohio. **Seven** baptized and two received by letter in the East Dayton church, Ohio. **Eleven** baptized in the Sugar Creek church, Ohio.

One received by letter in the Big Swatara congregation, Pa. **Thirteen** baptized in the Heidelberg church, Pa. **Five** baptized in the Wilmington church, Del.

Two baptized and three received by letter and one on reaffirmation of faith in the Mill Creek church, Va.



Konya, ancient Iconium, from a minaret on the eastern side of the city. The peaks of St. Paul and St. Thecla dominate the horizon to the west

by David J. Wieand

"See the World, See Konya"

OUR train was approaching Konya, the site of ancient Iconium which the chief of the apostles knew so well. For hours we had been traveling across the Lycaonian plain. Our excitement mounted as we came into the countryside in which we were certain that ancient Derbe must have been located, though we had no way of knowing where the old town might lie.

Early that morning we had boarded the train in Adana, which in modern times had replaced Tarsus as the chief city of the fertile Cilician plain, and climbed and tunneled our way through the "wall of the Taurus" and then by the way of the Tschakut Su River valley to the great plateau country, over 2,500 feet in height, of Asia Minor. Again and again we marveled at the fortitude of the apostle Paul, for it has been estimated that it must have taken him thirteen solid marching days to travel from Tarsus up over the Taurus to Iconium, a distance of over two hundred miles by road.

The situation of Konya has been likened by Sir William Ramsey to that of Damascus, romantic city of the Arabian poets, for both lie on high plateaus at the foot of a mountainous region and are great gardens, rich in produce, well-watered by a stream which dissipates itself in the level plain stretching out to the east.

Konya today is an important city of central Turkey of over ninety thousand people. The oasis includes plum and apricot orchards. The city is also noted for its rugs and textiles woven from the produce of Taurus mountain flocks and highland flax.

The ancient Iconiums were a proud people. Though they lived on the western edge of the L caonian plain they regarded the selves as Phrygians and, accordi to Acts 14:1, "Greeks."

Moreover, Iconium claimed be the first city established af the flood. At the command none other than Zeus, chief of t Greek pantheon, Prometheus a Athena made images (in Gre "icons" — whence Iconium) mud into which at Zeus' biddi the wind breathed the breath life. In the Middle Ages t beauty of the Sultan's city ma "See the world, see Konya" int proverb.

Our train stopped. Upon training the only taxi we co find was a horse-drawn wag with low sideboards gaily paint in colorful designs. Our hor adorned with bells and color bridle, was a fitting match for c exotic carriage. The "taxi" dri

it our suitcases on board; we rambled up as best we could, id soon we were rattling through e streets to the Palas Hotel, onya's best, equipped with sin- e cots, running water in the hall, id a European style toilet — urdly up to western standards it sufficient for our simple eds. The American military ission which occupied the upper or of the hotel was very helpful us in our few days in Konya.

Evidently Iconium suffered eatly at the hands of ancient vaders for aside from a few scriptions indicating that a vig- ous Christian community ex- ed here from the third century e remains are indeed scanty. owever, her Islamic treasures e rich — ruins on the edge of the ropolis of the great Musa Bey brary, some of the oldest prayer gs in existence, and many beau- ul mosques and schools for aching the Koran — some of the est "pearls" of Islamic culture.

At Konya, Hans and Helmi, an ustrian couple, joined us and we mbed the minaret of a mosque get a bird's-eye view of the city. he Christian heritage still hovers er Konya in the peaks of St. ul and St. Thecla, which dom- ate the city on the west. In the scinating if fabulous "Acts of ul" of the second century, hecla is converted by the apostle Christianity. She is accounted the Greek and Latin churches the first woman martyr.

In the opposite direction lies e famed Blue Mosque, which r William Ramsey held went ck to Christian foundations. day it is a museum perpetuating e memory of the fanatical reli- ous enthusiasts, the ecstatic hirling Dervishes, outlawed by aturk, father of modern Turkey.

Trekking some one hundred iles on the "royal road" from -called Pisidian Antioch to Ly- a on his first missionary journey ul turned aside to visit Iconium cts 13:51 — 14:7). He preached th such eloquence that he and rnabas had to flee for their lives Lystra about twenty-five miles the southwest. Paul revisited e brethren in Iconium on his urn journey and on two later occasions. The Christians of this region were probably those to whom Paul's letter to the Galatians was addressed.

Conference Business

Continued from page 15

500,000 for fiscal year 1961) are allotted to the states on the basis of the number of full-time students enrolled in the institutions of each state.

Our six colleges have qualified for these funds and are participating in the federal program. The terms of the act give some preference to academic superiority and to students with special ability in science, mathematics, engineering, or modern foreign languages, but specifies that all enrolled students are eligible and must receive consideration to the extent of available funds. Some of the regulations are as follows:

1. No student may be loaned more than $1,000 in any year, or over $5,000 in the aggregate.
2. Repayment begins one year after student ceases to pursue a full-time course of study and must be completed eleven years thereafter. The borrower may accelerate repayments if desired.
3. Interest of 3% per year is charged on unpaid balance, beginning when repayment is started.
4. Up to one half of any loan (plus interest) is canceled for service as a full-time teacher in a public elementary or secondary school of the state, at the rate of 10% for each completed academic year of service.

Ministerial students from Juniata, Manchester, and McPherson have borrowed from this fund since its inception in 1958. Ministerial students from the other colleges have not used it thus far. The table below will show the number and amounts of the loans that have been made.

The General Brotherhood Board Student Rotary Loan Fund

The General Brotherhood Board has made available limited rotary loan funds ($10,000 annually during recent years), which are administered in co-operation with our six colleges. Present regulations of the fund are as follows:

1. Each college is given a yearly quota based upon percentage of Brethren students enrolled the previous academic year;
2. After Feb. 15 the quotas are ignored, and any remaining funds for the year are loaned on a first-come-first-serve basis;
3. $1,200 is the maximum amount loaned to any student for the four-year college course;
4. A student may qualify for a loan the second semester of his freshman year;
5. Loans carry an interest rate of 1% per annum during school years, and 5% following graduation or withdrawal.

Loans from College Funds

Year	Number	Total amount	Average per student
1955-56	18	$ 3,950	$220
1956-57	16	3,800	237
1957-58	16	3,941	246
1958-59	12	2,800	233
1959-60	11	3,138	285
Totals	73	$17,629	$241

Loans From National Defense Student Loan Fund

Year	Number	Total amount	Average per student
1958-59	6	$2,175	$362
1959-60	11	3,950	359
Totals	17	$6,125	$360

Student Rotary Loan Fund

Year	Number	Total amount	Average per student
1955-56	5	$1,000	$200
1956-57	3	650	216
1957-58	4	700	175
1958-59	3	700	233
1959-60	9	2,650	294
Totals	24	$5,700	$237

6. Loans are to be repaid over a three-year period following graduation or withdrawal on terms arranged by the treasurer's office of the General Brotherhood Board.

7. Applications are submitted through the respective colleges and acted upon by a General Brotherhood Board staff committee.

The table on page 19 will show the number and amounts of loans that have been made to ministerial students from this fund during the last five years.

It should be noted that the full amount of this fund has not been requested during the period of this five-year study. However, the requests during the current year have more than equaled the amount available.

C. Summary

A summary of the financial assistance that has been available to ministerial students while in college indicates the following:

1. Some scholarships are available to needy students on all Brethren campuses, varying from $100 to $500 per year, with preference being given to students in their junior and senior years.

2. All Brethren colleges administer loan funds. The interest is held to a minimum until the student has completed his education. Some loans are canceled in exchange for service to the church. The loans range from $200 to $400 per year.

3. The General Brotherhood Board administers a rotary loan fund for worthy students. The interest rate is 1% per year while the student is completing his education and 5% thereafter. Experience has shown that this fund has been adequate to meet the legitimate needs.

4. The National Defense Student Loan Fund is providing substantial sums to be loaned to students on Brethren campuses. Many ministerial students will be eligible for these loans. The terms are exceptionally liberal.

In the light of these observations it would seem that the financial assistance to ministerial students in college is relatively adequate and that there is a healthy involvement of local churches, districts, colleges, and the Brotherhood. Although there is considerable variation in the ways by which assistance is given, there seems to be an equitable balance in the help that is available.

II. *Financial Assistance Available to Bethany Biblical Seminary Students*

The financial assistance that is available to ministerial students while attending Bethany Biblical Seminary comes from certain scholarship and loan funds that are administered by the seminary and from the General Brotherhood Board Service Loan Fund.

A. Seminary Scholarships

The seminary has a comparatively small scholarship fund from which appropriations were made during the last five years as indicated below.

B. Seminary Rotary Loan Fund

The seminary also has a comparatively small rotary loan fund from which ten loans were made during the last five years as indicated below.

C. General Brotherhood Board Service Loans

The largest source of financial assistance to seminary students is through the General Brotherhood Board Service Loan Fund. Since the loans are interest free and since they are canceled after five years of service to the church, they may be regarded as grants or scholarships.

The present policy limits these "loans" to $300 for juniors, $350 for middlers, and $400 to seniors. During the last five years 148 such "loans" were made, averaging $272 per loan. As the table below indicates, the total of these "loans" approximates $9,000 per year.

D. Summary of Assistance Availa

Approximately $10,000 per y is made available to seminary s dents — $500 in loans and $9,5 in grants or scholarships. This a modest amount for an aver student enrollment of 95. It is o a little over $100 per student year.

E. Do Seminary Students N Additional Financial Assistan

This is a difficult question to swer. In making this determinati many factors need to be taken i consideration, such as the cost living in the Chicago area; the r istration and incidental fees at seminary; student employment portunities; the amount of outs work a student should accept; kind of a car he should drive; amount of insurance he sho carry; and the maximum debt should incur. It is evident t these factors vary greatly depend upon the personality, the habit terns, the ability, and the ambit of each student.

The cost of attending the se nary is not exorbitant. The t cost to single students "for regis tion, board, and room in the dor tories (two in a room) with heat light, for the school year from S

Seminary Scholarships

Year	Student enrollment	No. of grants	Total amount	Ave. per student
1955-56	94	7	$1,030	$147
1956-57	95	6	566	94
1957-58	88	7	745	106
1958-59	103	4	550	137
1959-60	98	7	1,050	150
Totals		31	$3,941	$127

Seminary Rotary Loan Fund

Year	No. of loans	Amount	Ave. per student
1955-56	-	-	-
1956-57	1	$ 150	$150
1957-58	2	500	250
1958-59	4	1,575	394
1959-60	3	1,150	383
Totals	10	$3,375	$337

General Brotherhood Board Service Loans

Year	No. of loans	Total amount	Average per student
1955-56	29	$ 7,800	$269
1956-57	17	3,800	223
1957-58	37	9,900	268
1958-59	34	9,800	288
1959-60	31	9,000	290
	148	$40,300	$272

mber through May, including the oliday vacations, will be approxiately $800." (The registration fees e to be increased by $75.00 for e 1961-62 school year.)

Apartments for married students ay be rented from $40.00 to 2.00 per month. In addition to is they need to provide their own od, clothing, and other living exnses as well as the regular regisation fees. An approximate budget r a married couple with two chilen for the nine-month school year ould be as follows: apartment ntal — 9 months @ $50 per month, 50; food, clothing, car, insurance, d other living expenses — 9 months $200 per month, $1,800; regisation fees — 3 quarters @ $100 per arter, $300; total $2,550.

The opportunities for students to rn their expenses while in semary vary greatly. Single students d married couples without chilen can usually earn enough to take re of their expenses, but married uples with several children often perience difficulty. In the first ace, their expenses are higher, and the second place, the wife is not free to work outside the home.

Perhaps the truest index to the ancial needs of seminary students in the amount of indebtedness ey have accrued by the time they aduate. This study reveals that hough there is a wide variation ong the students, the majority are aduating from the seminary with latively small indebtedness. For ample, in the senior class of 1960- the indebtedness ranged from thing to $6,000. Eleven of the enty-five seniors graduated with debt, only six had an indebtedss of more than $1,000, and the erage indebtedness for the entire ss was $800 per student. It is t that this average is somewhat ger than normal since one stunt had a debt of over $6,000. If s exceptionally large debt were cluded, the average debt per stunt would be $583.

. Conclusion and Recommendation

. College Ministerial Students

This study indicates that adequate ancial assistance is available to llege ministerial students through e loan and scholarship funds ich are now being administered the colleges, the districts, and the al congregations; through the tional Defense Student Loan nd of the federal government; and through the General Brotherhood Board Rotary Loan Fund. Although the scholarships are limited, the loan funds seem to be adequate, and in all cases the terms are liberal. Local congregations and districts are encouraged to be alert to any students who may be in special need.

B. Bethany Biblical Seminary Students

Considering the moderate cost of attending Bethany Biblical Seminary, considering the fact that many students can earn a major portion of their expenses without seriously jeopardizing their academic training, and considering the fact that the large majority of the students are able to graduate from the seminary with a relatively small indebtedness, it appears that the $10,000 supplemental assistance which is now being made available each year is approximately adequate.

However, it is apparent that the General Brotherhood Board needs to adjust its service loan policy to allow more assistance to be given to students whose needs are greater and correspondingly less assistance to those whose needs are less urgent.

Also, it is recommended that the local congregations and districts keep in close contact with the students from their areas and be prepared to supplement, where needed, the assistance which is now available.

Washington Office

Approach to the Study

The General Brotherhood Board has studied the question of the establishment of a Washington office through correspondence with selected Brethren and denominational executives related to church representation in Washington and through consultations with Brethren in the Washington area, and with representatives of the Washington office of the National Council of Churches, the Friends Committee on National Legislation, the Presbyterian Washington Office, and the National Service Board for Religious Objectors.

Principal Findings

In all its investigations and interviews the committee found no clear-cut consensus regarding a Brethren representation in Washington. The Brethren who were asked to share their thinking, even those in the Washington area, held different viewpoints on the purpose and the value of establishing a Brethren office. While some favored a distinctly Brethren office, others favored Brethren participation in a co-operative agency. Still others felt it more important to build more churches in the Washington area.

The Brethren now have a continuing witness and service in Washington: sharing of information on issues and happenings of particular interest to Brethren; servicing on Brethren seminars and other delegations to Washington; servicing on passports and other technical clearance for Brethren work; representation of Brethren, personally or arranging for others, at meetings and conferences, governmental and otherwise; alerting the Brotherhood, normally through the Brotherhood offices, on Washington developments of interest to Brethren; arranging for testimony before congressional and administrative committees. Testimony to be most effective should be given by a person other than a Washington representative or a person residing in Washington.

The establishing of a lobbying function in Washington does not seem feasible because of our tax-exempt status and the high cost for a minimal staff of three to five well-trained persons which would be required for reasonable competence in enough areas to do a good job.

While the ideal in clarity and effectiveness might seem to some to call for a Brethren office in Washington with a representative on a full-time basis, three determinative considerations cause the Board to recommend otherwise: (1) There would be difficulty in providing adequate funds within the Brotherhood budget for this additional program in light of present commitments for other new or expanded programs; (2) the need for a distinctive Brethren function in Washington would seem to require less than a full-time person, at least for the immediate future; (3) our increasing involvement in co-operative Christianity, especially through the National Council of Churches, would suggest rather strongly that we integrate as fully as possible our Washington witness with that of other denominations in Washington, while recognizing the probable need to provide for some additional Brethren witness on distinctive concerns. As we look ahead, it seems clear that denominations can best make their witness through a strong united Protestant approach.

Recommendations

1. The Brethren should be part of a responsible Christian presence and witness in Washington.

2. The Brotherhood should continue and strengthen its witness and services in Washington as enumerated above.

3. For the reasons given above, we do not recommend the establishment of a distinctly Brethren office in Washington. We do recommend, however, a closer co-operation, coordination, and liaison with cooperative agencies in a united witness in Washington, while recognizing the need to continue to provide for some additional Brethren witness on distinctive concerns.

4. The General Brotherhood Board will give continued consideration to the possibility of relating our Brethren interests more fully with an existing co-operative office in Washington possibly by nominating and/or placing a member of the Church of the Brethren on such a staff.

Manual on Church Polity

The General Brotherhood Board recommends to Annual Conference the publication of a new manual on church polity in harmony with the decisions of Annual Conference. This new manual would be in lieu of the present manual, Brotherhood Organization and Polity, and that section of the present Manual of Worship and Polity devoted to church organization and polity. The General Brotherhood Board is planning for a new manual of worship aids to be published in 1963.

Readers Write

Continued from page 2

next few years. It is rather easy now in this century for even those who claim to be Christian to yell foul when things are grim.

The film which was shown on the Friday after Thanksgiving was indeed true in every way, and, if there is any cry, it should come from the church for having failed these fine people in their hour of need.

Yes, the film was very disturbing. When I saw a preview of what was to be shown, I was alarmed at the attempts of some of our farm leaders to explain away the situation. I note that in Idaho the average day's wages for a migrant is $6.20, but, quite contrary to the idea given, they are not rich or even economically solvent.

When one starts judging the financial position of a family by the car they drive, then all wisdom has been lost. It is far more important to know where they purchased the car and then watch the tactics of the car salesman, for I have found even a goodly number of men in the church oversell a family on a car and other items.

Or what about education? Are the children and their parents really made to feel welcome at the school? Do they have adequate clothing? Are they for age and size up with the children who live there the year around?

I suspect that if class hatred has been stirred up, it is not from the film, but from the members of the settled community. I know a church that boasted of making at least twenty per cent of its budget by selling used and worn clothing to migrants. After inspecting the clothing and then checking prices for new clothing, we found that they could have bought new clothing cheaper, but they were not made welcome in the downtown area to shop.

I also know places where church members ran stores. As soon as t migrants came into the areas, pric would go up from twenty-five p cent to seventy-five per cent. Tl is class hatred, but not caused the film, Harvest of Shame.

I sat as one lonely Brethren l fall in Washington, D.C., at a cc ference on migratory labor for t whole nation. I heard the proble of the farmer and of the r grant. The only question I have ask is, How long can we contin to treat these people as we do a justify it from an economic vie For I am led to reread the sto from Luke about the rich man a Lazarus. Write to your congre man or senator and ask for the 19 Report to the President on Domes Migratory Farm Labor, and t committee print of The Migra Farm Worker in America.

Before we judge these people, us remember they need our love a our prayers, for they are caught the swift current of an increasin depersonalized society. Finally, I visit and work in these camps recall the words of one of the sai of the past, "There but for the gra of God, am I." — John E. Thom 327 High St., Lanark, Ill.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended church libraries are marked with an asterisk (*). — Editor.

Read Us the Bible, Mother. Abigail Graves Randolph. The Upper Room, 1960. 48 pages. 75c.

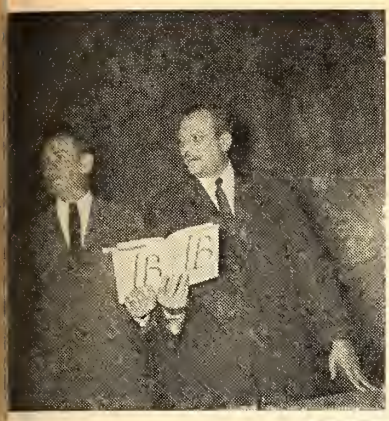
Here is a helpful little book for parents. Those persons using regularly the quarterly Message to Parents will already have just such help and more. The index in Read Us the Bible, Mother, should be useful to parents seeking appropriate passages to express various feelings in Bible words. — *Hazel M. Kennedy.*

***Small Pets From Woods and Fields.** Margaret Waring Buck. Abingdon Press, 1960. 72 pages. $3.00.

Here is a well illustrated book of great help for the young naturalist. Helps and hints are given for capturing and caring for ants, beetles, butterflies, fireflies, spiders, mice, lizards, snakes, turtles, frogs, and other wild life. Detailed sketches and explanations are given for terrariums, vivariums, and cages where plants and some wild creatures may be kept a little while for closer obs vation. Instructions are given where to find, how to catch, a how to take care of these wild cr tures although the author is qu explicit that many of these sho not be kept as pets. Miss Bu draws on her wide experiences wild-life observation and arti talent to add to her growing list excellent out-of-door books for bo girls, and camp leaders. This b should be added to all camp braries, to those churches engage outdoor activities such as day car ing, and to the home libraries budding, young naturalists. — *P M. Weaver.*

Questions God Asks. Hur Beckelhymer. Abingdon Press, 19 142 pages. $2.50

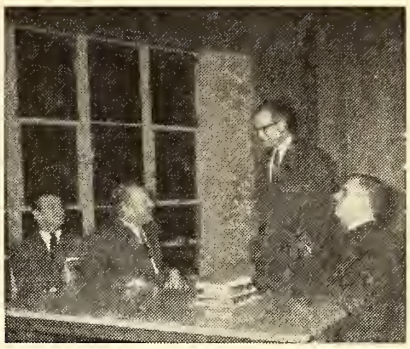
This is a book of thirteen serm each having as its text a Bibl question. Attention is focused fundamental personal and so problems and Christian doctrines



Zuss and Nickles nspire to vie for the soul of J.B. as the Prologue is read by ll Yearout (left) and eonard Belove, both embers of the Kansas ity Resident Theater

Kansas Church Reviews "J. B."

The Pulitzer prize-winning play by Archibald MacLeish, J.B., is a modern adaptation of the Book of Job. It poses again the ancient question as to why man suffers. The Overland Park congregation in Kansas took a serious look at J.B. on Feb. 5



Said Mr. Belove: "This is a very irreligious play. In it God is the villain! Satan is pictured as the one who really understands and is sympathetic to man."
His statement came as part of a panel discussion, moderated by John Beach (standing), chairman of the evangelism and fellowship commission



Of what did J.B. repent? This was the biggest question James Shepherd (above) had to resolve as he was cast in the title role of the original production. "Mr. MacLeish could never give me what seemed a satisfactory answer. Therefore, I had to decide for myself why J.B. repented, before I could become him."

Now a teacher of dramatics in a Kansas City high school, Mr. Shepherd was in graduate study at Yale when the play was completed. The School of Drama was the first to present J.B. Mr. Shepherd and the remainder of the original cast were later selected by the U.S. State Department to present the play at the International Exposition at Brussels.

In dramatic manner, Mr. Shepherd reviewed the remainder of the play, comparing it with the Biblical Job.

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ese relate to the present. The sub-ct matter is not new, but the proach, interpretation, and appli-tion are fresh and forceful. This is od textual preaching. The Biblical ntext and the contemporary setting e related to each other smoothly d naturally. There is a generous rinkling of pungent phrases and ntences which effectively drive me a point. The book is well writ-n with a pleasing style. In several the sermons too much space ems to be given to introduction nich prevents adequate develop-ment of the question. Nevertheless, the book is good reading and thinking for both laymen and pastors. — *Virgil D. Weimer, Haxtun, Colo.*

Never Forget to Live. Halford E. Luccock. Abingdon Press, 1961. 238 pages. $2.00.

Halford Luccock, now deceased, has here given us as one of his last gifts a new, brief daily meditation book for fifty-three weeks, based on Scripture passages and incidents from life or literature.

In contrast to many others, the meditations are exceptionally brief, centered on a single, penetrating idea or spiritual value, dealing with vital issues of the Christian life. In true Luccockian style, they are penetrating, drawn from the vast gamut of life and literature, but spiritually discerning and sound.

For one who wants a very short meditation, with a single idea and a brief Scripture passage to set his mind afire and his soul aflame, this volume can prove most rewarding. — *Charles E. Zunkel, Port Republic, Va.*



AGADIR--Twelve Months Later

by Geoffrey Murray

Photos by World Council of Churches

TWELVE months after the earthquake which shattered the holiday town Agadir on the southern coast of Morocco, life begins to stir once more. For the EIRENE team, the international group of eight young Christian pacifists, which went into the stricken city to represent the World Council of Churches this is a time of review and new planning.

The bulldozers have cut their way through the mounds of rubble that only a year ago were luxurious hotels, department stores, towering offices, and swank homes. They have gone over street after street, shaving the earth level to prepare for the rebuilding of the town according to a master plan.

The dead, numbering upwards of one quarter of Agadir's 40,000 inhabitants a year ago, have been buried in huge cemeteries marked out in neat rows and planted with flowers.

Thousands of tons of debris have been tipped into a ravine in the center of the town to make new ground for the buildings that are to come. Long, white huts have sprung up to house the government and administrative offices. New warehouses have been built in the dock area. Fine hospitals have been established for the sick and injured.

Every day sees an increasing number of streets of neat, prefab huts mushrooming into existence. These will presently number 3,000 and will enable the civic authorities to evacuate the homeless from the drab army tents in which they have lived for a year.

Once more, sleek automobiles are beginning to crowd the broad streets, and bicycles, scooters, truck buses, donkeys, and camels add to the growing traffi

The old town of the Casbah, on its commandin bluff to the north, has been stripped of its buildin felled by the earthquake. Even its massive, ancie wall was rent and its antique cannons hurled down t hillside.

But from this magnificent vantage point, looking o over the long vista of beach, plain, and waving palms the far-off mountains, the signs of new life are plain evident where only a year ago was death, destructio and chaos. All that remains visible of that horror a a few shattered hotels and apartment houses, wi blind windows and cracked walls, that still await t housebreakers and the devouring bulldozers.

For Ron Studebaker, the present leader of t EIRENE team in Agadir, the past twelve months ha brought challenge after challenge. Ron, from Ma chester College, Ind., where he majored in psycholog sped from Rabat, the royal city in the north of Morocc as soon as the news of the earthquake was known. H had to drive for ten hours along a road that threads t Atlas mountains, and he has been in Agadir and i neighborhood ever since.

EIRENE is the Greek word which means peace, a it is the name of an ecumenical team of young peopl sponsored by the Brethren Service Commission, t Mennonite Central Committee, and the Internation Fellowship of Reconciliation, that was already at wo in Morocco. The members of the team, drawn from t United States, Germany, France, Holland, Switzerlan and Great Britain, were helping to care for Algeri refugees, operate a 700-acre farm, teach handicrafts women who had never used a needle, and care for c phans.

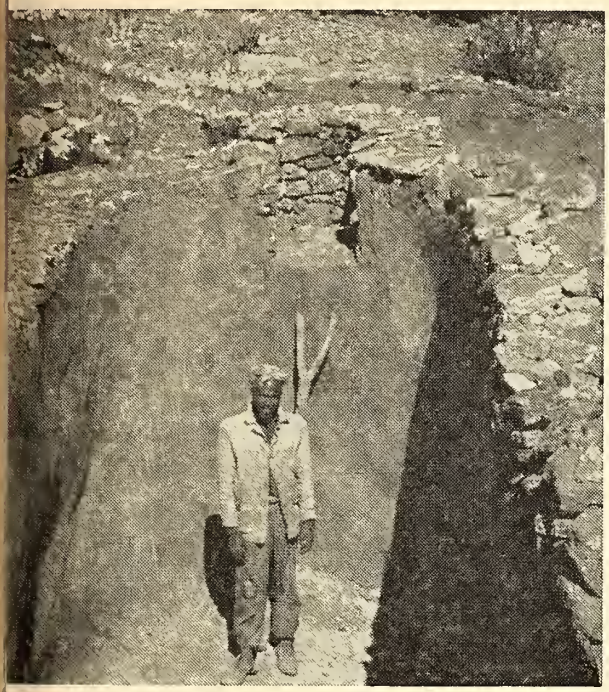
When the earthquake took place, the World Cou

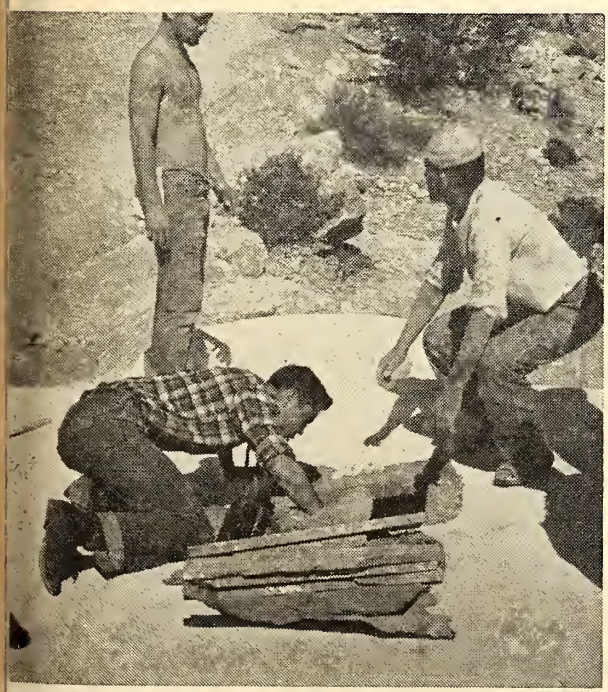
World Council of Churches staff writer

il of Churches asked EIRENE to distribute the material id which Protestant congregations and national coun-ils of churches in many countries immediately sent to gadir. Cash gifts exceeded $50,000 and a substantial uantity of tents, blankets, clothing, and food was made vailable.

The team in Agadir has usually included three girls nd five young men. The girls have helped with the iedical services, acted as interpreters, taught handi-rafts, and looked after children.

During the first days of the emergency, the team lept in the hangars at the French air base. Then they itched their tents in the garden of a French Protestant resident whose house had escaped serious damage. Later, they went to live and work in the tent towns where the survivors were sheltered.





isterns that had been cracked and broken by the earth-uake were repaired and made watertight by the EIRENE eam that when the rains came the hill farmers might be ble to collect the water necessary to their existence

The first task was to feed the hungry. Soup was boiled continually. Powdered milk was handed out. Clothing and hundreds of blankets were distributed.

Next the team assembled prefabricated buildings to form three clinics at strategic points. These are equipped with X-ray rooms, fly-proof screens, consulting rooms, and storerooms. They have become a permanent and valuable part of Agadir's amenities.

Early in the fall, the team moved out from Agadir into the surrounding mountains. They had discovered an urgent need that no organization was meeting. The earthquake had cracked scores of cisterns where the inhabitants of the hilltop villages stored the water. When the rains came they would have nowhere to trap and collect the water without which survival is impossible.

The villagers lacked cement and sand. They lacked money to buy these and have them transported by camel. Sometimes they even lacked the "know-how" to repair the cisterns even had the materials been available.

So the team took their tents and moved out to the mountain villages. They camped on the hilltops, and they used their truck to transport sand and cement to wherever these were needed. At the request of the Cayid (the governor's local representative) they made a list of all the cracked cisterns.

Team members were lowered by ropes into these primitive reservoirs. They cleaned out the mud that had accumulated during the years, and made them watertight with cement. Often they had to take the initiative, but soon they were working side by side with the villagers. Firm friendships were made between these young Christians, whose sole motive was that of service, and the devout Moslems among whom they were living.

It was a primitive life, because these mountaineers are cut off from Western ways. Their only link with Agadir is by traveling on foot or by donkey along precipitous, unmade tracks threading the barren hills. Along these tracks the team had to battle their truck to bring up the precious sand and cement. Every trip was an adventure, but all were accomplished without mishap. Those journeys are just as much a testimony to youthful grit as they are to the team's truck-driving skill.

During these winter months the members of EIRENE, living so close to the villagers, have learned many things about themselves and their Moslem friends. What especially has been brought home to them is the difficulty of communicating when those who offer help do not know the language of the people they seek to aid. But even this difficulty has been surmounted in part, at least.

More than 300 cisterns in the mountains have now been repaired and put into working order. The program is rapidly running out, and so EIRENE is debating where the next step forward should be taken.

It may be that they will take up some form of youth service, or else they may try, with the aid of Heifer Project, to improve the hill farmers' poultry stock. Whatever form it takes, it will call for prolonged efforts on EIRENE's part to overcome the language problem.

The earthquake at Agadir was one of the most terrible natural disasters in history. But out of it has come a sharpened realization of the meaning of service and a new conception of the brotherhood of man which the young people of EIRENE will not lightly abandon.

News and Comment From Around the World

Church Groups Push Housing Aid for African UN Delegates

Two religious organizations have urged the help of real estate owners, churches, and parishioners in finding suitable housing for African delegates to the United Nations. The Protestant Council of the City of New York asked pastors of some 200 Manhattan churches "to take every possible measure to corect" discriminatory practices against African delegates seeking housing within proximity of UN headquarters.

Hamburg Church Sponsors "Overseas" College

The Lutheran church of Hamburg, Germany, is sponsoring an overseas college which will soon begin operation as a means of preparing young Germans for overseas assignments in underdeveloped countries. Courses lasting several weeks will acquaint students with the specific social, cultural, and religious conditions in the countries where they will work. The institute will be directed by Pastor Hans Heinrich Harms of Hamburg, who until recently served as associate director of the World Council of Churches' study division.

Baptist Public Affairs Group Hails Kennedy's Separation Stand

President John F. Kennedy has been warmly praised by the Baptist Joint Committee on Public Affairs for his firm stand on church-state separation. The Baptist group, representing six major Baptist Conventions in the United States with a membership of 20,000,000, issued a public statement following its semiannual meeting, declaring that President Kennedy is "worthy of special commendation." They expressed their agreement with the views of the President to the effect that aid to sectarian institutions is clearly unconstitutional.

Urges Admission of Coloreds to South African Parliament

A notable plea for the "eventual" admission of colored representatives to the South African parliament was made by one of the speakers at an open meeting held at Capetown, sponsored by the Synod of the Dutch Reformed Church of South-West Africa. The speaker was Prof. C. H. Badenhorst, head of the church's Mission Training College at Wellington, near Capetown. He also declared that the Dutch Reformed Church was "on the way to having multiracial synod sessions." Some of those present took immediate exception to this statement and walked out of the building. The Coloreds are the second largest nonwhite group in South Africa. Living mainly in the Cape Province and numbering about 1,500,000, they are chiefly descended from slaves introduced from the Far East in the days of the Dutch East Indian Company, and from Hottentots, an aboriginal race, with some infusion of white blood from early settlers and visiting sailors.

Religious Pacifist Named Consultant to ICA

Former Congressman Byron L. Johnson has been appointed a consultant to the International Co-operation Administration in Washington. Mr. Johnson, an active layman in the United Church of Christ, is a religious pacifist and a leader in the Fellowship of Reconciliation. He shared with former Rep. William H. Meyer of Vermont the distinction in 1958 of being the first men ever elected to Congress who took the conscientious objection position. Both were defeated for re-election. In his new position, Mr. Johnson will assist in the economic planning of mutual security programs in the ICA's Office of Program and Planning.

Crime 12 Per Cent Over 1959 Mark

The year 1960 saw a shocking record set in the number of crimes committed in the United States, according to Director J. Edgar Hoover of the Federal Bureau of Investigation. The number of crimes reported in cities over 25,000 population increased 12 per cent; juvenile delinquency rose 7 per cent in large cities and 5 per cent in small cities and rural areas. Robberies increased 18 per cent, burglaries 15 per cent, larcenies 11 per cent, and auto thefts 7 per cent. Murders and rapes each increased 4 per cent and aggravated assaults 3 per cent.

Protestant Churches Spearhead Drive to Aid Korean Farmers

An interdenominational Christian committee has been set up in Seoul to spearhead a drive for the rescue of about 125,000 South Korean farmers who are reported to be on the verg of starvation following last fall short rice harvest. More than 5(Protestant churches and 20 churcl related schools in Seoul are partic pating in the campaign. Also takir part will be various denomination and interdenominational agencie with Korean Church World Servi providing storage facilities for gra and clothing collected.

German Church Leaders Join in Fighting Alcoholism

Protestant and Roman Cathol authorities in West Germany a joining together for a campaig aimed at halting the apparent i crease in alcoholism evident in th country. The drive also will be d rected against the apparent increa of narcotic addiction and against t growing misuse of tranquillizers ar other tablets for which West Ge mans spend an estimated $30,00(000 a year. Protestant and Cathol leaders have made large-scale effor in recent years to curb the increasir number of alcoholics — said to l about a half million, including son 50,000 women. It is reported th in recent years West Germans spe almost three billion dollars annual on alcoholic drinks.

AME Churches Asked to Send More Workers to Africa

An appeal to the 5,000 congreg tions of the African Methodist Epi copal Church to send more Neg teachers and preachers to Africa w made by the denomination's Bisho Council at Louisville. The ninete bishops of the church said that t effort supported by greater financi contributions "will counteract t Islamic charge that Christianity is white man's religion." The stat ment commended "those farsight persons who see the United States a great testing ground for showir to Africa and the world that a re gion and a government can exi without expressions of hatred and discrimination against people on a count of their color."

Religious Leaders Oppose Death for Eichmann

Adolf Eichmann, the Nazi offici accused of causing the exterminati of millions of Jews during Wor War II, should not be executed f his crimes, according to the views several Protestant, Roman Catholi

d Jewish leaders. These were ex-essed in an article in the Purim ue of American Judaism. The peri-lical is the official publication of e Union of American Hebrew Con-egations and affiliated bodies. The inciple of abolishing capital pun-ıment, says the article, is more ıportant than the fate of Eichmann, ho is scheduled to go on trial for s life April 11. Rabbi Morris N. rtzer said he interviewed a num-r of rabbis and Christian leaders d found that their sentiments were posed to violating the principle of e sacredness of life even in the se of Eichmann.

ew Zealand Sponsoring eligious TV Programs

Government-sponsored religious levision programs have been started New Zealand with time allotted to ch denomination according to its are of the population. Protestant urches are working together rough a recently formed National ouncil of Churches Commission on levision, while the Roman Catholic urch is presenting its programs in-pendently. The government sta-on operates only eighteen hours week and the churches are allotted venty minutes each Sunday eve-ng. They may have the twenty-inute period at one time or break into two ten-minute presentations. s the service expands to an ex-cted twenty-eight-hour week of ogramming, the channel will also low midweek time for religious lecasts.

Quotes in the News

Dr. Will Herberg, professor at rew University: "Although the in-r-directed man of the earlier period as often hostile to religion, he had kind of understanding and admira-on for the Biblical prophets. Today, e other-directed man whose well-ing and security are found in be-nging and in group adjustments is iendly to religion but incapable of derstanding what the Bible is lking about."

Dr. Robert G. Lee, Southern Bap-st minister, Memphis, Tenn.: "We ıve grasped the mystery of the atom ıd have rejected the Sermon on e Mount. We know how to blow o the world, but we do not know ow to govern it."

Dr. Theodore A. Distler, executive rector of the Association of Ameri-n Colleges: "I utterly reject the ew that we should look to the fed-al government to meet every social need, but the logic of events has forced me to recognize that the needs of higher education cannot be met without greatly increased contributions from public, and particularly federal, funds as well as private philanthropy."

Dr. Gardner C. Taylor, former president of the Protestant Council of the City of New York: "The millions of Americans who are only nominally Christian will never be galvanized into active commitment by further coddling in the name of Christ. The hero is not dead in men's souls. They will respond to a way in Christ which offers tears and contempt, 'homelessness' in the present order and which demands abandonment of primary concern for the praise of men and a willingness to lean on God."

Dr. David Barry, executive director of the New York City Mission Society: "In a world of staging and props, we must stand for reality; in a world of glib persuasions, we must stand for honesty; and in a world of contrivance, we must stand for directness and forthrightness."

Dr. James L. Forrester, president of Gordon College of Theology and Missions: "The doctrine that right and wrong are relative to social mores has taken the place of strong Biblical imperatives. When men no longer have the conviction to do what they know to be right, then they begin to think that anything they do is right."

President John F. Kennedy: "I think it is appropriate that we pay tribute to that great principle which is enshrined in the First Amendment to the Constitution, the principle of religious independence, religious liberty, and religious freedom. But I think it is also important that we pay tribute and acknowledge another great principle and that is the principle of religious conviction. In this nation, freedom has no significance unless it is accompanied by conviction."

J. P. Duminy, principal of Capetown University, South Africa: "There is no doubt that Christ would have rejected South Africa's racial laws had he been alive today. Would Christ have accepted a job from which a fellow human being had been debarred on grounds of color? Would Christ have any part with laws which wrecked the family and ruined human lives? Would Christ have closed the door of any place of worship to any nonwhite or white member of his church?"

Meditations for the Christian Year

Love is a SPENDTHRIFT

PAUL E. SCHERER

A torrent of poetry and power floods the pages of Paul Scherer's first devotional work — the poetry of vibrant contemporary language, the power of the eternal Biblical message. The beauty and terror, the tragedy and triumph of life are uniquely captured as each thought cuts through the reader's indifference to bring him immediately to a new awareness of the Ultimate. Sparkling with such epigrams as "God moves ahead with seven-league boots; and we in bedroom slippers" and "If Christianity is not true, there is very little percentage to be had from playing about with it on the theory that it is comfortable," this eloquent book of devotions will be read, marked, and treasured every day of the year. $3.75

Church of the Brethren
General Offices
Elgin, Illinois

Church News

Northern Indiana

Goshen City — A junior high fellowship has been formed in our church with commissions patterned after the adult church organization. They meet each Sunday evening and plan and execute their own programs and projects. We viewed the motion picture, Bearer of the Book, which gave a panorama of Bible distribution and translation around the world. Dale Hess, Richard Burger, Albert Farmer, the national director for CROP, and J. Henry Long were speakers for the January school of missions. One of our youth attended the seminar and gave a report later. The children have collected 152 bars of soap for refugee children of Tibet. — Mrs. Lewis Dixon, Goshen, Ind.

Words of inspiration
for every day
to help you get
the most out of life

NEVER FORGET TO LIVE



HALFORD E. LUCCOCK

An inspiring thought and a word of encouragement for every day of the year may be found in this book of brief meditations by Dr. Luccock. Written to help one reach a new plateau of joy in life, these meditations point the way to a more optimistic outlook through faith in Christ — a faith which sustains men and women in the face of anxiety, insecurity, irritation, and temptation. **$2.00**

Church of the Brethren
General Offices
Elgin, Illinois

Wawaka — Allen Weldy was the speaker for the home-coming service and on that some evening Bro. Lloyd E. Evans of Midland, Mich., began our evangelistic meetings. We had a ground-breaking service for the new parsonage. Charles Light of Howe, Ind., brought the message while our pastor was in an evangelistic meeting at Lafayette, Ohio. The women's fellowship has been knotting comforters. A representative of the Gideons brought the message on Jan. 22. The World Day of Prayer service was held in our church on Feb. 17. A conference and workshop for teachers of junior high and youth met in our church on March 19. — Mrs. Mary Mishler, Topeka, Ind.

Southern Indiana

Indianapolis, Northview — For the last three Sundays of January, the speaker was Dr. Lowell Colston of the Christian Theological Seminary of Indianapolis, who supplied our pulpit during the hospitalization of our pastor. On Feb. 15 a family night was observed with a Valentine party and a carry-in dinner. This was in honor of our pastor and his wife, Brother and Sister Floyd Biddix, for this was the last family night they would spend with us. We participated in the World Day of Prayer service for the community which was held in the Lawrence Methodist church. H. F. Richards and his wife of North Manchester took over the pastoral work on March 1. Brother Biddix has a sabbatical leave because of his health, and he and Mrs. Biddix are now at Orlando, Fla. We observed One Great Hour of Sharing in our church on March 12. — Annis Heiny, Noblesville, Ind.

Lafayette — In October the Indiana chain of missions came to Lafayette and at that time Bro. Earl Zigler, field secretary of the Church of the Brethren in India, spoke on a Tuesday morning. We have had a series of membership classes. A number of our members attended the Southern Indiana district workshop at the Anderson church. The local church letter, News and Notes, is published every two weeks under the editorship of Dorothy Mastin. As a result of our Call program, we had a total of $235 pledged per week for the coming year, $51 per week more than last year. Stellar Brothers Co-op at Purdue University had the highest scholastic index of all Co-ops for last semester. They are consistently higher on the scholastic index than the fraternities, sororities, and dormitories. Since our last report we have received one member by transfer of membership. Five members of the Brethren Student Christian Movement at Purdue and the pastor, attended the BSCM conference at Ashland, Ohio. During January and February the adult classes, under the direction of the Christian education commission, studied some contemporary approaches to Christianity, with guest speakers from each of the following churches: Mormon, Christian Science, Seventh Day Adventist, Jehovah's Witnesses, and Bruderhof. Mrs. Rolland Flory, a returned missionary to Ecuador, gave a lesson in missionary education for the children. The pastor had two membership classes during February and March. Several of our youth participated in a play which was presented over a local radio station during National Youth Week. The pastor, Ralph McFadden, will serve as delegate to Annual Conference. The average Sunday school attendance has been 105 and the average worship service attendance 122. — Mrs. Byrel Leslie, Lafayette, Ind.

Northeastern Ohio

Woodworth — On Sept. 1 Richard Speicher became pastor of our congregation. The Speichers had an o house at the parsonage on Dec. 11 that the members of the church mi see the improvements that had b made there. The women provid clothing, bedding, and furniture two families whose homes burn The Sunday school boys and girls c lected over $100 for UNICEF. Christmas time the cantata, The G pel Story of Christmas, was given a a candlelighting service was held Christmas Eve. We now have spec class projects in support of Betha Seminary. Brother Speicher has p ticipated in the five-minute devotio and thought for the day on the lo TV and radio stations. Sixteen of c members attended the leadership tra ing class at Hartville, Ohio, during Fe ruary. — Mrs. Nevin Beight, East P estine, Ohio.

Northwestern Ohio

Dupont — Four have been receiv by letter. Five babies have been de cated by the pastor, Robert Heeter. Mrs. Richard Bidlack, Continent Ohio.

Fostoria — The women's fellowsh is working on the district project school kits for Nigerian school ch dren. This was also the vacati school project and the childre Christmas project. The staff select for the coming vacation church sch attended the Manchester vacati church school conference. The mu and worship commission with the sistance of the choir had a cand lighting service on Christmas eve. T telephone brigade, which we start a year ago, has worked out very we Lent began with a day-long pra vigil kept by sixty-two persons in t homes and at the church. Under t leadership of the spiritual life direct the women's fellowship is studyi Wisdom From the Bible. Seventy- bars of soap for Tibetan refugees we sent with other relief materials. — M Lena Hall, Fostoria, Ohio.

Southern Ohio

Brookville — While the pastor was Orrville, Ohio, Russell Helste brought the morning message. At o of the sessions of the school of m sions, the film, The Hook, gave sta ling facts about the narcotic addicti which is responsible for one fourth all crime. Our youth heard BVS' John Warner of the Salem church, gi a report of the work in Germar Eight of the young people attend the seminar at Washington and Ne York. On Youth Sunday they told their impressions in a panel discussic The teachers of our church school ha been attending a school of Christi living at the Mack Memorial chur in Dayton. The pastor had classes f juniors and junior highs, prepari them for church membership. A u ion service on the World Day Prayer was held in the Method church. A committee made a study attendance at council meetin Through questionnaires it was learn that some members did not know th they were supposed to attend. But the last council sixty-three were pre ent in comparison to thirty-eight

previous one. Our fellowship hall l other facilities of the church have n offered for a well-babies clinic. e peace and citizenship committee sented the concern for the hungry ilies of Freedom Village in Tenssee; an offering was taken for them. the father and son banquet Dr. n. Bockoven showed a colored film his trip to Russia. Seventeen womattended the district women's felwship rally at the Pitsburg church, which time Jesse Ziegler spoke on ntal Health for Today's Woman. e pastor, Fred Hollingshead, preted the ministry and social services careers at the Career Day in the al high school. One of our adults ended the Brethren adult seminar Washington and the United Nations.). Alfred Replogle of the Salem urch conducted the revival services March. The Manchester College appella choir gave a program on ril 8. Through April 9-20 we had every-member canvass promoting wardship. — Mrs. W. Russell Miller, okville, Ohio.

Covington — The women of the urch were guests of the local Presbyian church women together with the men of all the other churches in community. The laymen had rge of the morning service on Lay-n's Sunday. Bro. James Tyler of Sidney church conducted a week meetings. The choir of our church g at the Bradford church's preachmission. Some of our women colted gifts for the Women's Auxiliary Bethany Hospital. Four have been eived recently into the church. At ristmas time the Boys' Choir of yton presented a program in the ning. On the morning of the same the combined choirs of the Presbyian and Brethren churches preted a Christmas cantata. Each class l organization of the church is doall it can to raise money for the v educational building. At the Febry meeting of the women's fellow-p, Esther Petersime of Gettysburg wed slides of the work in Puerto o. At the beginning of Lent we l a prayer vigil with each person ing one half hour to prayer and ditation. The community service on World Day of Prayer was held in United Presbyterian church. On last two Sunday nights of Febry, we had our school of missions. ne of our women attended the dist women's fellowship at the Pitsg church. On the fifth of March celebrated the fiftieth anniversary the rededication of our sanctuary. en Ogden, secretary of the Ministry l Home Mission Commission of the eral Brotherhood Board, was the aker. — Ethel Manning, Covington, io.

New Carlisle — Our church was host he district conference in November. Wayne Rieman spoke at the Sunday rnoon and evening services. Twelve e been received by letter. Bro. hur Hunn had a preaching mission middle of November. Two of the ristmas projects included scrapbooks Barney Community Center and s for a day nursery school. The les' aid made three large comforters one baby comforter for relief in addition to gathering clothing and soap and glass jars. They also made twelve children's hospital gowns for the Lassa hospital. On Christmas Eve we had a carol and candlelighting service. At the annual birthday dinner the film, The Long Stride, was shown. One World, One Mission was the theme for the school of missions the three Sunday evenings in January. Speakers included Clara Harper, retired missionary to Nigeria, and Arlene Reeder, a former BVS worker. At the father-daughter banquet Dean Stauffer of Wittenberg University was the speaker. On Feb. 5 Bro. Allen Weldy brought a challenging message on BVS work at home and abroad and the need for dedicated BVS workers. The churches of our community participated in the World Day of Prayer meeting in our church. At the midweek prayer and Bible study sessions, we are studying the Book of Mark. During Lent, the meetings were held in four different homes each week with The Message of the Bible as our study book. — Mrs. William Norris, New Carlisle, Ohio.

Piqua — We had a New Year's Eve worship and communion service. The pastor, Vernon Powell, attended the Ohio State Pastors' Convention the latter part of January. On Jan. 29 we had a youth and church vocation Sunday when the young people took part in the worship service. The Sunday school period was used for a panel presentation and discussion for junior highs through the adult department on the theme, Youth and Church Vocations. Church membership classes were conducted once a week during January, February, and March. On Feb. 12 the volunteers began their annual visitation program. This program is devised in order to bring new members into the church and to contact members who do not attend regularly. An all-day prayer vigil was held on Ash Wednesday. We joined with other churches of the community in a World Day of Prayer service on Feb. 17. Beginning with the first Sunday in Lent and continuing throughout the season, the church was open to the public for a Bible study program. Some of the members of the church and the pastor attended the weekly school of Christian living at Mack Memorial church. Bro. Chester Harley conducted devotional services March 26-29, concluding with a communion service on March 30. — Mrs. William Brubaker, Piqua, Ohio.

West Charleston — The three choirs presented a program at Christmas time. Five of our youth went to Washington to the seminar. Bro. Dale Shoup presided at the business meeting on Feb. 7. Bro. William Beahm conducted meetings the first part of March. We also had pre-Easter services, concluding with the love feast on Thursday evening before Easter. We are making plans for the vacation Bible school. — Mrs. Earl Shroyer, Tipp City, Ohio.

Eastern Pennsylvania

Akron — Brethren Graybill Hershey, James Ober, and Jere Cassel brought special messages in the last couple of months. Bro. William Longenecker

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CHRISTIANITY and the SCIENTIST

IAN G. BARBOUR

In a world where science has become a catchword and in which religion is sometimes scorned as at variance with a search for factual truth, the role of the Christian who would be a scientist is at best a difficult one. It is to this situation that both author and book speak with appealing force, for they grapple directly with the major issues that face both science and the scientist under the Christian imperative. The book explores four main avenues: how the man of science can serve both God and man by pursuing truth, work for a better society, meet human need, and find new outlets for worship. Gripping and urgent reading not only for those personally interested in science but for all Christians.

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Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 506. Industrial Arts teacher and family would like to locate in Ohio, preferably in the Dayton area. Has three years experience. Contact: Brethren Placement Service, 1451 Dundee Avenue, Elgin, Illinois.

No. 507. Bethany Hospital needs: R.N.'s to help with summer vacation relief. This is an opportunity to see the sights of the city while you work. An operating room supervisor — permanent job. Switchboard receptionist. Contact: Miss Olga Bendsen, Personnel Director, Bethany Hospital, 3420 West Van Buren St., Chicago 24, Illinois.

No. 508. An experienced public school teacher, principal and superintendent available at once for a position in a private or church related university, college or school. Qualifications include a Michigan Life Certificate, B.S. and M.A. degrees. Contact: John E. Wells, 204 Fifth Street, Chassel, Mich. Telephone 4586.

No. 509. A young man who completed his alternative service in September 1960 is interested in locating near a Brethren church. Has experience in carpentry, driving truck and is interested in printing, but is willing to try something new. Contact: Brethren Placement Service, 1451 Dundee Avenue, Elgin, Illinois.

No. 510. Beauty Culture Instructor desires teaching position in Illinois. Experience includes 5 years of teaching, also reception, counseling and office work. Contact: Mary Elaine Clark, Route 1, Mulberry Grove, Illinois.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-join 3 years. Experience: Joiner and C inetmaker about 15 years. Fled wh threatened with deportation to Sibe Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Maryland.

No. 512. Immigration Services se employment offer for: Bulgarian re gee, T. I. Unmarried. Age 26. Edu tion: elementary, 3 years seconda 3 years Trade School (Constructi Joiner, Carpenter). Experience: fa work at home, joiner and housepai er — 2 years, concentration camp, cape, refugee camp — 1 year. Orthoc Church. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Maryland.

No. 513. Immigration Services se employment offer for: Dutch-In nesian A.V. Age 31. Unmarried. perience: truckdriver, mechanic — years, welding (arc and acetylene) months course. Contact: Immigrat Services, Brethren Service Cent New Windsor, Maryland.

No. 514. Immigration Services se employment offer for: Dutch-In nesian refugee, P.M., unmarried, 29. Education: elementary, 2 ye electromechanic technical school, rad mechanic technical school — 2 yea Experience: assembly of radios, tra mitters, senders, amplifiers — 2 yea repair of electrical appliances — 4 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 515. Immigration Services se employment offer for: Yugoslav r ufee, S.M., unmarried, age 29. ucation: 4 years secondary, 1-y aeronautical (glider instructor) scho 2 years trade school (electrical). perience: Imprisoned 5½ years for tempted escape, electrician — 3 yea Orthodox Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 516. Immigration Services se employment offer for: Hungarian re gee, J.N., unmarried, age 23. Edu tion: 8 years secondary school, 2-y commercial, diploma from "Gast nomical Institute" (cooking), Vien Experience: hotel waiter — 2 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 517. Immigration Services se employment offer for: Yugoslav re gee, B.N., unmarried, age 37. Edu tion: elementary school. Experien baker at home and in concentrati camp, tractor-driver — 1 year, prison 9 years 8 mos. (learned upholsterin military service — 2 years, waiting refugee camp — 2 years. Orthoc Church. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Md.

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was the evangelist. The three who were baptized at the close of the meetings are attending an instruction class during the Sunday school hour for six weeks. Because of a blizzard the Youth Sunday service was postponed until Feb. 19. The speaker for that time was Bro. Gerald Greener. In the evening of that day, the Cocalico, Ephrata, Middle Creek, and Mohler churches along with ours had a songfest in the Mohler house. One Sunday evening the men's and women's quartets of the Hatfield church presented a program of music. Our congregation gave a special offering for SOS and also contributed jars for Greece and soap for Tibetan refugees. The children's department contributed $350 in friendship dimes. The ladies' aid society made and filled stockings for the patients at the Embreeville state hospital at Christmas time. — Minerva Rudy, Akron, Pa.

Conewago — The Elizabethtown College choir presented a program of sacred music one Sunday morning during the worship service. The young adults of our church were host to the East Fairview young adult group. Brethren Amos Heisey from the Springville congregation and Don Rummel from Ambler were speakers at the communion service. Four children have been dedicated. Several programs of music have been given, one sponsored by the men's fellowship group and another given by the Milton Hershey Boys Glee Club. Other speakers have been Brethren Olden Mitchell, Graybill Hershey, and Wilbur Lehman. Bro. Howard Bernhard v the minister for the evangelistic me ings. At the close eleven were b tized and two received by lett Margaret Hess of Bareville, a for BVS'er, told about her work in West Side Parish in Chicago. T youth presented a play at Christn time. Quilts, towels, clothing, j and shoes were sent to Church Wo

-vice. The women of the church
lp to iron and mend at the orphan-
e. Members of the church con-
cted an afternoon worship service
the Neffsville Home. Roy McAuley,
an of Elizabethtown College, was
e leader for the Bible institute. At
program on missions, Bro. Stover
lp brought the message. Bro. Clyde
eaver showed a film and spoke on
ace. — Mrs. Ellen Young, Hershey,

Middle Pennsylvania

Albright — On Jan. 8 following the
rning worship service, the mortgage
the church was burned. The debt
s incurred when the sanctuary had
en enlarged and several classrooms
ded. The pastor, D. I. Pepple, and
e building committee officials partic-
ted in the ceremony. The church
esponsible for one weekly radio pro-
m over the local station. — Grace
nson, Roaring Spring, Pa.

Dunnings Creek — Fred Bowman,
stor of the Everett church, was
cted moderator and Madolin Taylor
ociate. We have set as a goal for
pport of the world-wide work of the
rch $3,600. Rev. J. H. Tice, educa-
nal secretary of the Pennsylvania
mperance League, occupied the pul-
s at the New Paris and Holsinger
rches on Oct. 16. The Thanksgiv-
g service was held in the Holsinger
use. A group of the women spent
day at New Windsor helping there
processing clothing. The Juniata
llege deputation team gave a pro-
m on Dec. 4 at the New Paris
rch. The youth gave a Christmas
y and sponsored the watch night
vice in the New Paris church. Some
our members have enrolled in a
ss to discuss what can be done
help the state and local community
wth. The pastor, Thomas Shoe-
ker, based his sermons preceding
ster on the teachings of the last
ek of Jesus' ministry. — Mrs. Walter
ngard, New Paris, Pa.

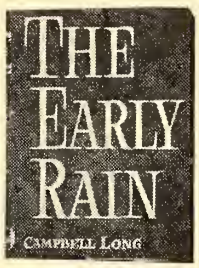
bituaries

Benson, William H., son of Andrew
and Nancy Benson, was born Dec.
1874, and died Feb. 15, 1961. He
s married to Mary Jane Davis, who
eceded him in death in 1951. He
s a member of the Allison Prairie
rch, Ill. Surviving are eleven chil-
n, thirty-nine grandchildren, and
y-nine great-grandchildren. The fu-
al service was conducted by Breth-
n Durward Hayes and Merrill Branson,
d burial was in the Centervillc cem-
ry. — Mrs. Faye Racop, Flat Rock,

Butler, Frances, daughter of Harvey
d Pearl Valentine Shrader, was born
v. 18, 1908, in Polo, Ill., and died
b. 25, 1961, at Mount Morris, Ill. On
pt. 2, 1937, she was married to Floyd
tler. Surviving are her husband, one
, her father, one brother, and one
nddaughter. The funeral service
s conducted by Carl E. Myers at
Mount Morris church, of which
was a member. Burial was in the
kwood cemetery, Mount Morris. —
s. Harold Alter, Mount Morris, Ill.

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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Cassel, Hettie S., died Feb. 22, 1961, at the age of eighty years. She was married to Joseph N. Cassel, a minister at the Skippack church, where she had been a member for fifty-six years. She is survived by nine children, twenty grandchildren, and four great-grandchildren. The funeral service was conducted by Bro. Ralph Jones, and burial was in the Skippack cemetery. — Mrs. Eugene S. Berry, Collegeville, Pa.

Chittum, Luvenie Taylor, died at Buena Vista, Va., Feb. 13, 1961, at the age of eighty-eight years. She had been a member of the Church of the Brethren for sixty-eight years. Her husband, George Barker Chittum, preceded her in death. Surviving are two sons, three daughters, two brothers, two sisters, seventeen grandchildren, twenty great-grandchildren, and six great-great-grandchildren. Burial was in the Green Hill cemetery, Buena Vista, Va. — Doris A. Byrd, Buena Vista, Va.

Clark, Thomas Delmar, was born at Kirksville, Mo., Jan. 4, 1897, and died at Marysville, Calif., Feb. 12, 1961. He was a member of the Yuba City church, Calif. Surviving are his wife, Lois, two sons, and one daughter. The funeral service was conducted by the undersigned, and burial was in the Sierra View Memorial Park. — Wilbur I. Liskey, Yuba City, Calif.

Crane, Spencer Linus, was born at Fremont, Min., Oct. 7, 1894, and died at San Bruno, Calif., Feb. 28, 1961. On April 18, 1917, he was married to Mary Elizabeth Albert, who died Jan. 4, 1961. He was a charter member of the San Francisco Community Church of the Brethren. Surviving are one daughter, one son, three grandchildren, and one brother. The funeral service was conducted by the undersigned, and burial was in Minnesota following a service in the Lewiston church conducted by L. A. Whitaker. — C. Ernest Davis, San Francisco, Calif.

Early, Leota O., daughter of Edgar and Cathryn Hogan Temple, was born at Stet, Mo., on Oct. 11, 1879, and died at Rockingham, Mo., March 3, 1961. She united with the Church of the Brethren in her girlhood and was one of the charter members of the Bethany church. On Feb. 24, 1904, she was married to Oscar Early. Surviving are her husband, two daughters, one son, eight grandchildren, ten great-grandchildren, and one sister. The funeral service was conducted by a nephew, Milton Early, and the undersigned, and burial was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Erb, David Z., was born May 14, 1889, and died March 6, 1961. Surviving are his wife, Celesta Zoll Erb, two grandchildren, three brothers, and five sisters. The funeral service was conducted in Richland church, Pa., by Ray A. Kurtz, John Graham and Jacob Fahnestock, and burial was in the Millback cemetery. — Michael Kurtz, Richland, Pa.

Eshelman, William H., son of John and Molly Eshelman, was born at Mogadore, Ohio, Sept. 21, 1874, and died Oct. 17, 1960, at Hartville, Ohio. He was married to Mary Hoffman on Dec. 15, 1898. He is survived by his wife, two sons, two daughters, and six grandchildren. He had been a member of the East Nimishillen church and served in the office of deacon for fifty-eight years. The funeral service was conducted by the undersigned, and burial was in the church cemetery. — Merlin G. Shull, North Canton, Ohio.

Farron, Theodore R., was born at

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Mason City, Iowa, Sept. 21, 1902, and died at Parsons, Kansas, March 4, 1961. He was a member of the Parsons church. On April 25, 1925, he was married to Elizabeth Emma Bowser, who survives. Also surviving are two daughters, one son, two grandchildren, five sisters, and nine brothers. The funeral service was conducted by Bro. Earl Myers, and burial was in the West Bethany cemetery. — Mrs. Blanche E. Milks, Parsons, Kansas.

Foreman, Thomas Steele, son of George and Eliza Fluke Foreman, was born in Yellow Creek, Pa., Jan. 9, 1867, and died Jan. 23, 1961. He was married first to Elizabeth Burket, who died in 1918, and later to Mary Burket, who died in 1951. He joined the church as a young man and was a deacon in the Stonerstown church for over fifty years. Surviving are two children, three brothers, one sister, four grandchildren, and nine great-grandchildren. The funeral service was conducted by Bro. E. Paul Dilling, and burial was in the Stonerstown cemetery at Saxton, Pa. — Mrs. James Putt, Saxton, Pa.

Garlick, R. Blair, son of Andrew and Lucille Steele Garlick, was born May 19, 1900, and died at Bedford, Pa., Feb. 12, 1961. He was a member of the Cherry Lane church, Pa., where he served in the office of deacon. Surviving are his wife, the former Ruth Spade, two children, two sisters, and nine grandchildren. The funeral service was conducted by Bro. Perry Liskey, and burial was in the Everett cemetery. — Ferne Koontz, Clearville, Pa.

Gottshall, Elizabeth Nyce, died March 2, 1961. A native of Harleysville, Pa., she was a member of the Mingo congregation for fifty-seven years. Besides her husband, Rein F. Gottshall, two sons and four grandchildren survive. The funeral service was conducted by Brethren Harold G. Jones, her pastor, and Jesse K. Hoffman, and burial was in the Mingo church cemetery near Royersford, Pa. — Ira E. Foutz, Schwenksville, Pa.

Heiny, John Harvey, son of Daniel B. and Lenah E. Heiny, was born in Noblesville, Ind., Nov. 19, 1875, and died on Nov. 30, 1960. He was a member of the San Diego church, Calif., where he had served as a deacon for many years. Surviving are his wife, four sons, one daughter, and twelve grandchildren. The funeral service was conducted by Bro. Claude F. Dadisman, and burial was in the Greenwood cemetery. — Mrs. Henry Schriefer, San Diego, Calif.

Johnson, Robert L., Jr., son of Mr. and Mrs. Robert L. Johnson, Sr., was born in 1924, and died Feb. 20, 1961, in Staten Island, N. Y. He is survived by his parents, two sisters, and maternal grandmother. He was buried in the Green Hill cemetery, Buena Vista, Va. — Doris A. Byrd, Buena Vista, Va.

Kreider, Alice B., daughter of Henry S. and Sarah Burkholder Stauffer, born July 27, 1888, in Earl Towns Pa., and died at Lancaster, Pa. Nov. 17, 1910, she was married Benjamin E. Kreider. Surviving her husband, seven children, twe four grandchildren, and one si With her husband she has serve the office of deacon for many year the Mechanic Grove church, Pa. funeral service was conducted by M ray L. Wagner, assisted by Ch Hevener and Ivan D. Walker. Bu was in the Mechanic Grove cemeter Dorothy M. Eller, Holtwood, Pa.

Leedy, Mabel J., daughter of Ja and Mollie Miller, was born in Le town, Ohio, March 10, 1895, and March 7, 1961. She was marrie Samuel J. Leedy, who survives. surviving are two sons, one daug one stepson, two stepdaughters, brother, twelve grandchildren, and great-grandchildren. She was a m ber of the Lima church, where funeral service was held. Burial in the Lewis Grove cemetery. — O. C. Anspach, Lafayette, Ohio.

By BRETHREN AUTHORS

Jackknife Summer

OTA LEE RUSSELL



When Jon Hughes, an orphan, went from Pennsylvania to southern Illinois early in the 19th century to live with an aunt and an uncle, he found the new country a primitive but fascinating place. Becoming a friend of Elder George Wolfe, Jr., helped him to adjust to a new and strange way of life. So also did his skill with his jackknife and other woodworking tools, which helped him find usefulness and acceptance in the pioneer community. For juniors and junior highs. $2.25



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ROY WHITE

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
APRIL 29, 1961



Religious News Service

Reflections by a Tulip Bed

WILLIAM WORDSWORTH once became quite lyrical about thousands of daffodils softly swaying in the breeze. Here is another subject worthy of his poetic gifts—a bed of ng tulips, daintily guarded and lovingly nourished by a young lady who is herself a thing eauty and a joy forever. The poet often recalled his vision of graceful tossing flowers, rving how they continued to delight him by means of the "inward eye" which mixes ory with meaning. So springtime returns each year, not only in the remembrance of things but also, thank God, in the experience of things present and in the expectation of things me. For springtime is resurrection time. It is, therefore, far more than a memory. It is season when nature and faith join hands to celebrate the life that never ends.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

A Pagan Look

I agree completely with Myron Horst in Readers Write in the Feb. 18 Messenger. My feeling is that our memorial services have a pagan look. The question for thought in our Sunday school lesson today was a timely one: How can we make our memorial services more Christian?

Commercialism is too great an influence for unnecessary spending which is not Christian. The need is tremendous for food for starving children to which we owe not only our gifts but our sacrificial giving. We cannot take the saving gospel to a soul who has an empty stomach. — Mrs. Mary M. Pfaltzgraff, Brethren Home, Neffsville, Pa.

Questions to Be Discussed

I have read with interest Brother Royer's article on church union and the comments of some of the Brethren.

Before the Church of the Brethren decides to enter such a union, I think they should consider the type of organization proposed and how much authority is to be delegated to the higher organization. Of the first four principles listed by Dr. Blake the first is a principle long advocated by the Brethren. The next two should present no difficulty to us while the fourth should be possible if the central organization is not too rigid. As to the last three, the first might need some modification and I certainly think the second would.

I am not familiar with the Nicene creed but I have often heard the so-called Apostles' creed recited in churches that follow that practice, and I always feel that most of the people who recite that creed do not really believe very much of what they repeat. The Brethren and Disciples of Christ have always maintained that "the Bible is our only creed." That does not mean these two groups agree on the interpretation of the Bible. They do not and neither do all of the members in either group.

Any creed other than the Bible is a brief interpretation of some of the most important parts of the Bible. The two creeds listed by Dr. Blake are very ancient and are really outmoded by the "continuing reformation" recommended by Dr. Blake. As to the Trinity I do not believe many Protestants, Brethren or ers, would refuse to accept this if they really understood it, v most of them probably do no seems to me we cannot avoid d ences of opinion even on the important beliefs of our religio that holds for Brethren and all Protestants.

So, while we should still that the New Testament is creed, we should have a brie planatory statement of what Trinity really means. This sl be prepared by Biblical sch who are familiar with a wide of theological thinking. The N odists have already prepared such creeds which they use a ternatives to the so-called Apo creed. If the uniting chu should adopt such a creed, possible that the Brethren coul cept it as a short creed while maintaining that the New Testa is our complete creed.

A united church would mean each of the uniting denomin would surrender some of its to the larger organization. would undoubtedly be true o eign missionary work, and mission points would be open denominations or individual co gations only with approval o central organization. So far as see the Brethren would have n ous objection to this. A u church could speak more effec on questions of morals, peac war, and on the use of nar including alcoholic beverages tobacco.

There is so much differen opinion among the churches on subjects, however, that it is a tion as to how much of the in ual denominations' work alon line should be surrendered t central organization. Can a church get a central organi that will take a strong stand a divorce and sexual promis Will such an organization be s thetic toward conscientious tors? Will it be satisfied teaching moderation in the alcoholic beverages and the re tation of alcoholics while advo prohibition of the use of heroi er opiates, and marijuana? Th questions that should be dis thoroughly before considering union. — John Woodward, Tennessee St., Yucaipa, Calif.

The Gospel of Mark: Fourth of the Series

No Time for Rest

Mark: 4:35 -- 8:26

by Jeanine Ressler



"He . . . blessed, and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all"

R. Seevald
Three Lions

THE Gospel of Mark is filled with thrilling stories from the life of Jesus, written swiftly, almost as though the author is afraid that the memory of this great story will grow dim before he can get it recorded. A large section in the gospel is devoted to the miraculous works of Jesus (Mark 4:35 – 8:26). We may call this wonder-working section of Mark, for it stresses the powerful deeds of Jesus and the amazement of the crowds as they witness such power.

The miracle story most highly prized by the early church and most often told by the gospel writers is that of Jesus feeding the multitude. Mark records this story in an "on the spot" style, for he must have heard Peter tell it many times in his preaching to the early church.

The disciples of Jesus have been on a tour and are returning to tell him about all the happenings that have taken place while they were away. They are surprised and pleased at their own success. They have preached repentance, cast out demons, and healed the sick. It is their first taste of success in the great work they have begun with Jesus.

As they begin to tell Jesus of their experiences they are continually interrupted by people coming and going. Today it would be the almost incessant ringing of the telephone, or the more frequent chimes of the doorbell. Jesus and his disciples are not even able to sit

Simple Creed

STELLA CRAFT TREMBLE

I have faith in these certainties:
The mountain, sea, and fertile plain,
The flowering shrubs and swaying trees,
A robin singing in the rain.

I have faith, too, life feeds the soul
With bread and wine abundantly,
By one small deed that proves the whole,
"Through love, you did it unto me."

I have faith in the eternal One
Who steers the planets in their course,
That he is working out his plan
For mankind and the universe.

I am not bound by chains of fear;
I feel his power and presence here.

---

down for a meal together without this constant intrusion of the curious and demanding crowd.

Jesus knows the disciples needs a time of rest, a retreat from the everyday and a chance to refresh their spirits and get a new perspective on the very important work that they have begun.

They get into a boat and start out for a quiet place across the Sea of Galilee. The disciples are talking excitedly as they cross the lake. They are eager to tell Jesus all about their experiences and are really looking forward to an afternoon and evening away from noisy crowds in a quiet place where they can rest and talk with Jesus. What a lift to the spirit such an afternoon will give them! It will not only rest and refresh their bodies, but will have re-creative value for their minds and spirits.

They are about to reach the shore when they begin to notice people milling around near the place where their boat will dock. There are others still coming. They all seem to be scurrying to get as close to the water's edge as possible so they will be sure to be near Jesus when he steps on the land.

The disciples are disappointed and disgusted when they see the crowd. Their dream of an afternoon of rest and fellowship with Jesus vanishes. Jesus feels the need for rest as much as his disciples do, but when he sees the crowd he is moved to great compassion instead of irritation. He sees in their hearts need for his loving care.

He does not view the crowd as a mass or mob. He sees the people as individual persons with personal needs. The disciples, like us, find it so easy to lose patience with people when they get in their way and block their plans, but Jesus begins to teach the crowd because he understands their needs.

During the afternoon Jesus "feeds" the spiritually hungry people who have walked or maybe even run around the lake to be with him and the disciples are waiting patiently for their chance to tell him all that they have done. Then suppertime comes and the disciples see this as a good excuse to encourage Jesus to send the crowd away. After all they do need to eat and he surely realizes that there is no food there for them. They simply must go into the towns and get something for themselves.

They present their idea to Jesus: "This is a lonely place and it's getting late; send these people away so they can get something to eat." This seems reasonable to us, but how does it seem to Jesus? He replies with a startling command: "You give them something to eat!"

The disciples are surprised and discouraged at this co
mand. They were "sitting
top of the world" when th
came back from their prea
ing tour. They had cast
demons and healed the sick a
now here they discover th
are just as humanly helpless
before. Jesus is telling them
do something they feel th
cannot do. He is bringing th
back to the realization t
they are still men.

Whenever momentary s
cess makes us feel self-co
dent, Christ's command, "
give them something to e
shows us our own inability
less we rely on the power
God. Christ says to each of
"You give them something
eat": the starving people of
world, the bereaved neigh
the lonely and discouraged
son within our own househ
the "crowd" that stands be
us every day.

The disciples first try to
son with Christ. It would
a large amount of money to
enough food for this crowd,
besides there are no market
stores from which to buy
this lonely and uninhab
place.

Then Christ says, "I
much have you? Go and s
As the disciples take inven
they discover that what
have is of value to Christ
seems so insignificant to t
but when placed in Ch
hands it becomes much.

The discouragement of
disciples turns to amazeme
they see Jesus take the
loaves (flat, rounded rolls)
two fish (about like sardi
and create more than en
food to feed the hungry cr

The disciples were espe
astounded by this miracle
they did not yet understan
full power of Christ. They
not been through the crucif
and resurrection, and C

Continued on page 10

To Defend Freedom, Put It to Work

SOME American patriots, in their zeal to oppose communism, have gone to such lengths that they are using many of the methods of the Communists in their fight against them. The result may be that, rather than resisting communism, they are unwittingly preparing the way for it.

A case in point is the film, Operation Abolition, now being widely shown in communities throughout the country. The film attempts to prove that college and university students who protested the hearings held last May in San Francisco by the House Un-American Activities Committee were directed by Communists. The film is made up of pictures taken by local television stations in the San Francisco Bay area. The pictures were subpoenaed by the House committee, turned over to a commercial film, and incorporated into the film which was released along with a narration supplied by the committee.

If you view the film without having investigated the circumstances surrounding it, you may easily conclude that it makes its point effectively. It provokes an emotional response that will move many viewers to suspect that all critics of the House committee are either Communists or, like the students who protested in San Francisco, at least the "dupes" of the Communists.

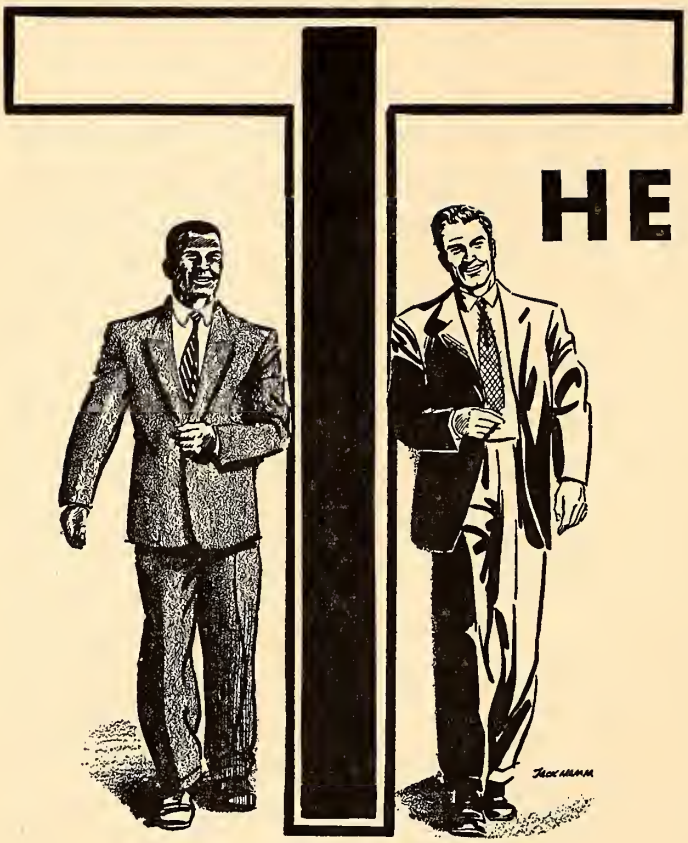
However, responsible observers who were close to the events in San Francisco have pointed to a long list of inaccuracies and outright distortions of the truth in the film as presented. By rearranging the sequence of events, by making assertions in the commentary that the pictures do not support, by omitting evidences of police brutality and other causes of provocation, the film presents a dishonest and misleading picture of what actually happened. For this reason responsible newspapers in the San Francisco area, university teachers who know the students personally, and an increasing number of church leaders have protested against the showing of this film, especially in situations where there is no opportunity to present the other side of the issue.

One of the qualities that has made our country strong is a tradition of liberty that supports freedom of religion, freedom of speech, freedom of assembly, freedom of the press, and many other freedoms. Americans have rightly been proud of a climate that allowed men to disagree with their political leaders, to criticize governmental policies, even to advocate questionable ideas, without being thought disloyal or branded as unpatriotic. Americans have long maintained that freedom is best defended in the practice of liberty and not by the restriction of liberties. In this tradition it should be possible for citizens to criticize, to protest, and to oppose any procedures, even if carried on by a congressional committee, that they sincerely feel to be wrong. This is a privilege that Christians have claimed on many occasions.

Yet it seems that some Americans are impatient with our democratic procedures. They think the Communist menace is so great that truth and fair play can be sacrified. They believe that they are justified in using the methods of Communists — setting up "front" organizations, distributing literature filled with unproved accusations against civic and church leaders, bringing pressure upon citizens whose ideas they regard as dangerous, even disregarding the guarantees for civil liberties and due process of law as maintained by our courts.

The chief result of this activity is to create distrust and suspicion in every American community. If you begin to suspect that your minister, a schoolteacher, or the neighbor across the way is an agent of the Communists simply because he may dissent from some popularly held idea, you are already undermining the foundations of the freedom you seek to preserve. The Communists discovered long ago that they could most easily control people who were suspicious of one another, who distrusted their leaders, who were unwilling to stand by their own firm convictions.

By all means let us reject communism — as a philosophy, as a political faith, as a movement that disregards human worth and human values. Let us also clearly reject its methods — the distortion of the truth, character assassination, infiltration of institutions, disregard for human rights — and let us rely rather on the methods of democracy — open discussion, respect for dissenters, acceptance of criticism, reliance of duly established legal procedures. And let us be eager to prove that democracy works, that we want no second-class citizens, that opportunities for life, liberty, and the pursuit of happiness can be made available to all. This will be our best defense against any kind of subversion. And it will indicate that we are interested in having a country that is Christian in more than name only. — K.M.



THE LINE THA

by Albert L. Sauls

When we separate ourselves from our brothers—no matter what race or color they may be—we separate ourselves from God

I SHALL never forget an incident that occurred when I was a boy living in the South. I had spent eight hours at the local golf course and by necessity was returning home through the so-called "colored town." From previous experience, I expected to feel the bite of rocks upon my body thrown from the hands of the Negro boys who lived there. Even though it was nearly dark, they were outside their homes and saw me coming.

It is difficult to explain the fear that gripped me at that moment. Pedaling my bicycle faster, I rode as fast as possible. With echoes of laughter and the onslaught of rocks which pierced the air all around me I passed the road which separated "colored town" from the "white" section in which I lived. I was safe. I had crossed the dividing line. To a boy of twelve this was obvious, it was real, and it was to be engraved into his memory.

Yet eight years later at an overseas air force base I played football with members of other races, and not once did I recognize the difference of color between myself and them. Actually it came as a shock when one day a close friend told me that I should not hug a Negro even in the excitement of a football game — even after he had run an eighty-yard touchdown.

The road that divides is not new for our day; it has been aparent through the centuries. In the days of our Lord's earthly ministry, Jews and Gentiles were segregated even in the temple of worship. However, the tenth chapter of Acts relates the first break in this line when Peter went to preach to the Gentiles in Caesarea. He knew that he was not to preach to the Gentiles. Yet he crossed the line that divided, to see and to realize that the Gentiles were equal to himself in God's sight.

If you had been in Peter's shoes, how would you h felt? There he was in Jop enjoying the relaxation of roof top, when God spo "What God has cleansed, must not call common." Th words rang in Peter's ears. did not know what they w to lead him to do; at t moment Peter did not see ac the line that divided.

Later on Peter was aske go to Caesarea by messen from Cornelius, the Gen Consider the difficulty volved: Cornelius was a h ranking officer in the army the Roman Empire, while P had no rank at all; he wa follower of a country carpe who had been put to de Cornelius was a professi man, while Peter was a lo laborer. It was difficult Peter to see beyond the r that divided the Jews from Gentiles. He could not fo the disgust that the Jews l for the Gentiles.

Peter broke this barrier, h

IVIDES

er, as he told Cornelius and
friends, "Truly, I perceive
t God shows no partiality."
odspeed translates this to
d, "Now I really under-
nd." Moffatt relates it, "I
quite plainly that God has
favorites." Peter saw then
d there that the fences built
his people had no divine
action.

It is quite clear that God has
favorites! There are no
perior races! There are no
"hosen people" in the sense
t the chosen have priority
ove and beyond all others.
is time that we wake up to
fact that God is not a tribal
d. He is too big for any par-
ular group alone. And yet
sion between races is at an
time high.

What causes this line that
ides? Why did Negro boys
ow rocks at me? Why did
parents remind me that
ite children do not play or
ociate with Negro children?
Basically, it is because we do
see man for what he is. It
my conviction that true
uality must be the goal of
ry person. The cry of every
n is: "Let me be myself."
ery man deserves this right.
ere is no question in my
d as to the direction of the
ristian church. It has to be
ard integration of all races.
Behind the rocks of the Negro
s was a hatred for the white
n who had forced them to
in a particular section of
n. The road that divided
from them was a lack of
derstanding of their worth as
dren of God.

If you are prejudiced toward a man, it is impossible to see him as he really is. Intolerance of other races is deep-seated, worn into our minds much like hot metals filling up cracks of a large melting pot. But if we ever hope to overcome bias and one-sided attitudes, we must learn to see people as they really are. It is time we judge a man, not by his color or any other outward sign, but by his commitment to his Lord.

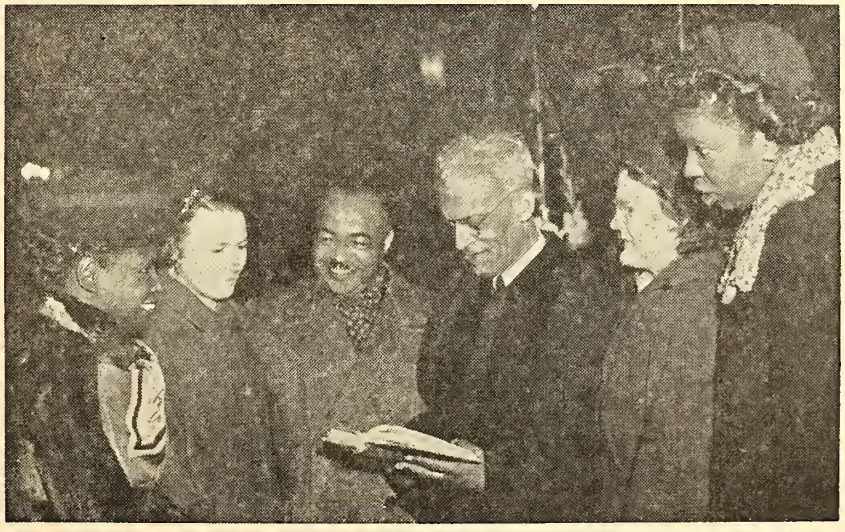
Evidently Jesus did not select his disciples by their outer appearance! Simon Peter was not much on the surface. Jesus saw persons as they were. He was not partial, for he showed no preference. He had due respect for all and considered the worth of every being. He was a friend of the hated publicans and sinners; he ate with them and even chose one as a disciple. He even had kind words for harlots, because he saw people as they really were.

The cost of having twisted minds toward other races is tremendous. Pearl Buck has said, "Race prejudice is like a dark shadow — like a cancer in the heart of human society." We see damage done to the victim, but do not think much about him. The victim has a sense of inferiority, of defeatism or resentment, and a determination to get even. I am convinced that the Negro boys in "colored-town" were trying in their own way to strike back at the white race which had pushed and deprived them of their manhood.

We need to know that, if we cannot see all men equal in the sight of God, therefore our brothers, we too must suffer along with the victim. As Booker T. Washington has said, "You cannot hold a man down in a ditch without staying down there with him!"

Thank God that the story does not end with just seeing man as he is, although many of us are not able to do this. I would be disappointed if Peter had not said, "Can anyone forbid water for baptizing these people . . .?" You see, immediately on the heels of seeing man as he is, comes the ability to see man for what he can become. This is the good news of Christ! This is the message that erases the road that divides! As Peter erased the line that divided Jews from Gentiles, you and I are called to erase the line that divides the

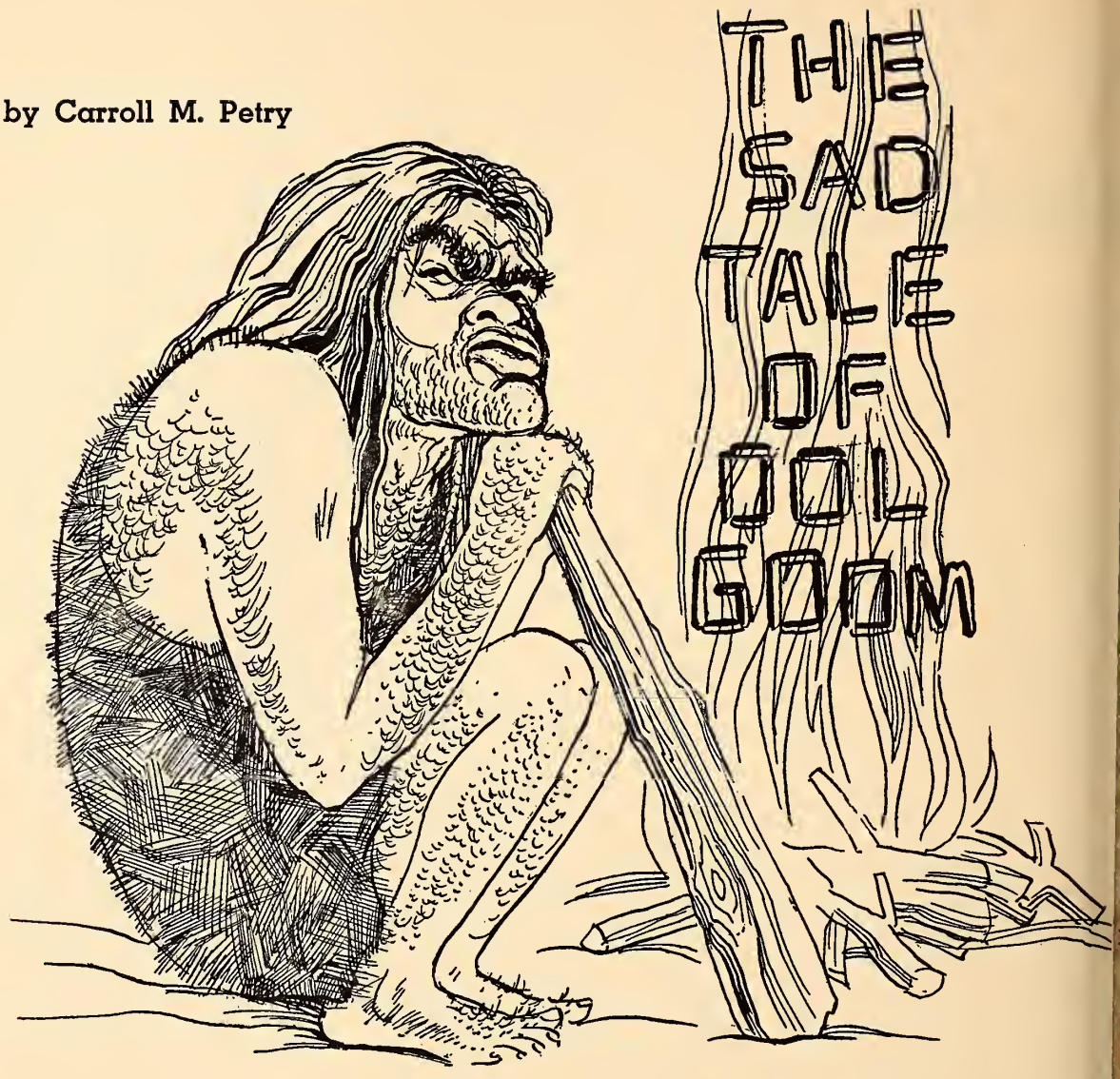
Continued on page 10



Religious News Service

Members of the Interracial Fellowship of New York chat with the minister after a service; each is accepted as an individual in his own right

by Carroll M. Petry



How would you feel if I accused you of wearing the s clothes today the cave man wore a hundred thousand years ago? And I am completely wrong either.

How would you react if I claimed that what you are wearing today wa style a hundred years ago? Now before you sit down and dash off a letter to editor describing the seeming idiocy of what I am writing, allow me to pre my case.

First, as Jesus often did, I am speaking figuratively instead of literally. clothes I do not mean dresses, trousers, coats, and various other articles. I m the attitudes with which we clothe ourselves.

Is it not true that many of us are still wearing the old clothes – the attit – of the cave men? Is it not true that basically, man's attitudes have cha little in the last one hundred thousand or even one hundred years? Is this why the Bible is and always will be relevant for our daily living?

We are wearing old clothes, and I mean old clothes. Many of us are ti experiencing the attitudes of our very first human predecessors. As a n and as individuals, we find ourselves clothed in the attitudes of insecurity, and hate. As such, we are on the level of Ool Goom, caveman.

(ENTURIES ago Ool Goom
d but three problems: inse-
city, fear, and hate. As he
s staring into his jealously
arded fire, what brains he
d were working on these
oblems. Oh, he did not real-
i he was insecure, but he
ew that since he lived alone,
would likely die if he be-
me sick. There would be no
e to keep the fire going and
hunt for food. If he did not
e from the sickness, he would
ely die of exposure or star-
tion. There was only one way
t. In the valley the other day
had seen a creature much
e him, only interestingly dif-
ent. The creature's eyelashes
re longer and fluttered when
e looked at him. He did not
ve the sense to know that
e was a woman — but he
d know that he wanted her
ound so she could keep the
e going and do the hunting
he got sick.

So early one morning he took
s trusty club, which he had
aped with a sharp stone, and
nt forth to find her. She was
shing her long black hair
th milkweed suds when he
me upon her. He nodded and
d, "Ugh!" which meant, "Put
ur hair back on the top of
ur head where it belongs and
me with me." She shook her
ad and replied, "Ugh, Ugh!"
which meant, "Fooey to you!"

Being the kind of brute he was, Ool Goom felt he had neither the time nor the desire to beat around the bush as many young lovers still do. Instead, he went straight to the heart of the matter and beat his intended over the head with his club. She went along back with him — in fact, he carried her under one arm.

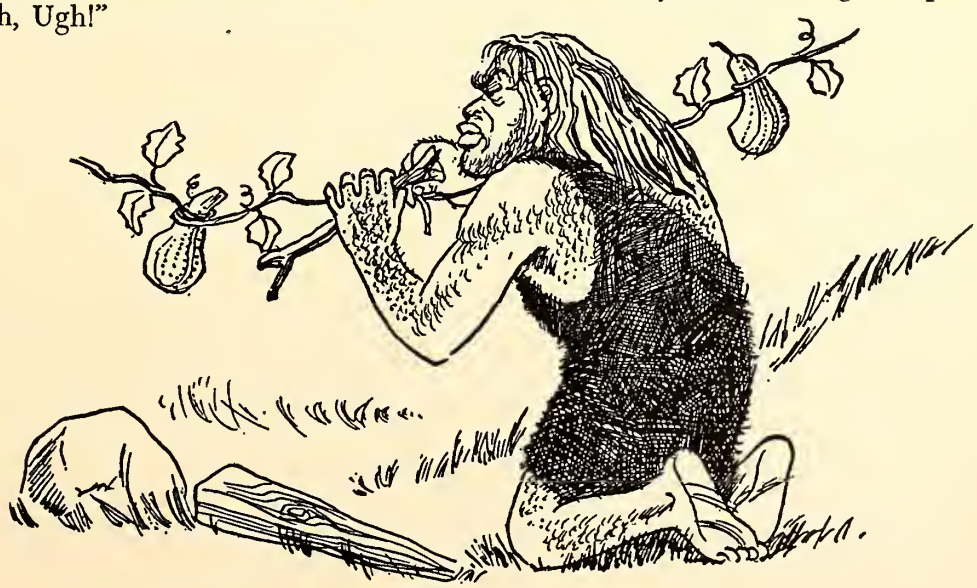
Soon, however, Ool Goom was gloomily peering into his fire once again. His new life with La La was wonderful; the cave was clean and cozy; La La kept the fire going and even now was preparing him a meal of roast turkey. He had done away with his feelings of insecurity; he now belonged to La La.

But another feeling took over. It was the feeling of fear. La La had told him of another brute who also felt the need for a fire tender and cook and who was very jealous. Their romance had gotten to the place B.G. (before Goom) where Bruto had presented her with a necklace of sabre-toothed tiger teeth. Ool Goom shuddered. He was afraid now that Bruto would track them down, murder him, and claim La La for his own. How could he overcome this fear?

Suddenly it came to him. Early next morning he went out into the forest and gathered a huge bundle of tree limbs — suitable for clubs. Coming back to the cave he began forming them into crude weapons. As he finished each one, he took it and hid it in a secret place somewhere near his cave, until, when he had finished, he had clubs hidden every five feet around a large circle outside his cave.

But this did not completely allay his fear. In the dark of the moonless night he stealthily discovered the cave of Bruto, and worked through that night as well as many other nights to make a warning system. Crude it was, to be sure, but effective. He strung a long grapevine across the ravine through which Bruto would have to pass if he were coming to Goom's cave to retrieve La La. To the vine he attached dried gourds, stones, and brittle sticks, so that the noise of Bruto walking into or breaking this fence would give him advance warning. And this warning system conquered his fear.

Yet soon Ool Goom was sitting staring gloomily into his fire again. La La's presence had certainly dispelled his insecurity; the warning and pro-



Ool Goom builds a rning signal to protect himself against his enemies

rawings by Harry Durkee

tection system had certainly dispelled his fear — especially since the pact made with his friend, Baloo, stated that upon any attack, Baloo would come to Goom's aid and, of course, vice versa.

So Goom's insecurity and fear were dispelled, but another terrible feeling now took possession of him. It was hatred. As he sat by his fire day after day waiting for the coming of Bruto, this feeling gnawed at him and made him feel hungry even though he was full, sick even though he was well, and unhappy even though he should have been the happiest brute in the world.

He had La La and his Bruto detection system, to say nothing of his pact with Baloo and his ring of defenses around his cave.

But Ool Goom died sitting there by the fire. He was secure; La La was a good cave-maker and wife. He was not afraid; he had adequate defenses, pacts, and warning systems. But his heart was full of hate for a fellow brute, and this is why he died. Like Herod he was eaten from within, and so he died.

This is why I say we are wearing old, old clothes, because we as a nation and even as individuals are no more advanced in some rather obvious ways than Ool Goom himself.

The Line That Divides

Continued from page 7

whites from the Negroes, Russians from Americans, Jews from Arabs. Until we see that man is not to be judged by his color, we shall never reverence or honor members of other races.

On the other hand, we must remember that before anything could happen to overcome the barrier which separated the Jews from the Gentiles there had to be action from both parties! Cornelius gave the invitation and Peter responded. When there is a response from both sides, the Spirit of God begins to unify and to break down barriers, and sweep out prejudices.

Integration does not mean that we must all agree in all respects. As long as freedom is genuine, there is likely to be diversity within our country. But this can never become our excuse for not integrating.

The church, made up of disciples of Christ who know the love of God, who have experienced the saving power of Jesus Christ, who read such passages of scripture as in Acts 10, must open its eyes to truths given by God. It has been said that the 11:00 a.m. hour on Sunday morning is the most segregated hour of the week. We should be ashamed to see of this.

There are still persons in our churches who feel like the man in the hospital who needed a blood transfusion and asked for one hundred per cent American blood. Or like the little boy who was afraid that if the doctor gave him Negro blood he would turn dark. A great deal of education is needed to erase the lines that still divide us. We must come to see what man can become by the grace of God.

The tide has come in and the water covers the sands. It is difficult to stand up and be counted. But remember that tomorrow the tide goes out and the sands are once again freed from the weight of the water, and they are seen for what they really are. In our section of the country the storms are howling, but we must remember, even in spite of all the powers that be, God is still the principle of order in this universe — and when we separate ourselv from our brothers, no matt what color, we separate ou selves from God. If we see ma as he really is, we are then ope to see him for what he can b come. Thank God for his lo that erases the line that divide

No Time for Rest

Continued from page 4

probably appeared to them simply a great teacher.

As they watch Jesus ble this small amount of food ar multiply it to many times th original they may have been r minded of the Old Testamer story of God sending mann from heaven to feed the chi dren of Israel as they journeye to the promised land. He they see Jesus doing what the believed only God could d How hard it is to realize tha their Teacher is truly the So of God.

Nothing is done in a chaot fashion, but in an orderly, pra erful way. It is amazing wha great things can be done whe Christ takes charge and bring God's blessing to reality in careful fashion.

But what of the rest Jesu sought for himself and his di ciples? Does he forget it an expect them to work witho resting? Probably the disciple no longer feel the need for res but are refreshed in a new wa Thus confronted with the pow er of God they no longer seer tired. Their spirits are rebor The needs of the world, th needy, demanding crowd, the own problems are still su rounding them, but they fin new strength in the power o their Master.

• • •

No longer do people walk th streets of Moscow in silence an drabness. It is even safe to lov one's neighbor. — *Dr. Thomas Glad win, social science consultant, U.S Public Health Service.*

e American public finds out about the vies it wants to see by looking at the adver- ements, and both the movie and the adver- tisement give a wrong picture of life

The Mirror and the People

by John R. Fry



NO ONE has made an ironclad demonstration that sexually suggestive ovies lead to sexual delin- ıency. But any number of ıthorities rightly insist that xual delinquency occurs in a ciety, numerous members of hich, actually droves of which, rn out to see movies that are lled by industrious ad-writers "sexational." As long as the arket holds up, we can be re that one way or another e society that wants to see ındsome people enact sexual ıantasies will have the oppor- tunity. The people will be given what they want to see. On this point Hollywood's greatest sin is not its trampling on the sensibilities of the community but its greed in capitalizing on the community's lust.

Reliable authorities claim that forty-eight out of the fifty state legislatures in the United States are going to be considering legislation to deal with questionable movies. Many different forms of censorship are being considered. Legislators, armed with their own notions of right and wrong, can do nothing more than make laws which determine in general what is good and what is bad in movies, since, obviously, a separate law cannot be passed for each movie that comes out. At some stage, fallible men and women have to look at individual movies and determine whether or not they are fit for public consumption. And that brings into play the delicate matter of taste, which cannot be defined legislatively.

CAST IS PART OF AUDIENCE

Legal reaction to bad movies,

however, will not make good movies. Hollywood makes the movies, not state legislatures. Many infuriated citizens point to Hollywood as though it were a strange city removed from the United States. They take the view that Hollywood citizens are exotic freaks who are not like ordinary (good) American citizens. But Hollywood is an American city that has American citizens whose chief occupation is making movies. These citizens are skilled in sensing what will sell because they are a part of the audience as well as part of the cast. Hollywood is a mirror held up for Americans to look into. If America does not fancy what it sees, changing the mirror will not help very much, if at all.

Here are some of the titles presently showing or scheduled for release in our theaters. The Marriage-Go-Round, Where the Boys Are, Butterfield 8, The Grass Is Greener, Morals Squad, Sex Kittens Go to College, Esther and the King, The Facts of Life, Girl of the Night, The World of Suzie Wong, A Breath of Scandal, and Let's Make Love. There is one ingredient common to each one of these films: sex. Extract sex as a suggested act, an implied act, as a good act or bad act from any one of these films, and it no longer has any reason for being shown. Take the possibility of sexual activity out of these plots, and there is no story left. Take the excitement away from handsome people getting around to making love, illicit or otherwise, and the audiences would dwindle dramatically.

A PROTESTANT VIEW

It does no good to suggest that the unwary public is taken in by the movies that they go to see. The movies are accurately advertised in the local papers. The reviewers comment on the acting and may on occasion reveal some of the plot structure of the movie, making professional comments about workmanship, etc. But the public finds out about the movies it wants to see by looking at the advertisements. If the ad shows men, the movie is an adventure story, more likely than not a western. If the movie has any sex angle at all, the ad will display an actress, and, since there are no flat-chested actresses, the ads display needlessly the actress's bosom. Such an ad furnishes a kind of hidden invitation to the public to come and see some sex, because in public terms, bosom is the maximum sex symbol.

Sometime we Protestants have to come to terms with what the movie industry tells us is going on in our own country. And we ought to use Protestant terms. The position we might adopt is something like this: Wrong pictures of life, whether in the art gallery, concert hall, legitimate theater, or movie theater, do life itself a wrong. Wrong pictures debase mankind and consequently debase the Incarnation. Because Christians confess that Jesus Christ took upon himself our human flesh, the entire human estate has been elevated, so that in debasing human life, Jesus Christ himself is debased, and made fun of, and caricatured.

True pictures of human life may show the bestiality of man, his prejudice, his sinfulness, his infidelity, and his cruelty. True pictures may also portray tenderness, love, trust, kindness, and hope. These are true pictures of life which show real, complex creatures who live out their destiny under God. Were we to adopt such a position, we might find new ways of looking at the bad movies of which we so obviously hav too many.

What we have in the co temporary Hollywood produ tion is a wrong picture life. Hollywood shows th American to be man — the an mal — who is grievously bes by sex, worried about sex, titi lated by sex, interested in v carious sex, curious about se infatuated by sex. Many a American unfortunately is prol ably just that way, but, non theless, Hollywood has mad wrong pictures when this is th one subject used, day in an day out, in order to secure aud ences. And its prime source stories, namely, the writers best sellers, is similarly give to bad art, to running down th human race, and to making ca icatures of human beings.

Movies are stories done i picture form, after all. And th storymakers have performe many a recent and cruel hoa on mankind in general an Americans in particular. Th present best seller list include a series of stories not wort reading, written badly for th most part by poor artists fo human beings who are willin to be duped. The public de clares itself first of all by buy

ACKNOWLEDGEMEN

VELTA MYRLE ALLEN

Not while the stars adorn the s
Would I deny God's power
To create daffodils in spring,
Or change the winds each hou

Nor could the memory ever die
Of him upon the cross —
Or of compassion that was his,
In that sad hour of loss.

All nature testifies of him —
The mountains speak h
worth —
And when his kingdom comes
power
We shall have peace on eart

g the best sellers. The movie kers simply buy them up d rake in the dough.

E STORIES BEHIND THE ORIES

Last year's best sellers will tomorrow's grade A movies. eakfast at Tiffany's, Aimez- us Brahms? and By Love ssessed to say nothing of Re- rn to Peyton Place, will be ailable for general viewing on as sure-fire hits. We can ly presume that Hawaii and dvise and Consent will soon on their way to us in movie rm; we shall see a laundered rsion of the beautifully writ- a but poorly mannered Rab- t, Run; when the cameras get ound to Peaceable Lane, we all be more conscious of the rves of Cyd Cavandis and argo Winters than with the isis of Matt Jones.

The good novels, because ey are good art, will not ake very profitable movies less they are severely altered. or that reason we might ay that Hollywood does not mper with To Kill a Mocking- rd, The Leopard, and The ast of the Just. Or we might tter pray that Hollywood ncentrates its vast talents on aking just these movies and aking them well, so that they ow up on the screen as gen- ne works of art and not inex- ensive autoerotic delights.

The Catholic Legion of De- ncy is trying to get at the oblem of bad movies by aving members of the legion ledge that they will not go to, pport, or encourage in any ay the movie houses which nsistently show "objection- ble films." The members also ledge themselves to follow the assification of movies offered y the legion. This is a good and to the degree that it can obilize a great many people boycott certain films and theaters. But the stand does not go far enough. It can make Hollywood forego the use of certain objectionable language, characters, and scenes. But it cannot make Hollywood become a place where good art abounds.

A COMMUNITY OF THEOLOGIANS

As Protestants, our posture must become more severely critical of the bad stories, the bad taste, the bad form that Hollywood constantly employs in making films. As Protestants, this means that we indict ourselves and our neighbors for what Hollywood does. Our critical standards must become working instruments of concrete judgment on our society as well as our movie makers.

And our principal category of judgment should be Christological and not puritanical. In the long run, Protestants can hope that we shall begin to see truly adult movies, and not movies with "adult themes" which turn out to be mere smuts in a fancy container. We can hope that we no longer shall have to endure bad art, propaganda, and caricature, in our daily lives as well as at the cinema.

The Protestant view toward the movies must begin to take seriously original sin and the grace of God. We have to be theologians, every one of us, and in that lies our best (and, finally, only) hope for good movies. This may not sound practical, and it is not, but it is the only thing that will really work.

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Prescription

VERA EMMERT JOHANSEN

Laughter is the remedy
For many little ills;
It can heal more quickly
Than the doctor's tiny pills.

SMILES

by Roxie Snell Coffman

SOME years ago I was in a large department store in a large city waiting with a group of ten people for an elevator. In the center of the group stood a tall Negro lady with a sober, withdrawn expression on her face.

I was looking at her, wondering how I would feel if I was the only white woman surrounded by Negroes, when suddenly she turned her head, looked at me, and gave me a brilliant flashing smile. Then she turned her head again and resumed her former expression. All I could think of was a shaft of sunlight breaking through storm clouds. Little does that lady realize how I have treasured that beautiful smile through all these years. Have you ever gone back in memory and recalled the loving, beautiful smiles that have been given to you?

I feel there is a very needed and lovely service for the Lord that anyone may do who has the love of God in his or her heart. One does not need to preach or teach to be a channel for God's love and light to shine out to others.

Do you consciously try to be a transmitter of God's love? Do you give a loving smile to everyone you meet on the street or in the store? It is an interesting experiment. Strangers of all ages will look at you and sometimes be the first to smile or speak, doing it involuntarily. Why not take a walk around your block today, if you live in a city, and with a smile greet all the people you see, even waving to children looking out from windows.

A lady I know who makes a practice of sending out love in this way once smiled and spoke to three little children who were playing in a yard. She walked on. Soon she heard the patter of a child's feet behind her and a little girl's voice saying, "Oh, lady!" She turned and a strange little girl came running with outstretched arms and eyes beaming with love.

If Jesus today walked our streets and shopped in our stores, do you not think he would pause to greet the children and smile at all the people that he met? Well, at present, he has no eyes except our eyes through which to flash his loving smiles. Shall we not gladly let him use us for that purpose?

A Ministry to Migrants



Rev. Harold Gray, with Bible and gospels, is one of the four chaplains

A migrant worker looks over a pamphlet he received from a chaplain



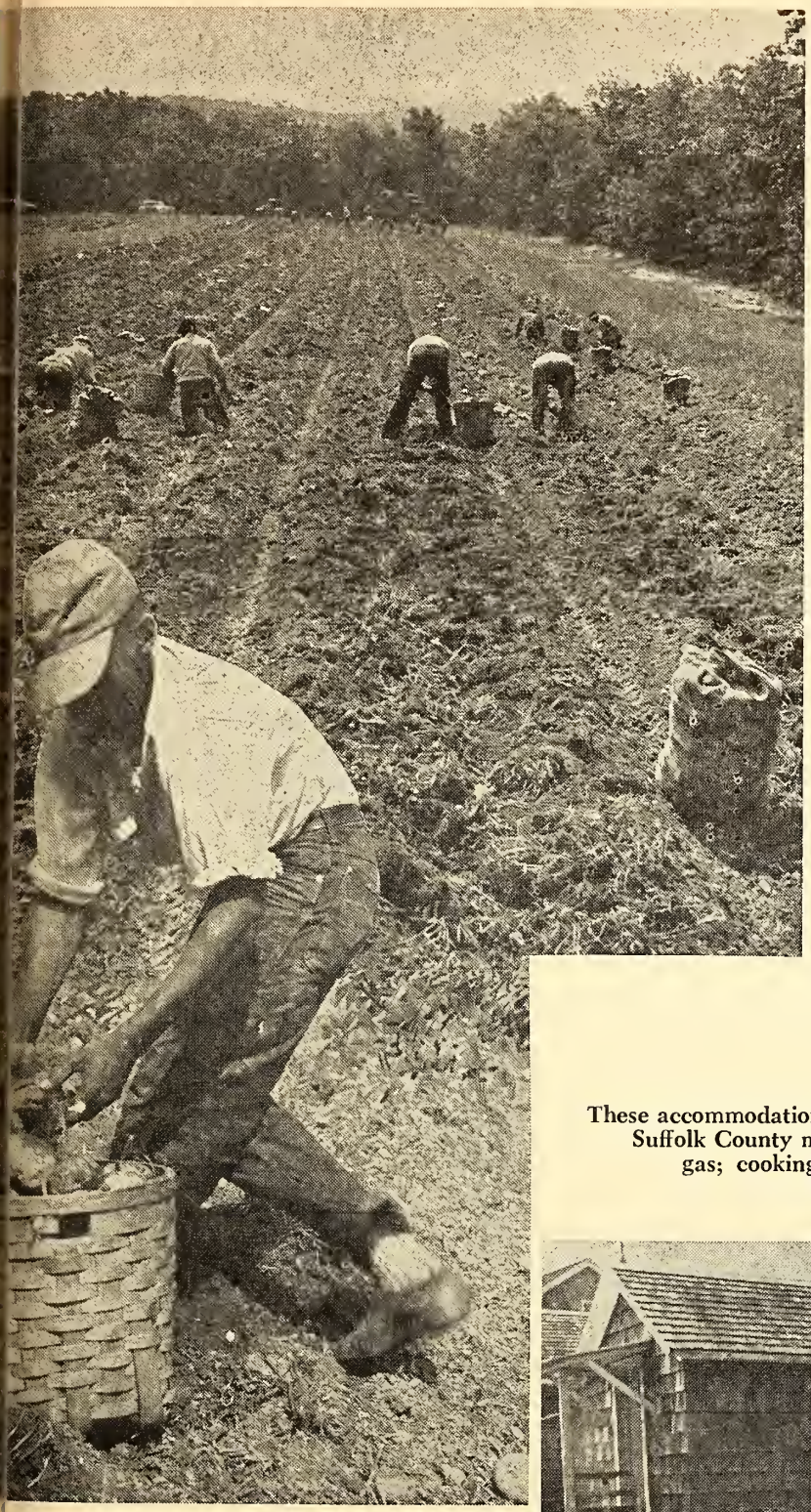
► About two million American worke cannot be sure where their jobs will from month to month. When the wo on the farm or the canning factory ru out, these workers and their famili board their old trucks or jalopies a head down the road to the next wo area. They are the migrants. They ha no regular address. Their wages a small, and they are at the mercy whatever accommodations may be awa ing them. Drought, rain, and the intr duction of mechanical devices cut in their already meager incomes. Wh Steinbeck portrayed in the Grapes Wrath is fortunately part of the pa But the improvements of the present a low no room for self-congratulations.

One of the groups that has take a more than casual interest in th lives and needs of the migrants the National Council of Churche In Suffolk County, New York, whe the huge Long Island potato cro draws about 10,000 migrant work ers, the council has a team of fou chaplains who assist the migrants i what ways they can. The chaplain hold services in the fields for th workers and make what progre they can in teaching reading an writing.

The children of the migrants ar woefully untutored because they ar never long enough in one place to g to school. This lack of literacy is no only self-perpetuating, but keeps th whole migrant population at th lowest possible level. Thus their sit uation keeps them from getting ou of their situation, an ironical varia

tion on the American theme of opportunity for all.

Thanks to the needs of our economy and the lack of provision made for the part-time worker in the primary industries of agriculture and fishing, we all benefit from the work of the migrants through lower prices. However, if we keep a part of our population in almost feudal servitude, we lose in the long run.



Orlando from Three Lions

s hands and knees work at the rate of seven cents per bushel for the migrant workers who ick potatoes in this Suffolk County field. A worker can pick about four hundred bushels a eek which gives him an income of $28, well below the national average

These accommodations are among the better kind for the Suffolk County migrants. There is electricity, but no gas; cooking is done on a wood-burning stove



KINGDOM GLEANINGS

BROTHERHOOD FUND GIVING

March 1960	$157,069
March 1961	$172,706
Increase (10%)	$15,637
First 6 months, 1959-60	$719,420
First 6 months, 1960-61	$699,336
Decrease (2½%)	$ 20,084

Several representatives from each of the three historic peace churches — the Brethren, Friends, and Mennonites — met in Philadelphia on April 21 to discuss nonviolent direct action projects and the philosophy of such projects.

A testing program among Juniata College seniors and freshmen was administered early in April. The program is aimed at evaluating the progress the students are making toward the attainment of major educational goals.

Gene Hartman, who has recently completed his BVS-alternative service assignment with the California Migrant Ministry, will tour churches in Missouri, Oklahoma, and Texas during May to interpret the program of BVS and Brethren Service.

Donald Royer, head of the Manchester College department of sociology, was given an Indiana University grant to study in the Russian and East European Institute at the university. He will attend the institute during the summer to study the backgrounds of Russian culture.

Rocky Ford congregation, Colo., extends a cordial invitation to all Brethren en route to and from Annual Conference to worship and fellowship with them. The Sunday schedule is: worship at 9:45 a.m., church school, 10:50 a.m., evening vespers, 7:00 (all time is Mountain Time).

Mrs. Anna W. Strickler of South Pasadena, Calif., has an extra bedroom she would like to share with a couple attending Annual Conference in return for a ride to the Conference sessions. South Pasadena is about thirty-five miles from Long Beach. Anyone interested should write her at 1131 Beach St., South Pasadena.

The America the Beautiful Tour, which includes the Long Beach Annual Conference, has a few seats still open, round trip and one way. The westbound trip of fourteen days from Indiana will include the Garden of the Gods in Colorado, Carlsbad Cavern, and Grand Canyon. After four days at the Long Beach Conference, the return trip of eighteen days will include points of interest in California, Oregon and Washington, and Lake Louise in Canada, Glacier and Yellowstone National Parks, Mt. Rushmore and the South Dakota Passion Play. For information write to L. W. Shultz, North Manchester, Indiana.

Thomas C. Boushall, chairman of the board of d rectors of the Bank of Virginia, will be the feature speaker at Bridgewater College's eighty-first con mencement, scheduled for Sunday, May 28. There a ninety-four members of the graduating class.

The church at St. Petersburg, Fla., is eager to hav the names of Church of the Brethren persons movin into that area. Pastors of the churches from which the have come are urged to send the names and address to the pastor of the St. Petersburg church, Mer Heinz. His address is 7040 Thirty-eighth Ave., S Petersburg 10.

Mr. and Mrs. Ben Hylton, a young couple comple ing their Brethren Volunteer Service work in missio churches in Virginia and North Carolina, are returnin to their home in Washington state by bicycle. Durin their three-month trip from May 13 to Aug. 13 the will stop off at various Church of the Brethren congr gations with whom arrangements have been made f them to speak about BVS and Brethren Service wor

Radio and Television Programs

National Radio Pulpit. Dr. Robert J. McCracke who began his ministry with the National Radio Pulp the first Sunday in April, continues through May. H topics are: God and the Lonely, May 7; The Church i the Home, May 14; What Keeps Christianity Goin May 21; The Simple Life, May 28. The Lafayette Co lege choir of Easton, Pa., will provide the music. NB Sundays, 10:05 — 10:30 a.m. ET.

The Art of Living. Dr. David H. C. Read will b the speaker for this program through May. His topi are: Life Abounding, May 7; Knowing God's Wil May 14; What on Earth Is God Doing? May 21; Th Trinity of Love, May 28. NBC, Sundays, 9:15 — 9:3 ET.

Pilgrimage. This program began a timely series conversations on April 9 on the question, Pilgrimag Toward a Just and Lasting Peace. The host for th series, Don Goddard, interviews two guests, one draw from the church and the other a prominent lay expe on the topic under discussion. The topics already di cussed were: Where Do We Start? Where Are th Peacemakers? Is Disarmament Practical? Topics y to be discussed are: Daily Bread and Peace — the e onomic problem on a world scale; The Population E plosion and Peace; Human Rights and the Dignity Man; International Institutions — not only the Unite Nations and the Foreign Policy Association, but als organizations in other countries and the churches; Ps chological Aspects of Peace; International Law and th World Court; Public Support — what you can do; Ne Ideas and Organizations — new approaches to be mad The American Image and Cultural Impact Abroad; Th World Religions and Peace — the attitude not only Christianity and Judaism, but also of the great religio of the East. ABC, Sundays, 10:00 — 10:25 p.m. E

Report From Moscow. Dramatic pictorial and mus cal highlights of worship services in Moscow's onl Baptist church, filmed by NBC-TV religious progra unit in co-operation with the Southern Baptist Conve tion, will be presented on the NBC-TV network, Su day, April 30, at 1:30 — 2:00 p.m. ET.

T. E. George of Goshen, Ind., died March 28, according to word received in the Gospel Messenger office. The funeral service was on April 1.

A group of eight to ten Brethren participated in the vigil held at the Newport, Ind., army chemical corps plant on March 31 — April 1. The vigil, which was sponsored by the American Friends Service Committee and other groups, stood in prayerful silence as a protest against preparations for chemical and biological warfare.

Manchester College has awarded contracts for the major renovation of Ikenberry Hall, a dormitory for men. The interior of the building will be remodeled, heating facilities improved, the electrical and signaling systems rewired and modernized, and new entrances installed. All the rooms will be redecorated and equipped with new furnishings.

Pasco M. Bowman II, who graduated from Bridgewater College in 1955, has been awarded a Fulbright scholarship for study in England at the London School of Economics for the year 1961-62. Mr. Bowman will study the British Restrictive Trade Practices Act, which is equivalent to the U.S. antitrust laws. After graduation from Bridgewater Mr. Bowman attended the New York University School of Law on a Root Tilden Fellowship. Since 1958 he has been practicing law in New York City.

Overnight hospitality was provided to members of the Transcontinental Walk for Peace by several Northern Indiana Church of the Brethren congregations when the walk was in that area during the first two weeks in April. Several Brethren participated in the walk for varying distances. In some churches evening meetings were held in which the walkers described the purpose of the walk, which is to arouse people to the need for demanding an end to the arms race. Also reports have been received from several Brethren churches along the Kansas, Missouri, and Illinois route the walk which had contact with the walkers.

Licensed to the Ministry

Walter Daggett, licensed in the Barren Ridge church, Second Virginia.

Changes of Address

A. R. Coffman has changed his street address in La Verne. It is now 2639 A St., La Verne, Calif.

Harvey R. Hostetler, from La Verne, Calif., to 1918 W. 112th St., Los Angeles 47, Calif. Brother Hostetler is serving the Imperial Heights church as interim pastor for five months.

Dedication and Home-coming

Montezuma church, Beaver Creek congregation, Second Virginia, will dedicate its new educational unit on Sunday, May 21. Two former pastors will speak: Paul Crumley in the morning and Robert E. Houff in the afternoon.

Barren Ridge church, Second Virginia, will have a home-coming on Sunday, May 21. Donald Clague will speak at the 11:00 a.m. service, and Walter Daggett at 2:00 p.m.

A day of Bible reading introduced the new English Bible in the Brookpark Community church near Cleveland, Ohio, on April 22. Donald R. Flory, Brookpark pastor, and Cletus S. Myers, pastor of First church, Cleveland, were among the readers participating from the churches of the community. Copies of the new English Bible were made available to persons wishing to secure copies.

The Church Calendar

April 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: When God's Wisdom Prevails. Job 42. Memory Selection: Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches, but let him who glories glory in this, that he understands and knows me, that I am the Lord. Jer. 9:23-24 (R.S.V.)

April 29 Western Pennsylvania Brethren Service training conference, Morrellville church, Johnstown
April 30 Eastern Pennsylvania youth fellowship, Mechanic Grove church
May 5 May Fellowship Day
May 5 Eastern Pennsylvania vocational workshop, Elizabethtown
May 6 Brethren campus day, Juniata College, Huntingdon, Pa.
May 7 North Atlantic District vocational workshop, Ambler, Pa.
May 7-14 Christian Family Week
May 14 Mother's Day
May 14 Middle Pennsylvania one-hundredth anniversary, Germany Valley church
May 20-21 Southern District spring retreat, Camp Swatara
May 21 Pentecost
May 21 Brotherhood Program Emphasis

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. D. Hamel of Sarasota, Fla., in the Sebring church, Fla., April 30 — May 7.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Oak Park church, Oakland, Md., April 30 — May 7.

Bro. Robert Mock of West Milton, Ohio, in the Snake Spring church, Pa., May 1-7.

Bro. Samuel H. Flora, Jr., of Bridgewater, Va., in the Montezuma house, Beaver Creek congregation, Va.

Bro. Ordo Pletcher of Duncansville, Pa., in the Carson Valley church, Pa., May 1-7.

Gains for the Kingdom

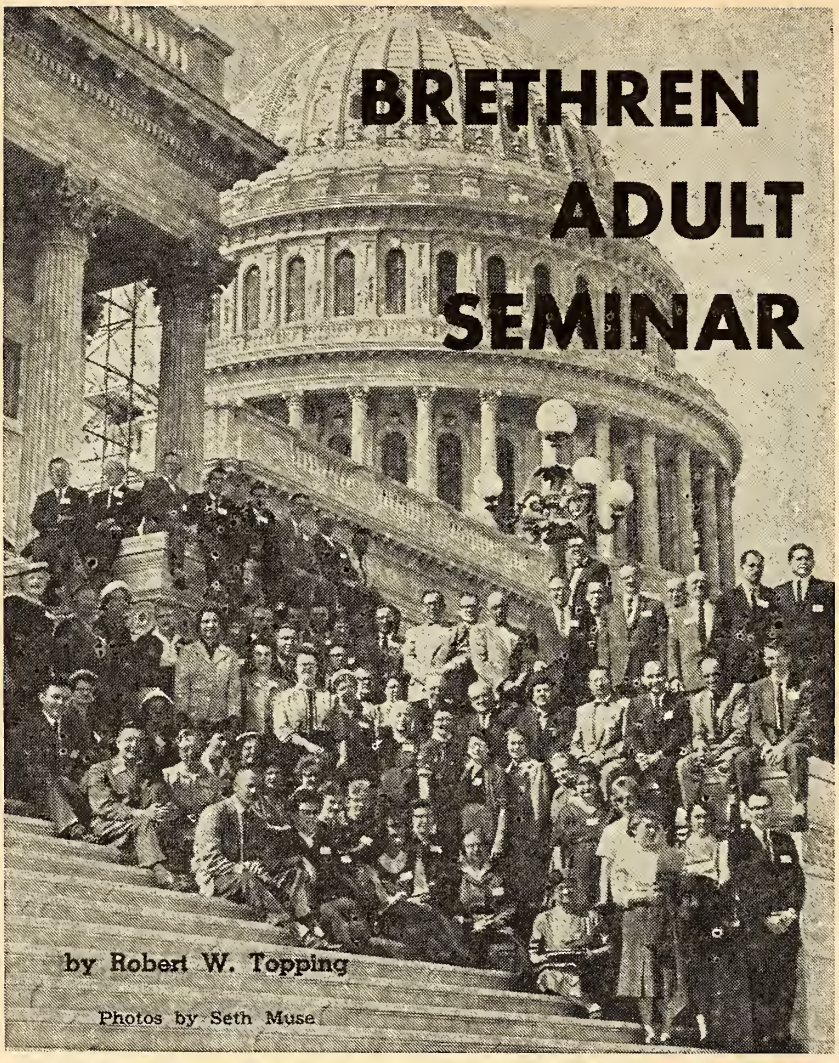
In the churches in Nigeria the following have been baptized: **eleven** at Brishishiwa, **twenty-one** at Garkida, **thirty-eight** at Kwaka, **fifty** at Marama, **fifty-seven** at Mbororo, **thirty-one** at Moda, **twelve** at Mubi, **seventy-two** at Nggwa, ten at Shafa, **thirty** at South Margi, **fifteen** at Waka, and **fifteen** at Wandali.

Sixty-two received by baptism and letter in the Prince of Peace church, Colo. **Eight** baptized in the Quinter church, Kansas.

Eight baptized in the Oakley church, Ill. **One** baptized in the Auburn church, Ind. **Two** baptized and **two** received by letter in the Covington church, Ohio. **Five** baptized in the Stone Lick church, Ohio.

Six baptized in the Ambler church, Pa.

One baptized in the Barren Ridge church, Va. **Five** baptized in the Beaver Run church, W. Va.



BRETHREN ADULT SEMINAR

by Robert W. Topping

Photos by Seth Muse

WITH the community of man undergoing vast and relentless change, Brethren everywhere must heed the call to meet myriad challenges with an active Christian perspective at home, in the federal government, and in the world revolution which now confronts us. This is the only choice in this sinister age which has given man the means to destroy all of civilization.

Such sobering concerns greeted the eighty-five to one hundred Brethren men and women who attended the 1961 Brethren seminar on government in Washington, D.C., and the United Nations, N.Y., Sunday, March 5, through Friday, March 10.

Most went home after the week of intensive study convinced that Christians — Brethren specifically — must make their impact felt through active political participation in the governments and in those governments' relationship with all peoples.

This year's seminar, again directed by Ralph E. Smeltzer, director of peace and social education and Anna Warstler, director of adult work, Church of the Brethren, attracted adults from eleven states and from many walks of life — homemakers, farmers, businessmen, pastors, postal employes, schoolteachers, salesmen, nurses, a physician, a building contractor, and a chemist, to name several.

Following Sunday's registration at the Plaza Hotel, Washington seminar headquarters, and a brief sightseeing tour of the magnificence that is the nation's capital, the seminar began Monday morning by scrutinizing crucial topics.

"Don't run away from politics; get into them," Mr. Smeltzer urged in introducing the seminar. "Someone is going to make the decisions — in Congress or wherever it may be — and the decisions are going to affect you. The question is whether they are going to be Christian decisions." Anna Warstler called on Brethren the world over to shed traditional conservatism and answer the call to Christian citizenship.

With these keynotes and detailed briefing, seminarians headed into the mainstream of the Washington current to hear and seek answers from the men whose business it is to shape the policies now affecting the entire world.

First stop was the giant, new State Department building, headquarters for 22,000 Americans who serve throughout the world in our nation's interests.

Explaining the mechanics of the vast State Department operation was Anthony Merrill, public information adviser to the department's bureau of cultural and educational affairs. He explained that the department will direct the Peace Corps, which President Kennedy ordered established shortly after his inauguration. Seminarians also learned there is general enthusiasm throughout Washington for the Peace Corps proposal.

Mr. Smeltzer, in a chance meeting with R. Sargent Shriver, director of the corps, made it clear that Brethren also back the program. He gave Mr. Shriver a copy of the church's Brethren Service Commission statement in support of the corps.

Daniel Montenegro, state department career officer, told the seminar that the trend in U.S. foreign policy is "away from belligerent statements, but without a loss of firmness," in dealing with other nations.

"The government now recognizes a vast, worldwide revolution," Montenegro declared. "In all corners of the world, people see the twentieth century and its civilization, and they, understandably, want what it offers — and they want it quickly. They do not recognize that Western civilization was accomplished only after a slow and painful process. They have a tremendous impatience for changes and national independence and individual dignity.

"The Communist world," he went on, "promises these people a short cut to the twentieth century. The United States does not seek to stop the world revolution or the efforts to achieve its goals, but it hopes they may be channeled into orderly lines."

Mr. Montenegro called the growth of communism alarming. "But the Soviet government has certain vulnerabilities; it has power struggles within and normally operates without the consent of the governed" which results in a "cer

ain rigidity in foreign policy," he xplained. His advice to Brethren eminarians: "Get informed so that ou may properly evaluate the de- isions of governments throughout ne world."

After the State Department visit, ne seminar split into smaller groups or visits to foreign embassies, in- luding that of the U.S.S.R.

At the Soviet embassy, for exam- le, seminarians were cordially eated although efforts to get de- isive answers to searching ques- ons seemed, somehow, in vain. ut Gennadi E. Piatakov, Soviet ttaché, told the group that his gov- rnment believes "relations between ur two countries will improve now nat Mr. Kennedy is president."

He also repeated the Russian and for disarmament, that is, with- t the inspection controls insisted pon by the United States. He held t hope for a resumption of the eneva conference on nuclear test ans and disarmament.

Speakers at the first night's after- inner session, built around the neme, The Church's Responsibility r Disarmament, were former Col- ado Congressman Byron Johnson, pacifist; E. Raymond Wilson, of ne Friends Committee on National egislation, and Ruth Early, former irector of immigration services for ne Church of the Brethren.

Brethren learned on the second ay of the seminar exactly what cap- al pundits mean when they say ings get foggy on Capitol Hill. A eavy mist settled over the capital seminarians gathered for a pic- re-taking session on the steps of ne Capitol, forcing postponement ntil a time later in the day.

Highlighting the morning session were visits to individual congress- men. The legislative machinery proved to be an eye-opener. It was in this contact that Brethren had a chance to present their views, and group leaders left no congressional office without first leaving copies of the Brethren statement on the Peace Corps.

Generally, congressmen were im- pressed. Rep. John Brademas (D- Ind.) pledged to have the statement placed in the Congressional Record. One senator asked, "Has the Presi- dent seen this?"

Rep. Gerald R. Ford (R-Mich.) was also impressed and, like other legislators of both parties, stands be- hind the Peace Corps proposal. Ford's only reservation was that the corps requires careful planning to assure its success.

Congressmen were told by Breth- ren, "The Peace Corps will work. It is almost identical to Brethren Vol- unteer Service and that has worked well and successfully for more than fifteen years."

Following congressional visits, the groups made visits to both the Sen- ate and House of Representatives for a look at government in action and also attended Senate and House committee hearings.

The afternoon was devoted to talks by J. Oscar Lee, executive di- rector of the department of racial and cultural relations of the Nation- al Council of Churches; J. Harold Sherk, executive director of the Na- tional Service Board of Religious Objectors, Kurtis F. Naylor, director of Brethren Service in Europe and representative to the World Council of Churches, and Bruce Chalmers of the American Friends Service Committee.

The evening session was devoted to a lively discussion of the major parties' programs in Congress, led by representatives from each. Ellis Shenk, Brethren associate secretary of the NSBRO, also was a speaker. He urged Brethren to take more ac- tive roles in party politics.

Fear of controversy and its pen- alties probably have kept Christians out of the political limelight in some instances, he said, adding, "If the house is dirty, you don't move out of it; you clean it up." Mr. Shenk assisted in making the Washington arrangements for the seminar.

As the program opened Wednes- day morning, various speakers urged Brethren to make their influence felt in political decisions — by partici- pating in party affairs and running for office, by lobbying and testifying if need be through a Washington office, and by constant liaison with public officials, and by political ac- tion at home.

Wednesday night's highlight was an exuberant account of how Wash- ington newsmen view the capital scene by Glenn D. Everett, Wash- ington correspondent for Religious News Service.

Most of Wednesday afternoon was spent by seminarians in visits to various places of interest, such as the Supreme Court, the Smith-

group of Ohio seminarians visit Senator Lausche of Ohio



From left: J. Oscar Lee, executive director, Department of Racial and Cultural Relations, National Council of Churches; Ralph E. Smeltzer, director of social action; Anna Warstler, director of adult work; Ellis Shenk, associate secretary, National Service Board for Religious Objectors



sonian Institute, Department of Agriculture, Library of Congress, and similar spots.

The seminar moved to the United Nations in New York City on Thursday afternoon. Initiating the two-day session there was a tour of the impressive headquarters of the organization described by many as the world's last hope for nonviolent settlement of international disputes.

Night sessions included the views of A. J. Muste, world-famed pacifist and secretary emeritus of the Fellowship of Reconciliation, and Herman F. Reissig, of the Council for Social Action, United Church of Christ.

Muste decried the "pot and kettle morality" of Western powers, called the present Soviet-U.S. relationship on disarmament a case of "annihilation without representation" for most of the rest of the world, said the UN must have more power to settle disputes and called the next war "defeat itself."

Reissig warned against searching for panaceas for world ills and said many contributions are needed in arriving at ultimate solutions.

Visits to UN delegations opened the final day. These included group contacts with officials of the Belgian, Cuban, Brazilian, Hungarian, Pakistani, Polish, and Irish delegations to the UN.

Because of the uncertainty of scheduled UN meetings, a talk with the Soviet ambassador was cancelled and replaced with a meeting with an Israeli delegate. Biggest disappointment to seminarians was the necessity of Dr. Andrew Cordier, executive assistant to the UN secretary-general and a Brethren, to cancel his visit with seminarians for the first time in the last eight years of the seminar.

An appropriate closing summation wound up the week-long government familiarization as Brethren headed for their homes, filled with new ideas, new concepts, new questions, and new concerns for the kingdom in this world.

FROM THE MAILBAG

Two farming clubs have been started in the Lassa area. One group is composed entirely of unmarried young men, and the other of all married men. Both groups were given a pair of oxen and a plow, with a plowman to help them get started. It is hoped that each man will be able to save enough money from his farm to buy his own oxen and plow.

Board Recognizes Employee Service

► Service awards to employees of the General Offices were given March at an annual General Brotherhood Board-employee dinner in Elgin.

Recognized for having completed five-year intervals of service we Mildred Hachtel, 30 years; William Barth, 25 years; Edna Crew and Ha Richardson, 20 years; Glen Cluts, Robert Greiner, Carrie Hoffman, Hel Smith, and Everton Vaughn, 15 years; Ruby Honert and Elmer Wacker, years; and Wendell Eller, Ray Good, Pat Henry, Maud Lengel, Bert Martin, Mary Spessard, Anna Warstler, Doris Walbridge and Geo Worthen, five years.

Presenting the service pins were George L. Detweiler, Waynesbo Pa., chairman of the board, and Norman J. Baugher, Elgin, general secret of the board.

Speaker for the dinner was George-William Smith, professor at M Cormick Theological Seminary and impersonator of Mark Twain. T former professional actor lectured in the traditional garb and manner of t 19th century humorist.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necess ily constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended church libraries are marked with an asterisk (*). — Editor.

*The Savage My Kinsman. Elisabeth Elliot. Harper, 1961. 160 pages. $5.95.

When five young missionaries were killed by a savage tribe of Indians in Ecuador's Amazon jungle, most people marked it off as a foolhardy adventure, and forgot it. Now five years later comes this amazing story from the widow of one of those men. Here is a woman whose careful scrutiny of the Scriptures sent her in complete obedience, like Abraham, to take her little daughter and go into a strange land. This is the story of her sojourn in that land, known to many as the "Green Hell" of Ecuador.

To the student of linguistics, the almost insurmountable difficulties in learning and recording this language will be of interest. The word for God was the same as that of a species of fish and so God's son would be the offspring of a fish. How then to tell of Jesus Christ? To those who study anthropology, the life and culture of this primitive tribe will be fascinating; food, agriculture, home life, death, burial, etc. And over one hundred photographs make it even more vivid.

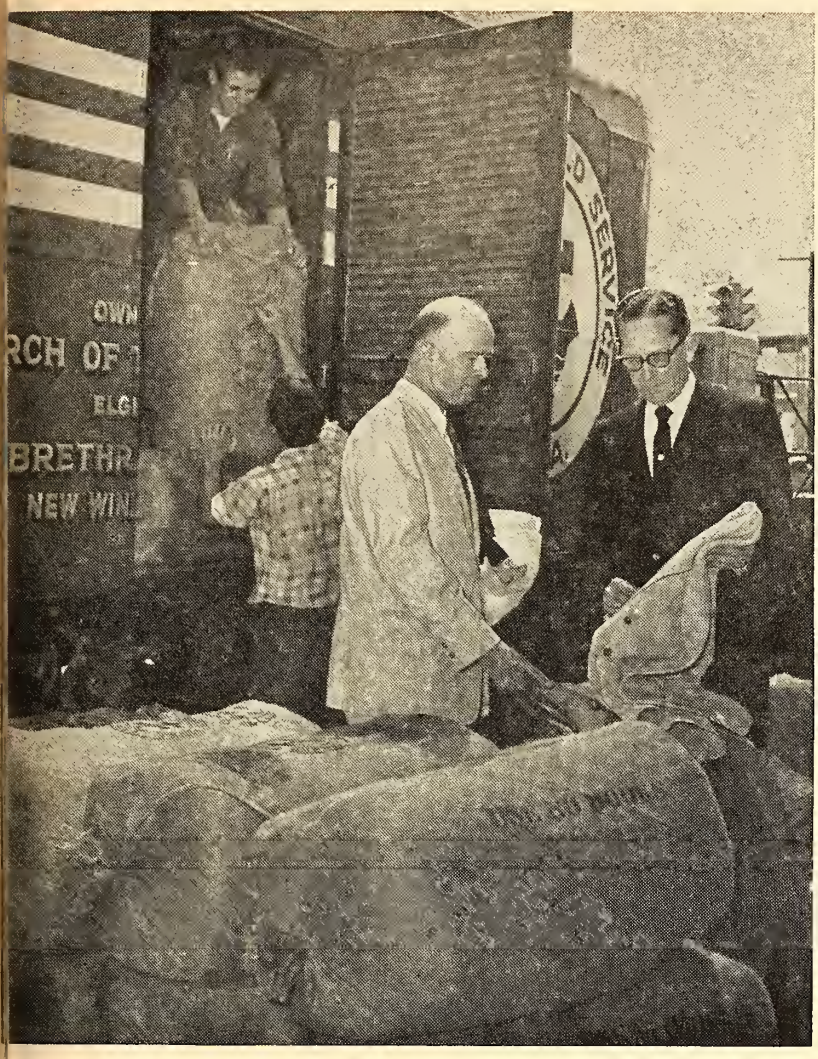
Her reason for being there though was not photography, linguistics, or anthropology. Nor was it a publicity stunt or to carry on her husband's work. It was twofold: Jesus Christ — to obey him, to present him. Her earnest searching of ways to accomplish that end led her to live as nearly like the Aucas as possible. "What did it really mean to be a missionary? Never mind t definitions I had held for six pre ous years of missionary work. I h to start all over again, from scrat If we call ourselves followers of sus, obviously we must walk path he walked. The Son of M came not to be ministered unto, l to minister. We must get t straight. We have come, not to benefactors, but to be servants.

"The Aucas are men. Human ings, made in the image of G The lucid recognition of the A as my kinsman was at the same ti a new acknowledgment of Je Christ, of our common need of hi

This modern day story of fa and obedience cries out to the re er to re-examine his own reason being. I heartily recommend it *Mrs. Benton Rhoades, Elgin, Ill.*

1000 Games and Stunts. Harry Edgren. Abingdon Press, 1961. pages. 50c.

This is an inexpensive paperb full of many party, game, decc tions, and refreshment ideas for age groups in many different sit tions. Monthly parties and ga ideas are given as well as spe helps for birthdays, picnics, a travel, rainy days, and group stu The "Money-raising Parties" secti pp. 38-40, is not in keeping with philosophy and stewardship progr we hope is developing in our chur es. In the main, this is a help recreation resource to be added your game library. — *Paul M. We er.*



Aid for Cuban Refugees

■ A special shipment of food and clothing from the New Windsor Service Center is unloaded at Miami, Fla., for distribution to Cuban refugees. The truckload includes 17,000 pounds of clothing from Church World Service sources and 3,000 pounds of food contributed by the Brethren Service Commission. The material is being examined by Dr. John Haldeman (right), chairman, and Dr. Russell Stevenson, resident director of the Protestant Latin American Emergency Committee, through which the material is being distributed. Duane Faucett (in truck), former I-W now working at the New Windsor Center, was driver of the tractor trailer. Jose Francisco (back to camera), BVS'er from Puerto Rico, is remaining in Florida to assist in the distribution of the material aid, a task for which he is uniquely qualified because of his bilingual abilities and experience in the material aid programs at the New Windsor and Nappanee centers.

The Brethren Service Commission, in co-operation with Church World Service, is planning to assist in the permanent resettlement of the Cuban refugees.

Christ and the Hope of Glory. hn Knox. Abingdon Press, 1960. pages. $1.00.

The mood of the book is one of nfession; argument is not found. is divided into four sections: Our pe in Christ, The Place of Hope, e Ground of Hope, and the Ob- t of Hope.

Hope of glory is rooted in the ture of the church; God brought e church into being. The sending the Spirit and the creation of the urch is the same divine act, and e act of raising Christ from the ad becomes "yet a third way of erring to the decisive moment in e church's existence." Into this urch God has graciously called us. "The object of faith is God him- f, not belief about him. We do t hope because we hold certain liefs about the life everlasting; her we hold certain beliefs because hope" or confidently expect it. e have grounds for hope that God s much more in store for us than can actually imagine. Heaven is a society of free spirits; we hope for this because God in Christ has already begun to give it to us.

This book is recommended to those persons who want to think seriously about the destiny of man. There are a few references to the doctrine of universalism which some people will find unacceptable. However, John Knox faces this question with an open mind. — *Virginia S. Fisher, Elizabethtown, Pa.*

If It Be of God. Paul Griswold Macy. Bethany Press, 1960. 191 pages. $4.00.

Have you wanted to read an authentic account of the history of the co-operative movement among the churches? Have you wanted to know the facts about the formation, purposes, and hopes of the World Council of Churches? Have you wondered about the meanings of "ecumenicity," "unity," "oneness in Jesus Christ"?

This book answers these and similar questions as it tells the story of the World Council of Churches. It is written deliberately for the laity of the church but will be equally valuable for the clergy.

Dr. Macy was for several years on the faculty of Bethany Biblical Seminary after a long career of service to the ecumenical movement. He was a trusted leader and writes out of a great love and concern for the church of his Lord. This book fills a great need for a simple, understandable, authentic history of the World Council which all can read with much profit. — *Norman J. Baugher.*

Songs Along the Way. Elizabeth Allstrom. Abingdon Press, 1960. 64 pages. $2.50.

With imagination and reverence this book gives background on some selected psalms and shows how these songs of long ago grew out of the life and thought of people who loved God. The woodcuts also move one to appreciate the Songs Along the May. — *Hazel M. Kennedy.*

Annual Conference Program

The Theme: My Calling to Fulfill

Monday, June 19

6:30 **Pastors' and Wives' Dinner.** Lafayette Hotel, International Ballroom
Chairman : A. Joseph Caricofe
Drama Trio, University of Redlands

Tuesday, June 20

9:00 **Pastors' Association.** Concert Hall, Auditorium
Chairman: J. Herbert Miller
Address: Ministers and the Social Issues of Our Time, Emerson G. Hangen
Business Session

1:30 **Business Session.** Convention Hall, Auditorium

7:30 **General Session.** Convention Hall, Auditorium
Chairman: Nevin H. Zuck
Address of Welcome: Mayor Edwin W. Wade
Response: C. LeRoy Doty, Jr.
Moderator's Address: An Explosive Faith in Today's World. Charles E. Zunkel, Conference Moderator

Wednesday, June 21

7:30 **Postbreakfast Conferences**

1. Women's Fellowship. First Congregational Church
2. Men's Fellowship. First Congregational Church, Pilgrim Hall
   Address: Building a Successful Local Men's Fellowship. Robert C. Walker
3. Foreign Missions. Lafayette Hotel, Boulevard Room
   The Road Ahead in India, Leonard and Betty Blickenstaff
   The Road Ahead in Ecuador, John Horning and Arlen Strietzel

8:15 **Youth and Junior High** Preview of the Day. Concert Hall, Auditorium

8:45 **Bible Hour.** Convention Hall, Auditorium
Chairman: Orville L. Gardner
Speaker: Dale W. Brown
Topic: Persons Who Heard the Call — Isaiah

9:45 **Business Session.** Convention Hall, Auditorium

1:30 **Business Session.** Convention Hall, Auditorium

7:30 **General Session.** Convention Hall, Auditorium
Chairman: Forest S. Eisenbise
Speaker: Dr. Frank C. Laubach

Thursday, June 22

7:30 **Postbreakfast Conferences**

1. Women's Fellowship. First Congregational Church
2. Men's Fellowship. First Congregational Church, Pilgrim Hall
   Address: The Role of the Man in the Modern Family. Paul Popenoe
3. Foreign Missions. Lafayette Hotel, Boulev Room
   The Road Ahead in Nigeria. Monroe Good, Von Hall, H. Stover Kulp
   The Road Ahead in Indonesia. J. Henry L
4. Peace and Social Education. Committee Rc 2, Auditorium
   Panel Topic: Nonviolent Direct Action Disarmament and Integration
5. Children's Workers. Lafayette Hotel, Cava Room
   Audio-Visuals in Christian Education. W dell Eller
6. International Service, Lafayette Hotel, Ba rina Room
   Panel Topic: New Opportunities for Ser

8:15 **Youth and Junior High** Preview of the D Concert Hall, Auditorium

8:45 **Bible Hour.** Convention Hall, Auditorium
Chairman: W. Hartman Rice
Speaker: Clarence D. Sink
Topic: Persons Who Heard the Call — Jos

9:45 **Business Session.** Convention Hall, Auditor

1:30 **Business Session.** Convention Hall, Auditor

5:00 **Brethren Service Commission Dinner,** Lafay Hotel, Supper Room
Address: Action to Match Our Faith. D. Bittinger

7:30 **General Session.** Convention Hall, Auditor
Chairman: Mrs. Paul Hersch
Speaker: Herbert Hogan

Friday, June 23

7:30 **Postbreakfast Conferences**

1. Adult Workers. First Congregational Chu
   Subject: It Makes Sense
   Presentation by S. Loren Bowman
   Panel followed by discussion
2. Children's Workers. Lafayette Hotel, Cava Room
   Resource Persons: Carol Shoemaker, Ed and Elsie Esbensen
3. Volunteer Service. Lafayette Hotel, Ba rina Room
   Theme: The Calling of B.V.S. How Wel It Fulfilled?
4. Brethren Welfare Workers and Med Workers. Committee Room 2, Auditor

8:15 **Youth and Junior High** Preview of the day. C cert Hall, Auditorium

8:45 **Bible Hour,** Convention Hall, Auditorium
Chairman: Charles J. Whitacre
Speaker: Hubert R. Newcomer
Topic: Persons Who Heard the Call — Joh

9:45 **Business Session.** Convention Hall, Auditor

1:30 **Business Session.** Convention Hall, Auditor

00 **Higher Education Dinner.** Lafayette Hotel, Cavalier Room
Speaker: Robert Bernard

30 **General Session.** Convention Hall, Auditorium
Program of the Brotherhood depicted in a pictorial drama, Pilgrimage Into Glory

Saturday, June 24

15 **Youth and Junior High** Preview of the day. Concert Hall, Auditorium

45 **Bible Hour.** Convention Hall, Auditorium
Chairman: Mrs. Matthew M. Meyer
Speaker: Wilfred N. Staufer
Topic: Persons Who Heard the Call — Peter

45 **Business Session,** Convention Hall, Auditorium

30 **General Session.** Convention Hall, Auditorium
Worship: National Youth Cabinet
Presentation of the winning speech oration
La Verne College Choir Concert

30 **General Session.** Convention Hall, Auditorium
Chairman: Quinter Beery
Address: Wanted: Professionals. Thomas A. Davis

Sunday, June 25

9:00 **Church School**

1. Adults. Convention Hall, Auditorium
Chairman: Herbert A. Fisher
Speaker: Richard A. Burger
2. Youth. Concert Hall, Auditorium
3. College-Older Youth, Committee Room 2, Auditorium
4. Junior High. Lafayette Hotel, Cameo Room
Chairman: Mrs. Norman Glick
Speaker: Dan Long

10:30 **Morning Worship.** Convention Hall, Auditorium
Worship Leader: Floyd E. Bantz
Sermon: This Is the News. George L. Detweiler

2:30 **Church Convocation.** Convention Hall, Auditorium
Chairman: Lynn A. Blickenstaff
Address: For the Living of These Days. Harry K. Zeller, Jr.
Consecration Service
Conference Offering

ews and Comment From Around the World

uit Scholar Praises New le Translation

he new Bible translation by ish Protestant scholars has been ised for its clarity and vigor by rominent Jesuit scholar in Lon-. Father Thomas Corbishley such a version as the newly lished English translation of the v Testament, which is based on latest research, could form the s for a Bible translation accept- to Catholics.

edish and Scottish Churches Discuss Intercommunion

Delegates of the Church of den and the Church of Scotland meet at Sigtuna, Sweden, this to discuss intercommunion. meeting is the result of a long espondence between the two rches which has been described positive. It is generally supposed the Swedish delegation will mmend some kind of intercom- nion. Each church is expected to epresented by six or seven dele- s in all.

cmillan Hails Bible Priceless Heritage

rime Minister Harold Macmillan l tribute to the Scriptures as a eless heritage as he joined the bishop of Canterbury, Dr. ffrey Francis Fisher, at a recep- in London marking the 350th anniversary of the publication of the King James Bible.

Speaking in Stationer's Hall, where the final manuscripts of the King James Version were prepared for the printer, the prime minister said, "In this age when our moral standards never seem to match our material progress, the Bible provides something especially precious, a unique heritage, beyond all price unique, at once a consolation and an inspiration."

Pastor Released From Prison by East German Authorities

Pastor Siegfried Schmutzler, sentenced to five years' imprisonment in 1957 for alleged counterrevolutionary activities against East Germany, has been released from Torgau Prison under a recent amnesty provision granted to political prisoners by the government. His imprisonment has been strongly protested by Protestant leaders in East Germany and by many churches, student groups, and other organizations throughout Western Europe.

Dutch Reformed Church of Africa Withdraws From World Council

The World Council of Churches has lost one of its member churches in South Africa and received an application for membership from another.

The Moravian Church in Western Cape Province has applied for membership. The Dutch Reformed Church of Africa, the smallest of the three Dutch Reformed Churches in the Union of South Africa belonging to the World Council of Churches, has voted to withdraw from the world body. Representatives of the church attended a consultation of member churches in South Africa held under World Council auspices last December but formerly declined to go along with the statement adopted by the group. The statement had rejected unjust discrimination.

The decision to withdraw was taken at a general synod of the church attended by 500 delegates. It is reported that there were only thirteen negative votes. The church's constitution states that white members only can belong.

The Moravian Church, which has applied for membership, includes both white and nonwhite members. It is an outgrowth of missionary pioneering of Moravians in the eighteenth century, and became an independent church in 1960. Today the church supports its own missionary work in Tanganyika and other parts of South Africa.

Statuary Hall Honor Sought for Hawaiian Missionary Pioneer

Hawaii's state legislature has been asked by the Hawaiian Council of Congregational Christian

Churches to consider placing a statue of Henry Opukahaia (1792-1818) as the state's representative in the Statuary Hall of the nation's Capitol. The council said that the native-born Opukahaia, who died at the age of twenty-six, is the "most deserving deceased person to represent our islands" in the hall.

Opukahaia, who became a Christian three years before his death, went to the U.S. to plead for missionaries to his native land. He has been credited with inspiring in 1817 the establishment of a foreign mission school at Cornwall, Conn., to train teachers from mission areas.

Roman Catholic groups are spearheading a campaign requesting that a statue of Father Damien, a nineteenth century Roman Catholic priest who devoted his life to caring for lepers, be placed in the Statuary Hall in the Capitol as a representative of the new state.

ULCA Accelerates Home Mission Program

The United Lutheran Church in America has announced a significant acceleration of its home mission program with establishment of new congregations and development of new fields in the U. S., Canada, and Puerto Rico. Thirteen new congregations were started in April in nine states, bringing to twenty-three the number of mission churches organized thus far in 1961. Plans call for sixty-five new churches in the U.S. and Canada by the end of the year.

World Health Assembly Defeats Birth Control Resolution

A resolution endorsing planned parenthood as a preventive health measure was defeated by a vote of 31 to 18 at the 14th World Health Assembly of the World Health Organization held in New Delhi, India. The resolution was presented by Ceylonese and Norwegian delegates to the assembly but was effectively opposed by representatives from Spain, Belgium, France, and Portugal, who argued that the world agency should not concern itself with the matter involving religious beliefs of people in several member countries.

Delegates to the assembly, which was opened by Indian Prime Minister Nehru, noted that significant progress had been made to erase malaria, control tuberculosis, and relieve victims of leprosy. Many tributes were paid by the delegates to the work done by voluntary agencies to improve health conditions.

Protestants Open Antidrug Addiction Settlement in Hong Kong

Helped by substantial grants from churches around the world, the Christian Welfare and Relief Council of Hong Kong is preparing to move the first four families into its antidrug addiction settlement. This is believed to be the only venture of its kind in the world. The experiment has the active support of Hong Kong's government and the prison department.

Heroin smoking is so common among the colony's swarming refugees that it is estimated that 100,000 people have acquired the habit. The habit leads to a craving for which everything is sacrificed — family welfare, physical health, and honesty. But its cure is comparatively simple. Prison doctors are able to cure most addicts temporarily, but a large percentage, facing unemployment and miserable living conditions when freed, resume the habit and steal to get heroin, thus landing back in jail.

More Scrolls Found in Cave Near Dead Sea

An amateur archeologist has discovered a new hoard of Dead Sea scrolls that scholars believe may surpass in importance anything uncovered so far in Israel and Jordan relating to the period of the last Jewish revolt against the Romans in the second century.

Professor Yigael Yadin, Israeli archeologist, said the finds included seventy fragile documents which had not yet been unrolled, metal tools, coins and dozens of skeletons of men, women and children, possibly members of numerous Jewish sects who are thought to have sought escape from Roman domination only to meet a tragic end. The discovery was made by the amateur archeologist when he stumbled on a rock, knocking it aside to reveal a long reedlike sheath in which the papyrus documents were stored.

NAE Hails Kennedy's Education Aid Stand

A spokesman for the National Association of Evangelicals praised President Kennedy's stand restricting federal aid for education to public schools. Donald H. Gill, associate secretary for public affairs said "President Kennedy's fine support of the principles of the separation of church and state is gratifying to all those who raised questions of church-state relations during the recent presidential campaign."

Protestant Food Aid Expected to Jump 10%

The Share Our Surplus food program of Protestant denominations co-operating in overseas relief may soon increase up to ten per cent in both amount and dietary value, according to officials of Church World Service, the relief arm of the National Council of Churches.

The SOS program currently distributing about 300 million pounds of surplus foods annually. The expected increase is based on directives of President Kennedy that edible oils be added to the list of surplus commodities available for overseas relief.

More Scripture Recordings for Older Blind Urged

An official of the John Milton Society for the Blind reports that there is a steadily growing demand for Scripture recordings which can be used by blind people who cannot learn Braille or other systems developed for reading by touch.

Dr. Dwight C. Smith, general secretary of the society, noted that an increasing proportion of the blind persons in this country belong to the older age brackets and, therefore, are not often able to learn Braille reading. The agency, which is sponsored by more than 60 Protestant denominations, last year distributed more than 85,000 pieces of Braille devotional literature and over 55,000 long-playing records for blind persons who do not know Braille.

Catholic-Protestant Relations Seen Improving in Latin America

Protestant and Roman Catholic relations in Latin America are improving and will continue to do so according to Dr. Stewart W. Herman, director of the Lutheran World Federation's Committee on Latin America. He cited as important factors in this change of climate the forthcoming Second Vatican Council called by the Pope and the pontiff's plea for contacts with "separated brethren."

Dr. Herman noted that recently in Colombia "a first-page photograph in one of Bogota's leading dail

owed priests and pastors sitting wn to discuss differences of re- ious faith before a crowd of 5,000 Cali." He said that a few years o such a meeting would have been t only impossible but inconceiv- le.

pen Housing Bill Passed y Pennsylvania Senate

Broad antidiscrimination legisla- n embracing housing as well as lucation was passed by the Senate the Pennsylvania legislature. he bill later sent to the House ould reorganize the state Fair Em- oyment Practice Commission into e Human Rights Commission with risdiction in employment and pub- accommodation.

It bans discrimination in the sale d rental of real estate because of ce, creed, or color, and in all state- pervised educational institutions. xcepted are religious, fraternal, or her private organizations. The Hu- an Rights Commission would hear l cases of alleged discrimination d be empowered to seek court nforcement of "cease-and-desist" or- ers. Discrimination is also banned the matter of housing loans and the wording of real estate adver- sing and other printed matter.

ews Briefs

The National Lutheran church in orway has established a new min- try for women who have com- leted theological training but have ot been ordained as pastors. The omen will be engaged in visita- ons, education, Bible study, and outh activities.

Anglican, Methodist and Presby- erian leaders in Kenya and Tan- anyika have agreed to discuss the ossible formation of a United hurch at a consultation early in 962, to which representatives of ther denominations will be invited. lans for the meeting were disclosed t the General Assembly of the resbyterian Church in East Africa.

The church established in the ongo by the Mission Covenant hurch of Sweden has achieved omplete independence, and all rmer mission property has been rned over to the new church. It is being governed by a board com- osed of four nationals and three wedish missionaries.

A Communist publication has de- ounced as a disgraceful state of ffairs the fact that religion still ourishes in Lithuania, which has een under Soviet occupation since 940.

Overseas Report ... from India

by Andrew Holderreed

Queen Elizabeth Visits India

The royal visit to Southeast Asia has commanded the center of attention for most of the quarter. The reception in Delhi, where more than a million people greeted the queen along the route from the airfield to the city, was typical of the spirit in which the party was received in the major centers of India. A friendly press and radio reported at length, and we heard repeatedly that "the queen had a busy day." As if to prove that she had not overstayed her welcome, Bombay, the last large city visited during the twenty-three days, turned out well over a million persons to greet her arrival in the city. The stirring of interest has been heartening to observe, and the bonds of understanding and friendship have been strengthened. The scant criticism in the press (the radio is government controlled) of the unncessary expense on the part of government underlines the popular approval of the occasion.

Census in India

India's tenth census has been completed, though the results are not yet out. Preliminary reports suggest what has been feared: that there are just too many people! In this state of Maharashtra, for example, it is reported that the population has gone up by 23.44% in the decade. This has largely, if not completely, negated the benefits of the second five-year plan. There is some concern over the fact of there being 3.2% fewer women than men. Reports indicate that literacy has gone up by 9% in the decade so that the literacy rate for the state now stands almost 30%, with nearly three times as many literate men as women.

Congo and Commonwealth

The prompt action of the prime minister and the government in offering and sending Indian troops, beginning March 14, to the United Nation forces in the Congo has found approval here. This was particularly significant coming as it did immediately after the latest attempt to nullify the UN's presence in the Congo. The country has taken considerable satisfaction in Mr. Nehru's part in the Commonwealth meetings in London. Though it is regretted that South Africa has withdrawn, the country is proud that the Commonwealth was able to rise to the occasion and make clear its position on racial problems.

Taxes and More Taxes

The finance minister, Mr. Moraji Desai, has announced extensive new taxes. He has quite realistically claimed that the third plan simply demands more revenue and that it must come internally. Merchants, usually adept in meeting the burden of taxation, immediately countered by raising the prices of many commodities throughout the country. Shouts of profiteering are now heard from many sides directed, mistakenly, against the government and not at the merchants who have raised prices out of proportion or on items not touched in the new pronouncements. The minister denies that the burden of the new levies falls on the common people as not 75% of the new revenue would come from the masses.

Coal Crisis

Various descriptive words have been used for the present coal situation but it all adds up to a crisis. The mines have been urged to produce — and they have done so. As a result there are tremendous dumps of coal accumulating at the pit heads and there are not enough trains to move the coal to the steel mills and factories. The railways claim that they are doing a good job, but the fact remains that they are supplying fewer cars than formerly, causing a slowing down of production. There was talk of using cars allocated for the movement of food grains, but the department of food and agriculture has claimed its allotment is also inadequate. The reconditioning of freight cars, now removed from service, was proposed but railway authorities claim this use of very old rolling stock will lead to higher accidents and loss. With the claims and counterclaims, the World Bank has sent a team of experts to study the railway's failure to develop with the enlarging needs, giving particular attention to the bottlenecks of the present system.

Border Dispute

China's overt aggression on the northern border of India has been reported earlier. New Chinese maps show areas of Indian territory as inside China. The latest stir has been the discovery that the Soviet Atlas, last edition, also shows significant errors, though these do not always agree with those of the Chinese. These small items and other recent happenings such as air-space violations, the death in flight of 4,000 Tibetans trying to flee into India, the Chinese soldier captured in Sikhim on March 10, have kept public attention focused on this country's relations with China.

Christians Imprisoned

Personal reports have been verified by the publishing of an account in the National Missionary Intelligencer, March 1961, of the interrogation and imprisonment of Christian converts in Nepal. It is an offense there to accept baptism and become a Christian. Nine men and women, all recent converts, from Tansen on the southern border of Nepal have been imprisoned. Oral reports indicate the severe law may keep these converts imprisoned for six years. Apparently the prisoners are carrying on Bible study and are able to witness to fellow inmates. Christian activity in Nepal is carried on by a United Mission team composed of Indian and other foreign missionaries. Their medical program is permitted and welcomed but open evangelistic work is prohibited.

Church Union in North India

The slowness of action is agonizing. Late in March the subcommittee on problems connected with baptism will meet in Calcutta to explore again the possibilities of finding a basis for reconciling the divergent views. Early in April representatives will meet to consider the state of progress in the negotiations and to make further plans for the services of coming together. One item of progress may be reported. In late December 1960 the Methodist Conference approved the plan in general and forwarded it to the local conferences for their votes. The Anglicans and the Assembly of the United Church of North India have already taken similar steps, and all of these votes should be in by 1964.

Anniversaries

Mr. and Mrs Andy Anderson celebrated their fiftieth wedding anniversary in December 1960. They have one son, three grandsons, and one great-grandson. They are members of the Batavia church, Ill. — Mrs. Fred E. Herren, Batavia, Ill.

Mr. and Mrs. Noah H. Arbaugh of Westminster, Md., celebrated their sixty-second wedding anniversary on Jan. 26, 1961. They have six children, fourteen grandchildren, and twenty-six great-grandchildren. — Mrs. Charles W. High, Westminster, Md.

Mr. and Mrs. John M. Heisey of Mt. Joy, Pa., celebrated their golden wedding anniversary on Feb. 9, 1961. Both have been members of the Chiques church for many years. They have three daughters, one son, thirteen grandchildren, and two great-grandchildren. — Mrs. Elam Snyder, Lititz, Pa.

Mr. and Mrs. Jay Hornish celebrated their golden wedding anniversary on Dec. 25, 1960. They have four children and fourteen grandchildren. — May C. Garner, Stryker, Ohio.

Mr. and Mrs. A. S. Kreider celebrated their fifty-fifth wedding anniversary on Feb. 22, 1961. They have three children and six granddaughters. — Mrs. L. W. Kreider, Milledgeville, Ill.

Luther and Mable Sistler celebrated their fiftieth wedding anniversary in September 1960 at Batavia, Ill. They have two children, four grandchildren, and twelve great-grandchildren. — Mrs. Fred E. Herren, Batavia, Ill.

Obituaries

Byerly, Ida, daughter of John and Elizabeth Keiffer Pockmire, was born in Seneca County, Ohio, Aug. 11, 1878, and died Feb. 4, 1961, at Fostoria, Ohio. In 1903 she was married to Herbert E. Snyder, who died in 1937. In 1941, she was married to Oscar Byerly, who also preceded her in death. Survivors include six sons, two daughters, nine stepchildren, twenty-two grandchildren, and ten great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Fountain cemetery. — Paul B. Haworth, Fostoria, Ohio.

Coffelt, Ada, daughter of Mr. and Mrs. James Hansbarger, was born in Shenandoah County, Va., Jan. 5, 1879, and died at Urbana, Ohio, Feb. 8, 1961. She was for many years a member of the Donnels Creek church, Ohio. On Feb. 6, 1917, she was married to George Coffelt. Surviving are her husband, two stepchildren, three grandchildren, one great-grandchild, and one sister. The funeral service was conducted by Robert Hoover, and burial was in the Terre Haute cemetery. — Edith Dresher, Springfield, Ohio.

Corbin, Grace Ellen, daughter of David and Belle Trenter Corbin, was born at Keyser, W. Va., Nov. 27, 1879, and died Jan. 22, 1961, at Keyser. Surviving are two daughters, one sister, one brother, seven grandchildren, and twelve great-grandchildren. T funeral service was conducted by undersigned, and burial was in Queen's Point cemetery. — C. H. Ca eron, Keyser, W. Va.

Deardorff, Bertha A., daughter Daniel and Mary Deardorff, was b Oct. 20, 1887, and died Oct. 22, 19 She was married to John I. Deardo She was a member of the Lower C ewago congregation, Pa. Surviving five daughters, three sons, fourte grandchildren, six great-grandchildr and one sister. The funeral serv was conducted by the undersigned a Glenn Julius, and burial was in Mu merts cemetery. — O. W. Cook, Di burg, Pa.

Defries, Arch H., the son of He and Ida Alice Kirkendall Defries, v born June 27, 1888, and died Feb. 1961. On Nov. 10, 1910, he was m ried to Ruth Neibert, who surviv He was a member of the New Sal church, Ind. Also surviving are c son, one brother, one sister, and f grandchildren. The funeral serv was conducted by Bro. How Kreider, and burial was in the N Salem cemetery. — Edna Tom, Milfo Ind.

Dolan, Agnes Mae, daughter of L H. and Mary Piper Cartwright, v born at Oldtown, Md., July 2, 18 and died at Keyser, W. Va., Feb. 1961. She was a member of the Key church. Thomas H. Dolan, her h band, preceded her in death. Surv ing are three sons, two daughters, a six grandchildren. The funeral serv was conducted by the undersign and burial was in the Oldtown cem tery, Md. — C. H. Cameron, Keys W. Va.

Dunmire, Luther J., son of Geo W. and Emma Rupert Dunmire, v born in Oliver Township, Pa., Feb. 1890, and died at Lewistown, Pa., F 8, 1961. He was a member of t Spring Run church, Pa., where he h served as a deacon. Surviving are wife, Nannie French Dunmire, th sons, five brothers, one sister, se grandchildren, and two great-gra children. The funeral service was c ducted by Fred Driver, assisted Ralph Norwood, and burial was in t Spring Run cemetery. — Mrs. Lester Harshberger, McVeytown, Pa.

Ebie, Mollie, daughter of Willi and Mary Sensenbaugh Smith, v born in Kansas in 1888, and died Modesto, Calif., Feb. 20, 1961. S became a member of the Church the Brethren as a young girl. In 19 she was married to John Ebie. S viving are four daughters, three so two sisters, one brother, eight grandchildren, and nine great-gra children. Burial was in the Lakewo Memorial Park, Modesto. — Mrs. Ral Webber, Modesto, Calif.

Eddy, Jason A., son of Jason A. a Ruth Eddy, was born Aug. 28, 19 at Ireton, Iowa, and died Feb. 7, 19 at Minneapolis, Minn. On July 1927, he was married to Christi Graves. He was a member of t Golden Valley congregation at Min apolis. Surviving are his wife, mother, four sons, one daughter, grandchildren, one sister, and o brother. The funeral service was c ducted by Bro. Norman Long, a

rial was in the Hillside cemetery. — onna Jean Eddy, Minneapolis, Minn.

Eikenberry, T. S., son of Owen and san Kreider Eikenberry, was born Darke County, Ohio, March 15, 88, and died at Dayton, Ohio, Jan. , 1961. He joined the Church of e Brethren as a boy and had served the Ft. McKinley church since 1925. rviving are his wife, Beulah Min- h Eikenberry, three sons, and eleven andchildren. The funeral service as conducted by Brethren C. Albert ayer and Daniel Weimer, and burial as in the Newcomer cemetery. — Mrs. ther Shephard, Dayton, Ohio.

Emenheiser, Emma B., daughter of cob U. and Harriet Baker Haldeman, as born Nov. 3, 1878, and died Feb. , 1961. She was a member of the est Greentree church, Pa. Besides r husband, Archie L. Emenheiser, e is survived by four sisters and two others. The funeral service was con- cted by Brethren Abram N. Eshel- an and James A. Ober, and burial as in the West Greentree cemetery. — th Brownsberger, Mt. Joy, Pa.

Gessaman, Ellen, daughter of Sam- l and Sarah Basehore, was born Nov. , 1873, and died Jan. 31, 1961. On t. 1, 1898, she was married to Ad- son Gessaman, who died in 1918. e was a member of the Big Swatara urch, Pa., for many years. Surviving e two sons, one daughter, twelve andchildren, twenty-three great- andchildren, three sisters, and two others. The funeral service was con- cted by Bro. Hiram Frysinger, and rial was in the Hanoverdale ceme- ry. — Clara B. Frysinger, Hummels- wn, Pa.

Good, Paul S., was born Dec. 26, 10, and died Feb. 12, 1961. He is rvived by his wife, one daughter, e son, three brothers, and one sister. he funeral service was conducted by e undersigned, and burial was in the ount Tunnel cemetery. — Nevin H. uck, Elizabethtown, Pa.

Hines, Laura Rebecca, daughter of nford and Jemima Scott Harris, was rn at Williamsport, W. Va., Sept. 7, 1875, and died Jan. 13, 1961. She as a member of the Keyser church, . Va. Her husband, James W. Hines, receded her in death in 1919. Sur- ving are three daughters, three sons, venty-two grandchildren, and twenty- e great grandchildren. The funeral rvice was conducted by the under- gned, and burial was in the Queen's oint cemetery. — C. H. Cameron, eyser, W. Va.

Hoover, William A., was born in 98, and died Feb. 2, 1961, at Day- n, Ohio. He was a member of the orest Avenue United Presbyterian urch. His wife, Bertha Whitehead oover, was a member of the Trot- ood Church of the Brethren. Surviv- g are his wife, two sons, four grand- ildren, and one sister. The funeral rvice was conducted by William D. arr and Paul W. Kinsel, and burial as in the Bear Creek cemetery. — C. Flora, Trotwood, Ohio.

Imler, G. Ralph, son of Joseph W. nd Orpha Sel Imler, was born at New nterprise, Pa., March 10, 1898, and ied at Roaring Spring, Pa., Feb. 5, 961. On Nov. 19, 1921, he was mar- ed to Marie E. Wallace, who sur- vives, together with seven sons, nine daughters, twenty-three grandchildren, six brothers, and two sisters. He was a member of the Diehl's Cross Road church, Pa. The funeral service was conducted by Brethren Harold Bowser and William F. Smith, and burial was in the Fairview cemetery. — Mrs. Elizabeth Frederick, Martinsburg, Pa.

Johnson, Donna Jean, daughter of George and Dorothy Pearce, was born in Ashland, Ohio, April 9, 1928, and died Feb. 3, 1961. She united with the Church of the Brethren as a young girl. Her husband preceded her in death. The undersigned was in charge of the burial service at the Dickey cemetery, Ohio. — J. Perry Prather, Ashland, Ohio.

Leckrone, Quincy, son of Benjamin and Elizabeth Boyer Leckrone, was born April 11, 1863, and died Feb. 18, 1961. He became a member of the Church of the Brethren at an early age and was ordained to the ministry by the Olivet congregation, Ohio, seventy years ago. On Aug. 19, 1896, he was married to Edith Fickel, who survives. Also surviving are two sons, two grandsons, three great-grandsons, and two great-granddaughters. During his career in the ministry he served as the pastor of the Olivet church and of congregations at Greenwood, White Cottage, and Ashland, Ohio, and at Royersford, Pa. For many years he was a teacher in public and private schools and for a time served as superintendent of schools in Thornville, Somerset, and Lowell, Ohio. He was a pioneer in the Chautauqua movement in the first part of the twentieth century, organizing and conducting the first such program in the middle west at Summerland Beach on Buckeye Lake sixty years ago. He was also one of the founders of the Swarthmore Chautauqua Association. After the first world war he conducted a nationwide survey of church-supported welfare institutions for the Inter-Church World Movement of the early 1920s. He was the author of the book, The Great Redemption, and many articles for church and other publications. Until his illness intervened, he wrote a weekly analysis and guide to the Sunday school lesson which was published regularly in the newspapers. The funeral service was conducted by the undersigned, and burial was in the church cemetery. — Guy S. Fern, Thornville, Ohio.

Meeks, Noah B., was born April 10, 1897, and died in 1961. On Aug. 16, 1926, he was married to Oletha Smith, who died in October 1960. Surviving are three sons, three brothers, and two sisters. The funeral service was conducted by B. Wayne Crist, pastor of the Wenatchee Valley church, Wash. — Geraldine Eller, East Wenatchee, Wash.

Mierley, Clyde V., D.D.S., son of George and Bell Lane Mierley, was born Jan. 17, 1878, in Huntingdon County, Pa., and died at Huntingdon, Pa., Oct. 26, 1960. He was a member of the Huntingdon church. In 1902 he was married to Florence Kersey, who died in November 1953. The funeral service was conducted by Brethren T. F. Henry and Stewart Kauffman, and burial was in the Riverview cemetery, Huntingdon. — Chester Shuler, Huntingdon, Pa.

Miller, Floyd Raymond, son of Howard and Rose Miller, was born Jan. 22, 1912, and died Dec. 16, 1960. He was a member of the Wakeman's Grove church, Va. On Sept. 17, 1936, he was married to Emma Hollar, who survives. Three sons, one daughter, three brothers, two sisters, and three grandchildren also survive. The funeral service was conducted by Brethren Lawrence Helsley and Joseph S. Rittenhouse, and burial was in the Wakeman's Grove cemetery. — Faye Wakeman, Edinburg, Va.

Montgomery, Walter N., died Jan. 23, 1961, at the age of eighty-five years. He was a member of the Central church, Roanoke, Va., serving as a deacon for many years. Recently he had been named senior deacon by the deacon board and presented with a Bible as a tribute to his service. Surviving are his wife, Edith Naff Montgomery, and two daughters. — Jo Flora, Roanoke, Va.

Roth, Mary D., daughter of Robert and Mary Ellen Decker, was born Sept. 17, 1883, and died at Huntingdon, Pa., March 5, 1961. In 1907 she was married to Robert W. Roth, who preceded her in death in 1937. She was a member of the Huntingdon church, Pa. Surviving are one son, one daughter, four grandchildren, and one sister. The funeral service was conducted by the pastor, Stewart Kauffman, and burial was in the Mt. Zion cemetery, Pa. — Chester Shuler, Huntingdon, Pa.

Rule, Lawrence E., was born in Goshen, Ind., March 12, 1895, and died at Goshen, Feb. 2, 1961. He was married to Bernice Caton on July 3, 1920. Surviving are his wife, one daughter, two sons, seven grandchildren, and one brother. The funeral service was conducted by Bro. Clarence B. Fike, and burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Shatto, Myrtle, was born Jan. 9, 1887, at Tyro, Kansas, and died Feb. 22, 1961, at Omak, Wash. She was a member of the Omak church. On Jan. 1, 1951, she was married to Bro. Luther Shatto, who survives. Two sons and four daughters from a previous marriage also survive. The funeral service was conducted by Bro. Lorell Weiss and Brother Hires. Burial was in the Omak Memorial cemetery. — Florence L. Breshears, Omak, Wash.

Wagoner, Oliver Glenn, son of Isaac W. and Sudie Elizabeth Clayton Wagoner, was born in Pendletown County, W. Va., Jan. 5, 1889, and died at Staunton, Va., Feb. 4, 1961. He was a member of the Pleasant Valley church, Va. He was twice married. His first wife, Zelta Smith Wagoner, died in 1924. In 1940 he was married to May Wine Freed, who survives. Also surviving are one son, one daughter, five grandchildren, one stepdaughter, two brothers, and three sisters. The funeral service was conducted by Rev. John Leigh Smith, pastor of the Faith Lutheran church, and burial was in the Pleasant Valley cemetery. — Verma E. Garber, Weyers Cave, Va.

Wissinger, Elizabeth, daughter of Eli and Mary Stark Wissinger, died



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Jan. 30, 1961, in a fire at her ho at the age of eighty-five years. S was a member of the Walnut Gro church, Johnstown, Pa. The fune service was conducted by Bro. Clemens Rosenberger, and burial w in the Grandview cemetery. — M Margaret R. Shaffer, Johnstown, Pa.

Wolgemuth, Emma O., was bo July 29, 1879, and died Feb. 2, 19(Her husband, Abram W. Wolgemu preceded her in death on Dec. 1960. She is survived by two sons a four daughters. The memorial servi was held at the East Fairview churc of which she was a member, by Wilb G. Lehman and the undersigned. — A. Merkey, Manheim, Pa.

Church News

Middle Pennsylvania

Huntingdon — Harold Bomberg was the leader for the spiritual emph sis services the latter part of Februa and the first of March. Five you and five adults attended the semina in Washington and New York. T women's fellowship is sponsoring school of family living during Ap and May. The women have also be active in helping at the Morrison Co Home and contributing to the Betha Seminary fund. The men's fellowsh sponsored a family breakfast a helped toward the expenses of t seminar delegates. During the week Bible study and prayer group meetin Pastor Stewart Kauffman has be teaching the Book of Romans. T offering for Bethany Seminary amount to $813. The pastor of the New Ente prise church, William Smith, led in our self-evaluation studies. T Stone church was awarded a plaq for thirty years of support of Boy Sco work. The church entertained t Juniata College seniors, who are mer bers of the Church of the Brethren March 2. — Chester Shuler, Huntin don, Pa.

Roaring Spring — Members of t men's and women's fellowships spe one day at the Brethren Service Cent at New Windsor assisting in the pr cessing of relief clothing. Speci Christmas services included a fami festival, a cantata by the chancel cho and a white gift and candlelighti service on Christmas Eve. The chur participated in the Universal Week Prayer services sponsored by the Roa ing Spring ministerium. At the coun meeting Bro. Harry Brubaker was r licensed for two years. The Ma Keeneys, missionaries on furlough fro Africa, gave illustrated talks and l the discussion at the closing session the school of missions. We observ Bethany Seminary Day with a speci offering for the relocation prograr On Feb. 19 at the morning worsh service, the Juniata College choir pr sented a sacred concert. Several of o youth attended the Brethren semin at Washington and New York. Mar of our members participated in the al day prayer vigil at the beginning Lent. For continued spiritual emph sis we conducted weekly pray meetings leading up to Holy Week. Margaret E. Guyer, Roaring Sprin Pa.

Spring Run — Fred Driver has been with the church for a year and the congregation has grown under his leadership. Carl Myers of Mount Morris, Ill., was the evangelist for our meetings. Other visiting speakers have been Brethren Rice, Ora Huston, and Jan West. While in our community Mother Huston gave two messages on the radio, and also spoke to some of the classes at the local high school. The women's fellowship made and filled thirty stockings for mental institutions at Christmas time. Eighteen gowns were made for children's hospitals, eleven medical aid kits sent to Nigeria, and money was sent for seeds for peace. A group of the women visited New Windsor and procured goods. They also visited the county home, giving a program, and the Morrison Cove Home taking birthday gifts to a few of the guests there. Stitches are given to the women of the home, who make quilts and sell them. The junior boys go out on trucks and take a door-to-door canvass for relief materials every three months. We have a youth guidance council working with the youth in planning programs. The men in our church are active in child guidance and visits to the county jail and other institutions. Our congregation joined with the community in the Week of Prayer, the World Day of Prayer, Lenten services, and the Thanksgiving service. The Mennonite chorus and the Elizabethtown College choir have given programs of music. Thirty-three have come into the church by baptism and letter. Mrs. Cover, who recently returned from Nigeria where she was in the school for missionary children, spent a week-end with us. Rev. Clarence Quay of Burnham was the speaker for our homecoming service. The family of Mr. and Mrs. Harry Bixler presented the church with a bulletin board in memory of their parents. A dedication service was held for this gift. — Mrs. Lester C. Harshbarger, McVeytown, Pa.

Western Pennsylvania

Manor, Purchase Line — We had a school of missions each Sunday evening from Jan. 28 to March 5. At Christmas time the children presented a program and the youth presented the play, The Star Still Shines. One of our young people attended the seminar in Washington and New York. — Mrs. Eugene Auterbaugh, Clymer, Pa.

Mt. Pleasant — Bro. Fred Driver conducted a one-week meeting. Two were baptized at the close. Clarence Rosenberger was the speaker for Junita day. The gifts of fruit and vegetables brought to the church on harvest home Sunday were sent to the home at Windber, Pa. An electric organ has been installed in the church and was dedicated on Dec. 4. The women's fellowship has made comforters for relief and collected soap for Tibet and medical kits for the Lybrook Indian mission in New Mexico. The youth were in charge of the opening service for Sunday school on Feb. 5 and also had part in the worship service. — Mrs. W. S. McGiffin, Mt. Pleasant, Pa.

Pittsburgh — A new microphone and loud speaker system were recently in-

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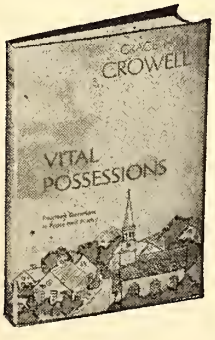
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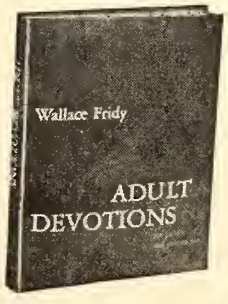
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stalled in the sanctuary through the effort of the United Bible class. Mrs. Harry Kimmel, Sr., presented an illustrated lecture on her visit to the Holy Land at a meeting of the women's fellowship group. The pastor and his family had open house at the parsonage in December. At the family birthday supper for members and friends of the church on Jan. 21 members of the Altruist class gave a humorous skit. One Sunday evening in January the Juniata College choir presented their inspiring worship service in music. The congregation is supporting Jack McCray, missionary to India. An all-day prayer vigil opened the Lenten season in our church. It ended with a congregational prayer meeting in the evening. — Mrs. Jack Walter, Verona, Pa.

Rockwood — An all-musical talent program was given by the ladies of the church at the mother and daughter banquet. Kathryn Bowlby presented $1,000 to the church building fund as a memorial to Bro. William and Kathryn Bowlby. Daniel J. Whitacre of Salisbury was the speaker in the Rockwood and Middle Creek churches in the district exchange program. Through gifts from interested people and the members of the choir, we have been able to purchase robes for the adult choir. The donations at the harvest home observances in the Rockwood and Middle Creek churches were taken to the Brethren home at Scalp Level. On Juniata College day, the guest speaker was Bro. Warren Kissinger. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Walnut Grove — A choir of over 100 voices presented the Christmas program, Christmas Message in Word and Song. We also had a Christmas Eve candlelight service. During the month of January we had a school of missions. The church participated in the Week of Prayer services at the Trinity Lutheran church. Membership classes began on Feb. 11 with classes each Saturday, one session in the morning and one session in the afternoon. The Juniata College choir presented a program on Feb. 5. The undershepherds are being given special instruction in a series of meetings by the pastor. We participated in the World Day of Prayer with community services in the Beulah E.U.B. church. Dan West was the speaker for the Sunday evening service on Feb. 19. The pastor, Bro. Joseph Whitacre, and five of the young people attended the youth seminar in Washington and New York. — Mrs. Margaret R. Shaffer, Johnstown, Pa.

Eastern Maryland

Bush Creek — The youth and the church choir presented the play, The Message of the Christmas Angels, directed by Mrs. Byron Flory, Jr. The youth speech contest was held on Feb. 26. Those taking part were Donald McGolerich and Lloyd Hipkins. Byron Flory, Jr., the pastor, has been holding membership classes. We also have had special meetings with an emphasis on evangelism and the undershepherd program. The men's fellowship has made a number of folding tables for the church. The women's fellowship has been sewing on layettes and other ready-cut materials. Mrs. Robert McKay of Frederick, Md., was the speaker at the family life program and foreign foods supper the first of March. — Mrs. Roland Willard, Frederick, Md.

Meadow Branch — The youth planned a Sunday evening Christmas worship service when the new projector wa

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 514. Immigration Services seeks employment offer for: Dutch-Indonesian refugee, P.M., unmarried, age 29. Education: elementary, 2 years electromechanic technical school, radiomechanic technical school — 2 years. Experience: assembly of radios, transmitters, senders, amplifiers — 2 years; repair of electrical appliances — 4 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 515. Immigration Services seeks employment offer for: Yugoslav refugee, S.M., unmarried, age 29. Education: 4 years secondary, 1 year aeronautical (glider instructor) school, 2 years trade school (electrical). Experience: Imprisoned 5½ years for attempted escape, electrician — 3 years. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 516. Immigration Services seeks employment offer for: Hungarian refugee, J.N., unmarried, age 23. Educaiton: 8 years secondary school, 2-year commercial, diploma from "Gastronomical Institute" (cooking), Vienna. Experience: hotel waiter — 2 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 517. Immigration Services seeks employment offer for: Yugoslav refugee, B.N., unmarried, age 37. Education: elementary school. Experience: baker at home and in concentration camp, tractor-driver — 1 year, prison — 9 years 8 mos. (learned upholstering), military service — 2 years, waiting in refugee camp — 2 years. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 518. Married man, age 27, with family of four desires employment in Phoenix, Ariz., area. Experienced electrician — 4 years or will accept any type work with future. Contact: Charl Forney, State Hotel, 135 First Ave Phoenix, Ariz.

No. 519. One of our Brethren co leges would like to secure retire couples to serve as residence directo in dormitories for young men. Retire teachers or school principals, 65 yea of age or younger, are preferred. Goo living conditions plus small compens tion. A widow of middle age is als desired for residence director in dorm tory for young women. Contact: Breth ren Placement Service, 1451 Dunde Ave., Elgin, Ill.

No. 520. Teachers wanted! Th Olathe, Kansas, Church of the Breth ren, 20 miles from Kansas City, anxious to help place Brethren teache in the Olathe schools. In this fa growing town of now over 10,000 pop ulation, there are a number of opening for next fall in the primary grades an on the secondary level, in a progressiv school system. Contact: Rev. James I Minnich, 728 W. Loula, Olathe, Kansa

No. 521. Immigration Services seek employment offer for: Yugoslav ref ugee, I.P. Unmarried, age 22. Educa tion: elementary, 4 years secondary baker apprenticeship — 3 years. Ex perience: 1 year auto factory. Orth dox Church. Contact: Immigratio Services, Brethren Service Center, Nev Windsor, Md.

No. 522. Immigration Services seek employment offer for: stateless (eth nic-Bulgarian), A.T. Unmarried. Ag 28. Education: elementary, 3 yea secondary, 1 year commercial, 2 yea trade (Turner). Experience: complica tions in escape, refugee camps, etc. — years. Orthodox Church. Contact: Im migration Services, Brethren Servic Center, New Windsor, Md.

No. 523. Immigration Services seek employment offer for: Yugoslav ref ugee, D.Z. Unmarried. Age 27. Edu cation: elementary, 8 years secondary bookkeeping — 8 months. Experience farming at home, unskilled labore with building firm and weaving mil Hopes to study medicine in U.S.A. Ad ventist Church. Contact: Immigratio Services, Brethren Service Center, Nev Windsor, Md.

No. 524. Immigration Services seek employment offer for: Dutch-Indo nesian refugee, E.I., wife and 3 sons Age 45. Education: auto-mechani course — 2½ years, agriculture school - 1½ years. Experiance: cook — 4 years driver — 7 years, P.O.W. — 4 years stock room of paint factory — 3 years Contact: Immigration Services, Breth ren Service Center, New Windsor, Md

No. 525. Immigration Services seek employment offer for: Bulgarian ref ugee, F.K. Age 21. Unmarried. Edu cation: no formal school, but can rea and write both Bulgarian and Greek Experience: shepherd — 4 years, gen eral laborer (after state confiscate sheep) — 1 year. Contact: Immigratio Services, Brethren Service Center, Nev Windsor, Md.

sed for the first time. The children ave their program during the worship eriod on Christmas Day. For three undays in January we had a school f peace when the film, Alternatives, as shown, a program was given by ne BVS unit at New Windsor and discussion was led by Robert Mock. n Jan. 19 a number of our women ent a day at New Windsor processing lothing. The pastor is holding a nembership class. On Race Relations unday, Rev. John Morse, a Negro inister, participated in the church ervice. During Lent Sunday night ervices were held in six of the congre- ations of the Church of the Brethren n the county. The pastors rotate from hurch to church. — Mrs. Charles W. ligh, Westminster, Md.

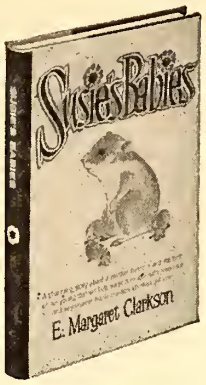
Pipe Creek — Our pastor conducted norning devotions over station WTTR ne morning. The women's fellowship ave a program at the Fahrney-Keedy lemorial Home. We had a successful very-member canvass. Four new eacons have been elected. The Pipe reek choir gave several special num- ers in music at the Locust Grove ome-coming and at the Edgewood vangelistic services. Ora I. Huston as the speaker at the home mission ellowship dinner. A. Ray Showalter onducted a preaching mission in No- ember. The women's fellowship had Christmas party for and gave gifts o the sixty-eight boys at the Rosewood raining School near Reisterstown, Id. Susan Young represented the outh of the church at the youth sem- nar. Our congregation participated in he community Week of Prayer serv- ce. We began the Lenten season with n all-day prayer vigil at the church. — Bessie G. Roop, Linwood, Md.

Middle Maryland

Martinsburg, Vanclevesville — Our hurch was host to the district confer- nce in October. Christmas programs vere presented by different groups in he church. Soap, quilts, and clothing ave been sent to New Windsor for elief. We also made favors for the ahrney-Keedy home. The World Day f Prayer was observed with a day- ong prayer vigil which ended in an evening worship service. Brethren Minor Miller and Byron Berkey con- ducted a leadership training school eb. 24-26. One has been received y letter. The spring meetings were onducted by Brethren Lester Fike of Burkittsville, Md., and Byron Berkey f Bunker Hill, W. Va. — Blanche Sponaugle, Martinsburg, W. Va.

Tennessee

Johnson City — Bro. Ralph W. Schlosser conducted a revival service. The pastor took some youth to the egional cabinet meeting in Bridgewa- er and the retreat at Camp Bethel. The Bridgewater Crusade for Excel- ence banquet was held in our church. A Christmas tableau was presented by he church choir and church school. The district vocational workshop con- ened in our church. One Sunday eve- ing Mr. and Mrs. Walter Lee Price howed their slides of the Middle East nd Europe. We had a school of mis- ions. Seven have been received by



Susie's Babies

answers the question,

"Mommy, where did I come from?"

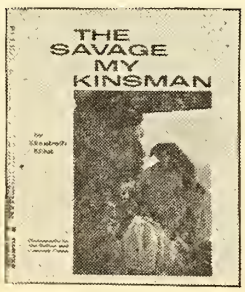
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letter and five by baptism. — Evelyn Rowe, Johnson City, Tenn.

Mountain Valley — Bro. Charles F. Rinehart, who had served our church for five years, moved to Melvin Hill church, N.C. Last September, Bro. Howard L. Kaucher became our pastor. Bro. E. J. Rowe held a revival meeting, April 5 to 16. Recently Bro. Ora Huston, peace counselor, met with our church in the interest of peace. The young people of the church are planning for a "win-a-friend" week soon. We had our love feast the first Saturday before the first Sunday in May. — Mrs. Harrison Kilday, Greenville, Tenn.

First Virginia

Pleasant View — Paul White of Roanoke, Va., conducted a two-week revival. As a result seven were baptized and one rededicated. Bro. E. F. Sherfy was the speaker for our home-coming service. On golden-agers Sunday all over sixty years were honored as special guests. Our pastor, V. Enos Griffith, exchanged pulpits with Rev. Harold Dodd, pastor of the First Brethren church at Oak Hill one Sunday. The food brought to the harvest festival was given to the Union mission in Charleston. Rev. Randolph Johnson, pastor of the Oak Hill Baptist church, was the speaker at the father and son banquet. The Christmas pageant, The Nativity, was sponsored by the young people. Our pastor and his wife attended the spiritual life institute at Bridgewater. — Mrs. Helen Scott, Fayetteville, W. Va.

Northern Virginia

Unity, Bethel-Fairview — The congregation participated in the World Community Day program in the Fairview church. The leader was Mrs. Norman Ford, who had done YMCA work in India. We had a week-end home and family life institute with Joseph Mason and Joseph Miller as the leaders. It closed with a family night on Sunday evening, featuring a meal, worship, and recreation. The BVS training unit at New Windsor conducted a week-end workshop at the Fairview church. Christmas programs were presented at both church houses. Our congregation was represented at the church vocation workshop at the Harrisonburg church. For three Sunday evenings in January we had a school of missions. Arno and Jacquiline Thim were the guest leaders. They showed slides and gave interesting high lights on their work in Germany and Vietnam. Philip Trout had a music and worship workshop in the Fairview church. We joined the other churches in the community in the World Day of Prayer program. The moderator, Justin Dove, will represent the congregation at the Annual Conference. — Mrs. David Huffman, Timberville, Va.

Woodstock, Valley Pike — The January council, postponed three times because of the heavy snow, convened Feb. 26 with the moderator, L. M. Helsley, in charge. Since our last report the church debt has been paid in full. The church voted to continue the joint pastoral program with the Round Hill congregation. The wor en's fellowship has been making cor forters for some of the families in t valley and for relief. — Mrs. Glen Showalter, Woodstock, Va.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
MAY 6, 1961



Van der Meid from Monkmeyer

From Generation to Generation

UNDER the severe judgments of a righteous God the iniquity of one generation may be visited upon another. Yet God is also merciful, and in his wisdom he placed his children in families where they might be taught to worship and obey him, so that not just the penalty for sin, but rather the rewards of faithfulness might be passed on from generation to generation. How blest are they who are the inheritors of a faith, the beneficiaries of a heritage that binds them to one another, to God, and to their neighbors in a community of worship and in a fellowship of service.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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J. Ross Eshleman is a minister now at Ohio State University, Columbus, Ohio.

Robert C. Walker is executive secretary of the Long Beach Council of Churches.

READERS WRITE . . . to the ed

The Gospel Messenger welcomes letters commenting on editorials, artic news. Letters should be brief and brotherly.

Method of Giving

Recently in Readers Write the question of tithing was mentioned. I heard a minister on the radio say that when we do not give a tenth of our income we are thieves and robbers, as we are stealing from God. The tenth is rightfully his and all you can give over that amount is very good. Let each one ask himself, "Am I a thief and a robber?"

I firmly believe if every member of the Church of the Brethren would give his tenth and more as the Lord prospers him, there would not be a deficit.

I have found the following verses to be very true: "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (2 Cor. 9:6-8).

We say we believe the Bible. Do we? Try this method of giving and see how well you will be blessed. — Mrs. Charles D. Todd, Denton, Md.

Would Vote for Merger

I take this means of registering my favorable reaction to Dr. Blake's exciting proposal for church union. If and when the day of organic union arrives, I hope the Brethren will be there.

In the meantime, let us make ready. Let all current denominational projects — district realignment, preparation of membership training materials, development of a theological center at Myers and Butterfield Road, Chicago, church extension projects, etc., be considered and carried forward in light of the growing possibility of church union. Let future denominational policies be developed toward this end. (The Conference decision of 1960 to request baptism by trine immersion of ministers ordained in sister communions, as a prerequisite to their service as pastors in our denomination, was a step backward rather than forward, and is a case in point.)

Let future study conferences on the Nature of the Church, the Churches, and the Church Brethren deal more directly the question of Brethren and union than did the recent Manc conference. Further, let our nal Relations Committee mo ward bringing proposals rathe greetings from sister commu

The Church of the Brethre any other church, exists to co men with the truth of God a in Christ. Any means, any s any form, any affirmation of whereby the masses of men ar fronted with the Savior of r the business of the church. basic concern, as it relates to union is this: Will a united v make a greater impact on a world than a divided one?

It is my contention that i And at no place does this con clearer focus than in the w church extension at the grass level. Our basic task as a c our evangelistic effectiveness be enhanced twice over and through a united witness mad sible through a united church

It is my honest convictio our total constituency is much to action in this matter tha might suppose. Considerin changes that have come about past fifteen years, one might hope that another ten years, less, could see the thing a plished. . . .

Why not a straw vote Brotherhood? I for one woul for merger — and tomorrow! neth H. Yingst, 5 N. Beremar rora, Ill.

No Union Outside of Obedie

Church union outside of obe to Christ is a failure of greatest nitude for it nullifies the com of Christ and places the mi man above the teachings of It would crucify Christ afresh own beloved fellowship ha much of that now and could d a housecleaning under the gui of the Spirit, for there are who refuse to believe his wil teach men their own way, and shall fall into the ditch. Som we shall stand before God. W time it shall be for those wh their own wisdom, have led astray! — Mrs. F. C. Rohrer, Box 547, Okeechobee, Fla.

ed round the World in Eighty Minutes

ARLY on the morning of April 12 some kind friends in York, Pennsylvania, got up with the sunrise in order to help the or catch a jet plane at Baltimore. As we ve along the expressway we talked about the -mile-an-hour flights that leave the East st cities just before breakfast and land in cago in time for a midmorning meeting.

At five miles up, if the sky is clear, you can your breakfast while you observe how the e Ridge Mountains and the Alleghenies tch from West Virginia into Pennsylvania. see vast areas of the Eastern states laid out w you like a relief map, without boundaries. if you fall asleep for a few minutes you may s over an entire state without being aware t.

So it was indeed a thrilling experience to be ng in the jet age on the morning of April 12. no sooner did we land in Chicago than we ned that on that same morning another age been born. For only a few hours earlier i Gagarin, passenger in a Soviet-made space , sailed into his orbit around the world, eling at a height of 188 miles and at the edible speed of 18,000 miles an hour. It took i about the same time to circle the earth that ok our speedy jetliner to fly from Baltimore Chicago.

There was a time when Jules Verne could ite his readers with the prospect of circling globe in eighty days. Not so many years ago ecame possible for world travelers to accomplish the feat in eighty hours. But now it is to be a matter of eighty minutes. You do not need to be a prophet to observe that Yuri's notable venture into space is remarkable only because it is the beginning of a vast new adventure in exploration. The time may soon come when his initial trip will seem as crude and awkward as the experimental flights of the Wright brothers at Kitty Hawk. The space age is just beginning.

Many persons are troubled when they think of some of the vast implications of space travel. They are fearful lest the foundations of their faith may be shaken by these man-made assaults upon the mysteries of the universe. But faith, we must affirm, is not in danger. Let man but soar a little higher above his globe and he sees how tiny a planet it is and how vast is God's unfolding creation. The astronauts should be the first to cry out, "How great Thou art!" Instead of glorying for too long a time in each new venture into the unknown, let men join in a hymn that many Christians love to sing. Its words become ever more appropriate with each new discovery:

"Since o'er thy footstool here below
Such radiant gems are strewn,
O, what magnificence must glow,
Great God, about thy throne.
So brilliant here these drops of light —
There the full ocean rolls, how bright!"

— K.M.

Good Case for Christian Teaching

OU can make a good case for Christian teaching by quoting from yesterday's newspaper. Almost every page will offer e evidence of delinquency on the part of ents and other adults who ought to know ter. The vandals who destroy and desecrate perty may be young in years but you need only a few questions to see where their ers have failed them. The statistics on crime, ich seem to soar at about the same rate that rch membership increases, are a bitter re- der that something is seriously wrong in n the most respectable communities.

The sensational stories get all the attention, you can gauge some of the deeper reasons disquiet as you observe what else the papers ect. There is uncertainty about standards of ency and morality. There is confusion about the values for which men live. There is widespread illiteracy concerning the Christian faith and its relevance to daily life. No wonder some judges are tempted to sentence youthful offenders to attend church and Sunday school — as if such exposure to regular Christian teaching might possibly work the miracle that could save them. But instruction under such compulsion is hardly the answer.

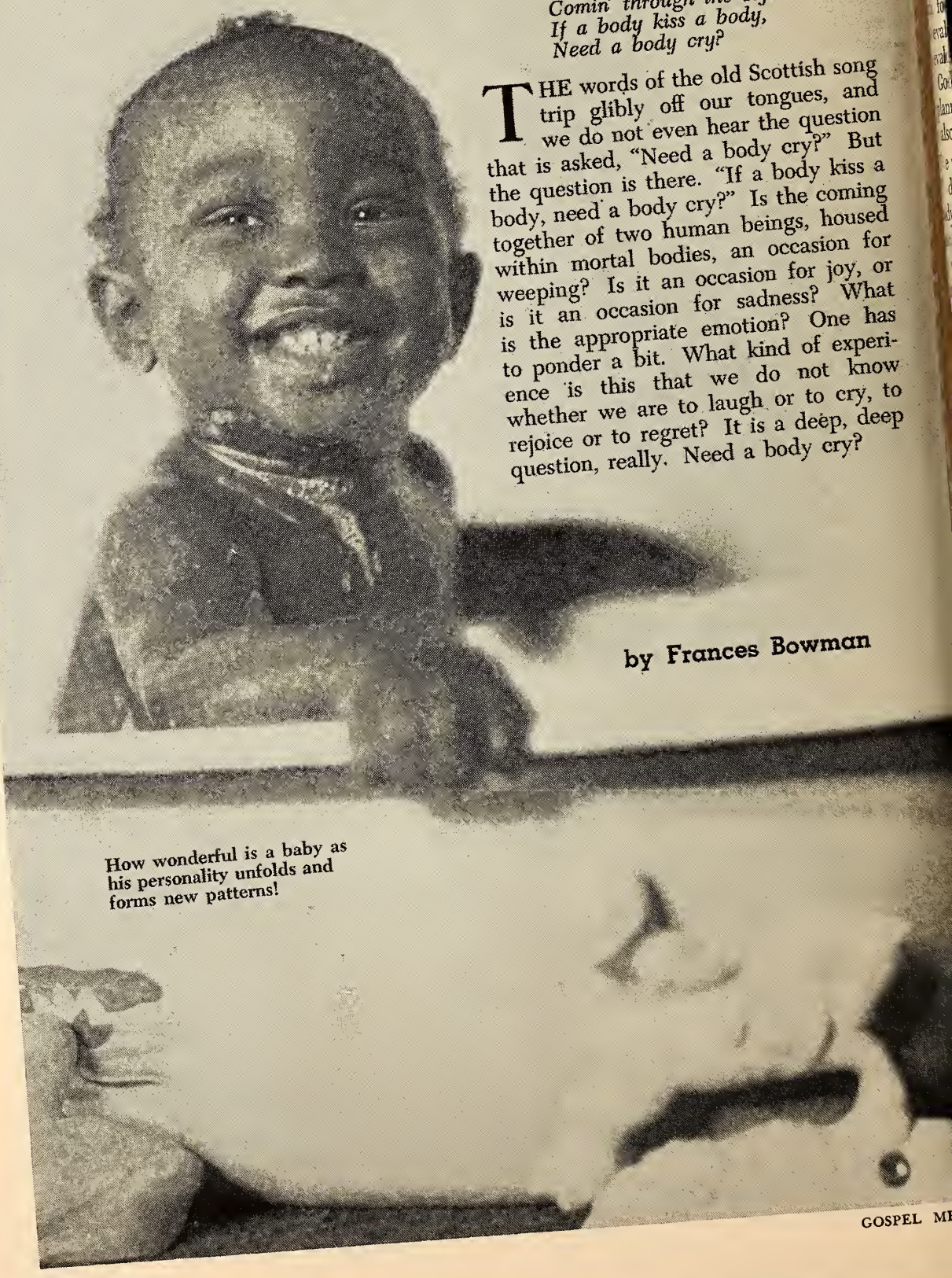
You can make a good case for Christian teaching by showing how desperately the world needs it. But you can make a better case by seeking to understand the gospel itself. The good news of a new life in Christ is so good it must be shared — and it must be taught. Let that teaching begin in every Christian home. In due time the newspapers may take note of the results. — K.M.

Need a Body Cry?

If a body meet a body
Comin' through the Rye—
If a body kiss a body,
Need a body cry?

THE words of the old Scottish song trip glibly off our tongues, and we do not even hear the question that is asked, "Need a body cry?" But the question is there. "If a body kiss a body, need a body cry?" Is the coming together of two human beings, housed within mortal bodies, an occasion for weeping? Is it an occasion for joy, or is it an occasion for sadness? What is the appropriate emotion? One has to ponder a bit. What kind of experience is this that we do not know whether we are to laugh or to cry, to rejoice or to regret? It is a deep, deep question, really. Need a body cry?

by Frances Bowman



How wonderful is a baby as his personality unfolds and forms new patterns!

How can we probe the depths of the question? The little nursery rhyme we learned is not so simple after all. "What are little girls made of?" Are they made of "sugar and spice and everything nice"? And "what are little boys made of?" We ask these questions about male and female as he created them for this reason: we can't evaluate togetherness until we evaluate separateness. What did God have in mind when he planned for two to be two, but also for two to be one?

The more we push and probe and dust off our befuddled cloudy minds the more we become aware that we are dealing with a profound mystery. Here indeed is something far greater than we can understand. We live just on the brink of the mystery; we have experienced only a small taste of this great wonder.

Some people are so blind that they do not know that there is any wonder. Some have seen only flesh and blood, hands and feet. Others have caught a glimpse of the great mystery of Something Beyond, a spirit that they say is more real than body. Some say that the only reality is the body; others say that the only reality is the spirit. And it is left for the rest of us to ponder how God can put laughter in the voice of a little child and tenderness in a mother's hand. What happens to the laughter when the voice has been stilled under the wheels of a massive truck? And after the mother's hand has withered away (along with the dust of a cancer-racked body) and become part of the dust of another earth, where does the tenderness go?

When we are faced with questions too great for us to understand, we can react with fear and try to cover it up with indifference, or we can take off our shoes, as Moses did, knowing that we tread upon holy ground. For it is an awe-ful thing to begin to plumb the depths of the great mystery, to know that our bodies are not ourselves, and yet to know that we do presently dwell in bodies that are marvelous temples of wonder.

Yes, it is very good to tread softly, as the old hymn suggests. But the hymn does say, "Tread here." "Tread softly," to be sure, but there is nothing about "stay away completely, for this ground is too holy." We do indeed take off our shoes, we bow our heads, but we remain with God in the holy place.

This is why we must learn to speak of the great wonder, especially with our children and youth, and we must learn to speak with stars in our eyes, with warmth and vigor and joy. We must learn to share in attitudes but also in words our firm belief in the essential dignity, beauty, and goodness of the human body. Because our bodies are temples, it is coarse, base, and immoral to ignore them, to pretend they are not there. Or to pretend that it is legitimate to possess hands and feet but essentially immoral to have sexual organs.

To teach our youth (though we never do it in words but often in attitudes) that man, at the innermost recesses of his sexual being, is bad, is truly blasphemy. For if the truth could be known, we might say more truly that man is a body, rather than that he possesses a body. The apple is not beautiful and rosy and polished on the outside and rotten at the core, but its goodness permeates from the inside out. The apple can only be beautiful on the outside because it is beautiful and whole on the inside. God did not "goof" when he gave Jesus a body to live in. Why do we think he may have erred in giving us bodies?

Walt Whitman says, "I celebrate myself and sing myself — a single, separate person." What are some of the great dramas of this self, of this body? What is the first scene? Who knows? Is it birth? But before birth came conception because of the blending of two bodies. And the power of one body to awaken life in the body of another — did this not come before conception could take place? Since this power came from God, we always keep pushing back to him; he is always the first scene and the last scene, the Alpha and the Omega. Whence, then, our fear, when "he's got the whole world in his hands"?

But again we attempt to unfold some of the great dramas of the human body. Scene one could be our desperate incompleteness and lack of wholeness as man without woman or as woman without man; scene two, our indescribable sense of unity and fulfillment upon coming together as man and woman within the fellowship of Christian marriage; scene three, the amazing miracle of conception; scene four, the wonder and awe of a baby newly born out of his mother's body.

The drama continues with scene five, the physical growth of the child as his unique personality unfolds and forms absolutely new patterns. He too begins to feel the irresistible tension to share his life with another, and we are right back to scene one, where we started, the circle continuing as God intended.

Along the way, it is possible to have the exquisite joy of (scene six) an undrugged and thrilling natural childbirth experience with both mother and

Continued on page 13

The Gospel of Mark: Fifth in the Series

The Way of the Cross

Mark 8:27 -- 10:45

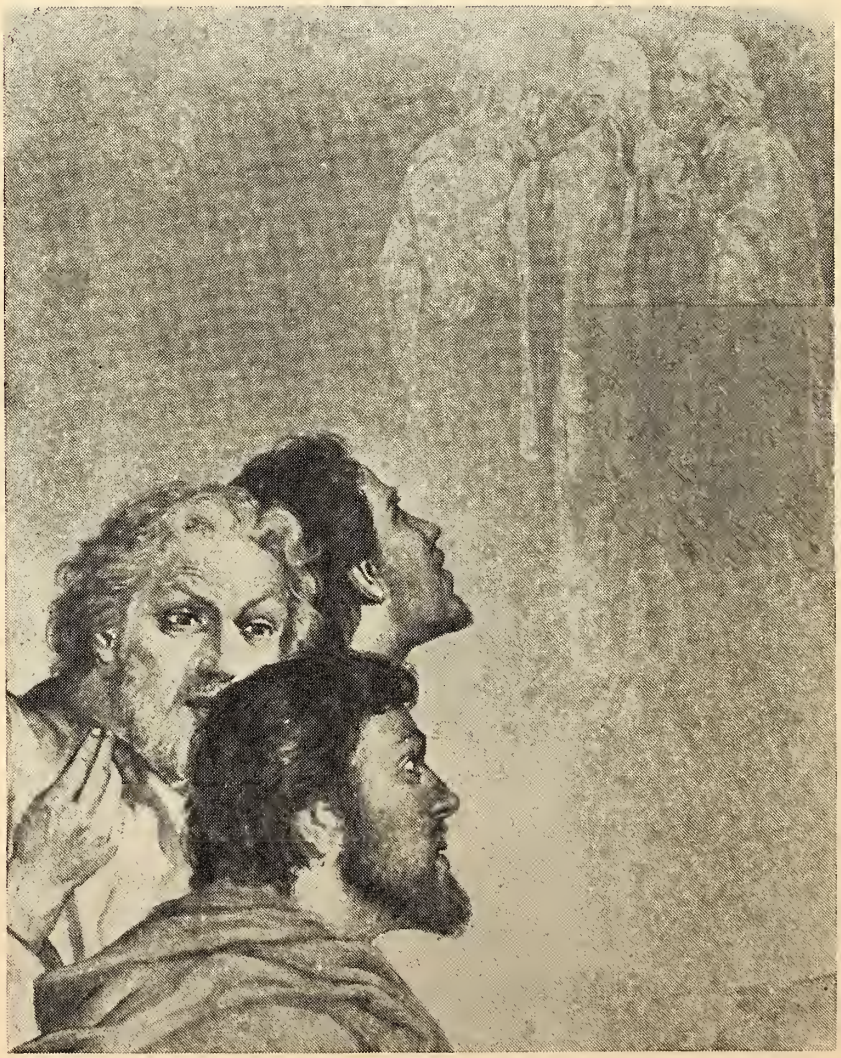
by Albert H. Mower

LET US pretend for a moment that you are a disciple of Jesus. One day he approached you to follow him and you responded. You were amazed at his teaching and ability, but it was not clear in your mind as to who he really is. You had some ideas that he might be some prophet of God come to prophesy to the Israelites. Then, one day Jesus asks you point-blank, "Who do men say that I am?" You think over some of the viewpoints that you had heard and reply with the others, "Some say John the Baptist and others say Elijah, and othe one of the prophets."

Before you can collect yo thoughts, Jesus asks you direc ly, "Who do you say that I am You are glad when Peter r sponds, "You are the Chris However, you are still puzzl because you are not sure th you know the meaning "Christ."

We Christians today have clear picture of who the Chr is. It is recorded in chapte 8:27 to 10:45 of the Gospel Mark. This section of Mark h a distinctive character of own and has been termed l many scholars as "the way the cross."

Having the Gospel of Ma at our disposal, we might l tempted to think that Peter ha a clear understanding of th meaning of the Christ when l answered Jesus. However, f Peter, the concept of the Chri was quite different. Whe Peter answered Jesus, he r doubt had in mind the popula ly accepted notion that the re



On the mountaintop Jesus was tra formed in all his power and glory before the eyes of the disciples

John Bianchi

Three Lions

eaning of the Christ (Mes- h) was one who would come restore the kingdom of Israel a political leader and king. sus, knowing that he might associated with this popular tion, charged the disciples to l no one about him.

If Jesus' intention was not to a political king, then what the true meaning of his Mes- hship? We have the first in- ght into this meaning in Mark 31, when Jesus said, "The Son man must suffer many things d be rejected by the elders d the chief priests and the ribes, and be killed, and after ree days rise again." Certain- this expression of the Christ vastly different from the rldly honor and glory of a litical king.

Evidently Peter was disap- inted at this meaning of the hrist, for he rebuked Jesus. ter, in his concern for the ory of a worldly kingdom, as tempting Jesus to be the rthly king, while, on the other nd, Jesus was attempting to form the disciples of the ture of the heavenly King.

In this whole section of lark, we note Jesus' repeated tempts to clarify in the minds his disciples the true nature the Christ. We see this in e threefold prediction of his eath and resurrection in 8:31, :30, and 10:32. Each time at Jesus told them of these vents, the disciples failed to nderstand him. One could erhaps say that the disciples ever really understood the sig- ificance of the passion of hrist until after it happened.

It seems to be characteristic all of us to take our faith ghtly and with unconcern un- l some tragic event brings us our senses. This need not be e case for us since we have e advantage of building upon e experience of Jesus' disci- les and from that experience have a clearer understanding of the Christ. This is the value of a record of past experiences. It becomes a window to guide us to the source of light, Jesus Christ.

Certain characteristics of the nature of the Christ are apparent in these predictions. This Son of man must suffer many things. He will be rejected by the elders, the chief priests, and the scribes. In other words, he will not be accepted by the religious leaders of his day. They will condemn him to death, deliver him to the Gentiles, mock him, spit upon him, scourge him, and kill him.

This seems like an inglorious ending for a king, and certainly a hard concept for his disciples to grasp. Why should they follow a Lord who, at such a young age, should be treated, not as a king, but as a common thief? These may have been some of the similar thoughts that were running through Peter's mind when he denied Jesus at his trial.

If this were all that could be said about the nature of the Christ, it would be sad indeed. However, there is more. The other and more hopeful side is that "after three days He will rise again."

The resurrection is the event which makes Jesus Christ stand out from all other noble men of history. Others have suffered, given their lives, and died honorably, but none has had the divine power of visible resurrection. The disciples could understand the suffering, ridicule, and death. However, the concept of rising again was new to them, and they did not really grasp its meaning until they saw the risen Lord. Indeed, they perhaps felt a sense of loss at the thought of his death and a sense of futility without his leadership. Many of us today, as the disciples did, fail to see that in the resurrection is life, a life that conquers death, a hope that makes suffering and death easier to bear.

Still with the thought of a worldly kingdom in mind, the disciples were discussing among themselves as to who was to be the greatest. Realizing their concern, Jesus said to them, "The Son of man came not to be served but to serve, and to give his life as a ransom for many." This is a strange way for a king to act, for a king is served; he never stoops to serve others. Yet, in this single verse, we see the true meaning of the Christ. He is a Christ of service and giving.

As followers of Jesus Christ, we should keep in mind that whatever good we do for the kingdom of God is expressed in service and giving, and not in personal gain. Often we are proud that we are church mem-

Continued on page 11

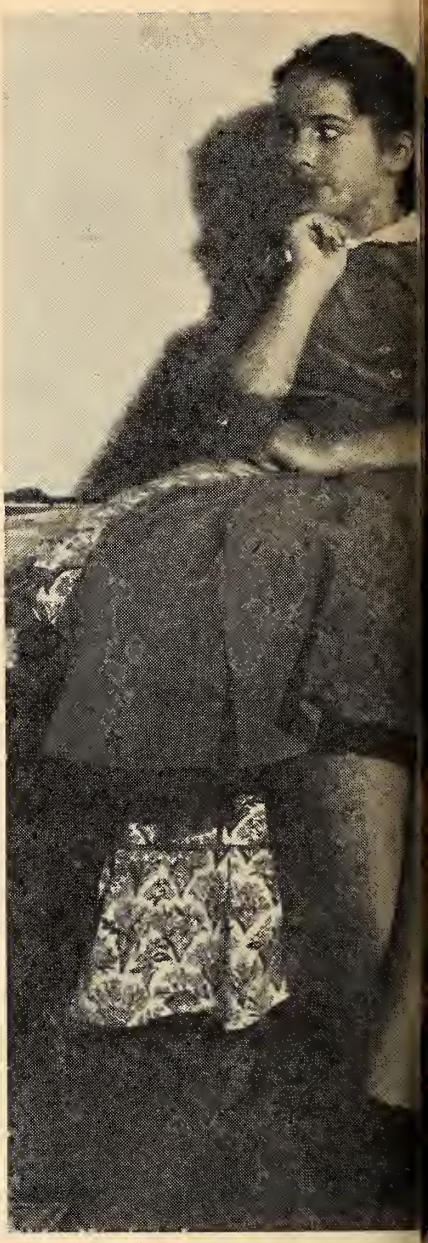


Religious News Service

Jesus asks us to become as little children, coming to the kingdom with hope, expectation, and belief

WHAT PRICE PEACE —in a Brethren Home?

What qualities are needed to provide "peace of home"? A surface calm covering hidden tension? Or a frank facing of normal conflicts? First of three articles sharing the insights of a family life institute.



by Ernestine Hoff Emrick

Part I

IN THE minds of many peace-loving people, "peace of home" is a surface calm where "never a harsh word is spoken." This may be one kind of peace, but it is not necessarily an atmosphere in which the warmth of love can abound. Such peace may be only a mockery.

What is real "peace of home"? Of what does it consist? Is it the absence of conflict — or the absence of tension? For the two are by no means synonymous. In many homes where open conflict is forbidden, the tension may be tremendous. Such an enforced "peace" takes a tragic toll on human personality and emotional health, and is a distortion of the teachings of Jesus, for whom nothing was more precious than human personality. On the other hand, many homes in which members are accustomed to "exploding" when something upsets them have during the rest of the time a genuinely warm and affectionate relationship — an absence of prolonged tension, a truer "peace of home."

Many Brethren have taken the first definition — that peace is the absence of conflict. But is it important to maintain a home without conflict even in the face of injustice to the members of that hom Or is conflict preferable? What price peace — in a Brethren home?

These are questions many of us were led to ask at the 1959 Family Life Institute Manchester College. Here we were forced to re-examine how our peace emphasis is to lived out in personal relationships where the issue of killing is not involved. Because of significance to our church, we bring the main import of the conference to wider attentic The comments of several speakers at the conference have been paraphrased in the following

In counseling with a young couple before marriage, according to one social scien professor (Kermit Eby), it is well to tell them several startling things. First of all, marria is an institution in which you learn to struggle creatively, and the stronger the characte involved, the greater the tension. Secondly, the greatest myth in America today is "Hollywoo ism" — the belief that there is absolute happiness, and if you do not get it the first time, y try again. Thirdly, marriage is an association of people with accumulated memories, many which are of conflicts. In childhood "we did not live serenely — we fought eloquently."



David W. Corson from A. Devaney

There are three ways in ich married people learn to g along together, as described an experienced counselor r. Aaron L. Rutledge):

(1) Two rugged individual- i will live their own parallel es, never really adjusting to e h other or sharing mutual c ncerns.

(2) Partners will settle into a routinized rut. They "put t blinders on" and tolerate e h other.

(3) Two individuals will s uggle, discuss differences, a l grow together.

What is the Christian adjustment in marriage? Much of our Christian counseling sets up false ideas about perfect happiness, and people may hide their feelings to prove they are happy. Some are afraid to communicate for fear of conflict and would rather have ulcers than disrupt the peace and harmony. Many people have the misconception that love makes everything flow smoothly, and, when struggle comes, they decide they must not have been in love after all. But if there is always agreement between marriage partners, one of them is unnecessary!

To refuse to admit that we have problems and to deny feelings of resentment when they exist is not Christian, because these cut off the possibility of growth and solution. Happiness is the by-product of growing together toward a more satisfactory relationship. The best marriage is one where conflict is accepted as an opportunity for growth, where people have the Christian honesty to talk it out together and

thus achieve a new nearness to each other.

For example, seventy-eight per cent of today's girls will make part or all the living for their families. One out of three people who will go to work tomorrow morning are women, and more than half of these are married. But ninety per cent of today's boys say they do not want their wives to work. This makes for some tall "talking it out" in most families. But it helps to handle resentment just to be aware that it exists. "Emotions that are not expressed never cease to seek expression, as surely as steam under pressure wants to explode."

This statement has some rather disturbing implications. How can this freedom to express one's true feelings, even resentment or anger, be reconciled with the peace position? Can we disregard altogether this statement from a man who has had many years of experience in counseling with hundreds of people?

Is a parent ever justified in showing anger to his children? An instructor in pastoral counseling (Dr. Samuel Southard) replies: "Children have a right to see some hostility in their parents and to observe how their parents handle this feeling." All children have hostility at times and feel tremendously guilty about it if they do not see how their parents can let the sparks fly and then "kiss and make up." They should not get their only example of how to handle hostility from TV Westerns!

Many people cannot understand and accept the wrath of God because as children they had a long-suffering moth who never showed any wra at all.

Parents often permit host feelings in their children b not in themselves. Childr need a father-example who c be angry and later say to child, "I'm sorry — I was a lit unreasonable, but what you d just made me mad." Commu cation here is important, for a parent fails to say "I'm sorr this prevents the child's f giving him, and the relatio ship is not restored.

Of course, the danger si comes when there is a chro repetition of anger, and it l comes the usual response. T can do real harm to the fami and professional help is p haps indicated. But a norm "letting off of steam" is who some and gives our childr the comforting knowledge th we are not perfect either. child cannot feel a sense nearness to a parent on a pe estal of perfection.

How may we interpret Pau injunction to "be angry and not"? What is the differen between "being angry a sinning" and "being angry a sinning not"? "To be ang and sin not" is to let anger expressed in small amounts the occasion calls for. Then t other person understands true feelings, no one is grea hurt, and the matter can settled and forgotten.

However, "to be angry a sin" is to hold all angry feelin inside ourselves and try to de or ignore them, causing them collect and fester until th



Under the surface of seeming cal and peace are often unresolved c flicts and unhealthy tensions

Clark and Clark

ll over in little hurting ways
vard people other than those
o caused the offense or in
ting remarks or malicious
sip or possibly in one great
plosion or act of violence —
other words, in ways that
y do far more damage than
ew angry words dissipated a
v at a time when the original
ovocation occurs. This is the
: that when many small
gers are pushed down out
sight (or repressed), they
neday become a collective
ce which responds all out of
portion to the occasion and
s to hurt others in spite of
rselves.

Or if we feel unutterably
ilty for having hostile feel-
gs, we may turn our anger
vard upon ourselves instead
on others. We may feel ter-
ly worthless and inexplain-
ly depressed, and our lives
y become ineffective and
rhaps well-nigh unbearable.
d thus we sin against our-
ves — the self God meant us
be. Therefore, if we are
gry with someone, it is our
ristian duty to let him know
w we feel and not cover it
, for his good and our own
well.

This seems to ring true. "To
press anger is not sin, and to
press it is sin." And this may
the direct opposite of what
ny have been taught from
tle up.

But, you may say, is there
t a third alternative? Where
es forgiveness come in? A
rtial answer may be that it
not too hard to forgive a few
rds of honest feeling if the
lationship is afterward re-
ored, and warmth and af-
ction flow in once more. It
infinitely harder to forgive
devastating, unreasoning at-
ck, or a silent person whose
ep underlying hostility you
nse but do not understand be-
use its real cause is never ex-
plained or expressed.

Can Brethren accept the viewpoint here set forth? Should they? What has been our traditional way of achieving "peace of home"? What is the scriptural pattern for handling our differences? These questions will be discussed in the second article in this series, appearing next week.

The Way of the Cross

Continued from page 7

bers. We expect people to look up to us and to glorify us for our accomplishments. We tend to condemn in others the same selfishness we fail to see in ourselves. The greater good is done when Christians freely serve.

So far in Mark's gospel, we have observed that Christ's nature is to suffer, to serve, and to give. In Mark 9:2-8, we find the source and power of his whole being. Here, on that mountaintop, is a transfigured Jesus who stands before us, a new Jesus. There is a voice that comes out of the cloud, "This is my beloved Son, listen to him."

Here in this glorious scene is the divine commission. Certainly to Peter, James, and John, this was proof without a doubt that their Master was truly the Messiah who was to come. Jesus was transformed in all his power and glory before their very eyes.

No sooner have they descended from the mountaintop than the newly transformed Jesus is called to use his powers in healing a boy with a dumb spirit. In this instance, Jesus informs his disciples that when healing requires a source of power beyond our abilities, we must seek out that power through prayer to God.

Mark 8:34 records Jesus as saying, "If any man would come after me, let him deny himself and take up his cross and follow me." This is the hardest commitment for us to fulfill. This was especially true of the rich man in Mark 9:7-22. Many of us today want to become wealthy or to have all the material things we can possibly afford. The advertising world is constantly urging us to buy this or that gimmick. We become so wrapped up in this race for things, that we deny God what is rightfully his. Denial of wealth directs us to life in Jesus Christ; loyalty to wealth leaves us with only lifeless objects.

Jesus not only asks us to deny ourselves; he asks us to go one step further — give of ourselves. "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it." We lose ourselves in service for others. The person who, out of the true sense of giving, gives himself to Christ, is by far the happier person.

Along with denial, giving, ethical concern, and right living, Jesus asks us to do one more thing, that is to become as little children. "Truly, I say unto you, whoever does not receive the kingdom of God like a child shall not enter it." As adults, we tend to be distrustful and doubtful of ourselves and God. As children, we have not yet learned the deceits of adulthood. Therefore, as children, we come to the kingdom with hope, expectation, and belief.

Mark has very vividly shown us "the way of the cross," not only as Jesus took that way, but as we must take that way. Mark quickens us to our responsibility as disciples of Jesus. Each must take up his own cross and follow him.

Next week:

Who Can Doubt It?

Growth Toward Maturity

by J. Ross Eshleman

MANY individuals assume that the answers to the problems which face the world are to be found in science and technology. As a result our government and industries have poured millions of dollars into the development of space ships, atomic missiles, and three-dimensional, full-color television.

This material advance stands in saddening contrast to the lagging state of human development. In the midst of these great technological monuments are millions of people characterized by unfulfilled lives. Their lack of fulfillment is reflected in current divorce rates, family discord, juvenile delinquency, subhuman housing, racial disagreements as well as in other problems which involve each of us in some way or another.

One of the greatest tasks of our day is that of shortening the cultural gap between our personal development and our technological development. This presents a major task for the family and the church. It is a task of rearing a generation of people who will rise above the social and emotional inadequacies of the present generation, a new generation free of frustrations and conflicts, free of the blighting insecurities, free of neurotic necessities to act inappropriately or to live childishly.

This is a task of producing ever greater numbers of mature, well-adjusted persons. It is a task of producing happy and useful persons capable of genuine consideration and respect for one another without regard for racial, religious, national, or class barriers. It is a true test of love to be able to value the life of others to the extent of not merely sharing our material wealth, but of helping those with whom we associate to develop into mature, well-adjusted individuals.

Who is the mature person? Dr. A. R. Mangus, a social psychologist and family sociologist at the Ohio State University, says the marks of a mature person are seen in those who have fulfilled their social, emotional, intellectual, and moral needs and responsibilities.

The socially mature person is one who is able to live easily, comfortably, and harmoniously with other people. Children grow toward social maturity as they learn to play the masculine or feminine role according to their sex, as they gradually emancipate themselves from childish dependence upon their parents, as they learn to love and be loved, and as they learn to be tolerant and at ease wi people who differ widely fro themselves. Adults become s cially mature when they a free from neurotic necessity dominate and control others, be unduly submissive to the or to withdraw from social co tacts.

The emotionally mature pe son is one who is able to contr his energies and manage h fears, hates, resentments, a loves. Children develop in t direction of emotional maturi as they learn to live more terms of the realities of situ tions than in terms of the wishes, desires, and prejudice The adult enters the realm emotional maturity when has a generally secure feeli along with a healthy self-r spect.

The intellectually mature i dividual is one who is able size up situations and make h own decisions. Children lea to become intellectually matu by seeing parents set a patte of expectations that are co sistent with the principles a values they claim to follo An intellectually mature adu makes decisions on the basis known facts or on the basis sound principles. These d cisions are made with f readiness to assume full r sponsibility for them.

The morally mature person one who has adopted persona ly satisfying and socially a cepted goals of living, and h learned to make wise choic among possible courses of a tion. These choices are n made on the basis of rig rules and taboos handed do through tradition. The moral mature person has a morali based not only on his ov growth needs, but also on deep concern and consider tion for the needs of others any way influenced by h choices.

If people are to achieve these als of maturity they must find fillment for their basic needs m early childhood. Therere, as never before, children ve a need for living models mature, well-adjusted perns after which they can ttern their own lives. Our ildren must find this model maturity in the character of eir parents. The parents must d this model of maturity in e life of the church.

"Do as I say and not as I ," is a difficult lesson to arn whether it comes from a inister, parent, or teacher. growth toward maturity reires ways of living that are ore perfectly adjusted to the quirements of the modern orld. This means that our urches and families must nstantly be alert to the anges and trends occurring ily around us. This means ays of feeling, thinking, and ing that will avoid destructve conflicts between persons d groups, large and small. ature personalities will only sult when our churches face e modern world realistically ith a firm belief that they ld the tools that are essential accomplish the task.



Luoma

The mature years bring a mellowing and ripening of the spirit

Need a Body Cry?

Continued from page 5

ther sharing in the struggle remain calm and relaxed in bor and sharing in the unelievable joy of the delivery. here can be (scene seven) e deep and sustained joy a breast feeding experience which the happy nursing couple" can be a threesome; father proud of his wife for aying him the supreme honor nourishing his child with her wn body; a mother delighted give her body to still another to her husband's child; and a baby delighted to nuzzle, nestle, and nourish while being cradled in sheltering, loving arms not too unlike the "everlasting arms" we sing about.

The drama of the body continues on its way toward completion and fulfillment as our mature years (scene eight) can bring us the mellowing and ripening of the spirit that is often found within the bodies of the aging. Menopause and the climacteric can bring changes not without beauty and value. Even the so-called final scene (scene nine), the death of the body, is a supreme triumph and to the most perceptive souls is not final at all. For "laying one's burden down" and graduating out of the physical body into a new dimension that God has planned for us represents not an end but another new beginning. "World without end, Amen!" begins to take on new meaning.

As we have reviewed briefly each scene in the great drama of life within a mortal body we have found mystery, excitement, paradox, beauty, purpose, reverence, mellowing. "Need a body cry?" Shall a person grieve over the facts and functions of his body? The answer is a resounding "No!" There is joy and thankfulness in the heart of the Creator for the bodies he has given men and women to use for him. Can we do less than to be joyous and thankful along with him?

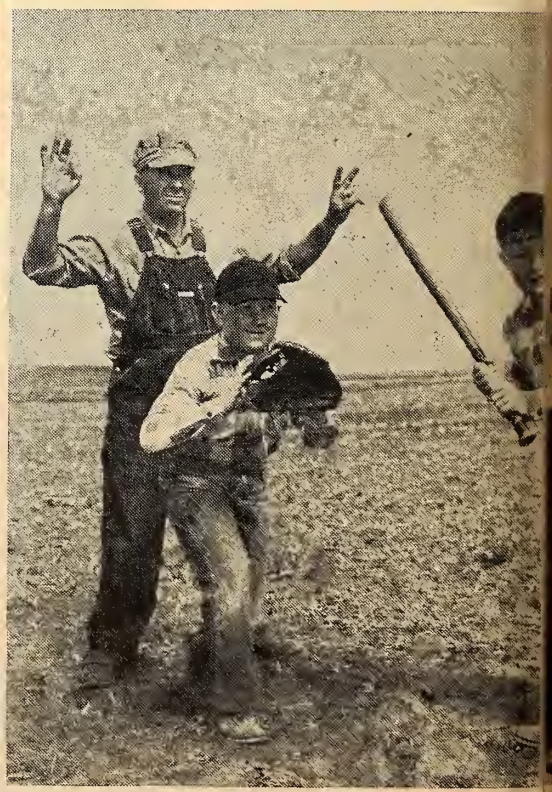
THE FAMILY THAT—



works together . . .



plays together . . .







Bill Smith

and prays together . . .

stays together . . .



Photos by Waltner

KINGDOM GLEANINGS

Directors of junior, junior high, youth, and family camps during the 1961 season should send for a packet of helpful program materials. When requesting this material you are asked to list the date of your camp. Order from the Camping Department, Church of the Brethren General Offices, Elgin, Ill.

The first issue of a new Manchester College publication, the Literary Review, is being released on May 6. Nelson Zinsmeister, a senior, is the editor; assisting him is Vonda Frantz, a junior. Contributions will include student-written verse, stories, essays, and papers prepared to meet departmental requirements.

Robert Price, a Manchester College senior, has been awarded a National Defense Education Act fellowship for graduate study in the Russian language and Russian area studies. It is for use at Indiana University during the summer of 1961 and the academic year of 1961-62. The grant is renewable yearly until the candidate completes the requirements for the Ph.D. degree.

The attention of the women is called to the nature of the two meetings of the Women's Fellowship scheduled for Annual Conference. The Wednesday morning session will deal with business. On Thursday morning Paul S. Hersch will speak on the subject, Thinking Creatively. His presentation will be followed by a discussion period. The Conference Booklet will give further details.

Juniata College recently received an unrestricted grant of $650 from the Sears-Roebuck Foundation. This fund is designed to help cover the costs to the college of educating a Sears Foundation Merit scholar for the 1960-61 academic year. The foundation makes direct aid-to-education grants to colleges because current tuition charges do not reflect the entire costs of educating students.

Brethren traveling to and from Annual Conference are welcome to use the facilities of the Happy Corner church of Southern Ohio for a rest stop, overnight camping, or parking of trailers. Such facilities include rest rooms, electricity, water, picnic shelter, and lawn. The church is located five miles northwest of Dayton, one half mile south of route 40 or interstate 70 on the corner of the Old Salem and Union roads. Leave the freeway at either route 48 or route 49; the church is located two miles west of the former and one-half mile east of the latter.

March 9-11, 1962, has been set as the date for the third Brethren-Friends-Mennonite Conference to be held at Camp Germantown, Southern Ohio. The first conference of this type was held in Bluffton, Ohio, in 1954, and the second was held at North Manchester, Ind., in 1956. The conference, sponsored by the Continuation Committee of the Historic Peace Churches, will consider the theme, The Peace Witness in the Christian Mission. About ninety persons will attend the conference. Persons interested in being included in the Brethren delegation to the conference should contact the Brethren Service Commission.

Mrs. Milford Porter, Quinter Kansas, would
to secure copies of Little Red Hummy, by Myrtle C
Porter. The book is out of print and is not availa
from the Church of the Brethren General Offices. A
one having a copy or copies he is willing to dispose
write Mrs. Porter.

Cleo C. Beery, associate professor of education
La Verne College, received the Doctor of Education
gree from the University of Southern California. Dc
thy Dupler, associate professor of speech, comple
work for a doctorate in the area of communications
drama, also at the University of Southern Califor

Charles Edward Pasley, a student at Bridgew
College, has been named one of the 1,333 students fr
381 colleges and universities in the United States
Canada to receive the Woodrow Wilson awards.
fellowships cover the first year of graduate study
are meant to encourage college teaching as a car

John Anderson, governor of Kansas, will be
featured speaker at the seventy-third McPherson Coll
commencement on Sunday, May 28. The governor
be granted an honorary degree. The class of 1961
cludes 109 members and is the largest in the history
the college. Burton Metzler, a faculty member
twenty-four years, and Foster Cline, a Denver law
and a 1906 graduate, will be awarded Citations of Me

For Truth and Freedom, a Christian Century rep
concerning the film, Operation Abolition, the John Bi
Society, the House Un-American Activities Committ
and Communists and Churchmen is being sent to past
and Brethren Service chairmen. Additional copies
available from the Church of the Brethren Gene
Offices, Elgin, Ill., at 15 cents per copy or 10 copies
$1.00. Also being mailed to pastors and Breth
Service chairmen is the statement of the National Co
cil on the film, Operation Abolition.

Four area ministers are serving as resource lead
at Elizabethtown College for a series of informal
cussions dealing with the role of religion in the lives
college students. They are Rev. Norman Bucher, pas
of the United Church of Christ at Manheim; Rev. Da
Grim, pastor of the Grace Evangelical Congregatio
church at Harrisburg; Rev. Wayne Zunkel, pastor of
Harrisburg Church of the Brethren; and Rev. Rich
Brant, executive secretary of the Lancaster Cou
Council of Churches. The theme for the series is Ch
tianity as a Spiritual Resource for College Life.

Herbert Hogan, La Verne College professor of
tory and director of the summer session, left April
for Nigeria, West Africa, to complete a special st
assignment for the World Council of Churches.
Hogan spent three months in Nigeria last fall un
the invitation of the Christian Council of Nigeria
the World Council, interviewing 500 Nigerians dur
a 4,000 mile tour. On this visit he will meet w
the Christian Advisory Committee and put in final fo
a report which he has compiled on the Christian churc
responsibilities in the areas of rapid social change.

The Sunday morning services of the Buena Vista church, Va., will be broadcast during the month of May over the Lexington radio station WREL.

Dedication

Stover Memorial church, Des Moines, Iowa, will dedicate its new educational unit and sanctuary furnishings on Sunday, May 21. Galen Ogden, secretary of the General Brotherhood Board's Ministry and Home Mission Commission, will speak at the 11:00 a.m. and 7:30 p.m. services.

Longmeadow congregation, Middle Maryland, will dedicate its new educational unit on Sunday, May 21, at 2:00 p.m. The Southeastern Region executive, Samuel Harley, will bring the dedicatory message. Earl Rowland will preach at the morning service, and Freeman Ankrum will give a historical review of the local church at the evening service. A number of dramatizations at the evening session will re-enact scenes from the past history of the church.

The Church Calendar

May 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lessons: Out of the Heart. 1 Kings 3:3-9; Prov. 3:1-8; 4:20-23; Luke 6:43-45. Memory Selection:

Keep your heart with all vigilance;
for from it flow the springs of life.
Prov. 4:23 (R.S.V.)

April 30 Eastern Pennsylvania youth fellowship, Mechanic Grove church
May 5 May Fellowship Day
May 5 Eastern Pennsylvania vocational workshop, Elizabethtown
May 6 Brethren campus day, Juniata College, Huntingdon, Pa.
May 7 North Atlantic District vocational workshop, Ambler, Pa.
May 7-14 Christian Family Week
May 14 Mother's Day
May 14 Middle Pennsylvania one-hundredth anniversary, German Valley church
May 20-21 Southern District spring retreat, Camp Swatara
May 21 Pentecost
May 21 Brotherhood Program Emphasis
June 3 Western Pennsylvania youth rally, Maple Spring church
June 4 Western Pennsylvania camp convocation, Camp Harmony
June 7-10 Leadership camp for camp deans and counselors, Camp Harmony
June 11 Children's Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harold Jones of Harleysville, Pa., in the Springfield church, Pa.

Gains for the Kingdom

Nine baptized in the Albany church, Oregon.

Seventeen baptized, 5 received by letter and five by reaffirmation of faith in the Hutchinson church, Kansas.

Four baptized in the Flint church, Mich. **Five** baptized in the Olivet church, Ohio. **Seven** baptized in the Swan Creek church, Ohio. **Five** baptized and fourteen received by letter in the Troy church, Ohio.

Seven baptized and one received by letter in the Buena Vista church, Va. **Two** baptized in the Winter Park church, Fla.

ANNUAL CONFERENCE PROVISION FOR CHILDREN — June 21-24

Sessions for all children will be held Wednesday through Saturday at the First Methodist church, Fifth and Pacific, Long Beach. There will be no sessions for children on Sunday.

Primaries and Juniors (1st through 6th graders). Sessions for these age groups will be from 9:00 a.m. until 11:50 a.m. The fee is 50c per child for each half-day session.

Preschool Children (ages 2 through 5, plus 6-year-olds who have not attended 1st grade). Sessions for preschool children will be from 9:00 a.m. until 11:50 a.m. and from 1:00 p.m. until 4:30 p.m. The fee is $1.50 per child per day. The fee may be paid each morning. It will not be possible to make refunds for half-day attendance.

All fees are to be paid at the Methodist church at Long Beach.

Preregistration for all children is necessary. Prior to May 30, send registration forms to Mary E. Spessard, Church of the Brethren General Offices, Elgin, Ill. Clip and mail the registration forms below.

REGISTRATION FORM
FOR SCHOOL AGE CHILDREN
(1ST THROUGH 6TH GRADE)

Enroll my child (or children) for the following days at Annual Conference:

— Wednesday — Thursday — Friday — Saturday.

Name of Parent _____

Address _____

Names of children _____ age ___

_____ age ___

_____ age ___

REGISTRATION FORM
FOR PRESCHOOL CHILDREN
(2 YEARS THROUGH 5 YEARS)

Enroll my child (or children) for the following days at Annual Conference:

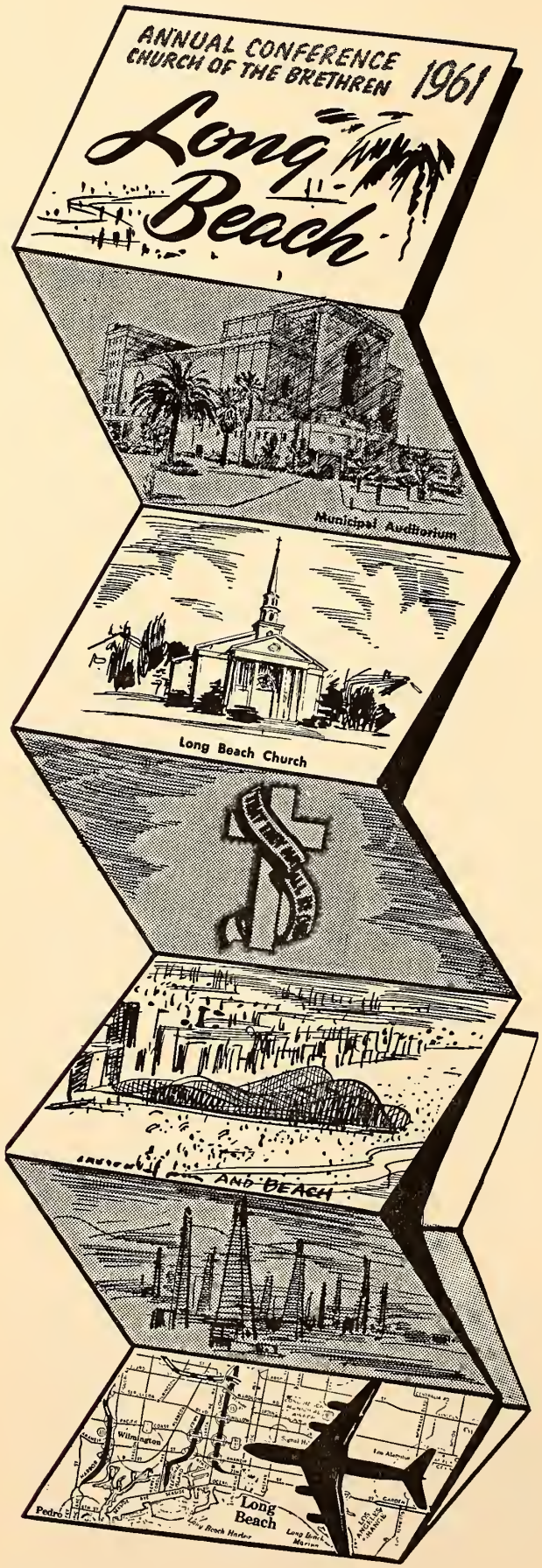
— Wednesday — Thursday — Friday — Saturday.

Name of Parent _____

Address _____

Names of children _____ age ___

_____ age ___



Welcome to Long Beach

by Robert C. Walker

IN A few weeks from now Brethren from every corner of the country will be heading westward by train, plane, and automobile to the city of their 1961 Annual Conference, Long Beach, California.

This city by the blue Pacific Ocean is less than a hundred years old, having been incorporated officially in 1888. During these past seventy-three years a sparsely settled seacoast area inhabited for the most part by sheepherders and cowpunchers has grown to be one of the major cities of the west.

One of the early fathers prophesied in 1870 while standing on what is the present busy intersection of Long Beach Boulevard and Anaheim Street that "some day this will be a great harbor. Ships from all parts of the world will bring their cargoes here."

That prophecy has been more than fulfilled, for during the year 1959-1960 an all-time record of 10,285,868 tons of cargo was handled by the Port of Long Beach, and each succeeding month shows a marked increase in tonnage handled. At present the port has thirty-three active berths for docking sea-going vessels from all parts of the world. At least a dozen more berths are planned for the immediate future.

The discovery of oil in 1921 in the Signal Hill section of Long Beach was another factor in the city's growth. Many wells are still pumping "black gold" from this section. The sight of hundreds of oil derricks covering the hilltops is nearly always a topic of interest and conversation among visitors.

One of the major industries of Long Beach is the Douglas Aircraft Company, builder of the famed DC-8 jet airliner and many other types of aircraft over the past years. Thousands of persons from Long Beach and surrounding areas are employed at Douglas.

In 1928 the Municipal Auditorium, where our 1961 Annual Conference is to be held, was built. Surrounded by Rainbow Pier the auditorium is located on the ocean front. From its porticoes one can see miles of beautiful coastline in both directions. The auditorium has three main halls, in which most of the larger meetings of the Conference will be held. Convention Hall, the largest one, has a seating capacity of 4,400. Concert Hall adjoining it seats approximately 1,500. Exhibit Hall is also capable of handling a thousand or more people.

Excellent schools, libraries, and music and art organizations are evidences of the high level of the

ıltural life of Long Beach. Since its beginning in)49 with 150 students Long Beach State College ıs grown to an enrollment of over 10,000 students. ong Beach City College, five public high schools, ıd over fifty elementary and junior high schools ɛrve the educational needs of thousands of young udents. In addition to the main public library ong Beach is proud of its nine branch libraries — number of the most recently completed ones being)me of the finest in the country.

Church life in the early days of Long Beach ɛntered for the most part in the old Methodist camp ıeetings. Much of the city's population then came om midwestern United States. Since the close of Vorld War II, thousands of persons representing ıany different nationalities and faiths have settled ı this international city of over 350,000 inhabitants. t present there are 160 churches in Long Beach, ɛpresenting more than two score denominations. hese churches range from one of 4,000 members to ıose of less than a hundred members.

During the past decade particularly, new church ınstruction has been proceeding at a steady pace. he largest downtown church built a beautiful ıodern plant in 1950 valued at over a million dol-ırs. Another downtown church plans to break round this year for its new sanctuary which will xceed a million dollars in cost. Numerous other hurches have added new educational facilities and arious other improvements to their plants.

Long Beach is predominantly Protestant, with pproximately eighty per cent of the church mem-ers here claiming membership in some Protestant hurch. The Protestants of this city run the gamut ı theological belief from ultrafundamentalism to beralism. Many ministers of the city find fellow-hip with one another in one of the five ministerial ssociations in various areas of the city.

One of the unifying influences in the city's hurch life is the Long Beach Council of Churches. The council was organized officially on February 28, 1953, in the First Church of the Brethren with twenty-six charter members. Since then it has grown to a membership of forty-six churches representing most of the major denominations; at least fifteen other churches co-operate in some phase or other of the work of the council.

A major program of the local council is the work in released-time, weekday Christian education in forty-one elementary schools of the city. A corps of dedicated and qualified teachers instruct 3,300 fifth and sixth grade boys and girls one hour each week.

Other programs of the local council include hospital chaplaincy, youth work, social welfare, sponsorship of outstanding religious leaders at Reformation Day observances and at Easter time, and social education and action through its department of community affairs.

Having been a member of the Church of the Brethren all of my life, I am especially happy and proud that my denomination has selected Long Beach as its Conference city this year. A tourist and vacation center such as we have here and in Southern California generally needs to feel the moral and spiritual impact which a Conference such as ours can bring to a community and to a metropolitan area.

In a very real sense we Brethren, representing one segment of the total Protestant Christian body in our world, have a challenging and unique opportunity this coming June. We can not only recharge our own spiritual batteries, as it were, but we can make an effective and lasting witness to thousands of people in an area where the voice of the god of mammon is oftentimes more powerful than the voice of the church.

Let us all hope and pray that we may be true to our calling as we look forward with expectancy to our 1961 Annual Conference in Long Beach, California.

The Lasting Qualities of a Dollar Bill

by Rachel Frantz

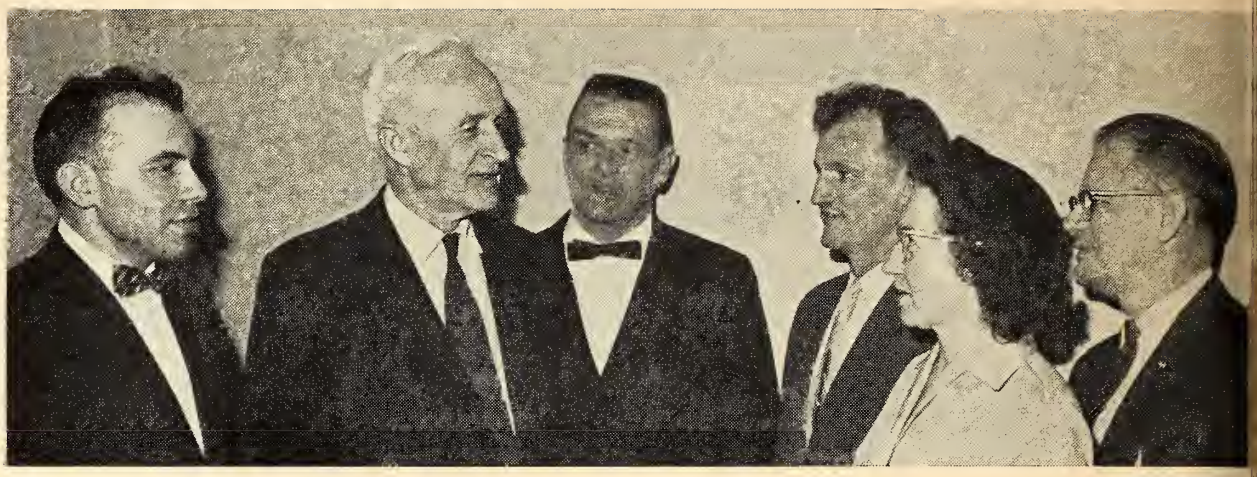
A DOLLAR bill provides work and fun for my mother. The secret of her happiness comes rom the joy others receive when hey get one of her dollar bills.

Last June a one dollar bill ar-ived in the mail for our fourteen-ear-old daughter. A note enclosed vith it read, "This dollar bill is for ıaving the mumps." The mumps vas keeping this girl home from Mackinac Island — a trip which she ıad looked forward to taking with ıer Girl Scout troop and leaders.

With Grandmother sending a one dollar bill "for having the mumps," two other daughters went scurrying into "that isolation room." They too wanted to get the mumps.

Particular care was being taken to keep all mumps germs within those four walls, for relatives from afar were being expected. We asked my brother, his wife, and two daughters, "Have you ever had the mumps?" The brother's two daughters were not too concerned about staying out of the bedroom. Was not the grandmother responsible for sending that one dollar bill their grandma, too? The whispered reasoning went something like this, "Maybe Grandma will send us one if we get them!"

Meanwhile the Colorado grandma was busy scheming ways of bringing happiness to others with her remaining forty-nine one dollar bills. June has always been a busy birthday month in my family. My mother had not been the one to start the tradition of slipping a dollar bill inside a birthday card for each grand-



Bill Smith

Dan West Meets With Ministers' Fellowship

► The ministers' fellowship of the Middle Pennsylvania District met at the First Church of the Brethren in Altoona on Feb. 20 with Dan West as guest leader. Pictured left to right are Donald Fogelsanger, pastor of the Twenty-eighth Street church in Altoona; Dan West; Clarence Quay, pastor of the Burnham church; Ordo Pletcher, pastor of the Leamersville church and president of the fellowship; and the host pastor and his wife, the Stephen Margushes.

Dan West, who is a former Brethren Service staff member and has recently returned from an eighteen-month trip around the world, asked the ministers what kind of world they expected to see in twenty-five years. Some answered that they expect to see Western civilization replaced by an African civilization. Others said they feel the control of the world will be shifted fro white to colored peoples. Still others replied that the see communism dominating the world scene with th Christian church being driven "underground." Broth West then asked the ministers what Christians shoul be doing to prepare for that kind of world. Suggestio included increased participation in the Brethren Volu teer Service program, courageous and prophetic preac ing, closer working relationships with legislators an government officials, and the encouragement of th Youth Peace Corps program.

The meeting with the Middle District ministers w a part of a Brethren Service interpretive tour in th Southeastern and Eastern regions which Dan We made in behalf of the Brethren Service Commission.

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child. Her mother and father before her had originated the custom. How I remember the thrill of receiving that "whole dollar" each birthday from Grandma and Grandpa Miller!

We brought Grandma to Illinois in August as we came back home from vacationing in Colorado. Again her sharp eyes observed, and she plotted with our girls. Within a couple of weeks in came a mysterious package! Whisperings, giggling, and behind the scene plotting had preceded the gift. It was a hassock — one which opened, much to the delight of our six-year-old girl, for it would serve as a treasure chest for precious first-grade literature. "Now, there is no need to drag the piano bench across the room each evening," slyly suggested Grandma. This is only one sample of the wedding anniversary surprises paid for with Grandma's dollar bills.

Grandma's left leg and arm have been paralyzed now for five years. Several dollar bills are spent each month buying yarn for hooked rugs and linens for textile painting — her two work projects for that one good hand. How pleased she is when a granddaughter takes an interest in helping color-scheme her rugs, beautiful rugs which she gives away.

Perhaps the June one dollar bill given "for having the mumps" will not start a tradition of a dollar bill for each contagious disease. On September 8 two dollar bills were slipped inside a birthday greeting card and labeled, "This extra one dollar bill is for my one granddaughter who tried but did not get the mumps."

September is another busy birthday month; within a short period four grandchildren were born. Making the rounds to help out with those four babies really kept Grandma busy twelve years ago. One of those grandchildren — a grandson — wrote in September, saying, "You'll never know, Grandma, how much in need I was of that birthday dollar." Then he proceeded to tell her how the do lar bill came in the nick of time t make his attendance at a footba game possible! How Grandma chuc led over that letter! It struck me the her happiness depended upon th joy others received from getting or of her dollar bills.

Sometime ago now we helpe Grandma and Aunt Maude — h twin sister who came from weste Kansas to accompany her — ont that train westward bound. From a reports they enjoyed the trip t gether like a couple of young girl

From that Colorado farm, m mother wrote a letter which she co cluded with a message to one of h granddaughters, "Write your ol grandma a letter sometime, Pe Ruth." Immediately our six-yea old became aroused and exclaime "Old! My grandma is not old. Wh did she go and say she was?" Soon first-grade letter was mailed off t "my grandma" telling her that s was not old.

Young Adults Give Migrant Play

Acres to Cross, a one-act play by Helen Kromer, is being presented o a number of churches in Southern Ohio this spring by the district oung adult group. At the request of the district board the play was resented at the district mission rally on Feb. 5. Since that time equests from individual congregations have resulted in a presentation ach Sunday evening.

The play presents the story of a farmer, his son who had left e farm because they could not agree on how to run the farm, and young migrant worker who has become a partner in running the rm. The problems of having a sense of belonging and of accepting sponsibility which face the migrants are vividly portrayed.

Members of the cast are Lowell Coppess, Oakland church; era Lutz, Trotwood church; Frank Crawford, Fort McKinley church; arol Merrow, Donnels Creek church; Larry McAdams, Middle Dis- ict church; Esther Petersime, Oakland church; Barry Hoover, Mack lemorial church; Charles Merrow, Donnels Creek church; and James lark, Brookville church. Kent Noffsinger, Middle District church, nd Eric Huffman, Trotwood church, play the part of a young boy.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Sanctuary, 1961. Charles M. owe. Abingdon Press, 1961. 44 ges. 10c.

This is a small book, handy for rrying in purse or pocket, similar in nstruction to the Upper Room, but th most of the illustrations drawn m the lives of common people. e thoughts lead by different chan- ls to the day of Easter, and the estion, "Why seek ye the living ong the dead?" — *Mrs. Dan Fier- ller, Polo, Ill.*

***How You Grow Up.** William C. enninger, M.D., Sterling Publish- g Company, 1957. 187 pages. .95.

This book places under one cover me of the best of the Science Re- arch Associates' Junior Life Ad- stment Booklets. It is a book about olescence, with excellent helps for olescents. The sixth- through nth-grader will find much guidance d adjustment to growing up, fami- and personal problems in this at- ctively written and easily read ok. The book is also quite helpful junior and junior high age group aders and parents and could easily rve as discussion stimulators or ntent for study groups of boys and ls. Some of the country's leading ychologists and educators have itten these six chapters: All About u, Finding Out About Ourselves, ur Problems: How to Handle em, Getting Along With Parents, Life With Brothers and Sisters, Let's Be Friends. Chapter two is especially helpful to adolescents in helping them in their sex role education. — *Paul M. Weaver.*

***Stammerer's Tongue.** David Head. Macmillan, 1960. 106 pages. $2.50.

The stated purpose of this book is to guide infant Christians toward satisfying prayer. The author has written the book in a captivating and helpful way. In an interesting fashion he raises some elementary questions such as whether or not to pray for good weather on the day of the church school outing. The heading for this question is *Weather or Not.* Not only are the questions raised, but corrective measures are suggested for the one who is stammering in his prayer life. And which one of us is not? For the one who is not mature in his understanding of prayer and God's will, he will find this little book quite helpful. —*Chester I. Harley, West Milton, Ohio.*

The Far-Spent Night. Edward N. West. Seabury Press, 1960. 128 pages. $2.50.

In this small book Canon West has written for Christians today a "tract for the times." It can be understood only within the context of the idea that Christians are a peculiar people.

The message of the book is organized through the use of the great "O" antiphons which the Western church used at vespers from Dec. 16 through Dec. 23. These "O" antiphons are very ancient, having originated during the decline and fall of the Roman Empire when even Christians conceded no hope for the survival of Christianity. We know them best in the hymn, O Come, O Come, Emmanuel.

In this book many of us will find the real meaning of Advent and will understand the mind of the early church when those Christians believed the end of the world was at hand. We are brought face to face with the essential nature of Jesus Christ as the Incarnate Son of God. Everyday applications of Christianity are not omitted, including such questions as the relationships of clergy and laity. Christian freedom brings involvement with our world and even though "the night is far spent" the Christian has peace because of his faith in the ultimates. — *Virginia S. Fisher, Elizabethtown, Pa.*

***Paul's Message and Mission.** William Baird. Abingdon Press, 1960. 176 pages. $3.00.

Across the centuries Paul and his writings have been a perpetual source of renewal for individual Christians as well as for the church. Pro. William Baird of the College of the Bible, Lexington, Ky., here presents an essentially sound interpretation of Paul's mission and message.

Basing his study on the letters universally accepted as coming from the pen of Paul, Baird writes as a scholar who participates through faith in the life of the New Testament. Thus he is able to set forth the revelation of God as displayed in the great apostle's portrayal of the Word of God, i.e., of Jesus Christ.

Against the background of the first century the author depicts Paul's understanding of the redemptive activity of God in Jesus Christ, God's powerful and dynamic word in history, and the required response of continuing faith.

Both ministers and laymen will find instruction and inspiration in this commendable volume. — *David J. Wieand, Chicago, Ill.*

Jesus the Lord. Karl Heim. Muhlenburg Press, 1961. 192 pages. $3.50.

Reading part one, we might object that most of us Brethren are not philosophers and not committed to

Reformation theology. But we are committed to New Testament Christianity, and Heim makes a strong emphasis upon this in due time. This book was written by a professor of theology in Germany. While we do not agree with him in taking defensive war for granted, the author gives a philosophy which still places God over his world after national catastrophe and ruin.

When we say with understanding that Jesus is Lord we surrender our wills and give up the guidance of our lives. This act goes counter to our natural desire but is just what Jesus expects of every follower. The author also clarifies the satanic power which attempts to overthrow God. It is a book that deepens one's spiritual understanding. — *William J. Tinkle, Eaton, Ind.*

The Other Jesus. U. S. Andersen. Muhlenberg Press, 1960. 314 pages. $3.75.

U. S. Andersen has taken the Biblical characters of Joseph of Arimathea, Nicodemus, and others, and has woven about them an interesting narrative. This is a book of intrigue, violence, and search for spiritual peace. The plot involves the Roman rulers of that period. Joseph of Arimathea, with his adopted son Nicodemus, is portrayed as the leader of the Zealots. They seek Jesus to lead a revolt against Roman rule. Near the close of the story Joseph meets Jesus and is moved by him to a change of heart. He tries unsuccessfully to call off the revolt. The story ends with a bloody battle in the temple, many arrests, and with Jesus crucified.

The main characterizations have no fact in Bible history. Many of the settings resemble twentieth century ones, with inns having single and double beds, chairs, etc. While the story in itself is interesting, readers without a knowledge of the Bible, first century people, and their habits could readily be misled. — *Ruth B. Statler, Johnstown, Pa.*

God's Mission and Ours. Eugene L. Smith. Abingdon Press, 1961. 169 pages. $3.25.

This new book, just off the press, states that one of the bright pages of recent history is the record of the contribution to human welfare made by the missionary movement, and that more and more North Americans are becoming interested in the world mission of the church. It also says that more American Christians are serving as "foreign" missionaries than ever before. The author optimistically declares that more people in more congregations are actively supporting missions than anyone would have thought possible twenty years ago. A tremendous increase has taken place in the number of people in American churches who have personally visited Christian congregations in other countries.

The five chapters face such issues as what is the real source of power in the Christian mission and what is its nature, its meaning, and its importance. It makes clear the conflicts of our day which exist between cultures which lie far apart. The appeal is made for sincere dependence upon the assurance of the Christian gospel and the power of the Holy Spirit. — *Anetta C. Mow, Elgin, Ill.*

Papa Was a Preacher. Aylene Porter. Abingdon Press, 1961. 167 pages. $1.00.

Aylene Porter tells the story of her papa, a Methodist preacher, and their family, who for forty years lived and served in parishes of the Lone Star State.

The tale is filled with the delights of a growing family of eight children who entered into their father's program and work, sharing in the weekly services of worship, midweek prayer meeting, and the annual revivals. Prayer meeting not only gave opportunity for each of the children to participate in the sentence prayers, but also gave the opportunity for teen-agers to hold hands under the benches, and revival meeting pr vided the thrills of such visiti evangelists as the "Boy Wonde men who filled their sermons w "fire and brimstone." Aylene stru gled with a troubled heart becau of the searching preaching and f that her soul must be doomed to h She got relief only when the visiti bishop humorously said that when went to heaven he expected to ri in on papa's coattails. If these we sufficient for him, she thought th would provide for her the necessa escape.

The children discover what means to be the recipient of t "pounding" of the good people of t parish, even though they dislik some gifts such as pickled pigs' fe On one occasion one of them almo yielded to the temptation to t Brother Hobson how they despis his generous jar full.

Papa is a preacher who mov every congregation into some sort building program, either for t church or parsonage, or both. A so they move frequently, becau his talents are so widely needed Only on one occasion do they ha the joy of living in a new parsona built to meet their family needs, d signed and engineered by papa.

The entire book is "a record a large family abounding w goodness of spirit and humor a rambunctious living." Originally pu lished in 1944, it is now publish in a new $1.00 edition. — *Charles Zunkel, Port Republic, Va.*

FAMILY FUN FARE

BOUNCING RHYTHM

A RUBBER BALL or a tennis ball is the only equipment needed for this of family recreation. Ball bouncing can be used as a rhythmic activity the family.

One person may bounce out the meter of a nursery rhyme or famil song while the rest of the family tries to identify the song or verse. The who guesses correctly gets the next turn to bounce the ball.

If music is available it is fun to devise individual or group patterns ball bouncing to interpret the rhythm of the music. Waltz or march ti is best but any music with a strongly accented beat may be used.

These elements of ball bouncing can be worked into a complex patt for interpreting music: bounce and catch; toss up and catch; bounce on e beat; bounce or toss two balls; bounce. clap, catch. Two people can bou to each other, toss to the other, use two balls, stamp feet, or clap hands variations. Patterns can be worked out using up to six people and f balls.

Ball bouncing can be an interesting form of creative rhythmic expr sion for a family to explore and enjoy. — *Catherine Weaver.*

Lonely but Not Alone. Princess Wilhelmina. McGraw-Hill, 1960. 248 pages. $5.95.

"The subject of this book is God's guidance of our people in the past, present, and future." These are the author's words in her introduction. Princess Wilhelmina was Queen of the Netherlands for a half century. After her abdication and her daughter Juliana became queen, she set herself to the writing of this book, which she intended to be exclusively for the Dutch people. Although she says, "The reader should not expect to find here a political or historical account or an autobiography," I should like, as one reader, to say that it does include a very great deal of all three, for this was necessary to show God's guidance in both official and personal affairs.

Later, when the author was requested by various publishers to let her work be translated for other countries, she was very hesitant. It was only as she realized that she was spiritually a world citizen and that all are united in a universal Christianity that she consented.

We follow her through early childhood amidst the splendor of the court (the "cage," she called it), through her early years as queen, and then through the harrowing experiences of two world wars. We see her literally transported with her government to a foreign soil and how in her years of lonely exile she is grieved and burdened for her beloved countrymen. Amidst it all, in public and private life, she maintains her faith in a God who guides all.

At the age of sixty-eight she retires as Queen of the Netherlands and like many another her inner peace slips away until she finds a new purpose for living. Was there still a task for her? All at once she found it. "To bring all men to Christ," men of all nations and races — this was his command. With the same devotion and fervor with which she had ruled a nation, she goes about this new task and God's guidance likewise continues. She assures us that it will go on without interruption, like her task, and will still accompany her into the life eternal.

I know of no other book where one of the royalty shares so intimately her own personal religious struggles. She bares her soul before the reader and he feels only reverence and awe before such greatness. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

Conference Business

Old Business

Committee to Study the Consecration Service at Annual Conference

The committee regards its responsibility as being a comprehensive study of the consecration service in relation to Annual Conference. The committee discovered that there is a wide and long standing range of opinion as to when, where, and how this service should be conducted. After counseling with a number of people, giving careful consideration to several alternatives, and holding listening conferences with a number of groups across our brotherhood, we respectfully submit the following report and recommendations.

I. Some Observations

A. Originally, this service was for the consecration of foreign missionaries only. It arose at a time when life commitment to Christian service beyond the borders of our own country called for special recognition.

B. This service has also been an outgrowth of a period in the church when there were no professional pastors.

C. In more recent years, the service has been expanded to include Brethren Service workers, home mission pastors, and representatives of men recently ordained to the Christian ministry. This has caused some concerns, among which are the following: 1. Confusion as to whether home mission pastors or recently ordained ministers were to be included; 2. consecration of some short-term Brethren Service workers but not short-term missionaries.

D. The laying on of hands at times has been observed in absentia for some and by proxy for others. Under these conditions we believe the symbol loses its essential meaning as set forth in the New Testament.

II. Recommendations

The committee recommends:

A. That the responsibility for the installation and consecration of all our church workers be lodged with the respective agencies to which our workers are primarily related. This means that local churches, districts, regions, colleges, and the seminary will continue to assume the responsibility for whatever services of installation and consecration they may deem helpful and appropriate for their employees. It also means that the Annual Conference will continue to assume responsibility for the consecration of those who are related to it through the General Brotherhood Board. We interpret this to include overseas missionaries, Brethren Service workers, regional executive secretaries, Elgin staff members, and such other persons as the board shall call to serve the church.

B. That it shall be the responsibility of the General Brotherhood Board to determine the specific personnel to be consecrated at Annual Conference.

C. That the Annual Conference consecration service be held at a time when the total work and program of the church can most effectively be presented to the Conference. This might be on Sunday morning or afternoon, at an evening service, or at a regular business session.

D. That it be the responsibility of the Annual Conference Central Committee in consultation with representatives of the General Brotherhood Board to determine the time of the service.

E. That the officers of the Conference be given the responsibility and the freedom to plan and conduct the consecration service in a variety of ways without necessarily engaging in the laying on of hands.

F. That the laying on of hands not be practiced either in absentia or by proxy since this is inconsistent with its essential meaning.

III. Conclusion

We believe the adoption of the above recommendations will:

A. Give the Conference an opportunity to recognize and pray for the newly appointed workers of the church.

B. Dramatize the continuous need to recruit personnel for full-time Christian service.

C. Call the entire Conference to a deeper level of commitment and consecration.

A. Stauffer Curry, Chairman
Dean Frantz
Galen Ogden

News and Comment From Around the Worl

Assemblies Members Gave Six Million Dollars to World Missions

Members of 7,286 Assemblies of God congregations contributed more than $6,500,000 to world missions last year. The total was nearly $400,000 over the 1959 amount. The congregations support 775 missionaries serving in 70 foreign countries as well as 300 missionaries working among American Indians and in other areas. The denomination's radio ministry received almost $500,000 for its weekly broadcast heard over 41 foreign and 300 U.S. stations.

Churches Urged to Make Deeper Study of Ecumenical Celebrations of Communion

A four-day consultation on the celebration of Holy Communion at ecumenical gatherings concluded in Geneva, Switzerland, with a statement stressing the urgency of the issue and calling upon the churches to examine the problem far more deeply than they have done. Twenty-nine theologians and youth leaders from several churches and half a dozen European countries and the United States formulated a two-part statement.

The first part recommended a series of "re-formulations" of the present principles governing services held under World Council auspices. The second part submitted a series of questions to the 178 member churches and other ecumenical bodies related to the World Council of Churches.

West German Protestants Warn Against Moslem-Christian Marriages

Steadily growing enrollments at West German universities by students from Moslem countries and a resulting increase in the number of marriages between such students and German Christian girls have prompted Protestant authorities in West Germany to issue a special leaflet pointing to the grave consequences involved in such marriages.

The leaflet said the motives of Christian girls marrying Moslem men are largely based on completely wrong concepts and a total lack of knowledge about the actual position of women in Moslem society. The leaflet said that in almost all Moslem states the marriage contract is state law which protects almost exclusively the rights of men, no matter whether the marriage was concluded in Germany or in the husband's home country.

It also stressed that: Moslem men have the right to keep up to four wives, and in addition an unlimited number of concubines. A Moslem man may banish his wife at any time from his home. In contrast, wives have almost no chance to get a divorce, and the children would in any case be given to the husband.

Soviet Launches All-out Attack Against Catholic Church

Broadcasts and reports from the Soviet Union depicting the Roman Catholic Church as a sinister force conspiring for political and economic control in Africa have grown into an all-out propaganda barrage. Criticism in articles has been especially directed at Roman Catholic activity in Africa and the Near East, Southeast Asia, and Latin America.

Lutheran World Federation Establishes Noodle Factory

The Lutheran World Federation is helping to educate Chinese refugees in Hong Kong on the nutritional benefits of noodles. A noodle factory was recently opened by the federation's department of world service, and it is solving the problem of incorporating flour, cornmeal, and powdered milk into the refugees' diet.

Catholic Relief Services pioneered noodle making in Hong Kong and operates several small-scale plants. The Lutheran factory is providing noodles for 22,000 refugees and a night shift is planned to increase the output.

Bolivia Missionary Contacts Fierce Tribe and Lives

Word has reached a Mennonite Brethren church headquarters in Hillsboro, Kansas, of a missionary making contact with a fierce Moro tribe in Bolivia and living to tell about it.

Mennonite and other missionaries have been trying for years to establish relations with the Moros, who live in the jungle border area of Bolivia and Paraguay. Not only have their efforts failed, but the Moros have killed and wounded a number of colonists in sporadic attacks.

Kornelius Issak, a Mennonite missionary, was killed by the Moros 1958, while trying to visit them the Paraguayan Chaco. And n contact has been made with the dian chief whose son is thought have been the murderer. These velopments are of special significa to the Mennonites, because they particularly interested in bringi Christianity to the Moro tribe.

Baptists Move Toward Greater Fellowship

A program to help all Bapti in North America get to know c another better has been approved leaders of the Baptist Jubilee A vance. A committee will be a pointed, representing six ma Baptist groups in the United Sta and Canada, to arrange for pul exchanges and other acts of fello ship among the various conventic into which Baptists are divided.

The Baptist Jubilee Advance i co-operative five-year program sp sored by nearly all North Americ Baptists which will culminate 1964 with observance of the 15 anniversary of the first organiz Baptist work in the United Stat

Consultations Urged Between Liberal, Conservative Protestar

Consultations between Natio Council of Churches representati and representatives of "classi orthodoxy" were urged recently Dr. James E. Wagner at a two-d meeting of the General Board of t National Council. Dr. Wagner pressed his desire to see the Natio Council "seek to initiate with dev and competent representatives our avowedly more orthodox bre ren a series of quiet unpublici prayerful consultations aimed at storing confidence and communi tion between those whose differi from one another is really one of gree of adherence to what all wo recognize as the great Christian t dition." Dr. Wagner also contend that in its pronouncements and ot public utterances the National Co cil should make crystal clear that concerns are rooted in Biblical fa and that National Council memb are no less committed to the Scr tures as the ultimate authority faith and practice than those w claim they and they alone are t to the Bible.

In other actions taken by the G

l Board of the National Council, e policy-making group opposed the e of public funds to aid sectarian d other private schools, approved e use of artificial birth control ethods for responsible family plan-ng, and committed the council to rk in every way possible to assure citizens the right to vote regard-s of race or color. The idea of edical care for the aged through e social security system was also animously endorsed by the policy-king group.

CC Executive Committee ks for Ban on uclear Weapons Testing

The Executive Committee of the orld Council of Churches has lled upon major powers to stop forms of nuclear weapons testing ich can now be detected and to ree to ban underground testing of aller nuclear weapons.

A statement which was adopted at e committee's semiannual meeting February said that the ban on derground tests should be "at least a specified period with arrange-nts for research to devise more equate means of detection."

In other sessions the committee eived applications from three urches for membership in the orld Council. These applications st be formally acted upon by the sembly in November. They came m the United Church of Central rica in Northern Rhodesia, the glise Evangelique of New Cale-nia, and the Eglesia Pentecostal Chile. The last is the first ap-cation for membership in the orld Council from a Pentecostal urch.

eme of Ecumenical ze Essay Announced

What does it mean for the local ngregation to say, I believe in e Holy Catholic Church? This is e theme of the third ecumenical ze essay contest, sponsored by e World Council of Churches. e competition is open to all or-ined ministers under forty years of e on December 31, 1961, the date which entries must be post-rked.

The purpose of the competition is encourage young clergymen and nisters in the study of some of the ntral Biblical and theological is-s under current ecumenical dis-sion and to make available the t results of their work.

Details as to length, preparation of manuscript, and judges are available in a leaflet obtainable on request from the New York office of the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, N.Y.

Duke University to Admit Negroes Beginning Next Fall

Duke University, a Methodist institution, has announced it will admit Negroes to its graduate and professional schools next Sept. 1. A resolution passed by the board of trustees said "qualified applicants may be admitted to degree programs in the graduate and professional schools of the university . . . without regard to race, creed or national origin." Duke admits no Negroes at present.

1960 Contributions to CROP Totaled $1,051,365

Contributions to the Christian Rural Overseas Program in 1960 totaled more than $1,051,000 in cash and food commodities. This was an increase of 7.7 per cent over the previous year.

Albert W. Farmer, national director, also said that since 1947 CROP had made available 570,000,000 pounds of food for overseas needy in more than 30 countries. Leading states in making contributions last year were Kansas, Illinois, Indiana, Iowa, and Ohio.

New Lutheran Church Constituting Convention Set for 1962

Representatives of four Lutheran bodies merging in the Lutheran Church in America have voted to hold the new denomination's constituting convention in Detroit, June 28 – July 1, 1962. The uniting convention will follow final meetings of the four bodies held just previously in the same city. The timetable calls for the new merged church to come into being officially on Jan. 1, 1963.

Religious Groups Receive More Surplus Foods for Distribution

Donation of U.S. surplus food to religious and charitable organizations for distribution to needy persons overseas increased by about one third during the last half of 1960, according to the U.S. Department of Agriculture. Total domestic distribution of surplus foods also increased, but not quite as much as the foreign gifts. Most of this increase came in institutional donations and the school lunch program.

NBC to Film Documentary on Hospital Pastoral School

The National Broadcasting Company is preparing to film a thirty-minute documentary television program which will demonstrate a new dimension in the duties of a minister, complementing the physician and psychiatrist in ministering to the physically and mentally ill. The program will be broadcast sometime this spring. The subject of the program is the School of Pastoral Care of the Baptist hospital in Winston-Salem, N. C.

Pentecostal Churches Attracting Puerto Rican Protestants

A need for co-operative action by Protestant churches in New York City's Spanish-speaking communities was pointed up in a report of the Protestant Council of the City of New York. It also disclosed that Pentecostal churches have a majority of the Protestant Puerto Rican membership there. About five per cent of the total number of Puerto Ricans in the city belong to Protestant churches. Of these, more than half were in Pentecostal churches.

Billy Graham Urges U.S. Food Shipment to Red China

The shipment of surplus food from the United States to Communist China was recommended recently by evangelist Billy Graham at a news conference. He said, "What a dramatic thing it would be if 100 ships could sail from the West Coast with stores of our surplus food. We are not at war with the people of China and this would have a tremendous effect. We cannot compromise with their ideology, but we should feed them when they are hungry."

News Briefs

Dr. Albert Schweitzer, internationally renowned Protestant medical missionary, is writing a manifesto for world peace. The missionary, who won the Nobel Peace Prize in 1952, is planning to make the manifesto the culmination of his contribution to world literature and philosophy. He celebrated his eighty-sixth birthday on Jan. 14.

American Lutherans contributed more than $2,500,000 last year to the global program of the Lutheran World Federation, with a major portion of the sum bolstering the work of overseas missions and developing a widespread program of interchurch aid.

Anniversaries

Mr. and Mrs. Luther Hall celebrated their fiftieth wedding anniversary on Jan. 13, 1961. They have served in the Shippensburg church, Pa., all during their married life. They have three children, six grandchildren, and six great-grandchildren. — Mrs. Samuel Helm, Shippensburg, Pa.

Mr. and Mrs. John A. Miller of Lupton, Mich., celebrated their sixty-fifth wedding anniversary on Jan. 1, 1961. Both have been long-time members of the Church of the Brethren. Mr. and Mrs. Miller live in their own home, and Mr. Miller, 90 years old, cares for 400 hens and grows vegetables and sweet corn. They have six children. — Ira H. Frantz, Monticello, Ind.

Obituaries

Jones, Abraham, son of Griffith and Hannah Jones, was born Feb. 22, 1882, in Brisbin, Wales, and died at Conemaugh, Pa., Aug. 11, 1960. Surviving are his wife, Mary King Jones, one daughter, two brothers, two sisters, five grandchildren, and nine great-grandchildren. He was a member of the Conemaugh church, Pa. The funeral service was conducted by Bro. W. Hartman Rice, and burial was in the Forest Lawn cemetery. — Mrs. W. Hartman Rice, Conemaugh, Pa.

Jones, Maude, daughter of Lincoln and Estella Cory, was born in Kosciusko County, Ind., March 23, 1884, and died Jan. 18, 1961. She was a member of the New Salem church, Ind. On April 17, 1907, she was married to Emeral B. Jones. Surviving besides her husband are three sons, three brothers, one sister, two half-brothers, two half-sisters, and eight grandchildren. The funeral service was conducted by Bro. Howard Kreider, and burial was in the New Salem cemetery. — Edna Tom, Milford, Ind.

Kingery, Chester Harland, son of David and Sarah Kingery, was born May 22, 1889, at Mt. Etna, Iowa, and died Feb. 9, 1961. On March 5, 1911, he was married to Grace Corbin. Surviving are his wife, three sons, fourteen grandchildren and two great-grandchildren, one brother and three sisters. He was a member of the Mt. Etna church, Iowa. The funeral service was conducted by Bro. Leonard Lutz, assisted by Bro. Stanley Evans, and burial was in the Walnut Grove cemetery. — Mrs. Lula Knee, Mt. Etna, Iowa.

Long, Clyde N., son of C. N. and Hattie Long, was born near Ada, Ohio, Sept. 18, 1907, and died at Mesa, Ariz., Jan. 25, 1961. He was a member of the County Line church, Ohio. Surviving are his wife, Fern, three sons, one daughter, eight grandchildren, his father, his stepmother, five brothers, and three sisters. The memorial service was conducted by Bro. C. C. Sollenberger, and burial was in the Reformed church cemetery. — Mrs. Phillip Long, Ada, Ohio.

Longenecker, Martin S., son of Linneaus and Ellen Sellers Longenecker, died Jan. 28, 1961, at the age of sixty-seven years. He was a member of the Florin church, Pa. Surviving are his wife, Anna Eitner Longenecker, two daughters, and one grandson. The funeral service was conducted by Bro. Howard Bernhard, and burial was in the Longenecker cemetery. — Effie Ruth Eshelman, Mt. Joy, Pa.

Miller, Earl C., was born Aug. 15, 1894, and died Jan. 28, 1961. He was a member of the Geiger church, Pa., where he had served many years as a deacon and as Sunday school superintendent. His wife, five children, and twelve grandchildren survive. The funeral service was conducted by the undersigned, and burial was in the Somerset County Memorial Park. — Clayton Gehman, Friedens, Pa.

Miller, Fred S., was born Sept. 30, 1877, in Somerset County, Pa., and died Feb. 7, 1961, at Claremont, Calif. On July 25, 1906, he was married to Sadie Lentz. He was an active member of the Pomona church. His wife, one son, three daughters, five grandchildren, three great-grandchildren, two brothers, and two sisters survive. The funeral service was conducted by Bro. Arthur C. Keim, and burial was in the Pomona mausoleum. — Mrs. William J. Miller, Claremont, Calif.

Miller, Harvey Homer, was born May 9, 1881, and died Feb. 18, 1961. He was a member of the Geiger church, Pa. Surviving are two children, eight grandchildren, and three great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Lichty cemetery. — Clayton Gehman, Friedens, Pa.

Miller, Mary Molly, daughter of Ananias and Jemima Reighard Goughnour, was born at Apollo, Pa., Nov. 4, 1877, and died in Johnstown, Pa., Feb. 7, 1961. Her husband, Albert Miller, died in 1915. Surviving are two sons, two daughters, one sister, eight grandchildren, and one great-grandchild. The funeral service was conducted by Bro. W. Hartman Rice, and burial was in the Headrick cemetery. — Mrs. W. Hartman Rice, Conemaugh, Pa.

Miller, Zinah Mae, daughter of Austin and Sarah Elizabeth Kniceley Coakley, was born June 10, 1883, in West Rockingham, Va., and died Dec. 15, 1960, near Dayton, Va. She was a member of the Montezuma church. On May 10, 1903, she was married to Calvin Quinter Miller, who died in 1957. Surviving are two daughters, one foster son, nine grandchildren, nine great-grandchildren, and two sisters. The funeral service was conducted by Bro. F. Wise Driver, assisted by Brethren Phillip Zinn and S. D. Glick. Burial was in the Beaver Creek cemetery. — Mrs. Arlie S. Glick, Dayton, Va.

Mishler, Moses J., son of Joseph C. and Rachel Livingston Mishler, was born in Somerset County, Pa., Aug. 14, 1870, and died Feb. 26, 1961. In 1891 he was married to Mary Yoder, who died in 1944. Two years later he was married to Lula Weimert. He was elected to the ministry in 1893 by the Monitor church, Kansas, where he served in the free ministry; he also served a church in California and the Newton church, Kansas. Surviving are his wife, four sons, one daughter, seven grandchildren, and sixteen gre grandchildren. The funeral serv was conducted by the undersigned, sisted by A. R. Coffman and Harry Zeller, Jr., and burial was in the Ev green cemetery. — H. M. Brubaker, Verne, Calif.

Monighan, Laura Margaret, dau ter of William and Priscilla Gosh Geddes, was born Aug. 24, 1879, Path Valley, Pa., and died Feb. 1961, at Waynesboro, Pa. On A 7, 1904, she was married to James Monighan. She was a member of Waynesboro church, Pa. Surviving her husband, one son, four daught eight grandchildren, one great-gra child, and two brothers. The fun service was conducted by Breth George L. Detweiler and Willard Dulabaum, and burial was in the Bu Hill cemetery. — Thelma M. Widd son, Waynesboro, Pa.

Moomaw, Howard Jesse, died N 6, 1960, at the age of seventy-r years. He had served as a deacon the Church of the Brethren for m years. Surviving are one sister one brother. The funeral service conducted at North Manchester at the Union Grove church by undersigned, and burial was in Union Grove cemetery. — John Whitcraft, Liberty Mills, Ind.

Mountain, Alice J., daughter Samuel R. and Sarah Fyock Mun was born March 19, 1893, and in Cookport, Pa., Sept. 12, 1960. had been a member of the Purch Line church, Pa., for over fifty ye She is survived by her husband Glenn Mountain, two sons, two dau ters, four brothers, and ten grand dren. The funeral service was condu by J. I. Thomas and Edward Furr and burial was in the East Maho cemetery. — Mrs. Eugene Buterba Clymer, Pa.

Musser, Ella N., daughter of Em el and Sally Quinn Schroll, died 23, 1961, at the Neffsville Home, at the age of eighty-four years. was preceded in death by her husb Harvey G. Musser. Surviving are sister, eight children, thirty-two gr children, forty-two great-grandchild and one great-great-grandchild. funeral service was conducted by Graybill Hershey, and burial wa Mellinger's Mennonite cemetery. — ther W. Cassel, Manheim, Pa.

Neel, Essie, daughter of David Lucretia Neel, was born May 30, 1 at Garnet, Kansas, and died Feb. 1961, at Kansas City, Mo. She bec a member of the Greenwood chu Mo., many years ago. She was ceded in death by her husband. viving are two sisters, one son, daughters, twenty grandchildren, seven great-grandchildren. The fu al service was conducted by Clyde W. Greisen, pastor of the F square Gospel church, Kansas Mo., assisted by the undersigned, tor of the Cabool church, Mo. B was in the Greenwood cemetery. — Kendall, Cabool, Mo.

Nissley, Callie, daughter of W and Susanna Parmer Young, was near Lititz, Pa., and died Feb. 1961, at Ephrata, Pa., at the ag sixty-one years. She was a me of the Mohlers church, Pa. Surv

one son, three grandchildren, two thers, and three sisters. The funeral vice was conducted by Brethren n L. Myer and Ralph Heisey. Buri- was in the Longenecker cemetery. — raine Heffley, Stevens, Pa.

Vissley, Emma Kreitz, daughter of athan and Emma Kreitz Haak, died Ephrata, Pa., Feb. 8, 1961, at the e of eighty-two years. She was a mber of the Mohlers church, Pa. viving are her husband, Jacob C. sley, one son, two grandchildren, ee great-grandchildren, five broth- , and one sister. The funeral service s conducted by Brethren John L. er and Amos Heisey, and burial was the Tulpehocken cemetery. — Lor- ne Heffley, Stevens, Pa.

Parsons, Katherine Susan, daughter Cornelius and Susan Ebey, was born . 8, 1881, at Wawaka, Ind., and d at Roanoke, La., Feb. 15, 1961. e was a member of the Roanoke urch. On Nov. 17, 1901, she was rried to Joseph E. Parsons, who pre- ed her in death. Surviving are four s and three grandchildren. The fu- al service was conducted by Bro. vard Murray, and burial was in Greenwood cemetery, Jennings, — Mrs. Paul H. Metzger, Iowa, La.

Patten, Mary Myrtle, daughter of n and Mary Beckley Hoff, was born . 3, 1875, at Waterloo, Iowa, and d at Mt. Morris, Ill., Feb. 9, 1961. was a long-time member of the urch of the Brethren. The funeral vice was conducted at Mt. Morris Bro. Carl E. Myers and graveside vices at Elgin, Ill., by Dwight Smith Dixon. — Mrs. Harold Alter, Mt. rris, Ill.

Pfoutz, Glenn G., son of Horace eley and Jane Ullery Pfoutz, was n in Montgomery County, Ohio, 15, 1888, and died Feb. 4, 1961. May 28, 1914, he was married to y Elizabeth Oliver. He was a mber of the Trotwood church, Ohio. viving are one son, one grand- ghter, and one sister. The funeral vice was conducted by Paul W. sel, and burial was in the Pleasant cemetery. — J. C. Flora, Trot- od, Ohio.

Prowant, John W., died Feb. 6, 1, in Continental, Ohio, at the age eighty-two years. He was married Clara Strite, who died Aug. 21, 5. Surviving are one son, one ghter, one sister, four grandchil- n, and six great-grandchildren. The eral service was conducted by Bro. ert Heeter, and burial was in the roe cemetery. — Mrs. Richard Bid- , Continental, Ohio.

Quear, Fannie Lee, died at Denver, o., Feb. 18, 1961, at the age of ty-seven years. In 1892 she was ried to Jacob Quear. She was a mber of the Denver church, Colo. ial was in the Crown Hill cemetery, ver, Colo. — Mrs. Laura M. Fields, lewood, Colo.

Rayhorn, Mary Ann, daughter of rge and Luella Gaylord Rayhorn, born Feb. 6, 1873, and died at Morris, Ill., Feb. 15, 1961. Surviv- are four sisters and one brother. funeral service was conducted by David Ockerman at the Lena rch, Ill., and burial was in the Lena al park. In lieu of flowers a memorial fund was established for the Church of the Brethren Home for the Aged at Mt. Morris. — Mrs. David Ockerman, Lena, Ill.

Richardson, Elizabeth, was born Aug. 14, 1879, at Middlesex, England, and died Sept. 25, 1960, at Batavia, Ill. She was married to Edward Richardson, and they celebrated their golden wedding anniversary in 1960. One daughter, three sons, ten grandchildren, and seven great-grandchildren survive, besides her husband. She was a member of the Batavia church, Ill. — Mrs. Fred E. Herren, Batavia, Ill.

Schade, Mrs. Carl E., daughter of Walter and Emma Holmes, was born July 28, 1898, in Huntington, Ind., and died at Warmolts Clinic, Oregon, Ill., Feb. 22, 1961. She is survived by one daughter, one son, four grandchildren, her mother, four brothers, and two sisters. — Mrs. Harold Alter, Mt. Morris, Ill.

Sheaffer, Wilhelmina, was born Jan. 28, 1875, and died Feb. 23, 1961. She was a member of the Huntsdale church, Pa. The memorial service was conducted by the undersigned, and burial was in the Huntsdale cemetery. — Kenneth R. Blough, Carlisle, Pa.

Shimer, Harry W., son of William W. and Sadie Bussard Shimer, was born Dec. 26, 1893, and died at Everett, Pa., Feb. 8, 1961. On June 3, 1918, he was married to Laverne Davis, who survives. One son, one brother, three sisters, and three grandchildren also survive. He was a member of the Everett church, Pa. The funeral service was conducted by Bro. Fred E. Bowman, and burial was in the Mt. Union cemetery. — Mrs. Freda Harclerode, Everett, Pa.

Smith, Vernon Andrew, son of Andrew and Mariettia Smith, was born in Darke County, Ohio, March 18, 1891, and died Feb. 2, 1961. On Aug. 29, 1917, he was married to Mae Kunkle. In 1934 he united with the Oakland church, Ohio. Surviving are his wife, three sons, seven grandchildren, and one sister. The funeral service was conducted by the undersigned, and burial was in the Stelvideo cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Snyder, Samuel B., son of Hiram B. and Emeline Bollinger Snyder, was born in West Cocalico Township, Pa., and died at Stevens, Pa., Jan. 28, 1961, at the age of ninety years. He was a member of the Mohlers church, Pa. He was married to Mary Lutz. Surviving are four daughters, nine grandchildren, one great-great-grandchild, one sister, and two brothers. The funeral service was conducted by Bro. Amos Heisey, and burial was in the Denver Union cemetery. — Lorraine Heffley, Stevens, Pa.

Sowers, George H., was born July 12, 1884, and died Dec. 22, 1960. He was married to Elsie Deardorff, who preceded him in death twenty years ago. He was married later to Alice Wolf, who survives. Two sons, two daughters, two brothers, twelve grandchildren, eleven great-grandchildren, and one stepson also survive. He has served in the office of deacon in the Lower Conewago congregation for forty-four years. The funeral service was conducted by the undersigned and Bro. Charles Eichelberger, and burial was in the Mummerts cemetery. — O. W. Cook, Dillsburg, Pa.

Sutphin, Luther, son of Nelson and Hannah Sutphin, was born in Floyd County, Va., July 5, 1876, and died at Salem, Va., Feb. 23, 1961. On Feb. 28, 1895, he was married to Vinda Hylton, who died in 1953. He was

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a member of the Church of the Brethren and a charter member and a deacon in the Oak Grove church, Roanoke, Va. Four sons, three daughters, twenty-four grandchildren, twelve great-grandchildren, one brother, and one sister survive. The funeral service was conducted in Roanoke, Va., and burial was in Genoa, N. Y. — Mrs. W. E. Broyles, Roanoke, Va.

Travis, Barbara Alice Markel, was born Sept. 13, 1872, and died Aug. 10, 1960. On Oct. 12, 1896, she was married to William B. Travis, who preceded her in death one year ago. She was a member of the Poplar Ridge church, Ohio. Surviving are three sons, two daughters, ten grandchildren, and twelve great-grandchildren. The funeral service was conducted by Brethren Floyd Emrick and Jay Hornish, and burial was in Poplar Ridge cemetery. — May C. Garner, Stryker, Ohio.

Church News

Washington

Seattle, Olympic View Community — This month we are celebrating the thirteenth anniversary of our first service in our present location. On Palm Sunday Roy Good of Havre, Mont., assisted the pastor, Bro. Dewey Rowe, at both services. Thirty-four were added to the church, and, following the second service, a reception was held for them. The women's service guild had as its guests the women of the Olympia, Tacoma, and Lake Wood churches, when the play, Gentle Disciples, was given. Lemuel Peterson, secretary of the Seattle Council of Churches, was the speaker for the occasion. Three services were held on Easter to accommodate the crowd. A breakfast, served by the young people, preceded the 8:15 service. The Peacemakers go to Pier 91 to sort and pack clothing that will be sent to Formosa and Free China. They also are gathering material to make clothing for the babies of the migrant workers, who will come to eastern Washington in the summer. They have also sewed at Fir Crest, a home for retarded children, and have made favors for the children at another home. — Mrs. Calder Muirhead, Seattle, Wash.

Western Kansas

Quinter — One Sunday evening Enrique J. Goytizolo C., a student from Peru, South America, spoke to the youth group, describing his home, country, and religion. Rev. G. E. Vinaroff, an EUB minister of Russell, Kansas, conducted a series of meetings. Last summer we held evening services on Sunday alternately with the Methodist church. The film, A Place to Live, was shown one Sunday evening. The youth of the Garden City church and their counselors, Mr. and Mrs. Russell Eisenbise, met with our group in November. Fellowship suppers were held in many homes of the congregation with about 200 attending them. Juanita Fike, who had been an exchange student in Germany, gave a talk and showed slides at a meeting sponsored by the women's fellowship. D. Eugene Lichty, pastor of the Bear Creek church at Dayton, Ohio, was the speaker for the harvest meeting. On that same day the cornerstone for the new church building was laid. Rev. Roger Shanks of the Methodist church of Gove, Kansas, spoke in our church when the ministers of the county exchanged pulpits. The Quinter Ca Singers presented a program, A Se ice of Carols and Candles, one Sun evening. They have also presented t program on TV and in a number neighboring towns. The children l a Christmas program on Christ morning. Work is progressing rapi on the new church building. — I Reinecker, Quinter, Kansas.

Northern Illinois and Wisconsi

Freeport — The attendance at church services continues to incre Since Sept. 1, seven have been b tized and seventeen have been recei by letter and reaffirmation of faith. the Sunday evenings during Janu we had a school of missions using the basis for our study One Wo One Mission. The play, Where World Begins, was given here on J 29 and at Polo the following Sun evening. Dr. L. F. Rockey, a l physician, showed pictures of his to Russia at the fathers and sons b quet. Bro. H. Stover Kulp, mission to Africa, spoke on March 12 at b services and at the women's fellows on March 15. The sound filmst Learn a Lot and Like It, was sh at the conference of local chu school workers. On Palm Sunday e ning the Easter cantata, Our Mig Lord, was given under the direc of Mrs. Joseph Schechter. Thro the effort of the youth fellows a movie projector has been p chased for the church's use. pastor, Bro. F. B. Statler, will re sent the church at Annual Confere He recently taught a two-month se of evening classes on the basic C tian beliefs, and also a church m bership class for the junior students on Sunday mornings. He the speaker at one of the city-w Lenten breakfast services and at Good Friday union service. — Charles Johansen, Ridott, Ill.

Northern Indiana

Mt. Pleasant — Bro. Kenneth L held a one-week revival ser E. Paul Weaver was the speake the fortieth wedding anniversary of pastor and his wife, Brother and S A. F. Morris. Other speakers h been Ira Long, for the harvest meet Velma Ober for a women's fellow meeting; John Young for the Su school picnic; and Joan Sutter for f ily night. At Christmas we had film, The Guiding Star. Our ch was awarded first place in the dis in the Farm Bureau Rural church provement project. Remodeling b Oct. 23, 1958, and in 1959 the buil was dedicated. The church receiv plaque and a $25 check as its aw Our church participated in the we Lenten services. For the five ni of Holy Week we exchanged pu with some other Brethren ministe the county. At the sunrise servic Easter, the young people had as guests the Walnut youth. The can Behold His Glory, was given on E evening. — Lillie Markley, Bour Ind.

Plymouth — A parent-teachers lowship was sponsored by the tea of the children's department. Som our women went to Westville to

ap gifts for the patients of the Beatty pital. Two of our classes gave a ristmas party for the patients in the s' ward at Westville. Among the ristmas highlights were family night, presentation by the Choraleers and ree with mittens and socks for ref- ees. The choir gave the Shepherd's ristmas. The theme of our school missions in January was Into All World Together. Dr. Roy Burkhart s the speaker for the county youth quet held in our fellowship hall. e county churches sponsored a school religion. E. Paul Weaver spoke and wed slides on Nigeria at the serv- s on Jan. 29. Five were baptized Feb. 5. The new members received ring the past year were given a re- tion. Since our last writing four- n have been received by letter. mbership classes have again been ted for the juniors and junior highs. n Stites spoke about Brethren Vol- eer Service in Austria. We viewed film, An American Girl, recently. e of our members attended the adult inar and reported at a later meet- . The young adult class is studying book, When Two Become One, by Witt L. Miller. We, as a church, supporting Joyce McFadden, who l be serving with her husband Indonesia. — Mrs. Raymond Ullery, mouth, Ind.

Michigan

Battle Creek — Mrs. E. Gandy di- ted the junior highs in the play eet of Hearts and the young people Resurrection for the Easter sunrise vice. A family night was held in ruary with 109 attending. Local ent provided the program. The be- ning of Lent was observed with an day prayer vigil. The pastor and er volunteers secured petitions op- ing the erection of a tavern in our urch community. The church bas- ball team was the undefeated mpions of one of the civic leagues. r church was host to the sectional th conference in March at which . Rex Dolby gave the message. r love feast was observed on Palm nday evening. — W. Robert Burr, tle Creek, Mich.

Beaverton — During Holy Week our tor, Bro. Randall Roose, conducted vices. The love feast was observed Thursday evening preceding Easter. the regular quarterly business meet- in March, we decided to go ahead h the work of completing the new lition and the installation of rest ms. Mildred Bergman will conduct e vacation Bible school. — Mrs. arles E. Ward, Beaverton, Mich.

Southern Ohio

Constance, Ky. — The youth have n having some very interesting etings under the leadership of Mr. Mrs. Clifford Klein as counselors. t fall Don Bright, director of the ior high department for Southern io district, showed the films, Learn- to Live With Parents, Getting ng With Brothers and Sisters, and king and Keeping Friends. On Nov. we had our home-coming services which all those who had attended church within the last twenty-five



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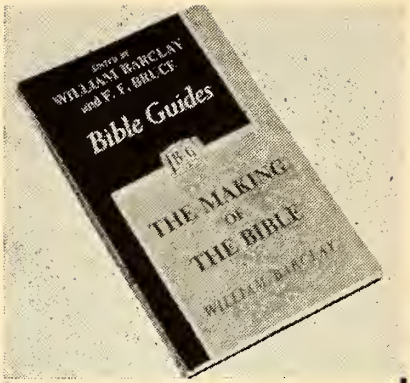
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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 514. Immigration Services seeks employment offer for: Dutch-Indonesian refugee, P.M., unmarried, age 29. Education: elementary, 2 years electromechanic technical school, radiomechanic technical school — 2 years. Experience: assembly of radios, transmitters, senders, amplifiers — 2 years; repair of electrical appliances — 4 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 515. Immigration Services seeks employment offer for: Yugoslav refugee, S.M., unmarried, age 29. Education: 4 years secondary, 1 year aeronautical (glider instructor) school, 2 years trade school (electrical). Experience: Imprisoned 5½ years for attempted escape, electrician — 3 years. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 516. Imigration Service seeks employment offer for: Hungarian refugee, J.N., unmarried, age 23. Education: 8 years secondary school, 2-year commercial, diploma from "Gastronomical Institute" (cooking), Vienna. Experience: hotel waiter — 2 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 518. Married man, age 27, with family of four desires employment in Phoenix, Ariz., area. Experienced electrician — 4 years or will accept any type work with future. Contact: Charles Forney, State Hotel, 135 First Ave., Phoenix, Ariz.

No. 519. One of our Brethren colleges would like to secure retired couples to serve as residence directo in dormitories for young men. Retire teachers or school principals, 65 yea of age or younger, are preferred. Goc living conditions plus small compens tion. A widow of middle age is al desired for residence director in dorm tory for young women. Contact Bretl ren Placement Service, 1451 Dund Ave., Elgin, Ill.

No. 520. Teachers wanted! Tl Olathe, Kansas, Church of the Bretl ren, 20 miles from Kansas City, anxious to help place Brethren teache in the Olathe schools. In this fa growing town of now over 10,000 po ulation, there are a number of openin for next fall in the primary grades ar on the secondary level, in a progressi school system. Contact: Rev. James Minnich, 728 W. Loula, Olathe, Kansa

No. 522. Immigration Services see employment offer for: stateless (et nic-Bulgarian), A.T. Unmarried. A 28. Education: elementary, 3 yea secondary, 1 year commercial, 2 yea trade (Turner). Experience: Complic tions in escape, refugee camps, etc. — years. Orthodox Church. Contact: Ir migration Services, Brethren Servi Center, New Windsor, Md.

No. 523. Immigration Services see employment offer for: Yugoslav re ugee, D.Z. Unmarried. Age 27. Ed cation: elementary, 8 years secondar bookkeeping — 8 months. Experienc farming at home, unskilled labor with building firm and weaving mi Hopes to study medicine in U.S.A. A ventist Church. Contact: Immigrati Services, Brethren Service Center, Ne Windsor, Md.

No. 524. Immigration Services see employment offer for: Dutch-Ind nesian refugee, E.I., wife and 3 so Age 45. Education: auto-mechar course — 2½ years, agricultural school 1½ years. Experience: cook — 4 yea driver — 7 years, P.O.W. — 4 yea stock room of paint factory — 3 yea Contact: Immigration Services, Bret ren Service Center, New Windsor, M

No. 526. Immigration Services see employment offer for: Yugoslav ref gee, B.B., age 22. Unmarried. Ed cation: elementary, 7 years; seconda graduate. Experience: knowledge electricity and radio. Orthodox Churc Contact: Immigration Services, Bret ren Service Center, New Windsor, M

No. 527. Immigration Services see employment offer for: Yugoslav ref gee, S.T., age 25. Unmarried. E perience: farmhand — 6 years; labo with building firm — 1 year. He is good accordion player and played village restaurants. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

---

years were invited. Shelby North spoke at the morning service as did also Clarence Erbaugh. Special music and a message were brought by Ben O. Stoner of Cincinnati in the afternoon. The church is considering adding several rooms and a baptistry. The youth group and their directors and teachers attended a Christmas party at the home of Don Bright in the first part of December. The youth gave two plays, Cindy Copes With Christmas and A Change of View, on D 18. They also gave an Easter progr directed by Dan Turner. — Robe Hardin, Constance, Ky.

Hamilton — We finished our C program with a loyalty supper. are adding six classrooms and a lar kitchen to our present church structu We hope to have these completed early summer. Some of the wome group attended the women's rally Pitsburg. The pastor of the chur

oward Erbaugh, is active in the amilton Council of Churches and was charge of the Good Friday services. he choir presented a program on ood Friday evening. Four have been ceived by letter. The choir also pre-nted a program at the Huber Heights urch in Dayton one Sunday in April. r. and Mrs. Cedric Davis and Mr. d Mrs. Everett Hay have been ected to the office of deacon. — Mrs. arry Spaulding, Hamilton, Ohio.

Eastern Pennsylvania

Big Swatara, Hanoverdale — Brother d Sister Ralph Royer, recently re-rned missionaries to Africa, were ith us on Jan. 8. Brother Royer spoke the Paxton house in the morning rvice, and Sister Royer at the Valley use; in the evening they showed des and spoke at the Hanoverdale use. Bro. Ralph Schlosser of Eliza-thtown has been conducting a series weekday Bible studies using the oks of James and Philippians. The uth had charge of the morning serv-e on the Sunday beginning Youth eek. Three of them spoke on voca-ns. On the evening of Jan. 29, we d a dedication service for the nches and the new floor placed in e Paxton church. This church was ilt in 1865 as a mission. Three years o the basement was excavated to ake Sunday school rooms and to add ilet facilities and a kitchen. A vesti-le was also built on the front. Bro. oward Bernhard, moderator of the orin church, brought the message for e dedication of the benches. The omen have been knotting comforters d rolling bandages for relief. On eb. 19 the morning service was broad-st over radio station WLRB in Leb-on. Bro. Earl Kurtz of Elizabeth-wn conducted a Bible institute at the orning and evening services on Feb. The youth gave the play, For He ad Great Possessions, on Feb. 19. ed Bernhard of Florin spoke at the ood Friday evening service. The jun-r and senior choruses gave a program Easter morning. — Clara B. Frysing-, Hummelstown, Pa.

Southern Pennsylvania

Codorus — We had a Harvest home rvice on Thanksgiving evening. The gh school students gave a play at ristmas time. During February, we d a school of missions. At one of the ssions the play, Where the World egins, was given. Twenty members m our church participated in a work p to New Windsor, Md. We joined th the other churches in the commu-ty Lenten services held for six nsecutive Wednesday evenings, pre-ding Holy Week. Guest ministers from her Brethren churches in the district eached at the Holy Week services in e church. We were host to the dis-ct women's fellowship luncheon this ring. On Palm Sunday the adult oir presented the Easter cantata, The sen Christ. One Sunday during arch our minister conducted services the Brethren Home at Cross Keys. — rs. Jack Myers, Dallastown, Pa.

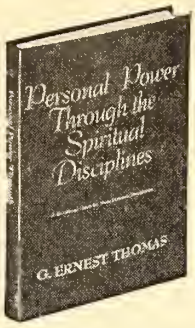
Florida, Georgia, and Puerto Rico

Okeechobee — Eight babies were dicated on Jan. 1. Sixteen have been baptized. The new pastor, F. C. Rohrer, came in July. He had classes for those seeking membership in the church. Both the Sunday school and church attendance has increased. The love feast was observed on April 11. Thirty-five men and boys attended the father and son banquet in March. On Feb. 26 the women's fellowship gave the pageant, And She Ministered to Them; they repeated it at the district spring rally at Sebring. The Sebring women's fellowship gave the playlet, The Call, at our church on March 12. Mary Faith Davis represented the CBYF of the district at the Southeastern regional round table at Bridgewater, Va., in April. — Mrs. Martha Domer, Okeechobee, Fla.

Mardela

Fairview — Bro. Walter Mahan of Green Hill was the evangelist for the revival services in November. Four

PERSONAL POWER



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young minister in the Ninth Stree church in Roanoke, Va., brought a mes sage encouraging the young peopl who are just entering the ministry. Th children and young people's classe gave a Christmas program. The youn people's class has put partitions in th basement to improve the Sunday scho rooms. Several of our members ar very active in the Crusade for E: cellence program for Bridgewater Co lege. The pastor, Bro. Frank H Wimmer, will be serving us anothe year. — Mrs. Vista Moorman, Hard Va.
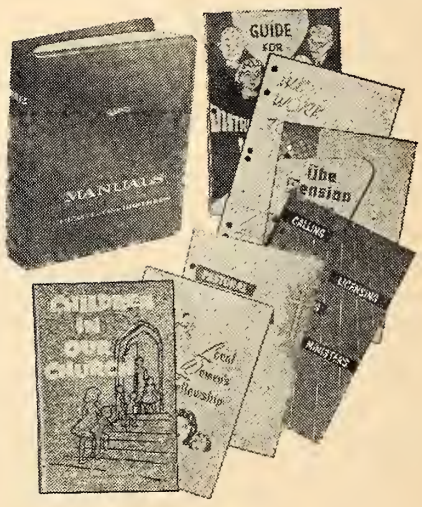
were baptized and one made confession of faith. A farewell supper was held for two of our members who were entering the Brethren Home at Neffsville, Pa. At Christmas time the children gave a program and the young people had a candlelight and white gift service. One Sunday morning, Ora A. Huston spoke on peace evangelism. Some of the women attended the district women's fellowship at the Green Hill church. — Helen N. Bridge, Cordova, Md.

Eastern Maryland

Westminster — The church has located in the community Thomas Brinkman, an Indonesian refugee, and Klaus Buhler, a district-sponsored exchange student from Munich, Germany. Don Jordan, student minister, served as assistant minister last summer for the second year. John Eberly, the church moderator, took a group of seven farmers to Poland as part of the Polish exchange program. The women's fellowship had the privilege of seeing slides taken on this trip. The youth spent a week end in Baltimore with the Brethren Service project in slum clearance. On Sunday they attended a session at the magistrate's court. The junior department visited a Jewish synagogue in Baltimore, attending a service in which boys were received into the congregation. Afterwards they toured the synagogue. Our former pastor, Glenn Zug, is now serving in a community development church in Harrisburg, Pa. The new pastor, Curtis Dubble, will begin work on June 1. Prof. Oliver Spangler was the organist and Mrs. Stanley Shearer the soloist for the vesper recital. Prior to the election, the peace and vocation commission sponsored a prayer vigil. The women's fellowship entertained retarded children at a party. Five women attended the adult seminar. Recently the men of the church organized a men's fellowship. The speaker for the Holy Week services was Morley Mays of Juniata College. — Mrs. David Flora, Westminster, Md.

First Virginia

Ninevah — Bro. David Barnhart, a



RESOURCES

For the Church Worker

This notebook cover is provided for manuals and other basic materials issued for the church worker. The items listed below are now available. As other manuals are revised or new ones prepared, they also will be produced in this size, and their availability will be announced.

Handbook for the Local Women's Fellowship, 50c
Guide to District Youth Work, 50c
Calling, Licensing, and Ordaining Ministers, 35c
Pastoral Placement Procedure, 3
Children in Our Church, $1.00
The Pension Plan, free

We Work Together (General Field Manual), 20c
Notebook, $1.50. Set of index dividers, 35c

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 13, 1961



ther shares her cultural interests with her children. Here she is teaching the techniques of creating a plaque

A Full Life on a Few Acres

(Picture story on pages 14 and 15)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Peace Efforts May Fail Too

In the March 4 issue, Bro. Brydon M. DeWitt wrote an article on the subject, "Are Christians Fighting Peace?" There are two inferences in this article which need clarification. The first inference is that our country has engaged in useless and unjustified wars. The second inference is that wars do not bring peace, thus one war after the other.

Most of our wars have been defensive and fought on issues which were vital to our welfare and existence. These wars were fought after serious negotiations for a peaceful settlement were pursued. Who can say that the outcomes of these wars were not to defend and guarantee the things which we as a nation hold dear and cherish — safety, independence, and freedom?

In the claim that wars do not bring peace, could we not just as logically declare that the peace efforts have failed to bring and keep peace and thus nations have resorted to war? So many people seem to ignore or minimize the many efforts that have been made for peace throughout history, in this country and the world, but that have not brought permanent peace.

Let us review a few of the efforts for peace: the Pan-American Conference in 1889, which favored voluntary arbitration; the Paris Peace Conference in 1919, which advocated limitation of armaments; the League of Nations in 1920, which attempted to remove all causes of war and to settle international disputes by arbitration; the Washington Conference in 1922, which stood for the reduction of navies; the Kellogg-Briand Pact in 1928-29, to outlaw war and to seek peaceful methods of settlement of disputes; treaties signed by Great Britain, Japan, and the United States in 1930, to limit navies; the London Conference in 1936, for the limitation of navies; and the United Nations, organized in 1945 and now in operation.

The object of the above review of peace efforts is not to discourage them or to deny their usefulness, but credit should be given where it is due. I am convinced that the reason we have so many wars is that our peace efforts have failed. This presents a challenge to the world to re-evaluate the efforts in the past and to make changes which would app to work toward peaceful settlem of international disputes. — Roy Clarke, 208 E. Chestnut St., John City, Tenn.

Serious Enough

I have in hand the March 11 is of the Messenger, in which Rob Stinnette says he is displeased w the "false impression" Bethany made in its publicity. It is all rig he says, to move out of the city cause of zoning laws, etc., but no resort to "fear tactics" about b glaries, thefts, and personal atta which are "seldom" and not seri In my opinion, there have been tual cases which are serious enou

Certainly we, as the church, c not run away from community pr lems such as those around Betha But the seminary has little ef upon the neighborhood around as it is not primarily a service ir tution. It is, of course, the job the church to "save"; and F Church of the Brethren nearby working earnestly at this. It is the job of the church to "serve"; both Bethany Hospital and F church work at this. But the jo the seminary is to "study" — t preparing ourselves to serve m capably when we do become f time servants. As Christians, should not be primarily concer about saving our own necks. families and children are involv And if we are not contributing la ly, and if we are moving anywa why stay around looking for trou

I agree with Brother Stinnett fellow student, that the main rea for moving the seminary are not t harrassing events. But I also a with Brother McDowell that t happenings certainly do add a " urgency for the move." And to that nothing serious is happe around Bethany is to create an pression as false as any! — Wil E. Dulabaum, 113 S. Church Waynesboro, Pa.

Appropriate Response

With the Annual Conference drawing near, I have a concern a an incident which happened at year's Conference.

At the close of the addres welcome by the dean of studen

Continued on page 20

Pray for the Soul of Adolf Eichmann

ADOLF EICHMANN, charged with having helped to murder six million innocent persons, recently went on trial in a courtroom in Jerusalem. While there are serious doubts as to the right of the nation of Israel to try him, there seems to be little question as to his participation in most of the crimes of which he is accused.

If you visit one of the concentration camps maintained by the Nazis in central Europe you will be confronted with evidence of mass murder, most of which was directed toward the extermination of the Jews. You can still see the gas chambers and the crematoriums in which many thousands of unfortunate human beings lost their lives. One of these infamous camps, not far from the Austrian city where both Eichmann and Hitler once lived, kept its furnaces so busy that the fires could be seen along the Danube for miles and the smell of burning flesh must have been nauseating.

Adolf Eichmann got his start in Nazi ranks by compiling information concerning subversive elements in Germany, specializing in defaming the Jews. Later he carried his fanatical hatred for these people into a vast program for exterminating them. This is the man who has been brought to trial by the nation of Israel.

Whatever his legal status may be in Jerusalem, there is no doubt that Eichmann stands under the judgment of almighty God for his misdeeds. But he does not stand alone. Along with him must stand those men and women who acquiesced in the hatred, the persecution, and the imprisonment of innocent persons, simply because of their religious and cultural background. Along with Eichmann should stand many others who even today are so eager to search out "subversive elements" that they disregard human rights, or who may be so indifferent to the plight of their fellow men that they will let them go homeless and hungry.

Yes, Adolf Eichmann stands under the judgment of God for his crimes. But along with him must stand many others who specialize in mass extermination, the creators of weapons capable of destroying whole cities, the skilled planners of saturation bombing in which thousands of Eichmann's own compatriots died. As we think of Eichmann on trial in Jerusalem, a searching question from a Jewish psalmist keeps coming to mind, "If thou, Lord, shouldst mark iniquities, Lord, who could stand?" Who, indeed?

You can hear harsh words of condemnation for Eichmann, and there are many who, even before he has been judged guilty, are convinced that he must die for his crimes. Yet, strangely enough, some of his intended victims think otherwise. A survivor of the concentration camp at Auschwitz says, "Those of us who have seen what happened in the gas chambers want nothing to do with bringing death to a single human being — not even Eichmann."

In Germany a few years ago a Christian Jew who had been interned in Buchenwald and who had reason to know whereof he spoke, told visiting Brethren they should continue to pray for the victims of persecution, but it was even more important to pray for those who are responsible for persecution. If we who call ourselves Christian are to respond in this spirit (the spirit of another Jew who was crucified by his own people), we must be ready to pray for the soul of Adolf Eichmann, just as we pray for all who stand under the judgment of a righteous God, and for everyone among the persecutors and the persecuted who knows his own guilt and his need of God's grace. — K.M.

The Next Time Send the Peace Team

IN JANUARY the Fellowship of Reconciliation sought to send a team of nine peacemakers to Cuba for the purpose of improving U.S.-Cuban relations. Although the team included a seminary president, a professor of law, a university dean, the secretary of a church peace division, and others well qualified, the State Department refused to permit the trip because it was not "in the best interests of the United States."

Now we know that at the same time an invading force was being prepared for Cuba with the tacit, if not with the official, approval of our government. The April invasion turned out to be a complete fiasco. Armed intervention failed to change the situation inside Cuba; it damaged our nation's prestige abroad; it strengthened the hands of the Communists.

A "peace team" could hardly have done worse. And it might have helped to create the understanding which is "in the best interests" of mankind. — K.M.



What I

by Vivian S. Ziegler

The women who are to become mothers are chosen in heave
Many who earnestly desire to be mothers, never are physical
able to be; and many who are mothers physically never a
spiritually and emotionally able to function as one.



Everyone has had one, and yet mothers remain the most pricele
treasure we have.
When we are separated from our mothers, whether by distan
or death,
we feel as though a part of our lives is missing.

Yes, mothers are worshiped, mimicked and adored.
At various stages in their children's growth they are thought
be
the gentlest, the most perfect,
the dumbest, the most old-fogeyish,
the prettiest, the ugliest,
the best, the worst, and the most!



Whether a mother has given birth to one or twenty-one childr
or has adopted her family, her goal in life is clear-cut:
To train these little ones to become good citizens, stable a
self-reliant, with a strong faith in God, their fellow men, th
country, and themselves.
To this end, then, mothers discover their roles to be that
encyclopedias of knowledge . . . dress designers . . . counsel
. . . servants . . . nurses . . . teachers . . . recreation leaders .
laundry girls . . . secretaries . . . seamstresses . . . and inter
decorators!

Proof that they do these tasks well can be found in the univer
agreement that
– the best cherry pie is Mom's;
– she removes splinters the gentliest;
– she solves problems the fastest;
– her flowers are prettiest;
– she always knows some way to fix that broken toy
gadget;
– she irons shirts the neatest,
– can clean a room the cleanest,
– and can always rig up some sort of bed
her children's friends who are stay
overnight!



Certain qualities are essential to a mother. Among these wo
be:
Patience – especially during the toilet training of her child
Ingenuity – to vary the family menu from day to day,
Sympathy – "I know that tiny scratch really hurts,"

Mother?



Understanding – the party dress the family can hardly afford means everything to her teen-ager,
A sense of humor – when the "gang" plus a few more descend like a storm on her busy routine with their laughs, records, and demands for something to eat,
Unselfishness – "This young man is not really taking my daughter away from me; I'm getting a son,"
and a heart full of love – "My child is not the cutest in this town or the smartest either, but he's mine, he's wonderful, and he's priceless."



Mothers are the ones
who slip into your room and cover you at night,
who help you learn your first piece for the Christmas program at school,
who wait up until the wee hours of the morning for you to come home,
whose eyes shine with pride on your Commencement night,
and they are the ones who cry at your wedding.

Only after her children become parents themselves do they become aware that her favorite pieces of chicken really are not the neck and gizzard,
that she has always secretly desired dresses of exquisite (but unwashable) fabrics, and that shots, vaccinations, and spankings hurt mothers too.



Mother has no days off, and her children receive all her services, her labors of love, her overtime duties performed, free of charge.

Her satisfactions are found by observing the peacefulness of her children in sleep,



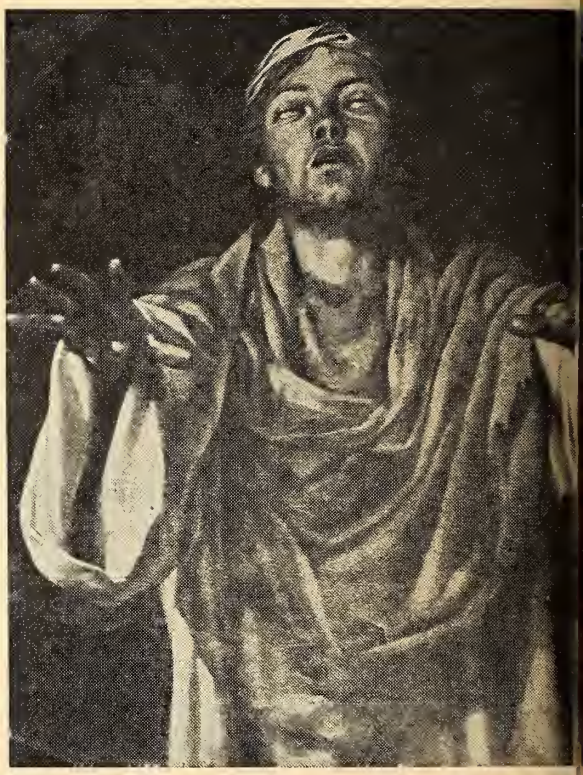
by treasuring the first home-made Valentine given to her by her child,
by serving second helpings of a new dish,
by the confidences her children share with her,
and by the enjoyment her children express in coming "home."

These are her rewards,
for she knows that these are the ways her children are saying,
"Thank You" and
"Mommy, I love you 'cause you're tops!"

Who Can Doubt It?

by Fred Swartz

Photos from Three Lions



On his last journey to Jerusalem, Jesus stops to n
ister to a blind beggar, the lowliest in the cr

OUR STUDY OF MARK so far reveals to us a swiftly moving drama of the exciting news of the gospel. Christ is the leading actor, and the plot has woven in and out through success, opposition, instructions, and thrilling stories inspiring both amazement and wonder. In the section just studied, 8:27 — 10:45, the author of the "thriller," Mark, has inserted clues as to what we can expect by way of climax. Yet, there is still mystery lurking in the air: How much of a hero is Jesus? Is he the One the supporting actors have looked for as their leader, their Messiah? Will he really meet a tragic end — a death as cruel as he himself suggests? On a cross? Sometimes he seems to be dreaming that even though this happens he will keep on living! The disciples are baffled.

Mark begins at 10:46 to develop the plot and to head it squarely in the direction of its inevitable climax, the cross. Mark — 10:46 — 12:44 contains the stories of the first days of the final week of Jesus' life, just as he enters the city of Jerusalem. It is in a way a recap of what has already happened in his Galilean ministry —there are popularity, opposition, yet another miracle, and even a parable. But the mood is different, more intense. The end is nearer, and Jesus knows that every minute counts.

Again Mark, the Alfred Hitchcock of the gospels, misses no opportunity to fill his story with suspense. Two themes stand out in this section: Jesus exposes the narrow arrogance of the religious leaders of Judaism, and he clearly reveals his messianic appointme

It is significant that this section begins w Jesus' last healing. There was a crowd on ha to surround him as was the custom whenev distinguished rabbi, or teacher, passed thro a city or town on a journey. Yet the attent of Jesus is focused on the lowliest of them al blind beggar. Jesus stopped and ministered him. Jesus in the fringes of the last mome of his life stopped long enough to care for t man who was the lowliest of the crowd. M of us can say with certainty that no one posing a threat to our lives, yet we have learned the art of stopping to pay tribute to sacredness of personality. Is not this a force answer to the ills of society that plague us fr day to day — segregation, discrimination, n lect? "Inasmuch as you did it unto one of least of these . . ."

Notice the response to the recognition wh Christ gives: Bartimaeus casts off his coat in haste, not watching where it lands or tak precautions about its safekeeping. And look the result: The faith which led Bartimaeus persist in attracting Jesus' attention did leave him with the restoration of his sig Jesus gained another follower.

This event must have left a lasting impr sion upon the band of pilgrims that follov Jesus on into Jerusalem. It characterized



ıe final week of Jesus' life is marked with popular claim, teaching in the temple, and growing opposition

ork of love and mercy which exemplified the al Christ, not the warrior king which the ribes and rulers of Judaism expected.

It is precisely the Messiah of peace and ve who rides into Jerusalem on the morning escribed in the first part of chapter eleven. echariah had prophesied: "Lo, your king mes to you, triumphant and victorious is he, mble and riding . . . on a colt." The impact this statement is that the King was coming peace. Jesus' action was thus a deliberate amatic claim to be the Messiah. We recall at the prophets of the Old Testament, when ords seemed to have little or no effect upon the eople, resorted to dramatic tactics. Perhaps is is a prophetic enactment of Jesus, another d a forceful sign of his divine kingship.

Jesus' action was tremendously popular with e crowd of common pilgrims and laity of e city, but one can almost sense the mixed ood of the spectators, on the one hand con- sed as to who he was, on the other hailing m with "Hosanna," which means "Save now!" ot unlike our world today! Oh, yes, we are a tle surer Jesus is the expected One, and yet world full of violence, hatred, space con- erors, organizational machines sounds the heistic bell, "Who are you?" more than the uch needed cry, "Save us now!"

It would seem that the merciful, loving,



Jesus affirms his authority is from God and warns against the hypocrisy of the scribes and Sadducees

humble servant who rode into town on an animal that symbolized peace stepped out of context the next day and took out some "hostility" on an unfortunate fig tree. Mark is not concerned with what caused Jesus' action, but rather gives us the result, interpreting it as an illustration of the power of faith. He wishes to say in the strongest manner that by faith men can do what seems absurd or even impossible. It reflects Jesus' own faith in God and man and his endeavor to stimulate this faith in others. It reflects Jesus' energy as being derived from the Holy Spirit, an interesting answer to a later question regarding his authority (11:27-33).

The "cleansing of the temple" holds the key to this entire section. It is perhaps the most important act of Jesus' earthly life, prior to his death. It is described by Vincent Taylor as "the turning point in the story of the passion." It is quite possible that this single deed, more than any other, brought on his death. At the same time it is clearly the strongest indication prior to Jesus' trial that he is the true Messiah. The scene is the Court of the Gentiles which was the only area in the temple into which non-Jews could come. All other areas were sacred ground, open only to those inside the Judaistic faith. The action is heavy, as Jesus with sternness drives out those who are making a commercial market out of this area. Let us consider four areas of importance in this action of Jesus and their relevance for us today.

First, whom he drove out and why. There were two types of commercialization going in the Court of the Gentiles, both of which we taking advantage of the pilgrims. These we the selling of animals for the sacrifice (whi was definitely a monopoly as the temple i spectors made sure these animals were the or ones that could be counted as without blemi a qualification for the sacrificial victim) and t changing of money from one currency to anoth which was necessary for most of the pilgri from surrounding territories since the tax the support of the temple had to be paid in t Tyrian coinage of the sanctuary. Quite oft values of coins were confused or mixed in t process.

Jesus became indignant at this secularizati of a place devoted to prayer and meditati and rather than merely admonish them w some condemning words, he again resorted much stronger prophetic action. Mark says overturned tables and drove out the merchar Jesus was not content here with patient tea ing and nurture; he also demonstrated rigoro outright action. Is he not reminding us that Christian is a reformer as well as a teach There is a message here for the church as w especially the church who lowers her head a slinks off to suburbia where the pasture lo green and fresh.

The second noteworthy fact about Jes action is that it is a symbol of the unive messiahship of Jesus. He even quotes Isa. 56 "My house shall be a house of prayer for nations." It was easy for the priests and S



Jesus drove the mon changers and merch from the temple, condemning the turni of the place of pray into a house of business

ıcees to set up their market place in the Court the Gentiles because those outside of Judaism ere either "unclean" or "useful." But here gain Jesus was declaring God's love for the wliest. Bartimaeus is a person, and so are the entiles, and so are Negroes! Quite a check on ıe bigotry and narrowness of some of our ıurches, is it not?

The third significant point in this story is ıat the ethical example of Jesus is in conflict ith the roots of all kinds of evil: love of money ıd pride. The profit-making crew of the arket place could not excuse their indignation Jesus' action because they knew they were ght, or that they thought Jesus to be a mad ıan. Their anger sprang from the loss of their usiness and the attack upon their prestige. hese roots spread throughout the world today, iving rise to poverty, starvation, slums, unrest, rime, and disease.

The old saying, "The more you have the ıore you want," seems particularly true of the reediness of today's world. It is true of in-ividuals themselves, perhaps even of Brethren. he church is charged with the obligation to ırow some of the same rigor and daring against ıese evils as did Jesus.

Perhaps the most significant point is the ctual "cleansing" itself. Jesus spoke out force-ılly against the use of the temple for anything ut the worship and service of God. Can we onestly say today that every action in the hurch is done solely in the interest of these wo purposes? Or has the church become a ocial organization, a place to catch up on the veek's news, a place to pay our tribute to God nd be done with it, a place to tip our hats to od and say, "I'm glad you're on my side," or erhaps, "Aren't you glad I'm on your side, od?" a place so thoroughly strained through ıe organizational juicer that there is nothing ft but the dried peeling of one's sense of in-ividualism and personal worth? One could ame a thousand and one other abuses of the hurch. Christ needs to continually "cleanse" is church and purge our debasing its use.

Jesus was at the peak of his power and ıfluence. Mark 11:18 assures us that Jesus was ill so amazingly popular that the very author-ies he dethroned were afraid to lay hands on im. His time had not come, but it was evident ıat he was not just another prophet teaching ıe true interpretation of the Law and criticiz-ıg the scribes and priests, but also the One ho came purifying and reforming the life of ıe world and so to prepare it for the reign of od.

Confessions of a Mother

as told to one who is not

Most days are usual in the fact that there is much more to do than can ever get done. But you seem to make headway. Then there are days such as last Friday, days when nothing seems to go right and trouble is double.

Take for instance about ten minutes after 12 noon on the aforementioned day. The scene is in the kitchen where two little tykes are mauling their food. They know it is to eat, but in the process, one of them upsets a full glass of milk. Just as the floor rag is out ready to begin its mop up job, the telephone rings. After a brief conversation mother returns to the kitchen to be met on the road by one of the children who has walked through the puddle of milk to get to the phone and see "who it is."

So Mommie bites her tongue and begins mopping up in the midst of "I want more milk," flying cake crumbs, and, to top it off, the door-bell. The other one is home from school.

It rings . . . and rings . . . and rings. That is the straw that broke the wits. But before she speaks the sharp word, someone shouts, "Happy Mother's Day," and pushes a school-made paper flower into her hand and eagerly waits to see her response. And, suddenly, everything is all right. — *Earle W. Fike, Jr.*

The rapid-fire events occurring in the remainder of chapter 11 and chapter 12 serve to develop further the claim to messiahship evident in the three events we have discussed. First, Jesus affirms his authority is from God (11:27-33), then tells a parable sternly illustrating the delinquency of Israel's leaders and showing that he was sent by God, another messianic claim. He similarly warns against the scribes in 12:38-40, charging them with exaction and hypocrisy. He takes the opportunity of his opponents' attempts to trick him to teach of the nature of God's law (12:13-17), the life of the resurrection (12:18-27), and the demands of true discipleship (12:28-34; 41-44). Mark has reproduced these stories in an effort to answer the questions raised in the previous section about the nature of Jesus. Is there any doubt now in the minds of the readers as to his messiahship, his power, his authority and example? Yet the climax is still to come; the story is not ended; the trail is still winding toward the cross.

WHAT PRICE PEACE in a Brethren Home?

by Ernestine Hoff Emrick

Drawings by Harry Durkee

Part II

There are many types of seemingly "peaceful" homes. Some are healthy and some are not. Those of us who attended the Family Life Institute at Manchester College in 1959 heard them described by Dr. Aaron Rutledge in a unique way that merits repeating.

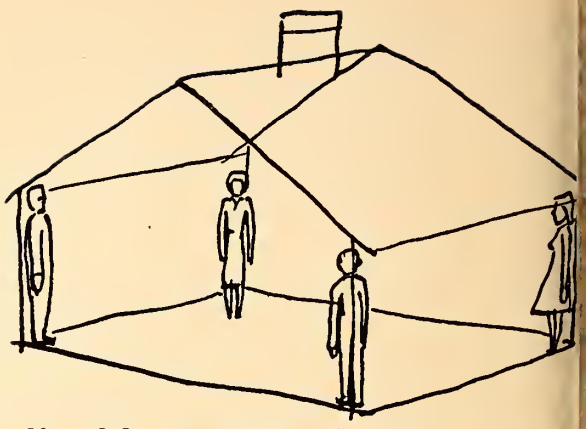
(1) There is the "owner-tenant farmer" kind of peace, in which one member of the family "owns" the property and the people. He is the boss. Frequently it finds the husband in the role of owner and the wife as tenant manager or serf. The home remains peaceful as long as



the "tenant" does not give the "owner" any trouble or ask for too much. But all bedlam breaks loose when the young people reach the age where they want to become independent.

(2) Then there is the "stay in your place and we will have peace" arrangement, in which members of the family have preconceived roles for each to follow. This is similar to patterns of racial segregation. It results in first- and second-class citizens in the family.

As any counselor knows, a tremendous disturbance may result when a person under counseling begins to correct his concept of himself and his role in the family. For instan when one who has always accepted the role o second-class citizen begins to feel he deser the rights of a first-class citizen and reb against the injustice of it, this upsets the fam status quo, and the counselor may find hims working with other members of the family al The "peace" of the home is definitely shatter as it well should be.

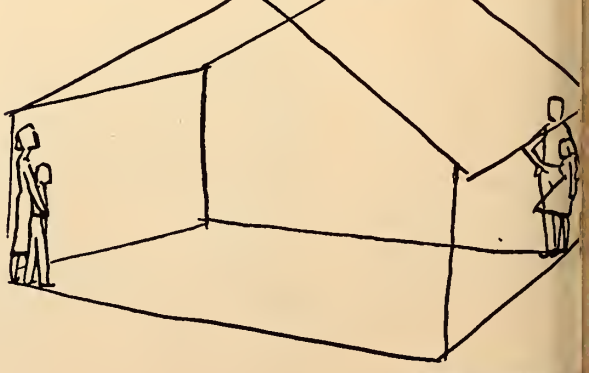


(3) "We have chosen sides and have a b ance of power." This kind of peace, in whi members of the family array themselves agai each other, is usually unconsciously accept not consciously planned.

(4) The "everyone is a law unto himse kind of peace prevails where the family has alliances or bosses but is just an aggregate individuals. In a crisis, it is a survival of t fittest.

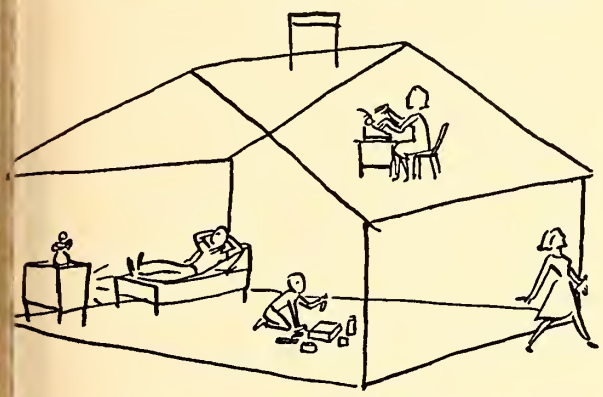
(5) The "self-sacrificing" kind of peace, which the parents live to serve the children a have no life of their own may on the surfa appear admirable. But what happens to t children when they go out into the world into their own marriages and no one sacrific for them? Obviously, they make poor wiv and husbands. The next generation after a se sacrificing home includes many a warri family.

Parents have rights too and if they do n

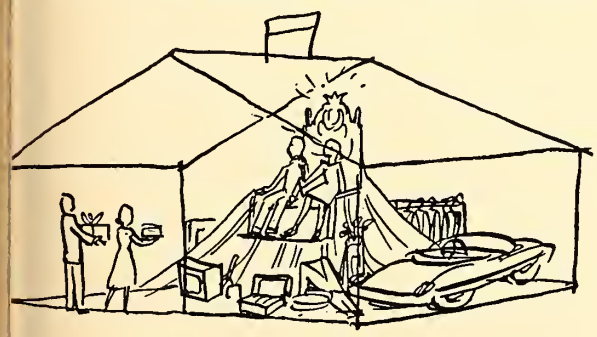


t like it, the child suffers by thinking he is e center of the universe. Parents should not el guilty for breaking the self-sacrificing role. hen the child finally moves out, the sacrificing rents are utterly lost because their reason for ing is gone. They may think the child is grateful if he leaves them, or they may expect ore in return than the child can give. This nd of self-sacrifice is not Christian. Christnity teaches the denial of the sick self, but e have to give some attention to ourselves if e kingdom is to grow within us.

(6) Then there is the "democratic" kind of



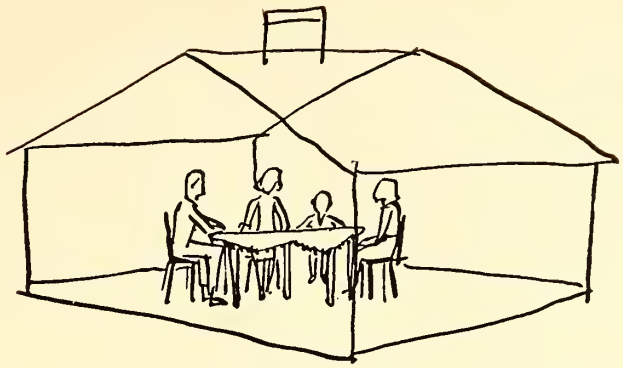
der in the home where all members share in cisions and responsibilities. This can turn to No. 4 if the members think only of their ghts and privileges and not of their responsilities. It takes a lot of energy to run a mocratic family, with family councils and owwows. It is much easier to make the de-



sions for everyone than to take six votes and ork out a tie! Then, too, sometimes parents are clined to influence their children's votes just bit!

A pitfall for the democratic family is the lea that "everyone is equal." We must recogize differences in ability, maturity, and anatmy, and delegate tasks accordingly. A small ild's judgment does not equal that of his arents. Members of the family are only equal their ultimate worth in the sight of God.

(7) Finally, there is the "empire" kind of eace, which may be somewhat authoritarian ut can also be a benevolent role. This type

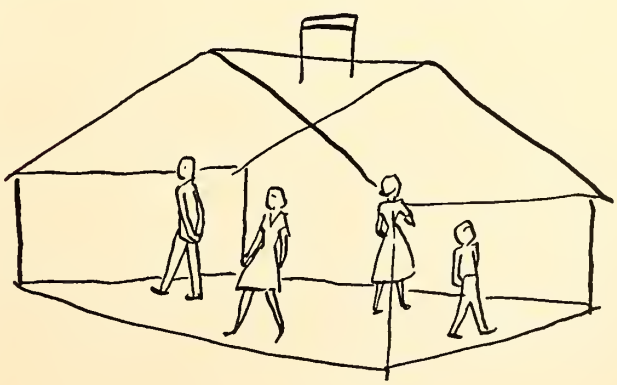


permits children to grow up and be independent but still within the family unit. In the later years of this "imperial" situation, parents have no more control than the grown-up child chooses to give them. This type requires a voluntary acceptance of each other's freedom. The trouble comes when the parent tries to remake the child into a "possession," and the very health in him must rebel.

Any of these types which is unhealthy may result in a "cold war" kind of peace, which has a deceptive calm on the surface but a hidden turbulence which may at any time break into open warfare.

We must rethink our definition of peace. Each of these types of homes appears "peaceful" and each is different. It would be well if we began using a different word than the stereotyped *peace* in describing the family relationship. Peacefulness may be thought of not as the sense of satisfaction which comes from having lived fully and meaningfully. "The peace after the storm is meaningful, but the storm is meaningful too."

These descriptions should surely lead each of us to ask: Which kind of peace does my family have, or, perhaps more important, under which kind did I grow up in my parental home and bring with me into marriage? Further, we may ask ourselves how many of us would actually have the courage to disturb our "peaceful" home if we saw that the peace was an unhealthy one?



The pivotal question is: Do Jesus' peace teachings require that a second-class citizen must remain such, if an attempt to change the status quo would create a family crisis? A person who makes the attempt may lose courage after one or two explosions result. The aversion to conflict which the church may have ingrained into him from little up and the guilt he feels after causing a conflict may drive him back into the old pattern, and his attempt at growing toward a better relationship will have failed.

Were the sit-in demonstrators wrong in attempting to correct injustice toward themselves, knowing full well that an upheaval of opposition would result? Their action was perhaps not so much in self-defense as in defense of a principle that should rightly apply to all men. In acting on their own behalf, they also acted on behalf of generations of their children who follow after them. One cannot, therefore, accuse them of acting selfishly in taking their own part.

Likewise, in trying to correct an unhealthy home situation in which one's children live is one not also acting on behalf of the generations to follow? For very surely "the iniquity of the fathers is visited upon the children and the children's children to the third and fourth generation." Therefore, one ought not feel he is acting selfishly in trying to alter a home situation that is intolerable to him. Do Brethren have any message on courage to speak truth in the face of conflict — even family conflict?

How have we handled our disagreements in the past? A Brethren sociologist (Don Royer) has some observations on this. Brethren have historically taken Matt. 18:15-22 as the pattern for settling our differences. It might be noted that in going to the offending brother with one's grievances, one neither submits to injustice nor keeps his feelings to himself, but acknowledges the differences, gets them settled, and then forgives the offense. But how many of us any longer practice this? We often quote the last two verses about forgiving seventy times seven, overlooking the preceding verses in which the disagreement is first admitted and settled, then forgiven.

"Now, repression of conflict is the dominant pattern among Brethren. This is a perversion of the ministry of reconciliation, and it is the least creative, most destructive way of handling family problems." Our interpretation of the New Testament has led us to the conclusion that overt hostility is a betrayal of our peace beliefs. We have taken such scriptures as Matt. 5:22 to mean that even feeling angry is evil, no matter what the cause, and our sense of gui is tremendous.

"We Brethren have been better trained t avoid conflict than to handle it." For instanc in council meetings or women's meetings som times an issue will pass without a dissentin voice, but afterward there is plenty of opinio and one hears, "Why didn't somebody say som thing?" Or perhaps someone who did ventu an objection feels guilty and chastises himse with, "Why did I have to open my mouth?"

Sometimes we have felt that "an ounce harmony is worth a pound of truth," and a honest disagreement in class discussion is har to come by. We have identified disagreemer with disloyalty to Brethrenism or with a perso al attack. "We approve of nonconformity wit the world but sometimes do not extend th same right to those within our own ranks. Bu the evil of conflict lies not in the mere presenc of it but in the failure to handle it."

Those who are pietistic perfectionists fin it hard to admit weakness, error, or problem They do not accept counselors because to go t a counselor would be to admit failure in livin up to the perfect pattern of Jesus.

Also, our patriarchal (father-ruling) Germa family heritage requires that a breakdown authority must be quelled without delay, an so the maxim, "Forgive and forget," is impresse upon us.

And thus, for these reasons, it has becom tremendously important to many Brethren t maintain the appearance of peace in the hom whether the reality of it exists or not. Divorce are few among us, but "stability is not equivale to happiness."

Strong words, these. Again we are led t ask: What price peace — in a Brethren home And if there is any truth in these statement how can Brethren go about learning a mo creative way of reconciliation at home? Th will be discussed in a final article next week.

OH, HOW THE LOVE

ELAINE SOMMERS RICH

Oh, how the love of God
streams down upon us.
As spring rain,
as summer sun,
as leaves in fall,
as winter snows,
All never endingly it
flows and flows.

A Brethren institute on Africa offers glimpses of what lies behind a

CONTINENT in an UPROAR

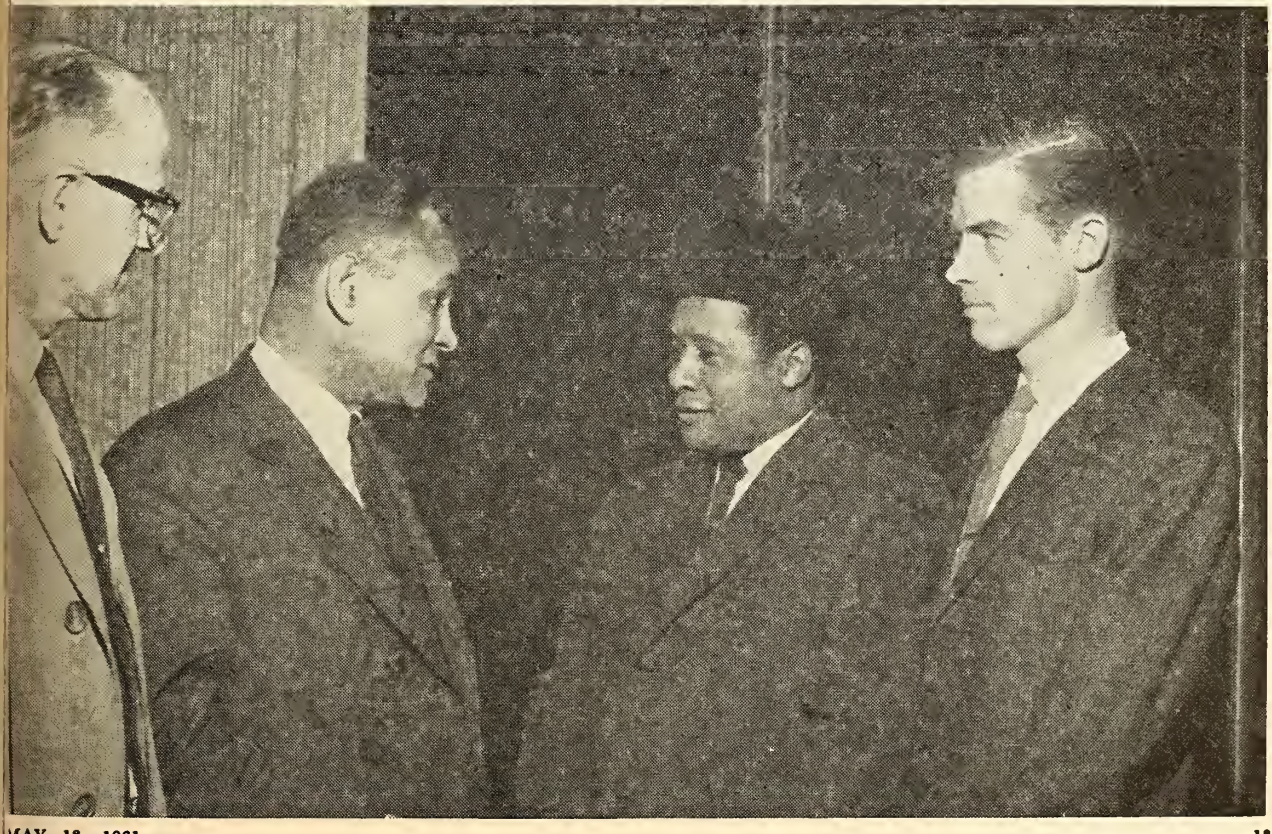
by William Schuhle

TO BE accepted as equals in the family of man. To take the best ideas from various cultural, political, and economic systems. To be free and friend to all. These, according to an institute on Africa held at a Brethren college campus, are the aspirations of the African people. Harmless as the dreams may seem, the endeavor to make them real has gripped the world's second largest continent in an upheaval unprecedented in modern history.

The institute convened at Manchester College for the purpose of exploring The Nature of the Revolution in Africa. The leaders were men who knew the upheaval inside and out. They were the United Nations' Middle East mediator and 1950 Nobel Peace Award winner, Ralph Bunche; a young Herero tribesman petitioning the United Nations on behalf of his disputed homeland, South-West Africa, Mburumba Kerina; a cofounder of the Church of the Brethren mission in northeast Nigeria and missionary for forty years, H. Stover Kulp; the director of Earlham College's development program in Kenya, Lewis Hoskins; and two Purdue University students, Maurice Amoye of Nigeria and Reuben Olembo of Kenya.

Continued on page 18

robing Africa's revolution (from left): Paul Keller, Dr. Ralph J. Bunche, Mburumba Kerina, and James Adams



A Full Life on a Few Acres

Photos from Three Lions

JUST thirty miles from the frenzied pace of New York City is a peaceful haven occupied by a family that finds a full life on a few acres of land. Ernst Winter, a political science professor, with his wife and seven children moved to a farm outside Nyack to begin an experiment in living "with and from the land." The area includes some three and a half acres of woodland, pasture, orchards, a vegetable and berry patch, a small barn and a rambling home. Through the cultivation of the land and some domestic animals, they have raised enough crops and dairy products to sustain them, using the organic method of farming which rules out the use of chemicals and stresses the use of natural fertilizers.

All the food that is placed on the Winters' dinner table can be traced back to the backyard a few steps away. Whole-wheat bread is made from flour that is electrically milled just before baking, goat's milk is fresh, uncooked rolled oats replace the packaged cereals children are familiar with, vegetables are picked minutes before eating so no nutrition is lost by decay, and fruits may be gathered a few steps from the kitchen. A teacher at nearby Iona College, Ernst Winter believes that "a modern society, for all of its material abundance, is out of touch with nature, bored, wasteful." He contends that living with the earth brings his family into closer contact with all of reality — the earth itself, and the mysterious cycle of birth, death, and rebirth.

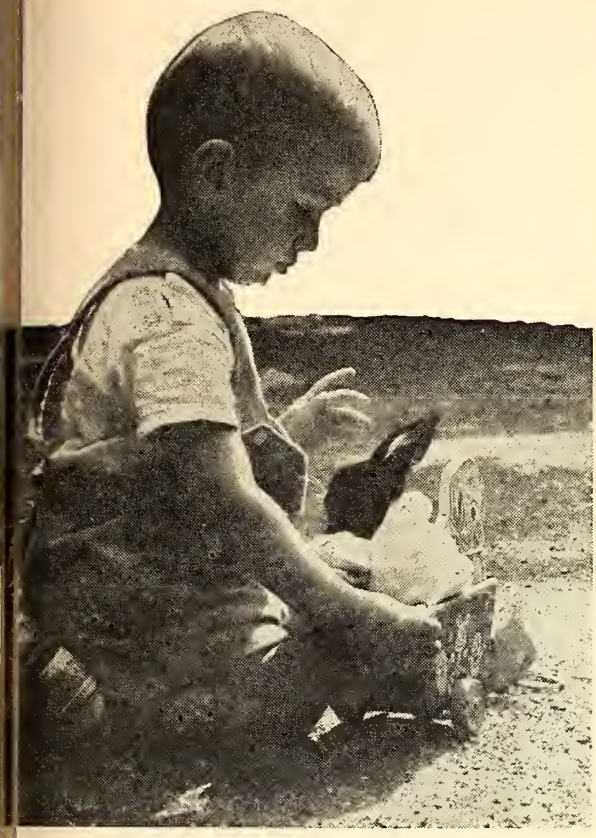


Father gets a helping hand from two of the boys as one of the girls looks on. All the chores are farmed out to the older boys and the little ones share as they grow older

The four-year-old watches her father milk the goat. Althou she has no heavy chores she likes the family animals



he baby of the family spends time playing with a pet
bit and being with his brothers when they do chores





The wheat is milled just before it is made into bread. The children have never tasted commercial bread

The end of the day brings the whole family around father who conducts the storytelling hour from favorite Bible stories. The parents believe that cultural and religious interests should be fostered in the home



KINGDOM GLEANINGS

Annual Conference goers still may join the Annual Conference Tour, leaving Chicago on June 18 and returning there July 3. The San Joaquin Valley, Yosemite National Park, and San Francisco will be among the points to be visited following the Conference. Travel will be by reserved rail coach. For information, write, Mr. Lyle James, Milwaukee Railroad, 516 W. Jackson Blvd., Chicago 6, Ill.

Wayne Wheeler, R. 1, Box 172, Bradford, Ohio, has an open date for evangelistic meetings in the fall of 1962. Any church desiring his services should write him at the address given above.

Those who go through Modesto on their way to or from Conference are invited to visit the Brethren Service-Church World Service Center there. It is located at 919 Emerald Avenue in the northwest part of Modesto.

English River church, South English, Iowa, invites any Brethren on their way to Conference to use the church facilities. Those traveling by trailer or camping out are welcome to use the church grounds. The church is located on state route 22 and seven miles north of route 92, a good road across the state to the West.

An Action Sheet on Cuba has been mailed to pastors and will be sent to Brethren Service chairmen and others receiving Brethren Service News. The action sheet urges communications to government officials opposing direct or indirect armed intervention in Cuba and favoring negotiation through the UN.

La Verne College is formulating plans for the initiation of a fifth year program to meet increased requirements by the California state department of education for teaching credentials. The Bachelor of Arts degree may still be earned in four years. The fifth year will be used for professional education studies.

William R. Faw, Manchester College student, is the seventh Church of the Brethren youth to be accepted into the Rockefeller Brothers Theological Fellowship Program. He will study this fall at Harvard. Nearly 70 per cent of the men entering the theological training program have entered or will enter the ordained ministry.

Jacob E. Hershman of Hancock, Md., has been appointed dean of instruction at Elizabethtown College, effective Aug. 1. He will succeed Roy E. McAuley, who will become president of the college on that date. Dr. Hershman is a graduate of Elizabethtown College and is a minister of the Church of the Brethren. He is presently principal of Hancock High School.

James L. M. Yeingst, director of public relations at Elizabethtown College since 1957, has been promoted to a higher administrative position and given added responsibilities. He will co-ordinate the program of public contacts for the college, including public information, alumni relations, and development activities. Mr. Yeingst is also a graduate of Elizabethtown College.

Manchester College was named one of the ber ficiaries in the will of Merta B. Wise of Tiffin, Oh whose death occurred last February. The college w willed $1,000 from her estate.

Medford Neher, pastor of the Pompano Bea church, Fla., extends an invitation to a Brethren fam who would like a vacation in Florida to live in t parsonage during the Nehers' vacation in August a September. The seashore is inviting, and there a fishing and other recreation easily accessible. T church will welcome you. Write: Medford Neh 278 N.E. 42nd Court, Pompano Beach, Fla.

The planting this spring of more than two doz trees in the new campus mall and around the new H of Science was the most recent development of a maj long-range landscaping project under way on the Ma chester College campus. The ten-year-old pin oa clearly define the lines of the emerging central mall the inner campus and help to maintain the long-standi tradition of the college oaks. This is the start of t program that will include other campus buildings a areas.

Jo Ann Yee, La Verne College sophomore, has be selected by the Presbyterian Commission on Ecumenic Missions and Relations to spend her junior year of c lege at Chung Chi College in Hong Kong. She is one two students in the United States selected by the cor mission to go to Hong Kong. The junior year abroa now in its seventh year of operation, is an overseas stu plan of the United Presbyterian Church in the U.S. Twenty different schools representing ten countries c operate in the program. Miss Yee is an educational maj and a native of San Francisco.

Television Programs

The National Council of Churches, through t Broadcasting and Film Commission, comes back to t ABC-TV network program, *Directions '61*, in Ju (1:00-1:30 p.m. EDT). The four programs are: Ju 4, Intercity Story, which shows one man's effort serve the needs of so-called delinquent youth; June 1 an exploration of the contrast and conflict of cultur in Latin America; June 18, a treatment of the ec menical movement, emphasizing the forthcoming Thi Assembly of the World Council of Churches in Ne Delhi; June 25, the relationship between Hellenism ar Biblical tradition, employing a special film shot in Gree for television.

The significance of theater through the ages as mirror of great recurrent themes is being explored a series of four weekly broadcasts of the *Catholic Ho* on the NBC-TV network (1:30-2:00 p.m. EDT). Th first one on May 7 dealt with the theme, The Theater an God. On May 14 scenes from The Duchess of Malfi, b John Webster, and The Queen and the Rebels, by Ug Betti, will illustrate The Theater and Man. Episod from Ibsen's Peer Gynt and James Costigan's Litt Moon of Alban will document The Theater and Lo on May 21. Depicting The Theater and the Devil o May 28 will be selections from The Temptation of Ev from the Coventry Medieval Cycle, and The Righteo Are Bold, by Frank Carney.

Harvest of Shame, a kinescope of the CBS television port on migrants, is now available from the Church of e Brethren General Offices, Elgin, Ill., at $10.00 rental.

Brethren Service activities at Annual Conference clude: a Thursday postbreakfast conference on peace d social education, featuring a panel on Nonviolent irect Action for Disarmament and Integration; a ursday postbreakfast conference on international rvice with a panel on New Opportunities for Service; e Thursday evening Brethren Service dinner with D. . Bittinger speaking on Action to Match Our Faith; Friday postbreakfast conference on volunteer service scussing the theme, The Calling of BVS — How Well It Fulfilled? a Friday postbreakfast conference for ethren welfare workers and medical workers; and meeting of ex-CPS men and I-W's on Saturday after-on.

censed to the Ministry

Gary Callison, licensed in the Tacoma church, Washgton.

lergy Tickets to Annual Conference

Several railways — Eastern, New England, and uthern Passenger Associations — have agreed to coerate with the Trans-Continental, Western, and Southestern Passenger Association in arranging to sell und-trip clergy tickets to Long Beach, Calif., for e Annual Conference. These tickets may be sold om May 29 to June 20 inclusive upon presentation of ergy certificates valid in origin territory only. Such kets will be good for thirty days in addition to the te of sale. Fares will be computed on the basis of ne-way, first-class fare for the round trip according the route traveled. Diverse routes on the return urney have also been authorized by most of the asciations on the basis of one half of the applicable re by the way of the route of travel in each direction.

nnual Conference Choir

Gerry Pence and Alfred Alcorn join in extending an vitation to all musicians planning to attend Annual onference to sing in the Annual Conference choir. his is an excellent opportunity to receive inspiration by nging in a large group and the choir enriches the worip experiences for everyone.

The Conference choir director recently announced at the following anthems will be used. Packets of ne anthems will be available for purchase at Annual onference. Anyone having access to some of these nthems may wish to study the music ahead of time.

I Will Lift Up Mine Eyes, Sowerby, Boston Music, o. 1385.

Lauda Anima (Praise, My Soul, the King of Heaven), ndrews, G. Schirmer, No. 7406.

Create in Me a Clean Heart, O God, Mueller, G. hirmer, No. 8682.

Psalm 150, Lewandowski, Carl Fischer, No. 31054-11.

O God, Thou Faithful God, from Brahms, H. W. Gray, o. 1647.

Blessing, Glory and Wisdom, Bach-Tkacb, Kjos, No. 40.

The Lord Is a Mighty God, Mendelssohn, Kjos, No. 9.

To Thee We Sing, Tkacb, Kjos, No. 6501.

Praise We Sing to Thee, Haydn-Luvaas, Kjos, No. 2015.

At the Name of Jesus, Vaughn-Williams, Oxford Unersity Press.

Now Let Every Tongue Adore Thee, Bach-Bick, Hoffan, No. 46322.

Conference Attendance Tips

Air Travelers can secure frequent, direct limousine service to downtown Long Beach from the Los Angeles International Airport. This will be faster and cheaper than going by the way of downtown Los Angeles.

Program Booklets are off the press. These will be available at Long Beach, but should you desire a copy before that time, send your remittance of $1.00 to the Church of the Brethren General Offices, Elgin, Ill., and a booklet will be mailed to you.

The worship service on Sunday, June 18, at 10:30 o'clock, is open to all Brethren who have arrived for Conference. The service will be held in the Starlight Room of the Lafayette Hotel, with Nevin H. Zuck, alternate moderator, serving as the minister.

Municipal Auditorium will not be open for our use until Tuesday, June 20. All Standing Committee and General Brotherhood Board sessions, as well as the Monday night pastors' dinner, will be in the Lafayette Hotel.

The Church Calendar

May 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Discipline in the Home. 1 Kings 5:1-7; Prov. 4:1-4; 10:1; 13:24; 20:11; 22:6; 29: 17; Eph. 6:1-4. Memory Selection:

Train up a child in the way he should go,
and when he is old he will not depart from it.
Prov. 22:6 (R.S.V.)

Mother's Day

May 14 Middle Pennsylvania one-hundredth anniversary, German Valley church

May 18 Western Maryland Women's Fellowship rally, Frostburg

May 20-21 Southern District spring retreat, Camp Swatara

May 21 Pentecost

May 21 Brotherhood Program Emphasis

June 3 Western Pennsylvania youth rally, Maple Spring church

June 4 Western Pennsylvania camp convocation, Camp Harmony

June 7-10 Leadership camp for camp deans and counselors, Camp Harmony

June 11 Children's Day

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Meyersdale church, Pa., May 14-19.

Gains for the Kingdom

Forty-four baptized and twenty-two received by letter in the Fresno church, Calif. Sixteen baptized and seven received by letter in the Pomona church, Calif.

Six baptized and five received by letter in the Fairview church, Iowa.

Three baptized and four received by letter and three by confession of faith in the Covington church, Ohio.

Twelve baptized and two received by letter in the Lost Creek church, Pa. Nineteen baptized in the Swatara Hill church, Pa.

Three baptized in the Longmeadow church, Md. Six baptized and nine received by letter in the Pompano Beach church, Fla.

Continent in an Uproar

Continued from page 13

Sponsored by the college, the Brethren Service Commission, and the Non-Western Project of Indiana University, the institute attracted students and faculty of the college and of nearby high schools and ministers and laymen of the area.

Nature of the Revolution

The consensus was that Africa's revolution is broadly based, with political and economic freedom a strategic goal. The Africans, desiring to avoid becoming embroiled in the cold war, resent efforts by the East or West to make them choose either against or for any particular system.

The effect of the political and economic revolution brings its agonies and adjustments in social life. Mr. Amoye described the dehumanizing effect of mechanization as "a plague" and contended that the African economic development cannot be expected to imitate that of the United States.

In early 1957, the only independent countries south of the Sahara were Ethiopia, Liberia, the Union of South Africa, and the Sudan. Since Ghana became independent in March 1957, nearly twenty new African nations have come or soon will come into being. Almost two thirds of the sub-Sahara black Africans today are citizens of the independent countries.

In regard to the tide of nationalism and the end of empire, the institute leaders believe that federations of new African states will modify tendencies toward divisive nationalistic rivalries. In the case of the Union of South Africa, Mr. Kerina predicted that its dissolution is under way, since some of the "British" parts of the Union are desirous of remaining in the Commonwealth and may secede from the Union.

The youthful optimism and vigor of Africa was appraised by Dr. Bunche. He cautioned against condemning new African governments on the grounds that "they are not ready" for self-government; after all, he commented, who can say when they will be ready, especially in light of the fact that some colonial powers did little to prepare African leaders?

Dr. Bunche explained that democracy will come slowly in Africa. He urged Americans to be patient with the patterns of organization which are designed to fit African conditions.

The institute pointed up that Africans want to work out their own destinies, accepting the help of outsiders whose motivation is not to exploit those they help politically or economically. They do not want to drive out the whites, but to work with them without becoming victims of any foreign influence in the power struggle.

Attitude toward the United States

Mr. Kerina expressed the hope that the United States will cease to look at Africa through the eyes of European colonial powers. He felt the United States has treated Africans like children.

There was some feeling, too, that Americans may be in part the victims of the press, suggesting that it does not always give a clear picture of events and personalities in Africa.

The United States could be of real help to Africa by assisting in the education of public and business administrators, since these are in short supply in a land that needs many such trained persons, it was revealed.

The African leaders agreed that the United States has within its own borders a serious problem in race relations in that both native Negroes and visiting Negroes are subjected to degradation through discrimination. Even United Nations' delegates are not exempt from this experience, they revealed. And while Dr. Bunche did not feel that race relations in Africa were encouraging, Mr. Kerina held that Africa has the obligation to black men everywhere to set an example of freedom that would help their race in the Western Hemisphere.

Reactions to the Peace Corps

The Peace Corps being established by the Kennedy administration was of great interest to the Africans. While there seemed to be some misunderstanding of its nature by the Africans, they called attention to several elements of concern. Motivation must be of prime significance, they urged. Orientation must be thorough. How help is given may be of more importance than how much is given.

If their people believe that the purpose of the corps is simply to promote United States foreign policy or to enhance the West's position in the cold war, or if they feel that there is too much of the "do-gooder" involved, the program will not be accepted. "Africa is not intereste in Boy Scouting," one of the panelist said.

Unless great care is taken in se lection, corpsmen will find the goin too rough, the African youth pre dicted. One doubted whether ther are enough qualified young persor in this country to implement suc a program. The position was take that such activity had best be char neled through the United Nation: Dr. Bunche said he was favorabl to the Peace Corps aid being give through the UN.

Missions Debated

"The time for mission work i Africa is no more," Mr. Kerina de clared. In elaboration, he sai Africans are not favorably dispose to unilateral efforts by American and others to convert them to othe doctrines, particularly if the attitud of those who convert is one of supe iority. Too often in the past, church men in Africa have either condone or have been indifferent to the atroc ities of imperialism, he averred.

To understand Mr. Kerina's pos tion, it is helpful to know that th petitioner of South-West Afric represents a people who have suf fered bitterly amid disputes ove their territory's political alignment The Union of South Africa consider South-West Africa as a fifth province and as a target for the practice o its white supremacist policies. Afte World War II the Union of Sout Africa was the only nation which re fused to turn its mandated territor over to the United Nations as a trus territory. The Union sought rathe to annex South-West Africa, a area as large as France and Ital together, as poor as any land o earth, and inhabited by 66,000 Eu ropeans and 473,000 tribesmen. Th International Court of Justice forbad annexation and ruled that the Unio must submit annual reports on South West Africa and convey petitions t the United Nations. This the Unio has refused. The tribes in South-Wes Africa have not been permitted t carry grievances or any petitions t the United Nations Committee. Mr Kerina and others have done so onl by escaping at the risk of losin their lives. In petitioners like Mr Kerina are embodied the hopes an the fearful prayers of South-Wes Africa's oppressed.

Little wonder, then, that Mr Kerina felt as he did towards th Christian church, himself a victim o *apartheid* as condoned by som

urchmen of the Union of South rica. When questioned further he ealed that lay missionaries — men o can assist new nations in a riety of ways — are welcomed in rica but that fewer "priests" should sent. He suggested further that view of America's race problem, it ght be appropriate for Africans to gage in missionary work here in s country.

H. Stover Kulp explained that the rina position on the church is newhat in line with the generally cepted mission policy of the na- nal churches in Africa, that is, assume responsibility themselves the church's life and evangelistic rk. Assistance from the Western urches still is needed in service pects of the Christian witness, Mr. lp said. He commented, however, at Mr. Kerina, like many American urch members and even leaders, s quite uninformed about the licy and program of many present- y missions.

rica and the United Nations

Last year sixteen newly inde- ndent nations of Africa became mbers of the United Nations. . Bunche said that while their ad- ssion made procedures more cum- rsome, their representation made e United Nations a more nearly otal" world organization. He essed that Africa owes much to e international agency for the free- m it is acquiring. He revealed ther that while many of the na- ns are small, they are producing ne outstanding leaders and are be- ming increasingly influential.

The United Nations undersecre- y realistically pointed out the tical areas of Africa, the Congo remost among them. He said the ited Nations felt considerable ain in this development both be- se of the opposition of Russia and er Communist states to Secre- y Hammarskjold and because of e refusal of some member nations pay their share of costs of the ngo operation.

emors of Transformation

The institute made clear that as ricans pursue freedom and self- lization, the conflicts, contrasts d contradictions of changing peo- s will continue to bring upheaval. t behind the tremors which shake t only a continent but reverberate oughout the world comes a nsformation that cannot be other- se.

Driving in Southern California

by William D. Everhart

YOU can enjoy your driving experience in Southern California if you will only prepare yourself carefully in advance. The mistaken impression that driving in metropolitan areas is dangerous grows out of unfamiliarity with the special rules and conditions prevailing there. Here are the necessary facts.

Always study the day's routes in advance. Not only know exactly where you are going mapwise, but mark the route numbers in big numbers on your map. You need a navigator to spot information signs and make necessary lane changes at sixty or sixty-five miles per hour. Nearly all routes diverge to the right regardless of turning direction by the compass.

Stay off freeways unless you are willing to drive sixty to sixty-five miles per hour with cars on all sides of you traveling as fast or faster. Do not slow down to change lanes; signal well in advance (more than 100 feet), pick out a space, speed up slightly, look over shoulder the way you are changing, then move promptly into the desired lane. Never enter a freeway at less than forty-five miles per hour. Do not stop! Passing on the right is legal in cities and most of the freeways are within city boundaries. Be very careful when you change lanes to the right.

Some visitors spoil their enjoyment of freeway driving because they are ticketed for driving too slowly. The left lane travels at sixty-five miles per hour, middle lanes, fifty-five to sixty miles, and the right lane never slower than forty-five miles in open traffic. Some older construction has a few slower limits. Do you know that most modern speedometers have a built-in error of as much as 10% on the slow side? Check your speedometer at roadside courses as you come west. You might think you are driving sixty miles per hour but be traveling only fifty-four and thus be a likely candidate for an obstruction-of-traffic ticket. If two cars pass you on your right, it is evidence that you are traveling too slowly. Move over promptly.

Visitors to California are often confused by our three distinct speed laws. The maximum of sixty-five miles per hour is rigidly enforced. The prima facie (posted limits) is vigorously enforced near schools and playgrounds, but the basic law takes over elsewhere, and you will find yourself being swept past forty-five miles per hour signs at fifty miles. The basic speed law reads, "You may travel at a speed which is reasonable and prudent with due regard to the traffic and weather conditions." The burden of proof rests upon you if you exceed posted limits.

Pedestrians always have the right of way in California, even when they are in an illegal situation. Be wary of youngsters and oldsters; they change directions in full flight with little or no warning. If someone blares his horn behind you while you wait for a signal to let you make a right turn, it is only an impatient motorist urging you to make a legal right turn against the red light. You may do so only if it is safe to do so.

Finding your way to Long Beach on the freeway system is very simple since two new connecting links have been opened within the past few weeks. From the east on the San-Bernardino freeway (routes 10, 66, & 70), the Long Beach freeway diverges right just beyond Fremont Avenue, Alhambra. Beware that the Long Beach ramp divides with Long Beach route to the left and Eastern Avenue to the right.

From the north you have choices. Coming in from Ventura on Highway 101, it is best to go by the way of the Hollywood freeway. Stay off the San Diego freeway (Sepulveda Boulevard) for it is completed only a small part of the way to Long Beach, and there is much traffic on city streets that way. The Hollywood freeway left lanes become Santa Ana freeway in mid-Los Angeles. As soon as you pass the City Hall (tallest building in Los Angeles) on the right, change to right lanes or you will be carried away from Santa Ana freeway. Long Beach freeway diverges right about four miles east of City Hall.

From Highway 99 (Bakersfield) you are channeled into the Santa Ana freeway from which you diverge right on the Long Beach freeway within two miles. Should you get on the eastbound San Bernardino

freeway by mischance, continue past the Los Angeles State College and diverge right onto the Long Beach freeway. Very little time will be lost.

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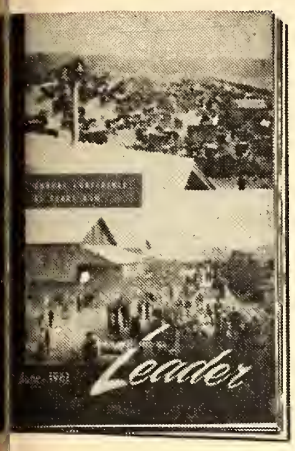
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When the Stars Come Out. Robert H. Baker. Viking Press, 1960. 23 pages. $1.25.

The book is in answer to the needs of the people who are interested in astronomy but are not scientists. Technical textbooks have been available for years, but now we have a book written in a language that a man can understand. The author is recognized by his peer group as an authority in this field and has written books which have been used throughout the United States as college textbooks.

In this atomic age of orbiting satellites and moon rockets many people are becoming interested in astronomy, interplanetary travel, and the greatness of our universe. For these people the reading of this book is a must because of the simple and logical way in which concepts of our earth, our solar system, our galaxy, other galaxies, and the distances involved are explained.

One's concept and admiration of God cannot help but grow as one reads this book and begins to understand a little more about the stars which were so important to the Wise Men and other Biblical characters. — *Oswald H. Goering, Oregon, Ill.*

The Shape of Death. Jaroslav Pelikan. Abingdon Press, 1961. 128 pages. $2.25.

"The core of the Christian faith is pessimism about life and optimism about God, and therefore hope for life in God." With these words Dr. Pelikan introduces his stimulating treatise on the nature of death. Much of the strength demonstrated by primitive Christianity can be attributed to the fact that early Christians had become reconciled to the fact of death. Perhaps our own day's preoccupation with life has made us avoid this important aspect of Christian truth.

In this volume the author takes five figures from plane geometry and uses them to symbolize the viewpoint on death of five early Christians. An arc describes Tatian's insistence that man's life has a beginning and an end. The circle represents Clement's belief that the soul comes to the body, passes through life, and returns again to God. It has not beginning or end. Cyprian is assigned a triangle, for his teachings seem to bring together both the horizontal and vertical aspects of God. The consideration of Origen suggests a parabola, a figure which symbolizes man's fall (thus making possible death) and his restoration by God through Christ. The theology of Irenaeus suggests a spiral, winding its way from Adam's disobedience to the obedience of the Christian. None of these figures alone gives an adequate symbol for the shape of death, but each as representative of these early Christian fathers tells us a fundamental truth about man's life and death.

In the final analysis the true shape of death is not a geometric figure but a cross. It marks the truth inherent in the other figures and witnesses to the fact that our Lord has changed the shape of death. Dr. Pelikan closes by pointing out that the cross leaves many questions unanswered, but this latter assurance is all we can know or need to know.

This is an excellent little book which Christians will find helpful. This reviewer is not qualified to judge whether the author has accurately represented his five sources, but even if he has not, the case he presents is beneficial to those dealing with the nature of death. — *Floyd E. Bantz, McPherson, Kansas.*

Wherefore Art Thou Come? James T. Cleland. Abingdon Press, 1961. 143 pages. $2.50.

Although this book is aimed primarily for ministers and those designated to administer the sacrament of the communion, it is of great interest to all. It contains eighteen meditations for use of the pastor in preparing for the communion service. They are concerned with the attitude of the worshiper before, during, and after the service. Dr. Cleland has been dean of the chapel at Duke University for many years, and out of his years of varied experiences comes this book, which may well serve as an aid and example to other ministers. The book contains an epilogue which discusses the construction and use of the form of worship known as the "meditation." — *Mrs. Dan Fierheller, Polo, Ill.*

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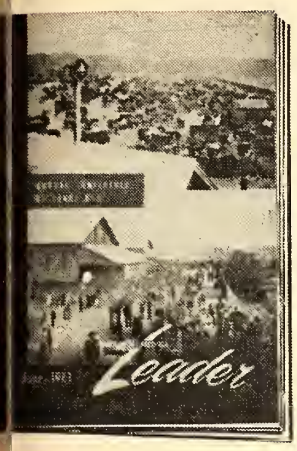
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This volume will have interest for t professional educator. There are d criptions of modern culture and n that provide helpful insights f the lay reader — but these are n distinctly unique, and the volume ight reading. — *S. Loren Bowman.*

When the Stars Come Out. bert H. Baker. Viking Press, 1960. 3 pages. $1.25.

The book is in answer to the needs the people who are interested in ronomy but are not scientists. chnical textbooks have been avail- e for years, but now we have a k written in a language that a man can understand. The author recognized by his peer group as a authority in this field and has tten books which have been used oughout the United States as lege textbooks.

In this atomic age of orbiting ellites and moon rockets many ple are becoming interested in ronomy, interplanetary travel, and t greatness of our universe. For se people the reading of this book must because of the simple and ical way in which concepts of our th, our solar system, our galaxy, er galaxies, and the distances in- ved are explained.

One's concept and admiration of d cannot help but grow as one reads this book and begins to understand a little more about the stars which were so important to the Wise Men and other Biblical characters. — *Oswald H. Goering, Oregon, Ill.*

The Shape of Death. Jaroslav Pelikan. Abingdon Press, 1961. 128 pages. $2.25.

"The core of the Christian faith is pessimism about life and optimism about God, and therefore hope for life in God." With these words Dr. Pelikan introduces his stimulating treatise on the nature of death. Much of the strength demonstrated by primitive Christianity can be attributed to the fact that early Christians had become reconciled to the fact of death. Perhaps our own day's preoccupation with life has made us avoid this important aspect of Christian truth.

In this volume the author takes five figures from plane geometry and uses them to symbolize the viewpoint on death of five early Christians. An arc describes Tatian's insistence that man's life has a beginning and an end. The circle represents Clement's belief that the soul comes to the body, passes through life, and returns again to God. It has not beginning or end. Cyprian is assigned a triangle, for his teachings seem to bring together both the horizontal and vertical aspects of God. The consideration of Origen suggests a parabola, a figure which symbolizes man's fall (thus making possible death) and his restoration by God through Christ. The theology of Irenaeus suggests a spiral, winding its way from Adam's disobedience to the obedience of the Christian. None of these figures alone gives an adequate symbol for the shape of death, but each as representative of these early Christian fathers tells us a fundamental truth about man's life and death.

In the final analysis the true shape of death is not a geometric figure but a cross. It marks the truth inherent in the other figures and witnesses to the fact that our Lord has changed the shape of death. Dr. Pelikan closes by pointing out that the cross leaves many questions unanswered, but this latter assurance is all we can know or need to know.

This is an excellent little book which Christians will find helpful. This reviewer is not qualified to judge whether the author has accurately represented his five sources, but even if he has not, the case he presents is beneficial to those dealing with the nature of death. — *Floyd E. Bantz, McPherson, Kansas.*

Wherefore Art Thou Come? James T. Cleland. Abingdon Press, 1961. 143 pages. $2.50.

Although this book is aimed primarily for ministers and those designated to administer the sacrament of the communion, it is of great interest to all. It contains eighteen meditations for use of the pastor in preparing for the communion service. They are concerned with the attitude of the worshiper before, during, and after the service. Dr. Cleland has been dean of the chapel at Duke University for many years, and out of his years of varied experiences comes this book, which may well serve as an aid and example to other ministers. The book contains an epilogue which discusses the construction and use of the form of worship known as the "meditation." — *Mrs. Dan Fierheller, Polo, Ill.*

News and Comment From Around the World

Methodists Form Commission on Faith and Nuclear War

The Methodist Church has organized a commission to study the Christian faith and war in a nuclear age. The twelve-member group was authorized by the denomination's 1960 General Conference. The commission is directed to report its findings by Jan. 1, 1962. When approved, its report will be used in church-wide study programs.

U.S. Urged to Designate Orthodox as a "Major" Religious Group

Senator Clifford P. Case of N.J., has proposed that the federal government designate Eastern Orthodoxy as one of four major religious bodies in the country. A resolution he drafted would put Eastern Orthodoxy on a par with Protestantism, Roman Catholicism, and Judaism, particularly when it comes to religious participation in governmental ceremonies.

The senator said that some federal agencies have omitted Eastern Orthodox clergymen in ceremonies in which Protestants, Catholics, and Jews participated. Although the other three bodies have not been formally designated by Congress as "major," they have been considered so as a matter of course.

Senator Case's resolution would call upon the federal government to consider Orthodoxy on an equal basis with the other religious groups. Eastern Orthodox churches report some 2,807,000 members.

Protestant Churchmen Briefed on U.S. Foreign Policy

More than 300 Protestant ministers and lay leaders attended the annual four-day Churchmen's Washington Seminar sponsored in February by the National Council of Churches' Washington office and by 15 co-operating denominational agencies. The group was divided nearly equally between clergymen and lay delegates, the latter numbering almost as many women as men.

Brooks Hays Named to State Department Post

President Kennedy has named Brooks Hays, former president of the Southern Baptist Convention, and former member of Congress from Arkansas, as Assistant Secretary of State for Congressional relations.

Mr. Hays, who headed the Baptist body from 1957 to 1959, was defeated for re-election to Congress in 1958 in a write-in campaign in the Little Rock district he had represented for sixteen years. His efforts to bring about a peaceful settlement of the controversial racial integration in Little Rock public schools led to his defeat.

In his new post, Mr. Hays will handle all legislative problems and relations for the State Department. During most of his eight terms of service in Congress, he was a member of the House Foreign Affairs Committee. He has been an active churchman all his life and is author of several religious books including This World — A Christian's Workshop.

New Group to Raise Protestant Clergy Standards

Motivational research will soon be applied to the Protestant ministry by the newly organized Ministry Studies Board. Designed to co-operate with denominational agencies concerned with theological training, the board will have headquarters on the campus of the United Theological Seminary in Dayton. Dr. Harry DeWire, professor of Christian education and psychology there, has been elected its first executive director.

In addition to developing tests to determine the motivation of ministerial candidates, the board will also conduct training programs in the use of testing techniques. The chairman of the new studies board is Dr. Milton Froyd, dean of Colgate Rochester Divinity School.

The American Association of Theological Schools and the Department of the Ministry of the National Council of Churches co-operated in setting up the board as an independent organization. Its three-year program will be financed by a $120,000 grant from the Lilly Endowment, Inc.

Formosan Churchmen Ask Prayers for Red China's Starving People

Chinese and foreign Christian leaders in Formosa have supported an appeal for a "world day of prayer" for the millions of famine victims in mainland China. The suggestion was originally made by Dr. Hollington K. Tong, former Chinese ambassador to Japan and the United States. He asked all Christian churches throughout the world to pray for the intervention of God in getting food and other relief to the starving masses in Communist China.

Scholars Complete Israel's First Typeset Bible

The first Bible ever set in type in Israel was completed in Jerusalem when distinguished scholars ceremoniously composed the letters of Verse 23, Chapter 36 of the Second Book of Chronicles. The new Bible which is to be published soon, was completed after three years of work.

Until now, Jews have generally relied for their Bible copies on photographic plates of British Bible Society texts. This has been true even of the so-called Jerusalem Bible of the Hebrew University.

The new edition, prepared under the auspices of the Israeli Bible Research Institute, differs in arrangement, and the type, based on ancient Sephardic script, was designed by a local typographical expert. Both Jewish and Christian Biblical scholars were reported to be much interested in this new venture. The British Bible Society recently printed a new Hebrew edition in Israel for the first time, but the type was not composed there.

Supreme Court Upholds Bus Transportation for Parochial Students

The United States Supreme Court has upheld the constitutionality of public school bus transportation for parochial school students. In a 6 to 2 *per curiam* (by the court) order the high tribunal declined to hear an appeal from a group of taxpayers of Newtown, Conn. The court declared that "the motion to dismiss is granted and the appeal is dismissed for want of a substantial federal question."

The Connecticut case arose in 1958 when voters agreed to provide transportation for 217 pupils of a parochial school as well as 1,400 pupils attending public schools.

Court observers believe that the 7 to 2 decision dismissing the Newtown case settles the issue that insofar as the federal Constitution is concerned, states may grant school bus transportation to pupils attending religious schools. They point out, however, that the ruling will not affect state constitutions which, in some areas, have been interpreted

t prohibit such transportation or ier auxiliary benefits to parochial dents.

nada Hailed for Admitting bercular Patients

The United Nations High Comssioner for Refugees has hailed t action of Canadian authorities they began selecting a third group tubercular refugees in Austria, rmany, and Italy for admission o Canada. The group is expected t consist of 114 tubercular cases, s their dependents. Canada preusly accepted within a little more n a year two groups totaling 212 bercular refugees and 340 family mbers.

angelical Free Church rs Women Missionaries m Congo

The Evangelical Free Church of erica is keeping all of its women ssionaries and children home from t Congo at least until June. At t time of trouble last July, thirtye missionaries and thirty-six missnary children were evacuated m the Free Church field in Equatial province in the northwest cor of the Congo. Men remained the field and some wives and sgle women returned late last year al early this year.

w TV Show Aimed Unchurched Children

A unique experiment in children's evision, showing boys and girls o have never been to Sunday ool what God is like, is being nched in major U.S. cities.

Davey and Goliath, a fifteenute animated puppet program ed in color, was produced by the ited Lutheran Church. It is be promoted and distributed by the tional Council of Churches' Broadting and Film Commission as part its nationwide television ministry.

e series will attempt to reach chiln between the ages of six and ten o do not attend Sunday school.

te Subsidies Urged for therlands' New Churches

A government-sponsored bill proing state subsidies for all new rches built in the Netherlands ing the next ten years has been mitted to the Netherlands Parliat. The grants would amount to nty-five per cent of the construcn costs.

he measure was introduced on basis of findings by a state commission set up in 1955 to study the problem of government aid for new churches. Under the blll, all grants by local authorities would be abolished. The government stated that the recent expansion of cities and villages throughout the country has necessitated the building of many new churches. This has entailed a heavy financial burden which cannot be borne by the churches alone.

Religious Leaders Deplore Postponement of Sunday Legislation

Roman Catholic and Protestant leaders in Germany have voiced disappointment and regret over the postponement of West German legislation to forbid Sunday work except in emergency cases. They especially censured the Bundestag, the upper house of parliament, for failing to pass a measure restricting the amount of Sunday work in the iron and steel industries. This would have been the first move toward prohibiting work on Sunday altogether.

Church leaders have frequently warned that any extension of government permits which allow Sunday work for iron and steel industries would practically legalize and perpetuate Sunday work and bring on the danger of a nationwide desecration of the Sabbath.

News Briefs

Protestant churches in East Germany have received a total of $36,000,000 in state grants since 1949 for clergy salaries and pensions and aid to clergymen's widows and orphans, according to Soviet Zone radio broadcasts.

The Dutch Reformed Church of Africa, the smallest of several Reformed bodies in South Africa, has reaffirmed its traditional stand that only whites may be admitted to its membership.

Total religious giving in 1960 for all faiths reached an estimated $4.18 billion, compared with $3.9 billion the previous year, according to the American Association of Fund-Raising Counsel. The figure amounted to about 51 per cent of the $8.2 billion grand total of philanthropic giving last year.

American Protestant and Orthodox churches working through Church World Service responded in 1960 to "the ravages of nature and the violence of man" in every sector of the world by sending almost twenty-six million dollars' worth of aid to fifty-two countries.

Quotes in the News

Dr. Simon Greenberg, vice-chancellor of the Jewish Theological Seminary: "An active awareness of man's awful sense of responsibility, not only for one's own destiny, but for the destiny of all creation, must inform every deed, regardless of how insignificant it may be in our estimation. Until the whole of mankind will be organized to protect its humblest member the injustice and unkindness which he suffers will constitute a burden of guilt upon each of us."

Joseph W. Merchant, secretary for urban church work for the Congregational Christian churches: "I am fearful for our souls if we tend to become a chaplaincy to the status seekers, counting our Ph.D.'s as though these were our pearls of great price."

Dr. Eugene L. Smith, general secretary, Methodist Division of World Missions: "The Protestant missionary force is strengthened strategically as it becomes increasingly international and interracial."

Bishop Stephen F. Bayne, executive officer, Lambeth Conference of Bishops: "The flood of new souls for which there are not even the bare necessities of life awakens and disturbs us and confronts us with a host of problems with which men and nations must deal. But the theology of the family is in no sense a theology of population limitation . . . it is rather a truer and deeper sense of responsibility person to person, husband to wife, parent to child, citizen to citizen."

Canon A. H. Davis, general secretary of the Anglican Church of Canada Missionary Society: "Let us not make the fatal mistake of giving only a physical connotation to that word *frontier*. Missionary frontiers which call us today are the frontiers of society – the student, laboring man, intellectual, farmer, newly emancipated women, and the many removed from tribal life to an urban setting."

Dr. Joseph Adelstein, Pennsylvania State Department of Health: "Tensions of modern society tend to increase drinking and the danger may lie in people relying too much upon alcohol as a relaxant. Alcohol more and more is being regarded as a social lubricant. It is used increasingly to enhance fellowship, especially outside the home now that families are more on the move and they play, work, and worship less together."

Anniversaries

Mr. and Mrs. Franklin Markley of Plymouth, Ind., celebrated their golden wedding anniversary on Jan. 1, 1961. They have three children and seven grandchildren. For forty-eight years they have served in the office of deacon. — Mrs. Raymond Ullery, Plymouth, Ind.

Mr. and Mrs. William Pebley of Manns Choice, Pa., celebrated their golden wedding anniversary on Jan. 28, 1961. They have eight children, eighteen grandchildren, and fourteen great-grandchildren. — Mrs. Walter Wingard, New Paris, Pa.

Obituaries

Barnhart, Della, daughter of B. H. and Mollie Gibson, was born Oct. 19, 1879, at Boones Mill, Va., and died Dec. 26, 1960, in Roanoke, Va. On Jan. 12, 1897, she was married to Levi Barnhart, who preceded her in death. She united with the Church of the Brethren many years ago. Because of her interest in relief work she pieced many quilt tops after her health did not permit her to attend the meetings of the women's fellowship. Surviving are six sons, three daughters, two sisters, twenty-one grandchildren, and fifteen great-grandchildren. The funeral service was conducted by Brethren Dewey D. Fleishman and N. C. Peters, and burial was in the Bethlehem church cemetery. — Blanche Bowman Wood, Boones Mill, Va.

Billups, Ada Pearl, daughter of C. C. and Mary Hess, was born Nov. 27, 1886, at Des Moines, Iowa, and died at Lewiston, Idaho, Feb. 28, 1961. In June 1903 she became a member of the Church of the Brethren, in which she was a faithful worker. On Dec. 9, 1905, she was married to Frank Billups, who preceded her in death in 1933. Surviving are one daughter, two grandsons, four great-grandchildren, four sisters, two brothers, and several stepchildren. The funeral service was conducted in Lewiston, Idaho, by Rev. George Skaret, and burial was in the Nezperce cemetery with Charles B. Billups in charge of the graveside service. — Doris Brown, Nezperce, Idaho.

Bowersox, George F., son of Albert S. and Alda Beininger Bowersox, was born in Snyder County, Pa., Sept. 17, 1879, and died at Bluffton, Ind., March 17, 1961. He was married to Nellie Dixon on May 22, 1921. He was baptized on July 21, 1922, and has served faithfully in the Oakland church, Ohio, since that time. Surviving are his wife, two sons, two daughters, six grandchildren, four great-grandchildren, two brothers, and two sisters. The funeral service was conducted by the undersigned, and burial was in the Greenville Creek cemetery near Bradford, Ohio. — J. Earl Hostetter, Gettysburg, Ohio.

Clawson, Grover P., was born Oct. 21, 1884, in Indiana, and died Feb. 17, 1961, in Pittsburg, Kansas. — Mrs. Merle Clawson, McCune, Kansas.

Cook, Frank, son of Elisha David and Mary Ellen McMulin Cook, was born June 27, 1896, in Monroe County, Iowa, and died Feb. 26, 1961, at Monroe County, Iowa. On Sept. 3, 1918, he was married to Beulah Rodabaugh. Surviving are his wife and three sons. He was a member of the Monroe County church, Iowa. The funeral was conducted by Elmer West. — Mrs. Christina Morris, Albia, Iowa.

Crider, Ira Leslie, son of Christian A. and Susan Crider, was born near Shippensburg, Pa., June 30, 1898, and died at Chambersburg, Pa., March 23, 1961. He was a member of the Ridge church near Shippensburg. He is survived by his wife, Ethel Ocker Crider, one daughter, and one brother. The funeral service was conducted by Brethren James Heckman and Elmer Hall, and burial was in the Ridge cemetery. — Mrs. John Booz, Shippensburg, Pa.

Croyle, Harry J., son of James and Rachel Keller Croyle, was born April 11, 1883, in Johnstown, Pa., and died Feb. 5, 1961. Surviving are four daughters, four grandchildren, seven great-grandchildren, two sisters, and two brothers. He was a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Bro. Donald Hursh, and burial was in the Grandview cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Croyle, Myrtle I., daughter of George and Annie Davis Kough, was born Jan. 1, 1886, in Johnstown, Pa., and died March 13, 1961. Her husband, Harry J. Croyle, died the preceding month. Surviving are four daughters, four grandchildren, and seven great-grandchildren. She was a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Brethren Donald Hursh and Edgar Detwiler, and burial was in the Grandview cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Dill, Ella, daughter of Abraham and Catharine Farmer, was born near Stelvideo, Ohio, Jan. 22, 1876, and died at Greenville, Ohio, March 27, 1961. On Jan. 3, 1897, she was married to George Dill. She became a member of the Oakland church, Ohio, in 1919. Surviving is one sister. The funeral service was conducted by the undersigned, and burial was in the Greenlawn cemetery, Versailles, Ohio. — J. Earl Hostetter, Gettysburg, Ohio.

Dilling, Anna G., daughter of Henry and Harriet Schopf, was born in Carroll County, Ind., May 28, 1882, and died Sept. 3, 1960, at Ft. Wayne, Ind. On Feb. 14, 1900, she was married to Charles Nelson Dilling, who died in April 1928. She became a member of the Church of the Brethren in 1912. Surviving are four sons, one daughter, and thirteen grandchildren. The funeral service was conducted by Bro. Donald Hursh, and burial was in the Clear Creek cemetery. — Herbert C. Dilling, Ft. Wayne, Ind.

Early, Claude L., son of Clyde and Frances Halterman Early, was born in Rockingham, Mo., Sept. 30, 1932, and died at El Paso, Texas, March 5, 1961. He was a member of the Rockingham church. Surviving are his wife, Sarah White Early, and two children. The funeral service was conducted by the undersigned at the Rockingham church and a graveside service by Chaplain Jones in Woodlawn cemetery, Independence, Mo. — Harold G. Corre

Hardin, Mo.

Eash, Cora Ella, daughter of Hen A. and Julianne Shaffer Keafer, w born June 27, 1888, and died Nov. 2 1960. Surviving are her husban George, five daughters, six sons, twe ty-seven grandchildren, ten gre grandchildren, three brothers, and o sister. She was a member of the Ti Hill church, Pa. The funeral servi was conducted by H. C. Hess and Irv Holsopple, and burial was in the Ka man cemetery. — Mary Johne, Davi ville, Pa.

Eash, Samuel A., son of Jacob and Catherine Alwine Eash, was bo Oct. 1, 1881, and died at Hollsopp Pa., Oct. 14, 1960. He was preced in death by his first wife, Cadi Blough, and his second wife, An Harvey. Surviving are three daug ters, five sons, eighteen grandchildre twenty-one great-grandchildren, t stepchildren, two brothers, one sist and one half sister. He was a memb of the Tire Hill church, Pa. T funeral service was conducted by H. Hesse, and burial was in the Thom Mennonite church cemetery. — Ma Johne, Davidsville, Pa.

Edwards, Lawrence E., was bo May 30, 1898, and died near Oxfo Pa. He became a member of t church early in life. On Dec. 7, 19 he was married to Bonnie Nell Bash who survives. Also surviving are t sons, two daughters, and twelve gra children. The funeral service was co ducted by Brethren Abram Eshelm Roy Miller, Galen Crist, and Llo Kreider, and burial was in the Gl Run cemetery, Pa. — Mrs. Ivan Walk West Grove, Pa.

Ferry, Elizabeth, daughter of Her and Cathrine Smith Burket, was bo Feb. 22, 1874, and died Dec. 4, 19 In 1900 she was married to Job Fer who died Jan. 16, 1938. She was member of the Smithfield church, One son and one daughter survi The funeral service was conducted Bro. A. Emmert Frederick, and bur was in the Fairview cemetery, Martin burg, Pa. — Virginia Gahagan, Martin burg, Pa.

Frantz, Marvin Henry, son of O and Blanche Talhelm Frantz, was bo at Rocky Ford, Colo., Jan. 30, 19 and died at Atlanta, Ga., Feb. 14, 19 He became a member of the Church the Brethren in his youth. On May 1934, he was married to Helen Brow Surviving are his wife, two daughte one son, four grandchildren, his p ents, six brothers, and one sister. T funeral service was conducted by Methodist minister at Englewo Colo., and burial was in the Ft. Log cemetery. — Modena Hoover, Roc Ford, Colo.

Gindlesperger, Joseph E., son Gabriel and Sadie Miller Gindlespe er, was born Sept. 7, 1874, in Wat ford, Pa., and died Feb. 5, 1961, Johnstown, Pa. He was married Elizabeth Howard, who preceded h in death. Six children, twenty-se grandchildren, fifty great-grandcl dren, and five great-great-grandcl dren survive. He was a member the Roxbury church, Johnstown, The funeral service was conducted Brethren Donald Hursh and John El

burial was in the Berkley Hills metery. — Mrs. Ralph Kniss, Johnsn, Pa.

Green, William R., son of William and Nettie O. Hoover Green, died March 18, 1961, at the age of sixty- years. He was a member of the rmont church, Md., serving on the rch board for many years. Survivare his wife, Rhoda Kefoutz Green, daughters, two brothers, four sis-, and six grandchildren. The fual service was conducted by David erly, Arthur Rice, Samuel Weyght, and Rev. Morganstern, and rial was in the Graceham cemetery. Mrs. James Gaver, Waynesboro, Pa.

Horner, Mary E., daughter of Wale and Katie Moose Himes, was born . 19, 1911, in Johnstown, Pa., and d Oct. 12, 1960, at Davidsville, Pa. viving are her husband, Harvey M. rner, two daughters, three sons, six ndchildren, two brothers, two sis-, and three stepsisters. She was a mber of the Tire Hill church, Pa. e funeral service was conducted by C. Hess, and burial was in the Stahl nnonite cemetery. — Mary Johne, vidsville, Pa.

Horst, Olive A., daughter of Evan l Eliza Baile Snader, was born near w Windsor, Md., and died at the rney-Keedy Home, Boonsboro, Md., rch 26, 1961, at the age of eighty- years. She was married to Milton Horst, who died on Oct. 4, 1951. e was an active member of the aynesboro church, serving for many rs as church librarian. Surviving one sister and one brother. The neral service was conducted by Bro. orge L. Detweiler, and burial was the Green Hill cemetery. — Thelma Widdowson, Waynesboro, Pa.

Kaufman, John E., son of Jacob I. l Christina Eash Kaufman, was born y 4, 1863, and died Aug. 30, 1960, Johnstown, Pa. He was married Elizabeth Kaufman, who preceded n in death. Three sons, sixteen ndchildren, twenty-three great-ndchildren, and five great-great-ndchildren survive. He was a g-time member of the Tire Hill rch, Pa., serving many years as acon. The funeral service was conted by Homer C. Hess, and burial s in the Maple Spring cemetery. — ry Johne, Davidsville, Pa.

Krall, Samuel, son of Harrison and anda Funk Krall, was born in Hamnd, Ill., in March 1885, and died Cerro Gordo, Ill., Nov. 24, 1960. He s married to Bessie Roberts. Besides wife, he leaves two sons, one ghter, two brothers, one grandld, and two great-grandchildren. e funeral service was in the Church the Brethren, and burial was in the rro Gordo cemetery. — Mrs. Daniel ssong, Cerro Gordo, Ill.

Kreider, Noah, son of David and ncy Geist Kreider, was born in hitley County, Ind., Feb. 28, 1876, l died March 5, 1961. On Aug. 1, 07, he was married to Oma Klutz, o survives. Also surviving are one ghter, two sons, five grandchildren, e brother, and three sisters. He was long-time member of the Pleasant w church, Ind., where he served in office of deacon and as a Sunday ool superintendent and teacher. The funeral service was conducted by Brethren Albert Whitmore and Howard Kreider, and burial was in the South Whitley cemetery. — Mrs. Amsa Snell, South Whitley, Ind.

McDaniel, William S., was born May 3, 1877, and died at Scalp Level, Pa., Nov. 25, 1960. He was married to Annie Catherine Shull, who preceded him in death. Surviving are eight sons, two daughters, thirty-three grandchildren, and sixteen great-grandchildren. He was a member of the Tire Hill church. Burial was in the Stahl Mennonite cemetery. — Mary Johne, Davidsville, Pa.

McKnight, Clarence E., was born June 25, 1891, in Missouri, and died Jan. 15, 1961, in Bakersfield, Calif. On Sept. 8, 1938, he was married to Helen Kester. Surviving are his wife, two daughters, and one sister. He was a member of the Bakersfield church. The funeral service was conducted by Bro. Ralph Click, and burial was in the Union cemetery. — Dorothy Brown, Bakersfield, Calif.

McElwaine, William Ray, was born May 28, 1931, and died Sept. 29, 1960, at Pittsburg, Kansas. — Mrs. Merle Clawson, McCune, Kansas.

Masterson, James M., son of Samuel Stauffer and Martha Bishop Masterson, was born June 24, 1867, in Frederick, Md., and died March 8, 1961, in Oregon, Ill. He was a long-time member of the Church of the Brethren. In 1896 he was elected to the ministry and in 1904 was ordained as an elder. On Feb. 22, 1899, he was married to Fannie Brubaker Gibbel, who preceded him in death. He is survived by one sister, one son, three daughters, thirteen grandchildren, and seventeen great-grandchildren. The funeral service was conducted by Bro. Carl E. Myers at the Mount Morris church, and a second service was held at the Virden church, Ill. Burial was in the Pleasant Hill cemetery near Virden. — Mrs. Harold Alter, Mount Morris, Ill.

Monroe, Mary Melvina, daughter of Newton W. and Elizabeth Boggs Cook, was born May 28, 1862, in Mitchell County, Kansas, and died Oct. 26, 1960, at Modesto, Calif. In 1880 she was married to James S. Monroe, who died in 1922. She was the oldest member of the Empire church, Calif. Surviving are two sons, two daughters, one brother, eleven grandchildren, thirty-three great-grandchildren, and six great-great-grandchildren. The funeral service was conducted by the undersigned and Bro. M. S. Frantz, and burial was in the Lakewood Memorial Park. — Lorell Weiss, Tonasket, Wash.

Neher, Mida, was born Sept. 26, 1881, near Beaulah, Kansas, and died Sept. 13, 1960, near McCune, Kansas. — Mrs. Merle Clawson, McCune, Kansas.

Newcomer, Stella, daughter of Harrison and Savilla Dubbs Brightbill, was born Nov. 24, 1904, and died March 13, 1961. In June 1931 she was married to Frank Newcomer. She was a member of the Fredericksburg church, Pa. Surviving are her husband, one daughter, and one son. The funeral service was conducted by Bro. Ammon B. Meyer, and burial was in the Union meetinghouse cemetery. — Grace E. Meyer, Ono, Pa.

Nickols, Mary Carmean, was born in Springfield County, Mo., Nov. 19, 1879, and died Dec. 30, 1960. In 1899 she was married to Reuben Carmean, who died in 1950. In 1957 she was married to Andrew Nickols, who survives. Also surviving are seven children, twenty-two grandchildren, twenty-one great-grandchildren, three brothers, and three sisters. The funeral service was conducted at the Mt. Pleasant church, Ind., by Bro. A. F. Morris. — Lillie Markley, Bourbon, Ind.

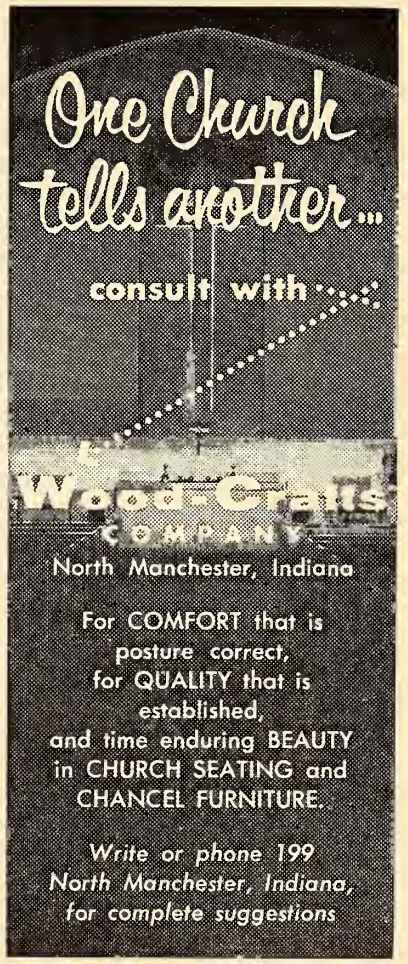
Oxley, Inez Ebbert, was born in Kingman County, Kansas, May 12, 1887, and died at Pomona, Calif., March 9, 1961. She had been a member of the La Verne church, Calif., for many years. Surviving are her husband, one daughter, three stepdaughters, two stepsons, one brother, three sisters, twenty grandchildren, fifteen great-grandchildren, and three great-great-grandchildren. The memorial service was conducted by the undersigned, and burial was in the Evergreen cemetery, La Verne. — Harry K. Zeller, Jr., La Verne, Calif.

Rettig, Goldie, daughter of Levi and Bertha Oswalt Milam, was born near Roann, Ind., April 24, 1905, and died in March 1961. She was a member of the Wabash church, Ind. On Oct. 8, 1933, she was married to Alfred Rettig, who survives. Also surviving are one daughter, two sons, two grandchildren, four brothers, and two sisters. The funeral service was conducted by Bro. Carroll Petry, and burial was in the Garden of Memory cemetery. — Mrs. Ray E. Ulery, Wabash, Ind.

Ross, Joseph Henry, son of David and Catherine Ross, was born Sept. 6, 1878, near Bradford, Ohio, and died Feb. 21, 1961, in Bakersfield, Calif. In 1912 he was married to Lottie Eller, who survives. One son, one daughter, four grandchildren, one sister, and one brother also survive. He was a member of the Church of the Brethren. The funeral service was conducted by Brethren Ralph Click and Joe Walton, and burial was in the Greenlawn cemetery. — Dorothy Brown, Bakersfield, Calif.

Rummel, William H., son of David and Elizabeth Grady Rummel, was born March 28, 1873, and died at Johnstown, Pa., Dec. 16, 1960. He was elected to the ministry in 1913 and served faithfully wherever he was called to do so. He retired from the ministry in the Tire Hill church about 1943. Surviving are his wife, the former Mary Katherine Beeghley, two sons, four daughters, two sisters, thirty-two grandchildren, and seventy-four great-grandchildren. The funeral service was conducted by Brethren Homer C. Hess and Gerald Deffenbaugh, and burial was in the Berkley cemetery. — Mary Johne, Davidsville, Pa.

Sanger, Hettie V., daughter of Frederick and Annie Wampler, was born June 29, 1880, at Edom, Va., and died Feb. 25, 1961, at Bridgewater, Va. On Dec. 24, 1907, she was married to W. H. Sanger. She was a member of the Bridgewater congregation. Surviving are her husband, five daughters, one son, nine grandchildren, one sister, and one brother. The funeral service was conducted by Brethren Bernard N. King and Minor C. Miller, and bu-



rial was in the Oak Lawn cemetery in Bridgewater. — Mattie V. Glick, Bridgewater, Va.

Sheller, Lawrence W., son of Lloyd E. and Mary Cosey Sheller, was born in Sterling, Ill., May 5, 1915, and died at Dixon, Ill., Feb. 28, 1961. In 1946 he was married to Blanch Kloth, who survives. His parents, one sister, one stepson, and one grandchild also survive. The funeral service was conducted by Bro. Don Snider, assisted by Rev. Maurice Byers, pastor of the First Christian church. Burial was in the Chapel Hill cemetery, Dixon. — Mrs. Louise Whitebread, Dixon, Ill.

Spillman, Clarence Alvin, was born Dec. 30, 1907, at Rush, Colo., and died at Kansas City, Kansas, March 12, 1961. — Mrs. Merle Clawson, McCune, Kansas.

Stover, John M., son of Emanuel and Joanna Mohler Stover, was born near Bradford, Ohio, Jan. 28, 1871, and died in 1961. He attended Mt. Morris College in preparation for his duties as a minister. On April 15, 1896, he was married to Catherine Rose Porter, who died in 1951. He served the Harris Creek church as a minister and in 1917 was instrumental in organizing the present church in Bradford, Ohio. Surviving are one daughter, one brother, and two sisters. — Mrs. Olive Fink, Christiansburg, Ohio.

Stutzman, Cavilla, daughter of George and Annie Keiper, was born Dec. 20, 1877, in Adams Township, Pa., and died Jan. 31, 1961. She was a charter member of the Maple Grove church, Pa. Surviving are three grandchildren and ten great-grandchildren. The funeral service was conducted by Brethren Richard Gillin and W. Clemens Rosenberger, and burial was in the Dunmyer cemetery, Elton, Pa. — Mrs. Florence Kelley, Elton, Pa.

Shope, Miles W., son of Adam and Mary Shope, was born Feb. 26, 1882, and died March 6, 1961. He is survived by his wife, Rebecca Schaffner Shope, two sisters, and one brother. The funeral service was conducted at the Hanoverdale church, Pa., by Bro. Harold Fahnestock, and burial was in the adjoining cemetery. — Clara B. Frysinger, Hummelstown, Pa.

Starkey, Charles, son of James and Harriet Webster Starkey, was born near Boones Mill, Va., Oct. 9, 1884, and died at Quinter, Kansas, Nov. 14, 1960. He was married to Ida Wells on March 2, 1921. He became a member of the Church of the Brethren in his youth and was an active worker in the church. Surviving are his wife, one daughter, and four grandchildren. The funeral service was conducted by Brethren Glen J. Fruth and Floyd Crist, and burial was in the Quinter cemetery. — Lila Reinecker, Quinter, Kansas.

Taylor, Lacy Franklin, son of Joseph and Emma Hiatt Taylor, was born April 19, 1905, and died Feb. 21, 1961. He had been a member of the Shelton church, N. C., for nearly thirty years. Surviving are his wife, one daughter, three sons, and his mother. The funeral service was conducted by Brethren Bristoe Osborne and Walter Shank, and burial was in the Shelton cemetery. — Mrs. Porter Hiatt, Mt. Airy, N.C.

Treat, Clarissa Luvena, daughter of Francis and Marion Melcena Wheeler, was born Aug. 18, 1879, and died Feb. 9, 1961. On Feb. 19, 1899, she was married to John Steven Treat, who preceded her in death. Surviving are seven children, thirteen grandchildren, and five great-grandchildren. She had been a member of the Cabool church, Mo., for many years. The funeral service was conducted by the undersigned, and burial was in the Hillcrest cemetery at Mountain Grove, Mo. — Lee Kendall, Cabool, Mo.

Ullery, Margery, daughter of George and Sibilla Jameson Ross, was born in Marshall County, Ind., Jan. 28, 1886, and died March 14, 1961, at Plymouth, Ind. On May 15, 1907, she was married to Frank P. Ullery, who survives. Two sons, two daughters, nine grandchildren, and one great-grandchild also survive. She was a member of the Center church, Ind. The funeral service was conducted by Sister Opal Pence, and burial was in the Oak Hill cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Veyssade, Anna Maria Hurst, was born Feb. 14, 1873, at Louisville, Ky., and died Dec. 19, 1960, in Bakersfield, Calif. She was married to Harry Herr, who died in 1918. Three years later she was married to Louis Veyssade, who died in 1941. She was a member of the Bakersfield church and had deeded her home to the church several years ago. The funeral service was conducted by Brethren Ralph Click and Joe Walton, and burial was in the Greenlawn cemetery. — Dorot Brown, Bakersfield, Calif.

Webster, Parker Luke, was bo April 7, 1861, in Franklin County, P and died Feb. 25, 1961, at Wayn boro, Va. His wife preceded him death. He had served in the office deacon for a number of years. Survi ing are three sons, five daughters, a sixteen grandchildren. The fune service was conducted by Bro. Dew Fleishman, assisted by Brethren Ez Bowman and N. C. Peters, and bur was in the Monte Vista cemetery. Pauline Bowman, Callaway, Va.

Wertz, Nettie A., died at Frederic town, Ohio, Feb. 3, 1961, at the a of eighty-eight years. She was a me ber of the Owl Creek church, Oh Surviving are one son, one broth five grandchildren, and ten gre grandchildren. The funeral servi was conducted by Bro. Waldo Kins and burial was in the Ankenytov cemetery. — Inez Amsbaugh, Bellvil Ohio.

Westfall, Mackley Harrison, son the late Perrin H. Westfall and M Zarralda Mackley Westfall Hagger was born at Beryl, W. Va., June 1920, and died at Cedarville, Va., Fe 1, 1961. Surviving besides his moth is his wife, Anne Thompson Westfa four children, one brother, one sist and one half brother. The fune service was conducted by the und signed at Western Port, Md., a burial was in the New Creek cem tery. — C. H. Cameron, Keyser, W. V

Whitman, Mrs. Edwin, daughter Mr. and Mrs. David Hoke, was bo Sept. 11, 1893, and died Feb. 3, 19 She was a member of the Annvi church, Pa. In addition to her hu band, she is survived by three daug ters, two sons, ten grandchildre fifteen great-grandchildren, and o sister. The funeral service was co ducted by Bro. Hiram Gingrich, a burial was in the Ebenezer cemetery. Sallie Bucher, Annville, Pa.

Wilt, Ethelene, daughter of Ha and Sally Ann Ellenberger, was bo Oct. 25, 1896, and died at Everett, P Feb. 15, 1961. On May 15, 1916, s was married to Norman Wilt, who su vives. Two sons, two daughters, thr brothers, two sisters, and seven gran children also survive. She was a me ber of the Everett church, Pa. T funeral service was conducted by B Fred E. Bowman, and burial was the Carson Valley cemetery. — M Freda Harclerode, Everett, Pa.

Wine, Mary Gertrude, daughter Henry and Mary Senger Shaver, w born March 26, 1887, and died Fe 17, 1961. She was married to No C. Wine, who preceded her in dea She was a member of the Church the Brethren. Surviving are three so two daughters, one sister, one broth three stepsisters, one stepbrother, a thirteen grandchildren. The fune service was conducted by Bro. Gle S. Garner, assisted by Bro. Cecil Ha man, and burial was in the Linvi Creek cemetery. — Fleta M. Kli Broadway, Va.

Wingard, Paul N., son of Jacob a Emma Wingard, was born Nov. 1906, in Richland Township, Pa., a died March 14, 1961. He was a deac

the Maple Grove church, Pa. Surving are his wife, Gladys Weaver ngard, three daughters, one son, six ndchildren, three sisters, and two thers. The funeral service was conted by Bro. Richard Gillin, and rial was in the Richland cemetery. Mrs. Florence Kelley, Elton, Pa.

Wonders, John H., was born at Ethel Hollow, Pa., Sept. 18, 1879, d died at Wauseon, Ohio, Jan. 27, 60. On Sept. 1, 1901, he was mard to Ellen Murphy, who died in 35. Later he was married to Sarah e Layton, who also preceded him death. Two sons survive. He was member of the Poplar Ridge church, io. The funeral service was conted by Brethren Floyd Emrick and Hornish, and burial was in the ansport cemetery. — May C. Garner, Syker, Ohio.

Zimmerman, Lillie Stautler, died at Ephrata, Pa., Feb. 24, 1961, at the e of sixty-one years. Her husband, Alvin Zimmerman, preceded her in ath. She leaves one son, one granddaughter, two sisters, and one brother. She was a member of the Ephrata urch, Pa. The funeral service was nducted by Bro. Guy E. Wampler, and burial was in the Mohlers metery. — Mrs. H. Spencer Fry, Terre Pa.

Church News

Northern California

Chico — Forrest Eisenbise and Wilt Liskey were the speakers for a cial meeting on home missions. ne of our group attended the leaderp training courses sponsored by the uncil of Churches. The pastor and wife, the Harlan Brookses, attended Brethren Service training conferes at Fresno and Sacramento and district meeting. The filmstrip, The mily, shown in our church, features ewly married India Christian couple their new home, making Christ the d of their home. At the United urch Women's World Community eting, children's clothing, medical ; and offerings were dedicated. e $277 collected by the children for NICEF will furnish vaccinations ainst T.B. for a number of overseas ldren. Judge Rothe gave a talk on zenship, and Mrs. Rothe and the ng people presented the play, No rning. Wayne Gerdes of the Paradise church presided at the love feast January. A taped message from Jack Lila McCray, who are in India, s played at one of the worship servs. One foreign student attended school of missions in February. — rtha Simkins, Chico, Calif.

Southern California and Arizona

La Verne — We received fifteen by ter and fifteen by baptism during the ster season, making our membero over a thousand. Peggy Zimmern, who will have completed twenty- months as youth director on May will be giving up her work then. n Henry Brennecke will begin his rk as minister of education on June Funds are now being raised to build hapel to complete our church unit. architect has been employed to draw plans for more Sunday school rooms. The second unit of the Hillcrest Homes is nearing completion. — H. M. Brubaker, La Verne, Calif.

Southeastern Kansas

Osage — Nine members were received by baptism and ten by letter and affirmation of faith. The harvest home service had a special emphasis upon college students and friends. In February the men had a father-son Lord's Acre banquet at which Dr. John Luke Gehman of Parsons, Kansas, was the speaker. Dale Elfin of Paint Creek, Earl Meyers of Parsons, and Ralph Hodgen, the pastor, brought the messages for the three evening services during Passion Week. The love feast was held on Easter evening. — Mrs. Merle E. Clawson, McCune, Kansas.

Iowa-Minnesota

Monroe County — Some of the special events of the church since Oct. 1 have been two love feasts, one on World Communion Sunday and one at Easter, and the birthday supper for the whole church. Fourteen have been baptized. Phyllis Kingery of Mt. Etna, Iowa, showed slides and gave a talk on Brethren volunteer work. The CBYF attended the district youth fellowship meeting at Ottumwa, Iowa. A deputation from McPherson College had charge of one of our morning worship services. Bro. Harley Yates of the Ollie church was the evangelist for our revival meeting. Five members of our church attended the laboratory school and nine, the leadership training school sponsored by the Ministerial Association. The women meet every two weeks to quilt. The men's fellowship had a small patch of beans as their project to help pay dues to Camp Pine Lake. — Mrs. Christina Morris, Albia, Iowa.

Waterloo — Seven members of the congregation attended the school of Christian living sponsored by the Waterloo Association of Churches. The pastor, Walter E. Bucher, had a membership class for juniors and junior highs during the month of March. The congregation observed the beginning of Lent with a twenty-four-hour prayer vigil. We united with the South Waterloo church and the First Brethren church for three Sunday evening services preceding Easter. We are making plans to hold our vacation Bible school in August. The theme for all departments of the school this year will be Personal and Group Relationships. On Youth Sunday the young people of the church were in charge of the morning worship service. — Irene Bronson, Waterloo, Iowa.

Nebraska

Enders — Shirley Hamilton, a former BVS worker, showed slides and told of her work in Germany. Three of the youth attended the seminar at Washington and New York. A group of our children's workers went to the Haxtun, Colo., church for a children's workers conference led by Mary Spessard of Elgin. On Feb. 26 our congregation joined the Haxtun congregation in seeing pictures of Brethren Service work in Puerto Rico shown by Merle Switzer. The pastor and six of our youth attended the regional youth conference at McPherson, Kansas. We gave an Easter cantata on April 2. The love feast service was observed on Good Friday. The pastor, Wilmer Lehman, will serve as our delegate to Annual Conference. We are planning to remodel the church and to add an addition for Sunday school rooms. — Mrs. Inez Lehman, Enders, Nebr.

Lincoln — D. W. Bittinger brought a message at our family night program. Gayle Wood told of her year's experience in Germany as an exchange student. Another speaker was Shirley Hamilton, a former worker in Brethren Service in Germany, who also showed pictures of the work being done there. We had our school of missions in January. Mary Spessard, national director of children's work, spoke on Feb. 1, joined us in that service. Six layettes and guests from neighboring churches were completed to send for overseas

Kermit Eby



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relief, and six more will soon be completed by the women's fellowship group. On World Community Day, seven medical kits were sent. On Feb. 24 the McPherson College a cappella choir presented a program. The church recently received as a memorial gift thirty-five hymnals. Since Oct. 1, eight members have been added to the church. One of the church school classes installed two yard lights which keep the church grounds well lighted. — Hattie Oltman, Lincoln, Nebr.

Middle Indiana

Pleasant Dale — Eight have been added to the church by letter. During the pastor's absence, Dr. Roxy Laforge of Huntington, Ind., spoke. In December the children had a program on Christmas morning, and the women and their daughters gave a program a week or two preceding Christmas. Mrs. Kathleen Jacobson, who had served as a missionary for eight years in Japan, spoke at one of the women's fellowship meetings. We met for several Sundays in the parish hall because the sanctuary was being redecorated and new lights installed. The new part of the church is almost completed, and we hope to be occupying it soon for our worship services. The young people's choir, conducted by Brother Mishler, is adding to the worship services. A group of the women spent some time at Nappanee processing clothing for overseas relief. — Blanche Henschen, Decatur, Ind.

Northern Indiana

English Prairie — The love feast service will be held on May 21 with Richard Burger officiating. Each evening from 6:30 to 7:30 over the radio station, WSTR, we are sponsoring the program, The Gospel in Song. We also have Dial-A-Prayer at Lagrange. This is changed each day of the week by the minister who is chaplain for the week. Our women's work group had a good representation at the women's rally at Goshen College on April 4. Our Easter program was given on Palm Sunday evening. — Mrs. Lydia Walters, Howe, Ind.

Northeastern Ohio

Cleveland, First — The church participated in the Share Our Surplus program for the hungry peoples in the world. The children at Christmas time had a mitten tree, and their mitten money went to the Lybrook Indian mission hospital in New Mexico. The women invited the men to a special meeting at which Mrs. Elden Keller showed pictures and told about her trip to Africa. With an open house, the church bid Godspeed to Brother and Sister Ted Bauman as they left for their work in Nigeria. The pastor, Cletus S. Myers, was one of the instructors in the district leadership training school at the Hartville church. Alvin Brightbill, minister of music at Bethany Biblical Seminary, conducted three music appreciation programs in our church recently. The church was open all day and evening on Ash Wednesday for prayer and worship. While the pastor was conducting a preaching mission in the Lick Creek church, Bro. Jay Myers, chaplain at Hawthornden state hospital, conducted the morning worship service. The youth group was host to the district young people's rally on April 16-17. — Henry P. Harley, Cleveland Heights, Ohio.

East Nimishillen — The pastor's membership class for junior highs met at the parsonage on Saturday mornings. An older youth class was formed at the beginning of the church year with approximately twenty on roll and an average attendance of eight to ten. During December we had a white gift dedication for the Massillon state and Apple Creek hospitals; an evening program of Christmas music; the play, The Shepherds and the Wise Men; and a New Year's Eve watch party. The men's fellowship made a nativity scene for the church for Christmas. They also will give a program on Mother's Day. The CBYF presented the play, A Certain Just Man, which they will be entering in the district drama contest. The Friendship circle gave a Christmas program and party for one of the cottages at the Massillon state hospital, and they bought gifts for other individuals in state hospitals. They also gave money for Seeds of Hope and at some of their meetings hemmed diapers and mended clothes for relief. During our school of missions in Ja ary and February, the Walter B mans spoke and showed slides of t experiences at a work camp in It At another of the sessions, Mr. Y Mosadomi spoke; he is a Nige studying to be a doctor. At anot session the play, Where the World gins by Dorothy Clark Wilson, presented. Seven from the church tended the district leadership train school. In March the Walter Bowm again showed slides, this time of African mission field which they visited for two weeks. During H Week we observed the love feast. Easter we had a sunrise service breakfast. The Manchester Coll a cappella choir presented a prog on April 1. In March we had an e ning of music centering about the of Christ. Sharing with us in this p gram were the Center church an Negro church in Canton. — Mrs. C Stermer, Canton, Ohio.

Owl Creek — Since Jan. 1, three h been baptized and one has been ceived by letter. The wives of deacons are compiling a list of former members for a permanent r ord. Several from our congregation tended the district training school the Ashland City church. The pas has been holding regular services a local rest home. At Easter we h pre-Easter services and an Easter s rise service and breakfast. The l feast was held on April 9. On Ch tian College Day a representative Manchester College was the speak We are beginning our plans for vacation church school. — Inez A baugh, Belleville, Ohio.

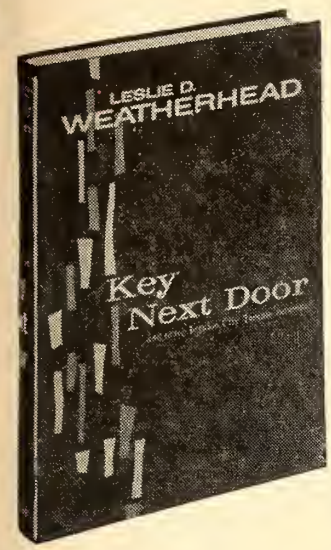
Northwestern Ohio

Lakewood — Bro. Kenneth Long c ducted membership classes for n members. At Christmas time the f ilies prepared homemade decorati for the Christmas tree, and during program each family presented hung their decoration on the tree. the women's fellowship meeting January, Mr. and Mrs. Harr sho pictures of the Holy Land. The w en spent one day at the Fostoria Ho Wayne Leatherman was the spea for a special program sponsored the stewardship and benevolence c mission. Mr. and Mrs. Henry Torre showed pictures of the work of church in Puerto Rico. We sent sev al comforters and other materials w the relief truck. Lakewood was h to the Northwestern Ohio youth c ference and spring assembly. Seven h been baptized. — Mrs. Frank McLau lin, Milbury, Ohio.

Southern Ohio

Middle District — The pastor, P Gibble, conducted the Lenten servi each Wednesday evening during season. Some of our young people t part in the play given at the miss rallies at the East Dayton and Pitsb churches. It has also been given several other places since the ra One of our youth attended the yo seminar in Washington. The wome organization sent gifts to Flat Cre Ky., and made several comforters needy families and Brethren Servi Mrs. Weise from the Montgom

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ealth Association gave talks to the oung married Faith and Fellowship ass recently. The CBYF served the aster breakfast following the sunrise rvice. Our love feast was held on hursday evening. We had a mother id daughter banquet on May 3, and father and son banquet on April 9. — rs. L. E. Davidson, Tipp City, Ohio.

West Milton — Paul Kinsel was the eaker for the kickoff dinner for the ewardship campaign. Joel Thomp-n, who is now serving in Indonesia, elivered his farewell sermon at our urch. Clarence Fike was the evan-list for our meeting in December. t Christmas time the entire church ined in a carry-in dinner in observ-ice of Christmas and in honor of the erry Huffakers. Bro. Huffaker showed ides of various happenings in the urch for the twelve years he had rved as pastor. We also had com-union, a service of baptism, dedica-on of babies, a white gift offering, id the boys' and girls' Christmas proj-t of friendship packets. Eight of our oung people attended the Washington minar and reported later on their ip. A number of the congregation tended the mission rallies at the Pits-urg and East Dayton churches. At e school of missions in February, we id a film and also messages by Clara arper, Mrs. C. G. Crouse, Calvin right, and Chester Harley. In the eriod between the leaving of Brother uffaker and the coming of our new astor, Ralph Mishler, Dale Kyser, lax Loxley, and Dale Hemmerick rought messages. A number of our omen attended the women's fellow-ip rally at the Pitsburg church and e school of Christian life at the Mack lemorial church in Dayton. We have vo prayer groups, one which meets on Wednesday morning, and the other on Thursday evening. The district secretary, Chester Harley, conducted installation service for the new pastor, Robert Mock, on March 19. — Edna Wheelock, South Miami, Ohio.

Eastern Pennsylvania

Palmyra — The church paid half of the tuition for those who attended Camp Swatara last summer. Some of our women were delegates to the district women's fellowship at the camp. Our church was host to the women's meeting in October, to which glass jars were brought to be sent to Greece. Edward K. Ziegler of Roanoke, Va., conducted evangelistic services in November. Two of the girls who have been involved in Brethren Volunteer Service have now completed their term of service. The six choirs presented a Christmas concert on two Sunday evenings and also an Easter concert. Several professors of Bible at Elizabethtown College taught the Bible training class for teachers held for three months. At the present time a class in methods is being given for the teachers of the children's department. The intern minister, Marion L. Petry, had membership classes for juniors and junior highs prior to the evangelistic services and Holy Week services. Bro. Desmond Bittinger of McPherson College, Kansas, was in charge of the Holy Week services. At Christmas time, Wilbur Smith was ordained to the ministry. During the past year we have received eighteen members by baptism and seven by transfer of letter. G. Harold Bucher and Isaac Smith will represent the church at Annual Conference. The pastor, Frank S. Carper, has resigned effective Sept. 1, 1961. — Mrs. William C. Gesford, Palmyra, Pa.

Southern Pennsylvania

Huntsdale — The women organized a women's fellowship group in the fall. They have sent twelve comforters and eleven boxes of clothing to relief, besides doing sewing on ready-cut garments. Bro. Earl Kurtz of Elizabethtown, Pa., conducted a Bible institute in November. The congregation was host to the Southern District Sunday school convention. Two of the speakers during the school of missions were Brethren Dan West and Robert Mock. We participated in the community Week of Prayer services. One of our girls, Dorothy Williams, took second place in the speech contest of the district. The pastor had a membership class using the course, I Choose the Christian Way. — Mrs. Kenneth R. Blough, Carlisle, Pa.

Ridge — The congregation at a regular business meeting voted to call Bro. Philip Kulp as part-time pastor during the time he will be attending the Shippensburg State Teachers' College, beginning June 1 of this year. Plans have also been made for building a parsonage. Since the old church building was struck by lightning and damaged beyond repair, the structure has been torn down, and a suitable memorial will be erected after the ground has been graded. — Mrs. John Booz, Shippensburg, Pa.

Rouzerville — Last spring, the Rouzerville church celebrated its fiftieth anniversary. Ralph W. Schlosser, C. Reynold Simmons, and Kenneth L. Franklin were the speakers for the occasion. Bro. Jesse Jenkins held a one-week evangelistic meeting. Seventeen persons were baptized, and one was received on former baptism. The Methodists, Lutherans, and Brethren

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joined for a Thanksgiving service, at which our pastor preached the sermon. At the New Year's Eve service we used the filmstrip, Bible on the Table, and also had a review of the year's activities on slides, closing with a candlelight prayer service. Brethren Joseph Baugher and Paul Newcomer installed Bro. Harold Horst and his wife into the office of deacon on Jan. 8. Each Sunday from Jan. 1 until March 19, the pastor had a leadership class. Bro. William Longenecker conducted a one-week meeting the latter part of March. Robert Flory of Waynesboro, Pa., spoke at one of our morning worship services. He had gone to India on an invitation from a student from India and had lived among the people and preached for them. Willard Dulabaum, intern pastor serving at Waynesboro, Pa., spoke at our church about what Bethany Seminary is doing for the training of leaders. The pastor and some of the members of the congregation had services at the Franklin county home in March. — K. Mildred McClain, Waynesboro, Pa.

Western Pennsylvania

Johnstown, Roxbury — Our congregation joined with the other churches in the Reformation service at which Paul M. Robinson spoke. The annual harvest and home-coming service for the Brethren Home was held in the Scalp Level church. The new pastor, Donald Hursh, was installed in November with the district executive secretary, Glenn Bowlby, bringing the message. Mrs. Dulcie Cover, who had been in Nigeria at the school for missionaries' children, brought the message on Nov. 20. Another missionary to Nigeria, Monroe Good, spoke February and also showed pictures Africa today. We participated in World Day of Prayer service at First Presbyterian church. Dan W an outstanding lay leader of Church of the Brethren, spoke on F 19. The ladies' aid sent money t Korean orphanage and to one in H Kong. — Mrs. Ralph Kniss, Johnsto Pa.

Brethren Placement Service . . .

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No. 515. Immigration Services seeks employment offer for: Yugoslav refugee, S.M., unmarried, age 29. Education: 4 years secondary, 1 year aeronautical (glider instructor) school, 2 years trade school (electrical). Experience: Imprisoned 5½ years for attempted escape, electrician — 3 years. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 516. Immigration Services seeks employment offer for: Hungarian refugee, J.N., unmarried, age 23. Education: 8 years secondary school, 2-year commercial, diploma from "Gastronomical Institute" (cooking), Vienna. Experience: hotel waiter — 2 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 518. Married man, age 27, with family of four desires employment in Phoenix, Ariz., area. Experienced electrician — 4 years or will accept any type work with future. Contact: Charles Forney, State Hotel, 135 First Ave., Phoenix, Ariz.

No. 519. One of our Brethren colleges would like to secure retired couples to serve as residence direc in dormitories for young men. Reti teachers or school principals, 65 y of age or younger, are preferred. G living conditions plus small compe tion. A widow of middle age is desired for residence director in do tory for young women. Contact Br ren Placement Service, 1451 Dun Ave., Elgin, Ill.

No. 520. Teachers wanted! Olathe, Kansas, Church of the Br ren, 20 miles from Kansas City, anxious to help place Brethren teac in the Olathe schools. In this growing town of now over 10,000 p ulation, there are a number of openi for next fall in the primary grades on the secondary level, in a progres school system. Contact: Rev. James Minnich, 728 W. Loula, Olathe, Kan

No. 522. Immigration Services se employment offer for: stateless (c nic-Bulgarian), A.T. Unmarried. 28. Education: elementary, 3 y secondary, 1 year commercial, 2 y trade (Turner). Experience: Compl tions in escape, refugee camps, etc. years. Orthodox Church. Contact: migration Services, Brethren Ser Center, New Windsor, Md.

No. 523. Immigration Services se employment offer for: Yugoslav ugee, D.Z. Unmarried. Age 27. E cation: elementary, 8 years second bookkeeping — 8 months. Experie farming at home, unskilled lab with building firm and weaving n Hopes to study medicine in U.S.A. ventist Church. Contact: Immigra Services, Brethren Service Center, N Windsor, Md.

No. 524. Immigration Services se employment offer for: Dutch-In nesian refugee, E.I., wife and 3 s Age 45. Education: auto-mecha course — 2½ years, agricultural scho 1½ years. Experience: cook — 4 ye driver — 7 years, P.O.W. — 4 ye stock room of paint factory — 3 ye Contact: Immigration Services, Br ren Service Center, New Windsor, N

No. 526. Immigration Services se employment offer for: Yugoslav re gee, B.B., age 22. Unmarried. E cation: elementary, 7 years; second graduate. Experience: knowledge electricity and radio. Orthodox Chu Contact: Immigration Services, Br ren Service Center, New Windsor, N

No. 527. Immigration Services se employment offer for: Yugoslav re gee, S.T., age 25. Unmarried. perience: farmhand — 6 years; lab with building firm — 1 year. He i good accordion player and played village restaurants. Contact: Immig tion Services, Brethren Service Cen New Windsor, Md.

Florida, Georgia, and Puerto Rico

Miami — The love feast service will e held in May. At Christmas time, e Sunday school gave a program on ec. 18. The women's fellowship ade up scrapbooks for the children's spital. The time for closing the arter book was extended from Feb. to April 9. The money collected the birthday Sunday each month given for missionary work. We have e Wednesday night each month for siting, calling on new and prospec- e members. Joyce Shull represented e women at the spring rally in Se- ing. Brother Showalter was the angelist for the revival meeting in arch. The pastor, Ralph W. Long- ecker, has resigned. Two have been ptized. Floyd N. Biddix of Orlando, a., spoke on March 12. — Mrs. Lor- ine Fries, Miami, Fla.

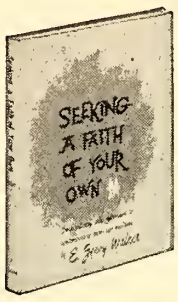
Eastern Maryland

Edgewood — The former pastor, John . Byers, returned to Bethany to com- ete his seminary work, and on Sept. Maurice Strausbaugh became pastor. ro. Paul Fike of Cloverdale, Va., con- ucted a week's meeting in the church e latter part of September. Nine ere baptized and eleven received by tter. At Christmas time the youth ve the play, The Scarlet Ribbon, di- cted by the pastor's wife. For several nday nights, beginning the first of e year, Bible class sessions were held der the sponsorship of the men's llowship. The church school co- erated with several of the Brethren hools in the area in a teacher training ass. Four of the women attended the lult seminar in New York, and five of ur youth the district week-end round ble at Camp Woodbrook. The church o-operated with five other Brethren urches in the district for services on e Sunday nights of Lent. The love ast was observed on the Thursday ening preceding Easter. On Easter ening the combined youth and adult oirs gave a program. — Mrs. Howard . Gosnell, Sr., New Windsor, Md.

Middle Maryland

Broadfording — The combined youth oups gave the play, A Stranger in ethlehem, and the children of the nday school presented a Christmas ogram in December. Robert McKay, former missionary, spoke at one ses- on of the school of missions, and the ay, Where the World Begins, was ven at another. The women's fellow- ip has begun the support of Lynn lough, whose parents are missionaries Nigeria. Recent speakers in the urch have been Dan West, who oke at a district gathering on Breth- n Service; Ralph Z. Moyer, intern inister at Hagerstown church; and ra I. Huston, peace counselor for the hurch of the Brethren. On Youth nday the youth of the church con- ucted the morning worship service. ur congregation co-operated with the unty council of churches in a reli- ous census during January. About ty people took part in an all-day ayer vigil on the first day of Lent. he midweek services are well at- nded. Eight persons have been re- ived by baptism and letter. — Grace artin, Hagerstown, Md.

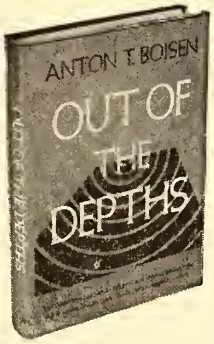
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois



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ANTON T. BOISEN

In a unique work which is at once autobiography, psychiatric case history, and a religious evaluation of human experience, we are given the first inside look at mental illness by an authority in the psychology of religion. The author grew up in a small Midwestern university town before the turn of the century. Later, while in the ministry, he suffered a severe mental breakdown. Letters reproduced in the book from this period document the onset and eventual recovery in a most moving way. He became one of the first chaplains in a psychiatric hospital, the father of pastoral clinical training, teacher at the University of Chicago, and author of books and articles that are considered classics in the field. Dr. Boisen is chaplain-emeritus of Elgin State Hospital. **$4.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Second Virginia

Barren Ridge — During January we had a school of missions. Features of the school were a film, a speaker, a panel discussion, and a play. These gave the people an opportunity to understand underprivileged and minority citizens and to discover what the church is doing in home missions. The undershepherd plan has been adopted by our congregation, and will be under the guidance of the deacon board. The youth were in charge of two worship services during youth week. The junior choir wore their new robes for the first time on Easter. During the Lenten season the pastor used as his theme for his sermons Prayer and

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Its Power. We had services for three nights and our love feast on Thursday night before Easter. We also participated in a service in a neighboring church. The pastor had classes in church membership for the past quarter. The cantata, Calvary, was presented by the senior choir on Easter night. Those persons who had attended the fall vocations workshop in the Pleasant Valley church recently formulated plans for vocational guidance and instruction in the local congregation. One has been baptized since our last report. Walter Daggett was licensed to the ministry. — Mrs. John W. Gilbert, Staunton, Va.

Montezuma — We are looking forward to the completion of the new Sunday school addition in the near future. This will give us seventeen new rooms and add to the efficiency of our Sunday school. Much of the labor has been donated, with each class helping with some phase of the work. Dessie Myers and Sam Flora were leaders for the Sunday school teachers conference. On Christmas Eve the young people presented the play, Carol Finds Christmas. One was baptized on Christmas Day. The women's fellowships of the three churches of the congregation had their annual joint social in November. One Sunday afternoon we had services at the county home. The older members of the congregation were honored at a golden-age dinner. The women have been canning food for relief and making nightgowns for children and baby comforters. They also sent soap for overseas nurseries and helped a family whose home was destroyed by fire. — Mrs. Arlie S. Glick, Dayton, Va.

Southern Virginia

Bethlehem — Bro. C. M. Key of the Antioch church officiated at the love feast. At Christmas time the Sunday school gave a program and we also had a film. J. M. Bowman, Mrs. E. S. Bowman, and Mrs. Forrest Bowman were delegates to district conference at the Christiansburg church. The children of the Fairmont Baptist church attended the vacation Bible school. Jean Angell represented the young people at the youth seminar in Washington. Bro. Vernon Merkey of Mound City, Mo., brought the Sunday morning message during absence of the pastor, Bro. D. D. Fleishman. Bro. C. A. Flora of the Antioch church also preached one Sunday. The women's fellowship sponsored a Sunday evening service showing the filmstrip, Radiant Treasure. A number of our women presented the worship service, Our Calling to Fulfill. The young people and their adult advisers attended the fall round table at the Pulaski church. Work on the new sanctuary and educational building started this spring. — Blanche Bowman Wood, Boones Mill, Va.

Brick, Germantown — Five of our members attended the district women's fellowship conference at the Red Hill church. The ministers' fellowship for the district was held in our church. We were also host to the district vocational workshop at which Don Stern and Benton Rhoades were the leaders.

Bro. Russel West conducted our rev al meetings in November. Four ha been baptized. The educational bui ing was dedicated in November w Raymond R. Peters as the guest spe er. Bro. J. B. Peters was given recog tion for serving as moderator of t Brick church for twenty-five years. September Bro. Eugene Lenker l came our full-time pastor. Speak have been K. P. Flora, Maur Wright, and Franklin Painter. Jew Ferguson, a former BVS'er, gave a t about her work one Sunday. T youth group had full charge of t service on Youth Sunday. Garm Flora, who attended the youth se nar, gave a report of it. The wom have been making comforters relief, and have done some sewi — Essie Boitnott, Rocky Mount, Va.

MINISTER'S BOOK OF THE MONTH

Selection for JUNE

An Expository Preacher's Notebook

D. W. Cleverley Ford

This is a book which shows by example that recovery of the art of expository preaching is possible. It offers a step-by-step guide to the technique and content of the expository sermon and is divided into four parts: The Content and Technique of Expository Reading; A Course of New Testament Sermons; Two Series of Old Testament Studies; A Collection of Individual Sermons. Halford E. Luccock said, "This book is the best treatment of expository preaching that I have ever seen. . . ."

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CHURCH of the BRETHREN GENERAL OFFICES . . . . Elgin, Illin

Church of the Brethren
Gospel MESSENGER
MAY 20, 1961



But for this cause came I unto this hour . . . a light into the world, that whosoever believeth on me should not abide in darkness.

– John 12:27b, 46

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

God's Window

It is a plain, square window with clear glass in it. It is a part of an old sanctuary which has inadequate facilities for those who worship there. It has been serving as a light-giver to a flock of God for more than half a century. Recently, God used this old window in a special way.

On Feb. 5, 1961, Bro. Dale Hess, stewardship director, and the pastor stood before this church window, looking upon a living act in one of God's dramas. Struggling through the snow were twelve men who, a few minutes before, had been moved by the Spirit of God in a prayer experience. Their mission was to call their fellowship to a more wholehearted dedication to Christ.

Though the countryside was buried under one of the deepest snows on record, God blessed their efforts with a marvelous, spiritual awakening. In the near future, as a result of those twelve men's mission, the old window will be removed.

The stewardship director and the pastor know that their eyes were tear-blurred because they were looking through God's window that winter day. — J. S. Rittenhouse, Edinburgh, Va.

The Fundamentals

The religious world as well as the secular world is in motion. Church leaders of all denominations are seeking the fundamentals of Christ's gospel that will save a world from the gathering forces of evil. But what are the vital fundamentals?

As I read the New Testament, it seems to me that Christians have two great obligations: (1) to seek and to save the lost, (2) to do all the good they can for the unfortunate of the earth. There are others, but Jesus stressed these two especially.

Of course, we are saved by faith, but James, the brother of Jesus, tells us that faith without works is dead, being alone.

Some parts of the Scriptures, such as the parable of Dives and Lazarus and the judgment scene in Matt. 25, might lead us to believe that salvation depends on good deeds. The point in these passages, I believe, is that Christ is warning those who call themselves Christians that love demands good deeds or their "Lord, Lord" will go unheeded. Love is indeed the impelling force of Christian action. The heart of Jesus b for the sinner, his hands fed the h gry, healed the sick, and raised fallen to a life of purity. Our l must help him do the same today the world is lost to a godless futi To be at ease in Zion is to betray Master as did Peter, James, and J in Gethsemane.

Denominations long have occup far too much of the time and ene of Christians. The vital fundamen of Christ's teaching should have emphasis now. — Virgil Martin, 4' E. Madison, Fresno 2, Calif.

No One Excused

I was quite disturbed when I r a letter in the March 4 issue rais questions about tithing. This l comments that families with child might have to deprive them of ne sities in order to give a tithe to church. . . .

I believe children receive t basic ideas on giving from the t they are very young. If the par are generous to the church and more importance on love and gi time and attention to their child they would not have any reaso feel deprived. . . . I don't beli Jesus would excuse anyone beca of family size. — Mrs. Frar Thomas, Lanark, Ill.

Biased Judgment

Gratified as I was by example your magazine reflecting your c cern for intergroup and interrelig understanding, I was quite distre by Albert L. Gray's lead article the March 18 issue. Entitled "F gion Is Not Enough," it was a nificant plea for that kind of relig faith which translates itself int constructive action of concern the needs and the dignity of hur beings everywhere. I felt, howe that Mr. Gray himself violated own preachment by his gratuitous tack on the State of Israel, charg that those Jews in modern Is "have driven thousands of A from their homes into the de beyond Jordan."

I wonder how a full examina of all the data available on the ge sis of the Arab refugee prob could have led to this one-sic biased judgment concerning creation of this knotty and tr human problem. Mr. Gray furt

Continued on page 24

Wings to Our Witness

OUR Master said, "I am the light of the world," but he also said, "You are the light of the world. . . . Let your light so shine before men that they may see your good works and give glory to your Father who is in Heaven."

How brightly is our light shining? As a people we have believed that our faith in God and our commitment to Christ need to find expression in daily living. So we have stressed living the "good life." This has been right, for "faith without works is dead."

Little do we realize the opportunity we have missed as individuals and as a church by not making our witness clearer and stronger. What do we lack? The complete dedication of our money to the kingdom of God and its work. Witness to our faith by word of mouth is good. We need more of it. Witness through daily living is also good. We need more of that. But the generous outpouring of money is a key that cannot be slighted if one is to come into fullness of dedication to one's Lord. This makes witness complete. It gives wings to our witness.

Someone has said, "You can tell a Christian by the source of his happiness." I would guess most of us would say that you tell a Christian by what he believes and says and does, and sometimes by what he *does not* do. The generous giving of our money makes too many of us sad, as it did the rich young ruler. Our happiness is in keeping it, or in using it on ourselves.

But our Master told us we cannot serve both God and money. When we give stingily, sparingly, it is clear how little we love him and serve him.

Suppose we were to test God, and ourselves, by giving the tithe and more, by giving wings to our faith and reality to our profession of faith. In the process we will find deep joy. If you do not believe this, ask any generous giver about the joy he has in giving. And in so giving, our lives will become brilliant lights in our world, lighted by him who gave his all for us, and who prayed "that they may have my joy fulfilled in themselves."

We need to give generously for our own sakes, first of all. When we do, we have taken a most important step in full surrender to Christ of all we are and have. We have made him, and not our money, truly our Master.

The second urgent need for giving generously is that his kingdom waits because lack of funds holds back its proclamation. How much work for him must be curtailed because we have failed to provide the money to bring it into being!

Our Annual Conference offering is our opportunity to give wings to his gospel and to become the light in our world that he intends for us to be. Both for the world and for ourselves there is urgency in these words of a gospel hymn:

"Christian, let your burning light
Shine on all with luster bright."

— *Charles E. Zunkel,*
Annual Conference Moderator.

Racketeers Take Over "Charity" Gambling

YOU know the familiar arguments that are proposed every so often in favor of legalizing bingo — just for charity. The idea is that fraternal and religious organizations, social clubs, or other nonprofit groups should be permitted to play bingo since the money would go only for charitable purposes.

Well, it seems that New York state, which legalized the games two years ago, discovered that gangsters and hoodlums soon found ways of grabbing control of such "charity" games. As a result not much money was left for charity, and some fraternal and religious organizations found themselves in the position of falsifying their statements in order to cover up the deficiencies. Also fake organizations suddenly appeared, just for the purpose of running bingo games — not, of course, for charity but for the benefit of promoters. Furthermore, the whole evil system tended to corrupt some state officials. It was even discovered that racket money was used to lobby for the legislation that made the games legal.

In our opinion, gambling stands condemned on its own demerits, and we would continue to urge that Christians refuse to support it in any form, legal or not. But it is important to observe that, whether legalized or not, gambling provides just the opportunity that mobsters and hoodlum operators are looking for. Other states should take warning from New York's sad experience. — K.M.

For This Cause

by Earle W. Fike, Jr.

The World Turns

its face chapped and raw from the icy winds of a cold war
its brow hot with the fever of fear
that sees in its nightmares the sudden blinding flash
and slow graceful horror of a monstrous mushroom

The World Turns
smaller than it used to be with larger problems than it's ever had
speeding faster on the fuel of science while its soul labors
in the sludge of the same old attitudes

The World Turns
wiser than it used to be – as foolish as it ever was
devoted to its own direction – blind to its own blindness

For This Cause

God paused
perceived
planned
provided
in the fullness of time
One who is the way; the truth; the life
One who is author and finisher of our faith
One who is all things to all men
One who is light
and the darkness of the world's turning can never ov
come, nor negate, nor sneer at that fact

The World Turns
but however it turns God loves it
and he pressed on the wax of the world the seal of that love
indelibly – irrevocably – permanently – in Jesus Christ

Thanks, Mr. Theologian!

But what does this mean to Mr. and Mrs. Average — to me?
What does it mean
as I iron the clothes; change the baby; stretch the budget; teach Sunday school; rehem my long skirts

What does it mean
as I ride the subway or the tractor or the semi or the jet

What does it mean
as I audit the books; solder in an assembly line; water the lawn; or grind a valve
as I watch an electronic computer report stock prices
or as I sit and clean the udder of a Guernsey
making it ready to receive the shiny steel vacuum
that draws out white health

What does it mean when midnight manages me
when my marriage explodes
my child disappoints
my father goes alcoholic
my sister gets pregnant out of wedlock

What does it mean . . . this light? For what cause . . . next to where I live . . . did he come?

Listen

He beholds our bondage
He sees the millions of TVs and the hours of ease
we spend sprawled in front of them

He sees the burning desire of our eyes as they peer into the mirror of chrome that shouts "new car" and he sees the loving caress of our hands as we baptize with Simonize the beauty we bought

He sees our Midas maneuvering
the way our mind fingers with pleasure the balance in our check books
the jealous joy we have in the hushed whisper of stocks and bonds slumbering in safety deposit caskets at the bank
or the feeling of peace and possession that surrounds us as we stand off and look at "our home"

Or else he sees
the ravished hunger — the itchy fingers — the passionate preoccupation of those who would give their life for more and sometimes do

He sees the thousand things that throw him out
the infinite interests that say "you come after me"

For This Cause He Came

Bringing release to the captive
recovery of sight to the blind
liberty to the oppressed

that we might be someone in him rather than slav
to something – that we might be free to seek hi
first

Listen

He discerns the darkness in us
He sees the pungent pride in the pew that looks next door an
says inwardly "I'm not perfect, but I'm not the worst"

He sees the smug smirk of piety gone stale in the memory o
yesterday's good works

He sees the rebellious soul . . . collegiate in stature
embarrassed at his heritage
knuckles squeezed white on the hilt of freedom; slashin
at tradition; laughing at morality; sophisticated in de
bauchery; enticed by the living dead to enjoy their kin
of fun

He sees us waiting in line to be inoculated against individualis
waiting to receive the tattoo of conformity so that we dar
go our way defended against the plague of being different

He sees our schizophrenia
our talking one way – our living the other
the two persons we are at worship and work

But he sees too
the sincere hunger and thirst for rightness
the desperate desire for meaningfulness
the ache for wholeness

For This Cause He Has Come to This Hour

that we might be different rather than the same old thing
that we might be someone rather than a carbon of everyone
that we might not be conformed . . . but transformed

For if anyone is in Christ, he is a new creature

Listen

To those of us who are
experts at extermination – dunderheads at communication
specialists at shaking fists – morons at shaking hands

To those of us who are
a grinning thesaurus full of words on brotherhood while our dee
snarl a monotonous "johnny one note" of bitterness
spokesmen for missions halfway around the world while we refu
to see the thirteen-year-old girl in the nextdoor slums who
fascinated by hot water running out of a faucet; who thin
the wrong in stealing is getting caught; and who in anoth
year will think men are an easy way to make money

To those of us who daily walk the Jericho Road in our town
but are slow to look at the forsaken — the disinherited
with love — or care — or compassion

For This Cause He Comes to This Hour

that we may know that inasmuch as we have done it to one of these
we have done it to him
that we might find life in losing it for his sake

Listen

If God voted for us in Jesus Christ — who can be against us?
He comes to this hour
that the midnight of meaninglessness
the dusk of rationalization
the twilight of compromise
the evening of denial
may flee before the brilliance of his presence

We Have Seen a Great Light

And therefore we are persuaded that
neither design of communism nor mistake of democracy
neither cold war nor nuclear holocaust
neither rebellion nor suffocating piety
nor fear; nor frustration; nor frenzy
neither suburb nor slum
overalls nor white collars
prayer veils nor Bermuda shorts
science nor psychology
apartment nor farm
iron curtain nor Mason-Dixon line
neither things past, nor present, nor things to come
can separate us from the love of God which is in Christ
Jesus our Lord

For This Cause He Comes to This Hour





The Long Beach Church of the Brethren

California Churches Welcome You

by Stanley G. Keller

SOUTHERN CALIFORNIA is that part of the state bounded on the north by the Tehachapi, Los Angeles, and San Bernardino mountains; on the east by the Colorado River and the Coachella and Imperial valleys stretching south to the Mexican border; and on the west by the Pacific Ocean. Beaches extend from the north — Santa Monica, Manhattan, Hermosa, and Redondo to Long Beach — and on south — Huntington, Newport, Corona Del Mar, Laguna, Doheny, Capistrano, and San Clemente.

There is variety in climate and interests: the desert sands and air of Indio, the date center; the fruits and vegetables of Imperial Valley; the citru groves of the Riverside-Fullerton-Pomona area; th oil of Signal Hill and surrounding communitie near Long Beach; the growing giant industrie dispersed in this sprawling megapolis from Lo Angeles to San Diego — aircraft, automobiles, food steel, textiles, and a host of others. Then there Hollywood, the Kaiser steel mill at Fontana, th Los Angeles international airport, the freeway sy tem and the four-tier interchange in central Lo Angeles, the old Spanish mission at San Jua Capistrano, Disneyland and Knott's Berry Farm Marineland, Olvera Street in downtown Los A



Hoover Memorial Library on the La Verne College campus



eles, which is a touch of Old Mexico, and a ooming population in many vast new communities.

Into this setting comes our Annual Conference dequately housed in the spacious Municipal Audiorium at Long Beach. Thousands of Brethren isitors will be welcomed by representatives of the wenty churches of the District of Southern Calfornia and Arizona.

At the turn of the century the southern Caliornia desert was being transformed into producive ground through irrigation. The choice areas vere the valleys of San Fernando, San Gabriel, 'omona, Coachella, and Imperial. Citrus groves prang up and became a thriving industry centered round such towns as Covina, Glendora, La Verne, 'omona, Riverside, Orange, and Santa Ana. Inensive vegetable and dairy farming was pursued n the flat lands from Santa Ana and Whittier to he coast. Oil was discovered at Signal Hill and ther areas including Long Beach. Vacationers and etired people discovered the advantages of the nild and healthful climate and moved into the umerous quiet communities.

During this period churches were formed by olonization. As Brethren moved into communities, hurches were organized — Covina, the first church in the district; La Verne; Pomona; Santa Ana; Los Angeles; Pasadena; Glendale; San Diego.

After the second world war large industries began to be established, initiating a new trend in the life of Southern California. The pressures of the general population boom began to be felt. New communities mushroomed into being. Great tracts of fertile land were cleared of citrus trees to make room for new homes. Statistics show a net population increase in Los Angeles County alone of 10,000 per month for the period from 1950-60.

Los Angeles now has three Brethren congregations — Bella Vista, Imperial Heights, and Ladera. All have relocated at some time in their history, the most recent being Ladera, known previously as Calvary. It is now located near a hospital in a new and growing residential area. They have completed a first unit of chapel and educational rooms and have plans for a sanctuary in the near future. Bella Vista is in East Los Angeles, carrying on a unique ministry in a community with a variety of racial groups. Imperial Heights is near the international airport. They have plans for a new sanctuary and expect to start building immediately.

The church extension movement in the San Fernando Valley nearly twenty years ago was an attempt to establish the Brethren in a new and

THE FACE OF GOD

HOWARD W. WINGER

Where is your Person, God?
No man at any time has seen your face.
Once only Enoch walked with you a pace,
And no one yet has followed where he trod.

One time I looked for you
Down by the riverside in deepest June
In pure baptismal water flowing soon
Before you, but you even then withdrew.

Also by winter night
In that sweet season of the Savior's birth
I stood expectant on the starlit earth
But saw no heavens open—face alight.

And so by night and day
In every season everywhere I found
No strand of angel hair and heard no sound
Of fluttering wing when I got down to pray.

"God is a Spirit! God
Is Love!" I know. But God must furthermore
A Person be, else what is prayer for
And what is living in this cosmic clod,

Unless we see forsooth
The face of God in every faithful son
And learn by doing what Love would have done
To worship him in beauty and in truth?

growing residential area, one of the first in that valley. It is now known as the Panorama City church. Subsequent efforts have resulted in other new or renewed churches: Valley View in East Whittier; South Bay, the old Hermosa Beach congregation transplanted into a new community; and the Cajon Valley congregation, fifteen miles east of San Diego, in the city of El Cajon.

These mission churches have been developed through the co-operation of the district and the Brotherhood. They have been a part of the developing pattern of the church extension policy now approved by the Brotherhood. The first unit built was a combination of chapel and educational rooms; membership was opened to all transfers from other evangelical denominations. Valley View and South Bay have plans drawn for new sanctuaries and expect to get into building programs as soon as arrangements can be completed. Cajon Valley dedicated a first unit in 1960.

A number of churches have been involved in major building programs in recent years. La Verne built a fellowship hall and looks toward a chapel which will complete the plot plan. Pomona and Pasadena are enjoying the use of their new sanctuaries. Santa Ana this year completed a two-story educational plant and made major adjustments in the sanctuary entry and interior. And the churches of Glendale and Panorama City are both looking toward sanctuary building programs.

The Long Beach church is nearest the Conference grounds. C. LeRoy Doty, Jr., the pastor, and Dale Ott, the director of Christian education, both serve on the district board of administration. Robert Walker, the director of music for the church, is executive secretary for the Long Beach Council of Churches and chairman of the local Annual Conference Arrangements Committee. Outstanding pastors have served this church, such as, D. W. Kurtz, Norman Baugher, Bob Richards, and S. Loren Bowman.

There are four Brethren churches in Arizona that are part of the district life and fellowship. Glendale, Phoenix First, Lynnhaven in Phoenix, and Tucson. The latter two are mission churches. All of these churches welcome visitors who may be traveling the main highways of 80, 60, and 70. Highway 80 goes through El Cajon to San Diego where our churches are easily accessible, and also welcome visitors.

La Verne is the center of the district life in some respects. Here are the largest church in the district, La Verne College, Hillcrest Homes, and the district and regional offices. The college has moved forward in a vigorous building program and rising standards of scholarship. Hillcrest Homes is completing the second phase in the development of a two-million-dollar residence for senior citizens. Dedication services are planned for June 11 and open house for June 18. The regional office is at 1950 Third Street in the college; J. H. Mathis, is the executive secretary. The district office is at 2180 Fifth Street in the church; Stanley Keller is the executive secretary.



Hillcrest Homes, La Verne

WHAT PRICE PEACE

in a Brethren home?

by Ernestine Hoff Emrick

Part III

MARRIAGE is a 'grinding mill' for working out problems, and it is bet-er to communicate even if it oes lead to arguments." These ords by Dr. Aaron L. Rut-dge provided the recurring heme throughout the Man-hester Family Life Institute. s this emotional honesty com-atible with Jesus' teachings? Does not "agree with thine ad-ersary quickly" mean to hold ack one's "bad" feelings to void a disagreement? Besides, ill not this freedom of feeling esult in a lot of arguing and ickering? And what kind of happy home would that be? When emotions become in-olved, tempers may fly.

Let us look to the Prince of eace for one answer. The ame Jesus who bade us love our enemies was without pretense in his relations with the Pharisees. He did not use pacifying words to keep their goodwill. One does not utter accusations like "Hypocrites! White-washed tombs, full of dead men's bones!" without considerable emotion — negative emotion.

We sometimes try to soften our unacceptable feelings by channeling our dislike toward the sin and not the sinner. But Jesus' indignation seems directed toward the Pharisees themselves as the embodiment of evil. Was Jesus indulging in a moment of human weakness when he displayed such anger and when he drove the money-changers out of the temple? Or was this anger against wrong and its perpetrators a necessary and integral part of his personality, human but also divine?

A significant statement was made last summer by one Brethren peace pioneer: "In the past Brethren have lain down in the presence of evil. We have interpreted 'Resist not evil' to mean 'Give up rather than fight.' We should be able to say with Paul, 'I have fought the good fight.' Withdrawal from conflict is degenerate. Jesus didn't; you don't crucify people who run away" (Dan West).

But we were talking about families. Should not our anger be directed against evil and its protagonists in the world, rather than against members of our own family? Surely they are not evil. But there are times when even those we love dearly, being human as ourselves, are (shall we say?) "responsive to promptings not rooted in heavenly places!" And the very scent of wrong in a situation should rightly call forth the indignation that such "questionable promptings" deserve. If there is no such negative reaction to the sign, "Unholy Spirit at Work," wherever it may appear, a major dynamic has gone out of our religion.

One may reply, and rightly so, that Jesus' anger was never in self-defense but always in defense of others who suffered injustice. But Jesus alone was perfect, and while we take his injunction, "Be ye perfect," as the ideal which it is, we had better allow ourselves the privilege of imperfection on our journey toward that ideal. Otherwise, we may feel driven to be dishonest with ourselves about our progress and, like the Pharisees, become outwardly beautiful but "full of all uncleanness."

Jesus' main attack on the Pharisees was this pride in legalism — preserving an external religiosity at the neglect of the inner reality of it.

Pacifism can become a legalism, maintaining the whitewashed walls of peace for all the world to see, while underneath may be a seething cauldron of anything but peace. This is not love; this is make-believe – hypocrisy, if you will. Just as the Pharisees kept the letter of the law without the spirit of the law, we can keep the letter of peace without the spirit of peace, and thus become legalists as much as any Pharisee.

But, you may question, are there not times when it is the better part of wisdom to keep your feelings to yourself and act as if you loved? Yes, feels one experienced counselor, an adult can impose this discipline on himself (do not expect too much of a child here) if he is aware what his true feelings are and what he is doing. Control is not the same as repression, in which unacceptable feelings are denied into unconsciousness.

In using control, you admit to yourself, "That guy makes me mad, but I might cause irretrievable hurt if I 'blow my top' and say everything I feel like saying, so I'll scour my kettle a little harder or hit a defenseless little golf ball around all afternoon." But you cannot go on doing this indefinitely when the offending person is your mate or someone with whom you live every day – and still remain a healthy person yourself.

You have to find some way to get through to the other person with your real feelings before the pressure becomes too great and causes untold havoc to both of you. How much better to say, "This is the way this makes me feel, but I want to love you (or be your friend). Let's talk about it." Then, with an understanding arrived at, reconciliation can flow in and love is real again – and from the heart.

Actually, as a family's problems are ventilated and handled, their arguing and bickering should decrease rather than increase, and "peace of home" become much more a possible reality.

If one suspects that his responses, more often than not, are serving the demands of an oversensitive ego, this is the time to acknowledge the need of help and perhaps seek out a counselor, not the time to gloss over one's need and pretend a perfection that does not exist. For this cuts off the prospect of being freed from this servitude to self. "One sign of a mature adult is that he can manage his assortment of feelings so they do not get him down, especially hostility. Many illnesses are simply a lifelong battle of hostility" (Aaron L. Rutledge).

Love is not a denial of feeling; it is the presence of feeling. And if one can feel positive feelings, it follows that one must also be able to feel negative feelings. They are opposite sides of the same coin. What we sometimes call love may be merely a nonexpression of anger. But love is not the absence of something bad; it is the presence of something good. It is warm and outgoing, communicative and spontaneous. Never think for a moment that the mere withholding of anger will suffice to pass for love. Most people prefer a wind that blows both hot and cold to one that never blows at all, and therefore is no wind at all.

Pentecost 1961

The keynote of Peter's Pentecost sermon, the first sermon of the church of Christ, is: "This Jesus God raised up and of that we are all witnesses." Peter thus gives evidence of the fulfillment of Christ's promise that his disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of "the mighty works of God" manifested in the life, death, and resurrection of Christ. Thus at the very beginning it becomes clear that the church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

Today we need this reminder about the central task of the church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the church began on Pentecost. It needs a church which witnesses to the present activity of the Holy Spirit by its peacemaking, its concern for man and need, its evangelism, and by manifesting its God-given unity.

A MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

This year the churches in the World Council prepare for eir Assembly in New Delhi. The main theme will be: "Jesus hrist, the Light of the World." At the center of our deliberaons will be the absorbing purpose of agreeing upon our comon Christian task. This is an opportunity to demonstrate that is great light "already shines" and that it dispels the darkness and around us. For it is in the unity of living, praying, workg, speaking together that the churches must show their desire d readiness to reflect the one Light of the World. And all ngregations can participate in this by their study of the Bible d their prayer in relation to the Assembly themes.

Let us, therefore, all join in praying that the Spirit may spire and enable us, like Peter, to respond gratefully to Christ's omise by accepting it and committing ourselves to be his tnesses together.

Bishop S. U. Barbieri — Buenos Aires
Bishop Otto Dibelius — Berlin
Archbishop Iakovos — New York
Metropolitan Juhanon Mar Thoma — Tiruvella
Bishop Henry Knox Sherrill — Boxford, Massachusetts

One who is afraid to feel ves no life at all. "You have to el free to express hostility bere you can be free to love. or if you are using all your nergy in holding down hostili, you have no energy left ith which to love. One canot truly love unless he can also el unashamed anger" (Aaron utledge).

Neither is love something ne can put on from the outde like a cloak. It is the overowing of an inner fountain. he hidden spring of this outoing love is a family where embers can be themselves, ults and all, and not a perfect it brittle shell of themselves. Likewise, the peace position not an outward passiveness. must grow out of an inner curity that knows it is acpted and loved "as is" (by God, if no one else), and therefore feels no need to justify or defend itself or to be contentious. Only when it proceeds from the inside out is pacifism really possible or genuine or convincing.

A well-known minister, Dr. Roy Burkhart, recently summed up the whole matter of Christian honesty about our feelings. He was saying that if we are growing "in Christ" as Paul spoke of it, our need to defend our ego ought to be decreasing. Someone asked him, "Do you mean that if we are 'in Christ,' we will never feel any hostility?" To which he replied, "If we were living completely 'in Christ' — but who of us is?"

In the interest of pouring old wine into new wineskins, this writer, at least, feels that the time has come for Brethren sociologists, psychologists, ministers, and peace counselors to address themselves (in the language of the common people, please — Jesus managed it) to a re-examination of Jesus' peace teachings and a reinterpretation of our ministry of reconciliation as seen through the "corrective glasses" which the study of group dynamics and mental health has recently given us.

Some say that truth is an old wine, long since done with fermenting and straining at its wineskins. But I say that truth is always new and bursting at the seams, and that each generation must shape its own wineskins, lest the contents leak imperceptibly away and be lost. Pacifism is such a wine. If these gentlemen (part of them Brethren) have spoken rightly, our concept of peace in personal relationships is crying out for a new vessel. Are we able, or do we love the wineskins more than the wine itself?

Once more we ask: What price peace — in a Brethren home? Shall we have peace at the price of principle and personality, or shall we put these first, as Jesus did, and risk the storm?

The family is the growing edge of our ministry of reconciliation. It appears that we may need to revise our concept of "peace of home" into one which can sacrifice momentarily the outward appearance of affection for the sake of growing toward the inward reality of it, so that every Brethren home may become his kingdom of love — not in mere form but in very truth.

• • •

Unqualified devotion to technology as a total way of life can become a sort of idolatry, ultimate allegiance to something less than God. The Bible teaches us to love people and use objects; instead we love objects and use people. — *Dr. Ian Barbour, Carleton College.*



The Gospel of Mark: Seventh in the Series

Mark 13

The Inevitable End

RIGHT into the middle of his account of the plot for Jesus' life Mark places the interesting and difficult chapter 13. This interruption of the Passion story is for a definite purpose. The purpose is to prepare the reader or listener for Christ's final consummation in death and resurrection. It is to help prepare us for the inevitable end.

The setting for the events of chapter 13 is Jerusalem. Jesus and his disciples are just coming out of the temple. It is probably toward evening, and they are most likely heading back to suburban Bethany for the night. As they leave the outer gate, the disciples once again marvel at the temple's beauty. It is one of the most magnificent buildings in the whole Roman Empire. It took Herod the Great forty-eight years to build it. Its foundation stones are thirty-six feet by eight feet by twelve feet, and many of them are plated with gold. What a sight it is for those country men from Galilee!

The temple is more than just a beautiful structure, however. It is, also, the center of the entire Jewish religion. God is thought to dwell inside the Holy of Holies.

From Jerusalem the party slowly make their way to th top of the Mount of Olive where they can look back an get an even better view of th temple. They have been di cussing the events of the da as they make their way alon the narrow road which is a ready crowded with other Pas over observers. As soon as the reach the top they loca smooth stones to sit on whi they ask Jesus some burnin questions. Jesus had just sta tled and stunned them by e claiming that the temple going to be destroyed (v. 2 They cannot believe their ear They no doubt feel as we woul



Three Lions

by Leon Neher

ve heard that one of our
lers is going to blow up our
Brethren headquarters at
in — only much more so, be-
se much more is at stake in
temple.

here is more to Jesus'
phecy against the temple
meets the eye of the casu-
eader of Mark 13. Malachi
flects the belief that when
temple was cleansed (or
royed) the final judgment
would come. Consequent-
Jesus is predicting a major
t, in addition to the de-
ction of the temple. He is
dicting the end of one age
the beginning of the
heavenly age. The bonds of evil are to be broken and God's justice is to reign.

The disciples, curious and easily frightened like the rest of us, naturally want to know more about all this and when it is going to happen (v. 4). And what is Jesus' answer? He cannot answer them directly, for he does not know the time himself (v. 32). In fact, it almost seems as if he evades the question. Nevertheless, he gives them the only possible answer: Take heed, beware, he says, for there are many troubles ahead — false Christs, wars, natural catastrophes, beatings, and family desertions — for the faithful. "But he who endures to the end will be saved" (vv. 5-8). The main point is that there is going to be an end sometime, and that there will be many hardships first. How well we are familiar with the hardships! Pray to God that we, too, may endure to the end!

Next, Jesus hurries on to get specific about the destruction of the temple (vv. 14-23). Whenever the Jews see the "desolating sacrilege" set up in the temple, as Antioch Epiphanes IV had done 200 years ago, they are to flee for the hills, because that will mean war with Rome. The "desolating sacrilege" refers to anything symbolic of the Evil One, for example, a statue of Caesar. In the case of Antioch Epiphanes IV, it was the burning of a pig on the high altar, and that brought on the whole Maccabean revolt.

Let us think for a moment! What are the "desolating sacrileges" in our churches today? Nationalism? Materialism? Church pride? Prejudice? No hope? We have been told to flee from such things, here (v. 14), and not to listen to the signs and wonders of these false gods! Have we?

Next comes a passage in figurative language telling what will happen whenever the end comes, whether it be an intermediate end, such as the destruction of the temple, or the final end of the world. One thing is certain — it is going to be a "dark" day for evil and a "bright" day for God. At that time, figuratively speaking, the "Son of Man" (God's messenger) shall come in a "cloud" (symbolic of God's mysteriousness) "with great power and glory . . . to gather his elect . . . from the ends of the earth to the ends of the heaven" (vv. 26-27).

Mark 13 closes with further announcements that Christ will come, "but of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father" (v. 32). It is generally thought that the prediction that he would come in this generation (v. 30) refers to the destruction of the temple which did take place as foretold.

In conclusion, it is logical to believe in an end of the world as in a beginning of the world, even though we are unable to explain either very fully. Jesus says he will come again, even though neither he nor we know when. When he does come on that final judgment day, it will be a dark day for evil and a bright, triumphant day for God and his people.

There is an inevitable end whether it comes by hydrogen bombs or other means! Let us watch and be prepared for that day!

NEXT WEEK

Curtains at Sunrise

KINGDOM GLEANINGS

INFORMATION ON INSURANCE FOR CONFERENCE

Accident insurance will again be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m., Central Daylight Time, June 10, 1961, until 12:01 a.m., Central Daylight Time, July 3, 1961. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from Long Beach Conference when the injury occurred. Members of the Church of the Brethren and their small children, not yet church members, are covered.

Benefits payable are: $1,000 for accidental loss of life or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse (licensed or graduate), which is not collectable from any other insurance. This will give necessary protection for the many persons who do not have hospital or other insurance and will give additional coverage to those persons who do.

This insurance is automatic for the period and persons stated above; it is not necessary to register. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered except nonscheduled flights.

Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin, Ill. or at the Conference office. He will promptly provide necessary papers and instructions. It is not necessary to contact him about this insurance, except to report a claim. Those who do not register at Conference are invited to help defray the cost of this insurance by participating in the regular Conference offerings.

Bridgewater College will grant four honorary degrees at its eighty-first commencement on May 28. Those being honored are Charles Shull, head of the mathematics and physics department at Bridgewater for the past forty-five years; Dr. Benjamin O. Miller, head of the department of business administration at Virginia Polytechnic Institute since 1956; Dr. Henry Dewey Thompson, professor of geology at Hunter College in New York City since 1928; and Rev. John F. Locke, pastor of the Bethlehem and Mt. Olive Brethren churches in Virginia since 1929. All of the honorees except Mr. Locke are graduates of Bridgewater College.

Dr. Carroll Vincent Newsom, president of New York University, will deliver the commencement address at Elizabethtown College on May 29. Dr. Newsom is one of the three men scheduled to receive honorary degrees. He and Samuel F. Hinkle, president of the Hershey Chocolate Corporation, will be granted the honorary Doctor of Science degree. J. Alfred Hamme, architect from York, Pa., will receive an honorary Doctor of Fine Arts degree. George L. Detweiler, pastor of the Waynesboro church, Pa., will deliver the baccalaureate sermon on May 28 in the Elizabethtown Church of the Brethren. Approximately 120 students will be graduated.

William Kidwell of Madison Heights, Mich., v serve as the second Standing Committee delegate fr Michigan District.

An exhibition describing in words and pictu mankind's struggle for world peace through the a opened recently at the Interchurch Center, the home the National Council of Churches and other religi organizations. The exhibition was originally propo by the late former Secretary of State John Foster Dul He was a ruling Presbyterian elder and ardent wor for world peace through the churches.

A survey of Protestant Episcopal clergymen throu out the country disclosed that three fourths of th consider alcoholism as the major problem in th counseling work. Next in importance were family ficulties and personal crises. The study was reported the May issue of the Episcopalian national mont magazine. More than half of the 7,000 clergy w minister to the nation's some 3,400,000 Episcopali answered a lengthy questionnaire sent to them by magazine.

It will cost more to send packages by parcel p to missionaries in most countries after July 1, accord to an announcement by the Post Office Departme Uniform parcel post rates will be adopted for all fore countries which over all will reflect an increase of 1 to 20% in charges that will result in a reduction small packages to some countries. The uniform ra will replace more than 100 individual country ra now in effect and will, therefore, simplify internatio parcel post mailings.

Dr. Paul S. Minear, professor of Biblical theolo at Yale Divinity School, has been named first direc of faith and order for the World Council of Church In the newly created post, he will head both the WC Department of and Commission on Faith and Ord The department is a three-man staff office at the co cil's headquarters in Geneva, while the commiss consists of 100 leading representatives of Protesta Anglican, Orthodox, and Old Catholic Churc throughout the world. The council's faith and or work deals with doctrinal and organizational differen among Christian bodies in the search for Christ unity.

For its work in "pointing up the differences betw Christianity and communism" the National Council Churches received the George Washington Honor Me of the Freedoms Foundation. Sharing the award v the American Broadcasting Company for the netw radio program, Christianity and Communism. The p gram is produced in the series, Pilgrimage, in co-ope tion with the Broadcasting and Film Commission of t National Council of Churches. In accepting the aw for the National Council, Dr. Roy G. Ross, gene secretary, said, "Ever since its founding the Natio Council has affirmed and reaffirmed the unalteral opposition of the churches to communism, and th loyalty to the freedoms that the churches themsel have helped establish and struggled to defend."

Evelyn G. Guss of Newville, Pa., has been appointed assistant professor of classics at Juniata College effective September next. A scholar of the classics with ten years of college experience, Miss Guss is now a doctrinal candidate at the University of Pittsburgh.

Among the actions taken by the Historical Committee of the Church of the Brethren at its meeting in Elgin in April was one ". . . to grant wholehearted moral support to the Brethren Journal Association and to encourage Brethren to subscribe to Brethren Life and Thought."

Dale A. Young will begin his duties as dean of men and associate professor of psychology and education at Manchester College on Aug. 1. For the last two years he has been serving as dean of the men's staff and a professor in the department of sociology and anthropology at Ohio State University.

Recent appointments to the McPherson College faculty include William D. Brooks as associate professor of speech and debate coach, Mrs. Darlene Blickenstaff and Mrs. Cara Lou Ellwood as instructors in the art department, and Robert G. Porter as assistant professor of German and literature. Mr. Brooks succeeds Prof. Guy Hayes, who will assume the position of director of admissions.

An Action Sheet on Migrant Labor has been sent to pastors, Brethren Service chairmen, and the special mailing list of Brethren Service News. The Action Sheet recommends letters to representatives in support of the Coad Bill H.R. 6032 to extend the Mexican importation program but only with reforms. Also recommended are letters to senators supporting the eleven-point migrant legislation introduced by Senator Williams.

A. C. Baugher, who retires as president of Elizabethtown College on June 30 was honored at a testimonial dinner on May 1. Arranged by the board of trustees, the dinner formally recognized Brother Baugher's services since he became president in 1941. Guests included members of the faculty, trustees, the alumni council, and area educational officials. Gifts were presented to him in behalf of the faculty and the board of trustees. Brother Baugher's efforts in four specific areas were especially noted: gaining official accreditation for the college, boosting financial support, increasing physical facilities, and broadening the academic prestige of the institution.

Persons interested in the Conference on the Healing Arts and the Church, July 28 and 29, should contact the Nursing Educational Council, 3420 W. Van Buren St., Chicago 24, Ill., or the Christian Education Commission, Church of the Brethren General Offices, Elgin, Ill. Pastors, area executives, college faculty members, youth leaders, medical workers, General Brotherhood Board members, and others are invited. The theme is Trends and Developments in the Healing Arts. The conference will be held at the Medical College of Virginia, Richmond. Among the leaders will be S. Loren Bowman, W. T. Sanger, Robert F. Eshleman, Earl Garver, and three members of the Medical School faculty.

Change of Address

Frank E. Miller has changed his street address; it is now 505 Church St., R. 7, Modesto, Calif.

Dedication

Plum Creek congregation, Western Pennsylvania, will have a dedication serivce on Sunday, June 11, at 2:30 p.m. Earl Kaylor of Huntingdon, Pa., is scheduled to deliver the dedicatory address. Glenn Bowlby, the district executive, will preach at the 11:00 a.m. service.

Sessions for Children at Conference

Sessions for preschool children (ages 2 through 5) and primaries and juniors (first through sixth graders) will be held Wednesday through Saturday at Annual Conference. Preregistration for all children is necessary. Registration forms and detailed information appeared in the May 6 issue of the Gospel Messenger and were included in one of the pastor's packets.

Invitations to Conferencegoers

Garden City congregation, Kansas, extends an invitation to all Brethren en route to and from Annual Conference to worship. Garden City is on U. S. 50. The Sunday schedule is: Sunday school, 9:45 a.m.; worship, 11:00 a.m. and 7:30 p.m.

Good Shepherd church, Springfield, Mo., invites Brethren traveling through Missouri to visit the church in the northeastern section of the city. It is one and one-half mile south of the intersection of highways 66-44 and 65. Those en route to or from Conference are welcome to park their trailers on the church lot. Brethren interested in relocating should look into the possibilities in Springfield. For further information write the pastor: Rev. James Parks, 1624 E. Blaine St., Springfield, Mo.

The Church Calendar

May 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Importance of Diligence. 1 Kings 4:29-34; Prov. 6:6-9; 22:29; 24:30-34; Eccles. 3:22, 2 Thess. 3:6-13. Memory Selection: Whatever your task, work heartily, as serving the Lord and not men. Col. 3:23 (R.S.V.)

May 20-21 Southern District spring retreat, Camp Swatara

May 21 Pentecost

May 21 Brotherhood Program Emphasis

June 3 Western Pennsylvania youth rally, Maple Spring church

June 4 Western Pennsylvania camp convocation, Camp Harmony

June 7-10 Leadership camp for camp deans and counselors, Camp Harmony

June 11 Children's Day

June 20-25 Annual Conference, Long Beach, Calif.

Gains for the Kingdom

Two baptized and two received by letter in the Champaign church, Ill. **Three** baptized in the Nettle Creek church, Ind.

Eight baptized in the Koontz church, Pa. **Four** baptized and one received by letter in the Plum Creek church, Pa. **Twelve** baptized in the West Conestoga congregation, Pa. **Twelve** baptized in the Windber church, Pa. **Three** baptized in the Second church, York, Pa.

One baptized in the Welsh Run church, Pa. **Four** baptized in the Pleasant View church, Va. **Five** baptized and one received by letter in the Round Hill church, Va. **Two** received by letter in the Valley Pike church, Va.



The Bema, probably the judgment seat before which Paul was dragged

ON TO CORINTH!

by David J. Wieand

IF YOU know a little Greek or can get a friend to write a sentence for you, you can take the streetcar to the interurban station in Athens, purchase a ticket in Greek, board the train for Corinth some fifty miles to the west, and be back by evening.

Leaving Athens the train passes through typical Greek countryside with olive groves and then hugs the rugged coast along the Gulf of Aegina. To the east we see a number of islands so characteristic of the Aegean Sea, which the Greeks in ancient days thought of as their own — and with good reason, for the Hellenes, as the Greeks were called, inhabited not only the islands of the Aegean but also the western part of Asia Minor, which bordered it.

Before long the land mass of central Greece narrows down and we know that we are approaching the Isthmus of Corinth, a thin neck of land connecting the body of the Greek peninsula with the hand-shaped mass to the south known as the Peloponnesus.

With mounting excitement we peer out the window scanning the horizon for the famous Corinthian Canal connecting the Aegean and Ionian Seas. Some two hundred miles and many a sailor's life were saved by sailing through the cana rather than passing around th Peloponnesus and risking the dan gers of a turbulent sea and rock shores near the Cape of Malea Of Malea the geographer Strab wrote, "But when you doubl Malea, forget your home."

The canal itself was a great en gineering feat for its day. Thougl started by Nero in 66 A.D. wit 6,000 Jews specially brought fro Palestine, it was not actually du until 1881-1893. While the fea was expressed that digging th canal might "wash away th Peloponnesus"(!), the real opposi tion doubtless was from th merchants who would lose th lucrative business of haulin smaller vessels and freight acros the four-mile isthmus on an in genious stone causeway groove for the wheels of wagons an from the ever-present politician who profited by the levying o tolls on the traffic.

To the east in Paul's day wa the Saronic Gulf port of Cen chraea. Here at the end of hi Corinthian stay "he had his hai cut off because he was under a vow" (Acts 18:18). Through th apostle's influence a church wa founded in Cenchraea, notewor thy in the New Testament be cause Phoebe, a woman, held

fice there (Rom. 16:1ff.).

On the western edge of this ridge of the sea" lay the Corinthian Gulf port of Lechaeum ading straight to Italy as Cenraea on the other side of the thmus led "straight to Asia." nd one and one-half miles to e south was Corinth, the mas- r of both.

Crossing the one hundred sevnty foot high bridge over the nal we soon detrain at New orinth, and take a taxi three and ne half miles southwest to the te of the ancient city. Excitement runs high for we are in one the chief cities of the New estament.

Founded by Paul on his second issionary journey, the Corinthin church benefited from his resence later and was the reipient of some four or more letrs at least some of which are reserved for us in the immortal ords of our 1 and 2 Corinthians.

The most imposing ruin in orinth today is the famous emple of Apollo, which occupies a small eminence at the side of the agora or market place. In the distance above the seven Doric columns of the temple towers Acrocorinth, or the acropolis of Corinth, whereon the exquisite temple of Aphrodite, the goddess of love, stood. In the name of the goddess one thousand slave prostitutes plied their trade in the city below.

Since it is still morning we decide to leave the detailed exploration of the ruins for later in the day and climb up, up, up to the top of Acrocorinth, the ancient "look out," to take advantage of the magnificent panorama that the height affords. Unfortunately fog pours in from the sea and limits our view.

Some five hours later, weary and exhausted, we are again in the agora walking down the Lechaeum Road, the same street over which Paul walked so many centuries before. We stand before the Propylaea, the monumental gateway leading to the central market place. In ancient days it was surmounted by two bronze four horse chariots carrying the sun god Helios and his son Phaethon. Now only the foundation of the gateway is left. Before the Propylaea archeologists unearthed a fragment of an inscription reading "Synagogue of the Hebrews." Can this be where Paul preached on his arrival in Corinth?

Entering the central market wherein "meat sacrificed to idols" was sold we walk south to the Bema. For us this is the most exciting place in Corinth for in our imagination we relive the riot scene of Acts 18:12-17, in which the Jews drag Paul before the judgment seat of Gallio, proconsul of Achaia in 51 A.D. — most likely the very spot on which we are standing.

It is late; the local priest tolls the village bell calling the faithful to prayer. We drag ourselves to the meager restaurant in the nearby village and, following a slender supper, wearily board a bus for the ride back to Athens.

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eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the urch of the Brethren General Offices, Elgin, Illinois. Titles recommended for urch libraries are marked with an asterisk (*). — Editor.

***101 Best Nature Games and ojects.** Lillian and Godfrey ankel. Sterling Publishing Comny, 1959. 128 pages. $2.50.

Children appear to have a natural terest in the out-of-doors and the ings that they find there. They will llect pebbles and attempt to transant plants even though they are ly weeds. In fact, parents are metimes confused in trying to dede what to do with "bugs" and orms that their children bring to e house. There should be some ay to channel these natural curiosis and interests into participation activities which are both educanal and entertaining.

This book is filled with outdoor me and project ideas which will mulate a child's interest rather an stifle it as it is when he is told "get that dirty thing out of here." is book is written in such a manner at even young children can underand and follow the simple and ncise directions. From these suggestions and ideas a child will find hours of pleasurable activities as well as develop a greater interest in God's great out-of-doors. — *Oswald H. Goering, Oregon, Ill.*

***Protestant — Catholic — Jew.** Will Herberg. Doubleday, 1960. 281 pages. $1.25.

Will Herberg in 1955 wrote this book as "an essay in American religious sociology." He has thoroughly revised the former work, taking into account criticisms made in reviews and in personal communications. It is a most fascinating work and reveals a vast perusal of "relevant historical, sociological, and other analytical studies." He makes a vigorous and fresh approach to the American scene, depicting it, not as one melting pot of various cultures but as a triple melting pot, Protestant, Catholic, and Jewish. He intelligently discusses and describes each of these three relgious faiths, their past, their struggles, and their present, and interprets our present cultural situation. A very helpful book, indeed. — *Charles E. Zunkel, Port Republic, Va.*

Poems With Power to Strengthen the Soul. James Mudge. Abingdon Press, 1935. 308 pages. $2.50.

The book is worthy of study and meditation, for those who appreciate lofty spiritual ideals set forth in challenging poetic form. The deepest aspirations of the soul are here expressed in poems of literary value. — *Mrs. Dan Fierheller, Polo, Ill.*

***Profiles of the Passion.** Paul H. A. Noren. Augustana Press, 1961. 76 pages. $1.50.

A very popular subject for pastoral authors are the personalities around the cross. The apostles and others involved in the events of Holy Week present a fertile field for the imaginative talents of the sharp-witted sermonizer. The above-mentioned volume follows in a long line of such endeavors, although its glow is not so illustrious as that of some of its predecessors.

The author deals with humility,

Continued on page 25



—BRETHREN-IN-MISSION—

BRIEFS ON BROTHERHOOD PROGRAM. The occasion of Annual Conference turns the focus of Brethren to their united witness:

THE CROSS VERSUS THE MOSQUE. While the Christian faith continues to find wide acceptance in the Brethren mission area of northeast Nigeria (362 baptisms the first quarter of 1961), the situation is otherwise for the continent as a whole. For every African who turns from pagan gods to Christianity, an estimated ten become Moslems, Look magazine revealed earlier this spring.

NEW ASSIGNMENT FOR VOLUNTEERS IN AUSTRIA. Upon completion of the seven-year reconstruction of the Karlsschule in Vienna, the Brethren members of the Brethren-Mennonite unit last month commenced the restoration of an old hotel at Hinterbruhl as a home for a hundred aged persons. Sponsoring the home is an Austrian ecumenical Protestant council.

VIEWS CONFLICT ON STARVING CHINESE. Cabled the Peiping government earlier this year in answer to an inquiry of the International Red Cross: "Reports about alleged famine in China by some foreign propaganda organs do not conform with the facts....The Chinese people are fully capable of overcoming temporary difficulties caused by natural calamities." The United Press International quoted the newspaper, South China Morning Post, in mid-April as saying that "one fourth of the people of the world are now on the brink of starvation in Communist China. Whether the Brethren offer of $2,000 for food relief, or whether any American aid will be acceptable to the mainland government, still is uncertain.

STRIDES IN INDIA. The six congregations of the Vyara area reported 129 baptisms in the past year. A number of the churches plan to up their giving for pastoral support.

65 NEW CHURCHES IN 10 YEARS. Recent tallies by the Ministry and Home Mission Commission revealed that 65 new Brethren churches were formed in the past decade. During this same time 73 churches received more than a half million dollars in grants from the Brotherhood.

CURRICULUM EVALUATION SET FOR SUMMER. A consultation July 31--August 4 will evaluate the present church school curriculum for children, youth, and adults. To be weighed: a possible new direction for the senior high curriculum, for use until 1967 when the proposed Cooperative Curriculum may be available, and an adult curriculum to parallel the uniform series.

ACCREDITING ASSOCIATION HAILS BETHANY PLAN. The vision of the Church of the Brethren in relocating Bethany Biblical Seminary as rapidly as possible "is nothing short of thrilling," noted the American Association of Theological Schools in its latest study of Bethany. The association said the proposed seminary center at the new site may prove "to be one of the most important advances in ministerial training in this half-century."

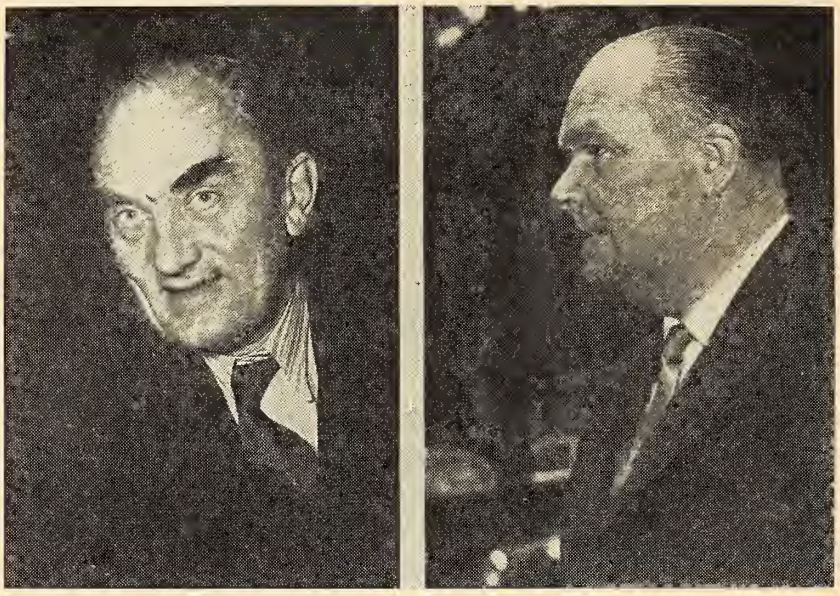
NATIONAL TO REPRESENT NIGERIA. One of the products of the Church of the Brethren mission in Nigeria, Nggida Gadzama, will serve on Standing Committee as a delegate from the district of Nigeria. The McPherson College student will participate also in the Sierra trail hike in California and in youth camps and conferences in Idaho, Iowa, Indiana, Ohio, and Michigan.

WORK GROUPS LINED UP FOR SUMMER. Under sponsorship of the Brethren Service Commission, some 150 youth from a dozen nations will gain new insights into human understanding through summer work camps. Leaders include the Chalmer Faws, Lorell Weiss, and C. LeRoy Doty in Europe, the Claude Wolfes in Ecuador, and Don Kindell, Elgin state hospital unit.

PUBLIC SCHOOLING SOUGHT FOR NAVAJOS. The Ministry and Home Mission Commission is encouraging public school officials in New Mexico to provide schooling for Navajo children in the Lybrook mission area. Forty pupils are enrolled in the mission school, begun by the Brethren eight years ago when there were no day schools in the area. Recently a public school for Anglo children opened near Lybrook.

THESE ARE BUT GLIMPSES into the vast ministry of 1,074 churches. This outreach is the witness of Christians who believe that they have been chosen to be salt, light, and leaven in the world. It is their response in part to Christ's summons: "You did not choose me, but I chose you and appointed you that you should go and bear fruit...."

News and Comment From Around the Worl



Religious News Service

These two churchmen will guide the destiny of the Evangelical Church in Germany (EKID) for the next six years. Dr. Kurt Scharf, vice-chairman of the Evangelical Union Church Council and an ecumenical movement leader (left), is the new chairman of the EKID Council; Dr. Hans Puttfarcken of Wiesbaden, a leading official in the Ministry of Justice of the West German state of Hesse, is president of the EKID Synod. Dr. Scharf replaces Bishop Otto Dibelius of Berlin; Dr. Puttfarcken, Dr. Constantin von Dietze

New Translation of Bible Into Hungarian Completed

A new translation of the Protestant Bible into Hungarian has been completed in Budapest after fourteen years of work by a special commission set up under the auspices of the Hungarian Bible Council. A trial edition of the New Testament was published by the commission about ten years ago, and a similar trial edition of the Old Testament is expected to be distributed before the end of this year.

The first Hungarian translation of the New Testament, the work of Lutheran pastor Erdosi Sylvester, was published in 1541. This was followed in 1590 by a translation of the whole Bible made by Reformed pastor Gaspar Karoli. Hungarian Protestants have ever since used the so-called Karoli Bible.

Fragment of Lord's Prayer in Extinct Language Found in Hungary

A fragment of the text of the Lord's Prayer in the long extinct Cumanian language was discovered in a farm community forty miles south of Budapest, Hungary. The fragment was owned by a seventy-two-year-old peasant who was able to quote the Cumanian version up to the words, "as it is in heaven." However, he said that although the words were clearly fixed in his memory, he did not understand them any more.

The Cumanians were an old Turkish race which lived in Moldavia and North Bulgaria until the Tartars of Genghis Khan pushed them into Hungary early in the 13th century.

FCC Proposal May Encourage More Religious Broadcasts

In an action which may encourage more religious programming, the Federal Communcations Commission proposed a rule which would require radio and TV station owners, upon making application for periodic license renewals, to show what they have done "to meet community desires and needs" in religious broadcasts and other public service programs. The broadcaster would be required to submit a description of the area he serves, including its religious, business, educational, and other local groups.

The proposed rule stems from extensive FCC investigation into the whole question of broadcasting ethics after disclosures of payola in broadcasting music and rigging of TV quiz shows. During these h ings, representatives of Protest Catholic, and Jewish groups ur the FCC to insist on higher sta ards in the broadcasting indus The commission also has recei complaints of some local stat refusing to carry religious br casts.

7,493 Clergy Reported in East Germany

A report released in Berlin by East German Department for Chu Affairs disclosed a total of 6, Protestant and 1,433 Roman C olic clergymen serving in East many.

The statistical study noted the Evangelical Church in Gerr maintains 55 hospitals and sin institutions, as well as 336 childr homes and 328 homes for the a and the infirm. Catholic institut included 39 hospitals and 118 dren's homes. Total land holding all denominations totaled al 515,000 acres.

The report also noted that t were seven Jewish communitie East Germany with a total mem ship of some 2,000. They were cated in urban areas.

Ministers Issue Guide on Christian Funerals

Pastors of seven Lutheran chu es near Minneapolis, Minn., asked their parishioners to mak funeral arrangements until they sult them. They urged that fun be held in churches and wa that "lavish funerals seem ou place in the Christian scheme things."

The ministers said they woul willing to help their members s caskets at the time of the fune They also said they would not pe social, fraternal groups to "i rupt" funeral services in churches. They also cauti against too much emphasis viewing the person in the casket

India Protestants Mark Bible Society Anniversary

Protestants of India and Ce are celebrating the 150th annive of the establishment of the Br and Foreign Bible Society's first iliary in India. Special ch thanksgiving services and comm orative meetings are being hel both countries to honor the dev

k of hundreds of men and women have brought their scholarship ear on the translation of the e into various languages.

1944 a completely independent nization, the Bible Society of a and Ceylon, was formed and British society has since handed its property and work to this nization, which is run mostly by ans and Ceylonese. Anglican, byterian, Methodist, Congrega- l, Baptist, and other Protestant lars have contributed to the task ranslating the entire Bible into ty-six Indian and Ceylonese uages, the New Testament alone n additional forty tongues and ons of the Scriptures in fifty- dialects.

stian Biblical Scholars icipate in sh Celebrations

otestant and Roman Catholic cal scholars took part in a Jew- celebration held in Jerusalem nemorating the 2,500th anni- ry of the decree of the Persian eror Cyrus permitting the Jews turn to Palestine after the Baby- n Exile and restoring to them vessels of the Temple. These ts occurred in 539 B.C. The versary was marked by a pre- over conference held under the sorship of the Israel Bible Re- h Society.

Forty Scrolls Found in Dead Sea Cave

Flawlessly written legal and administrative documents from the second century are among the forty or more papyri and scrolls found recently in the Judean wilderness not far from the Dead Sea. Dr. Yigael Yadin, professor of archeology at the Hebrew University in Jerusalem, told a press conference that the documents exceeded in "clarity of language, beauty of script, and wealth of detail all documents hitherto discovered of that period."

Dr. Yadin declined to give details of the new papyri already opened and deciphered until further study has been made. However, he said they were doubtless part of the archives of district administration at Engeddi that were hidden by retreating Jewish soldiers before their final annihilation at the time of the Jewish rebellion against the Romans.

Easter Marches Protest Nuclear Weapons

Madam Bodil Koch, Minister of Church Affairs in the Danish government, has urged people everywhere in the world, including the Soviet Union and Communist China, to join in protesting against nuclear armament. She made the plea in a talk to some 2,000 Danes, mostly young people, who had completed a three-day march from Holbaek to the capital. Madame Koch said she hoped the example of the Danish protesters would stimulate similar marches in other countries.

Easter saw demonstration marches against nuclear weapons taking place or planned in Britain, West Germany, and the United States. The British march included not only Britons, but also West Germans, Canadians, Americans, and groups from France, Italy, Switzerland, India, Ireland, Cyprus, and the Scandinavian countries. In West Germany the marches were scheduled for Bonn and various other cities.

New English Bible Tops Two Million Copies

The Cambridge and Oxford University presses which printed one million copies of the New English Bible's New Testament in two weeks after publication, soon announced that another one million would be published to meet the increasing demand. The New Testament was on the best-seller lists on both sides of the Atlantic. The new Bible is a result of thirteen years' work by an interdenominational committee of Biblical scholars representing eleven major groups in the British Isles.

$4 Million in CWS Supplies Distributed in India in 1960

The National Christian Council of India reports distribution in 1960 of four million dollars' worth of relief supplies donated in the United States through Church World Service and Lutheran World Relief. The council operates two principal types of relief programs. One is for emergency areas hit by famine or otherwise short of supplies. The regular distribution program is through schools, hospitals, orphanages, and slum centers.



First platoon of Quaker peace demonstrators gathers at sunrise to begin a vigil at the General Electric missile plant in Philadelphia. Several hundred participated during the day

Religious News Service

Draw Up Principles to Guide Missionaries in Emergencies

The outbreak of an emergency is not the time to begin discussing how to meet it, members of the Africa Committee of the National Council of Churches agreed recently. As its spring meeting in New York, members studied the draft of a statement on Suggested Principles for Missionaries in Emergencies which was later referred to the executive board of the council's Division of Foreign Missions.

The statement pointed out that missionaries by virtue of their calling are inevitably liable to risks. It noted experiences in China, where

many missionaries found they could continue to do much quiet effective work in areas which the outside world regarded as plunged in revolution, civil war, and chaos. The sharing of suffering and other ways in which missionaries won the trust of their Chinese colleagues often resulted in "a new dimension of fellowship."

The Congo situation also was cited as establishing strong bonds between the local church and missionaries who were able to remain at their posts. In some cases a missionary's decision to remain can strengthen and encourage the local Christian community; in other cases it can be an embarrassment to them.

Taiwan Protestant Relief Reorganizes Under Local Control

Taiwan Church World Service has been reorganized under local leadership as Taiwan Christian Service to continue its program of distributing relief supplies and encouraging rehabilitation projects in Taiwan. The change from international to local control was completed recently by representatives from thirty-seven denominations and five independent churches. They represented Protestant groups affiliated either with Taiwan Church World Service, Church World Service, or Lutheran World Relief.

Taiwan Christian Service will now assume responsibility for the seventeen regional committees of its parent organization and continue working through the six hundred churches on the island that have been distributing free food and clothing to those on the government's list of needy families.

Quaker Educators on Exchange Visit in Moscow

Two Quaker educators representing the American Friends Service Committee have arrived in Moscow for an exchange visit under the committee's school affiliation service program. Two Russian teachers are scheduled to come to the U.S. next fall. In 1955 the AFSC sent six persons to the Soviet Union for a month's visit. Other exchanges have included visits of three American and three Soviet scientists.

Quotes From the News

Dr. Harold A. Bosley, First Methodist church, Evanston, Ill. "Half the New Testament was written by men who were in the prisons of the Roman Empire for conscience's sake."



Religious News Service

Here are the heroes of a unique children's television program, Davey and Goliath, designed to show boys and girls who have never been to Sunday school what God is like. The fifteen-minute color animated series, produced and financed by the United Lutheran Church in America, is being promoted and distributed by the National Council's Broadcasting and Film Commission. Several major stations, including three in Alaska, have already scheduled it. Davey and Goliath, who act out parable adventures, are wire-frame puppets covered with fleshlike foam rubber

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J. Bruce Weaver, director of evangelism for the United Lutheran Church: "The mission of the church currently suffers great harm by reason of its inability, or unwillingness, to face honestly the facts of the common life. As a consequence, the church is frequently spending great energy in completely earnest efforts to rescue men from traps in which they are not caught and to shelter her members from dangers which once may have been very real, but have long been replaced or transcended by evils of greater import."

Alfred Kuenzli, associate professor of psychology, Southern Illinois University: "I would like to propose that the supreme test of whether or not we are civilized is whether or not we are willing to renounce the method of war."

Dr. John L. Peters, president and founder of World Neighbors, Inc.: "Christians prepared Africans for self-government in Nigeria, and the results are overwhelming. If we fail to show them that Christianity can create brotherhood in the United States, we will remain in retreat in Africa. If Christians can't demonstrate that they respect the individual rights of man, our problems in Africa will continue."

Methodist Bishop Gerald I nedy: "It is time the church rooted the subversive doctrine adjustment . . . of doing notl to upset the status quo . . . recovered its prophetic note. us take an example from the N students in the South who have cided that they have had enc of being denied the ordinary c tesies and decencies of our life. us once again set the achieven of justice as our goal and at every denial of it."

Mrs. Fred J. Tooze, presiden the National Woman's Chris Temperance Union: "Consumer penditures for alcoholic bever are reported by the Departmen Commerce to have increased $11.2 billion last year. This is amount of money spent by An cans to drink liquor, wine, and b and is $400 million more tha the previous year. Yet our cur national drink bill cannot be tot without recognizing that the am of money spent for alcoholic erages is equalled by the cos drink-associated crime, disease, sanity, loss of income, poverty, j nile delinquency, broken ho and other human and econ loss."

Readers Write

Continued from page 2

poured salt into the wounds comparing Jewish slavery in E to the creation of an Arab ref problem. Was that problem, afte not created in part by the unca for attack by seven Arab na upon the State of Israel establi under international covenant law? I wonder if his analysi the Arab refugee problem repre the judgment of the Church of Brethren on this issue?

Certainly there is lots more Mr. Gray could have said about kind of religion in Israel that ha Israeli to the development of nificant experiments in social ganization with the establishme co-operative settlements throug the land and a purposeful low of the standard of living, that h and refuge might be provide millions of Jews made refugee the unfortunate circumstance the contemporary age. — Rabbi thur Gilbert, Director, Nat Department of Interreligious operation, Anti-Defamation Le 515 Madison Ave., New York N. Y.

Reviews of Recent Books

Continued from page 19

, remorse, supplication, and other nes, by personifying them with e of the characters of the Holy k drama. Although the book will f help to people who have not any on this subject, its chief t is the rather mundane and rless presentation. This makes it another book in the particular rather than a significant contri- on to an understanding of the week's events in the life of ist. — *Floyd E. Bantz, McPherson, Kansas.*

Jesus and the Future Life. Wil- Strawson. Westminster Press, 0. 236 pages. $3.95.

his book is a fine one for those are interested in a scholarly and istian approach to some of life's t mysteries. The author deals the subjects: heaven, heavenly her, kingdom of God, death, gment, the fate of the lost, and destiny of the saved. Exhaustive of the Scriptures gives a fine basis the conclusions drawn, though t of us will not agree with all e conclusions.

he ministry and laity alike will cially appreciate the chapter on th. In this he describes the pur- e of Christ as primarily to save from sin rather than from physi- death.

hrough the entire book there runs ch note of Christian certainty. vever, he says there is a note of tery which must persist even gh "all that matters is firm and ure." It is a book which a seeking d will appreciate. — *Chester I. Hiley, West Milton, Ohio.*

uther Burbank, Nature's Helper. ian J. Bragdon. Abingdon Press, 9. 124 pages. $1.75.

delightful and readable book children. Although the type, il- rations, and content are on a l for young readers, youth and lts will also enjoy this informative graphy of the "Wizard of Santa a" and gain new insight and re- t for Luther Burbank.

by-product of this interesting graphy is a tantalizing bit of in- nation about procedures in graft- cross-pollenizing, developing rids, and other experiments with ure" that should encourage and ulate additional reading and ex- ation by some budding natural ntists.

The reader is introduced to bits of the Burbank family life and is taken into Burbank's development of blackberry bushes without thorns, cactus without spines, the "most beautiful daisy in the world," a stoneless plum, and some more of the thousands of new developments in fruits, flowers, grain, grasses, and vegetables traced to Burbank. — — *Paul M. Weaver.*

Unusual Party Ideas and Games. Lillian and Godfrey Frankel. Sterling Publishing Company, 128 pages. $2.50.

If you are interested in some good stimulating ideas or themes for a party, this is good. But do not expect it to offer enough activities so that you will not have to do some additional planning and collecting of ideal activities for each suggested theme. Listed and described with each "idea" are a few activities that will help but not enough to occupy an average party period.

The book also follows the plan of many current publications by suggesting often "dancing" to complete the party. This hardly fits the pattern of Church of the Brethren recreation. Sincere church recreation leaders will find far more creative and interesting activities to fill out the gaps and substitute for "dancing." — — *Robert W. Tully, Martinsville, Ind.*

I Believe in the Living God. Emil Brunner. Westminster Press, 1961. 160 pages. $3.00.

Great historical or contemporary Christian personalities are often not truly known until one has become acquainted with their sermons, for the real quality of a man often is revealed through his preaching. Theologians are accused of being unnecessarily pedantic and removed from the people. Brethren, who often criticize men like Barth and Brunner, would do well to first read their sermons. This does not mean that we will immediately agree with them, but it does mean that we will know something of the real spiritual depth of the men whom we criticize.

Those who recite the creed and do not know what they are reciting and those of us who have seriously questioned some of the affirmations of the Apostles' Creed can profit greatly by reading this series of sermons, one on each affirmation of the creed. Delivered during the war years in Europe these sermons are full of notes of pessimism concerning man and our world, yet have overtones of optimism concerning God and his revelation in Jesus Christ. Such affirmations may be regarded as escape mechanisms and wish fulfillment (Feuerbach, Marx, Freud) or as evidences of the power and reality of the Christian revelation (Brunner in this volume). The perspective of this reviewer much prefers the latter. — *Dale W. Brown, McPherson, Kansas.*

Love Is a Spendthrift. Paul Scherer. Harper & Brothers, 1961. 230 pages. $3.75.

"Each meditation is a seed which starts growing in the mind of the reader," penned Ralph W. Sockman in his words of enthusiasm for this book. The meditations are worthy of taking growth!

Mr. Scherer has with great insight, imagination, and I think, inspiration, written a series of meditations — enough for each day of the year. They deal with God's purpose for man, man's relation to God, God's seeking of man in terse, colorful, and thought-provoking form. This is not the quietly comforting meditative book which one so often picks up. Rather it requires the reader to look and to look hard, to grow, and to listen. It pictures a God who is active in the lives of men — actively causing us mental discomfort when we try to ignore him or plead that "we can't find him." God is there.

Typical of his meditations is this quotation: " 'Blessed assurance, Jesus is mine!' Or is there something more blessed still: the blessed disturbance that comes of being his?"

The title of the book, wanting explanation, is found in another meditation: "Love is a spendthrift, leaves its arithmetic at home, is always 'in the red.' And God is love."

He who reads this book will be the richer for it. And I think that reading it the second time is essential! — *Glennis Parks, Elgin, Ill.*

The Golden Bible — The New Testament. Edited by Elsa Jane Werner. Simon and Schuster, 1953. 96 pages. $3.95.

This is a beautiful book. The pages are large and there are colored illustrations on every one. These illustrations are unique; their jewel-like colors are figures reminding one of stained glass windows or early illuminated books. The text combines the beauty and cadence of the King James Version and the clarity and vigor of twentieth century language. — *Hazel M. Kennedy.*

Anniversaries

Mr. and Mrs. A. H. Bucklew celebrated their golden wedding anniversary on Nov. 6, 1960. They have four children, ten grandchildren, and twelve great-grandchildren. Brother Bucklew served many years in the free ministry. — D. K. Rinehart, Union, Ohio.

Mr. and Mrs. Charles Eaton of Goshen, Ind., celebrated their golden wedding anniversary on April 8, 1961. — Mrs. Lewis Dixon, Goshen Ind.

Mr. and Mrs. Ed Thacher of Preston, Minn., celebrated their golden wedding anniversary on March 5, 1961. They have two sons, two grand-children, and one great-grandson. — Mae Fishbaugher, Preston, Minn.

Mr. and Mrs. Bruce C. Whitmore of Wheaton, Ill., celebrated their fiftieth wedding anniversary on April 11, 1961. They have served for many years in the pastoral ministry of the Church of the Brethren. — Albert L. Whitmore, South Whitley, Ind.

Obituaries

Albertson, John R., was born July 19, 1886, in Ray County, Mo., and died March 15, 1961, at Parsons, Kansas. He was a member of the Church of the Brethren. In 1906 he was married to Etta Flemming, who preceded him in death. In 1936, he was married to Alta B. Amos, who survives. Two daughters, four sons, one half sister, fifteen grandchildren, and eighteen great-grandchildren also survive. The funeral service was conducted by Earl Myers, and burial was in the Memorial Lawn cemetery. — Mrs. Blanche E. Milk, Parsons, Kansas.

Barnhart, Katie M., daughter of Lewis and Anna Teach, was born Oct. 10, 1891, in Clark County, Ohio, and died March 21, 1961. Her husband, Asa C. Barnhart preceded her in death on Sept. 9, 1958. Surviving are three sons, two daughters, and fourteen grandchildren. The funeral service was conducted by Bro. Otis Landis, pastor of the Springfield church, Ohio, and burial was in the New Carlisle cemetery. — Barbara J. Hinkle, Springfield, Ohio.

Bright, Minnie, daughter of John and Millie Younce Flory, was born Dec. 21, 1880, at Phillipsburg, Ohio, and died at Union, Ohio, March 27, 1961. She served as a missionary with her husband, Homer Bright, in China from 1911 to 1940. Since her return from China she has given many talks about that country and the work of missions there. Survivors include her husband, one daughter, one son, one sister, two grandchildren, and two great-grandchildren. The funeral service was conducted at the Salem church, Ohio, by Brethren Alfred Replogle and Paul Kinsel. Burial was in the Bethel cemetery. — Mrs. Jennie Miller Rinehart, Union, Ohio.

Bucher, Olivia Snyder, died Jan. 12, 1961, at Lebanon, Pa., at the age of eighty-two years. Her husband, Jonas Bucher, preceded her in death. Surviving are two sons and two sisters. The funeral service was conducted by Bro. S. K. Wenger, and burial was in the Cornwall cemetery. — Mrs. S. W. Sterner, Myerstown, Pa.

Dresher, Florence Frantz, was born Sept. 3, 1870, in Clark County, Ohio, and died Feb. 17, 1961, at La Verne, Calif. She was a member of the La Verne church. Surviving are a foster daughter, one son, and one granddaughter. The funeral service was conducted by the undersigned, and burial was in the Evergreen cemetery, La Verne. — Harry K. Zeller, Jr., La Verne, Calif.

Emmert, George Clinton, son of Daniel and Emma Potter Emmert, was born Feb. 27, 1875, near Mount Morris, Ill., and died in Mount Morris March 23, 1961. On June 7, 1910, he was married to Harriett J. Lamb. He was a member of the Mount Morris church and served for a time as a trustee of the Mount Morris Brethren Home. Surviving are his wife, two daughters, eight grandchildren, and one great-grandchild. The funeral service was conducted by Bro. Carl E. Myers, and burial was in the Oakwood cemetery. — Mrs. Harold Alter, Mount Morris, Ill.

Farrow, Wesley David, son of Frank and Eliza Berry Farrow, was born June 15, 1875, in the Seawrights Spring community and died at Staunton Va., April 1, 1961. In May 1909, he was married to Mary Cline Vigar, who died in 1956. He was a member of the Barren Ridge church, Va. Two daughters and four grandchildren survive. The funeral service was conducted by Bro. Norman L. Harsh, assisted by Bro. Paul Coffman, and burial was in the Barren Ridge cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Gilbert, Grayce L., daughter of Harry and Susan Longenecker, was born July 24, 1905, near Hummelstown, Pa., and died March 10, 1961, in Pasadena, Calif. She is survived by her husband, Walter P. Gilbert, to whom she was married in 1929, two daughters, one son, one sister, and four grandchildren. She was a member of the Pasadena church, Calif., in which she had served faithfully many years. The funeral service was conducted by Brethren Paul Studebaker and Jay Gibble, and burial was in the Mountain View cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Hartman, Eli M., son of Samuel and Salome Myers Hartman, was born in York County, Pa., Jan. 30, 1883, and died Oct. 16, 1960. He was a member of the Codorus church, Pa. On Dec. 25, 1906, he was married to Olivia Bahn. Surviving are his wife, five sons, two daughters, thirteen grandchildren, five great-grandchildren, two brothers and one sister. The funeral service was conducted by Brethren David Wilson and Richard Grim, and burial was in the Codorus church cemetery. — Ruth B. Hartman, York, Pa.

Helsel H. Grant, son of Samuel A. and Barbara Feather Helsel, was born July 6, 1892, in Roaring Spring, Pa., and died in Duncansville, Pa., March 24, 1961. He was married to Myrtle E. Miller on November 21, 1917. Surviving are eight children, fifteen grandchildren, two brothers, and four sisters. He was a member of the Leamersville church, Pa. The funeral service was conducted by Bro. Ordo Pletcher, and burial was in the River View cemetery. — Mrs. Rachel Claar, East Freedom, Pa.

Hengsteler, Omer, son of John L. and Louella Swonger Hengsteler, born at De Graff, Ohio, July 7, 1 and died at Cincinnati, Ohio, M 2, 1961. He had been a member o Stony Creek church, Ohio, for r years. Surviving are his wife, Swank Hengsteler, and one daug The funeral service was conducte Rev. Paul Bassett and Bro. John T lonson, and burial was in the G wood cemetery. — Mrs. Mary E Bellefontaine, Ohio.

Hertzog, Annie A., daughter of S uel and Selina Adams Rupp, March 2, 1961, at the age of sev nine years. She was a member of Springville church, Pa. Surviving her husband, Simon M. Hertzog, daughters, two sons, twenty-five gr children, nine great-grandchildren, sisters, and four brothers. The fu service was conducted by Bret J hn L. Myer and Ralph B. He and burial was in the adjoining c tery. — Lorraine Heffley, Stevens,

Jenkins, William M., was born 19, 1884, and died April 7, 196 Lexington, Va. Surviving are his Lucinda Maddison Jenkins, t daughters, one son, two brothers, sister, and four grandchildren. He a member of the Buena Vista ch Va. The funeral service was condu by Bro. Robert L. Byrd, and b was in the Rockbridge Memorial I — Doris A. Byrd, Buena Vista, Va.

Kemp, Charles Franklin, son of I iel and Mary Louise Kemp, was Jan. 11, 1878, and died at Decatur, April 3, 1961. He was a membe the Oakley church, Ill. On Jan. 1906, he was married to Annie C. E who died in 1959. Surviving are son, two daughters, four grandchild and three sisters. The funeral se was conducted by Bro. D. L. Blic staff, assisted by Brethren W. T. H man and E. H. Traughber, and b was in the West Frantz cemete Mildred Fulk, Cerro Gordo, Ill.

Kline, Elizabeth, daughter of M and Elizabeth Tice Heisey, die Lebanon, Pa., March 28, 1961, at age of eighty-three years. Survi are her husband, Willoughby G. K two sons, five daughters, twenty- grandchildren, and fifty-nine g grandchildren. She was a membe the Midway church, Pa. The fu service was conducted by Bret S. K. Wenger and Paul Forney, burial was in the Bucher's meet house cemetery. — Mrs. S. W. Ste Myerstown, Pa.

Long, Samuel William, son of manuel and Elizabeth Miller L was born at Orange, Va., Feb. 16, 1 and died at Bridgewater, Va., M 13, 1961. He was a member of Bridgewater congregation in whic had served as a deacon for many y On Dec. 14, 1899, he was marrie Ida Rebecca Click, who preceded in death some years ago. Surviving two sons, three grandchildren, and great-grandchildren. The funeral s ice was conducted by Brethren Ber N. King and M. R. Wolfe, and b was in the Oak Lawn cemetery, Bri water. — Mattie V. Glick, Bridgew Va.

Markley, Mary A., was born in N Liberty, Ind., Jan. 13, 1885, and April 6, 1961. At an early age became a member of the Church of Brethren. In May 1907, she was

to John Markley, who died in 1942. son and two sisters survive. The ral service was conducted by Bro. in S. Ritchey, assisted by Kenneth hy, and burial was in the North rty cemetery. — Virgil Houser, h Liberty, Ind.

eyer, Mark C., son of Levi and Crouse Meyer, died at Lebanon, Jan. 27, 1961, at the age of forty- years. He was a member of the way church, Pa. Surviving are his the former Barbara Longenecker, sons, one daughter, his parents, ister, and one brother. The funeral ce was conducted by Bro. Luke M. ver, and burial was in the Midway etery. — Mrs. S. W. Sterner, My- wn, Pa.

oon, Helen Maud, was born July 1878, near Viola, Kansas, and died a Verne, Calif., April 4, 1961. She married to Edgar A. Moon at pa, Idaho. She was a charter ber of the Twin Falls church, h was organized shortly after the as moved there in 1905. Surviving er husband, one son, one sister, brother, three grandchildren, and great-grandchildren. The funeral ce was conducted by Bro. Harry K. r, Jr., assisted by the undersigned, burial was in the Evergreen ceme- La Verne, — I. V. Funderburgh, erne, Calif.

sbaum, Eva A., was born in Elk- Ind., June 9, 1894, and died at art, Ind., March 18, 1961. She a member of the Osceola church, On July 15, 1916, she was married arl Nusbaum. Sunrviving are her and, two sons, seven grandchildren, one sister. The funeral service was ucted by Bro. Samuel E. Keller, as- by Bro. Wilmer A. Petry, and l was in the Yellow Creek ceme- — Betty R. Frick, Mishawaka, Ind.

ist, Abram M., died Feb. 21, 1961, banon, Pa., at the age of sixty-six . He was a member of the Midway h, Pa. Surviving are his mother, s Mase Reist, his wife, Anna Krall , one son, five grandchildren, one -grandchild, three sisters, and two ers. The funeral service was con- d by Bro. Paul Forney, and burial in the Midway cemetery. — Mrs. . Sterner, Myerstown, Pa.

e, William, son of James and Wagoner Rice, was born May 885, in Allen County, Ind., and March 31, 1961, near Argos, Ind. as married to Ida Merchant, who in 1938. Later he was married se Martindale, who died in 1957. as a member of the Walnut church, Surviving are three sons, eleven children, and one sister. The fu- service was conducted by the un- gned, and burial was in the Walnut h cemetery. — Eldon Evans, Argos,

sberg, Carl Theodore, son of Carl d Lillian Mae Sutton Rosberg, was Oct. 1, 1919, in Boyer, W. Va., and March 25, 1961. He was married ora Elaine Wilfong on Oct. 25, His wife, one son, two daughters, other, two sisters, and one brother e. The funeral service was con- d at the Barren Ridge church, of which he was a member, by Norman L. Harsh, assisted by Bro. Sears. Burial was in the church ery. — Mrs. John W. Gilbert, ton, Va.

Runk, Judith Ann, daughter of Mabel Runk Wallace and the late Sheldon Runk, was born Dec. 31, 1946, and died in April 1961, at Everett, Pa. Surviving are her mother, her step-father, one brother, and two sisters. She was a member of the Everett church, Pa. The funeral service was conducted by Bro. Fred M. Bowman, and burial was in the Everett cemetery. — Mrs. Freda Harclerode, Everett, Pa.

Schlichter, T. Harold, son of Thomas M. and Sarah Gerhart Schlichter, was born in Sellersville, Pa., and died at Trumbauersville, Pa., Feb. 3, 1961, at the age of sixty years. He was a member of the Springfield church, Pa. He was married to Lovada Landis, who survives. Three daughters, three sons, and twenty-three grandchildren also survive. — Minerva Strauss, Center Valley, Pa.

Spickler, Paul Angle, son of Alvey and Elva Angle Spickler, was born at Broadfording, Md., Feb. 14, 1901, and died March 24, 1961, at Hagerstown, Md. He was a member of the Broadfording church, Md. Surviving are his wife, one daughter, one son, four grandchildren, his mother, and four brothers. The funeral service was conducted by Bro. J. Stanley Earhart, and burial was in the Rest Haven cemetery. —Mrs. Pearl V. Stouffer, Hagerstown, Md.

Stagg, Lorenza Justin, was born Sept. 30, 1879, and died Sept. 26, 1960. His wife preceded him in death. He was a member of the Headsville Methodist church, W. Va. Surviving are one daughter, three sons, six grandchildren, one great-grandchild, and three brothers. The funeral service was conducted in the Beaver Run Church of the Brethren by Frank Rayder and A. S. A. Holsinger, and burial was in the Arnold cemetery. — Mrs. Virginia Miller, Burlington, W. Va.

Strycker, Noah, was born in Plymouth, Ind., Feb. 25, 1882, and died March 26, 1961. He was married to Mary May Miller on July 6, 1903. She preceded him in death in 1956. Survivors include one son, four grandchildren, four great-grandchildren, three brothers, and one sister. The funeral service was conducted by Bro. Clarence B. Fike, and burial was in the New Paris cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

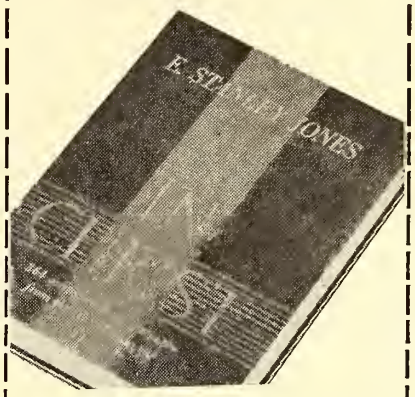
Towe, Maggie May, daughter of Scipio and Nora Morris Gray, was born in Carroll County, Va., and died at Mt. Airy, N. C., April 7, 1961, at the age of sixty-three years. She was a member of the St. Paul church, Va. Surviving are her husband, James H. Towe, two sons, two daughters, one stepson, one stepdaughter, five grandchildren, two brothers, and one sister. The funeral service was conducted by the undersigned and the Rev. Curtis Hawks, pastor of the Oak Ridge Baptist church, and burial was in the St. Paul cemetery. — G. L. Baker, Cana, Va.

Ulrich, Hattie Arvilla Crull, was born March 24, 1887, and died Nov. 26, 1960. On March 18, 1908, she was married to David Ulrich, who died Nov. 14, 1953. She was a member of the Buck Creek church, Ind. Surviving are two foster sons, one sister, and two brothers. The funeral service was conducted by Bro. Carl Hilbert, and burial was in the Brick cemetery at Hagerstown, Ind. — Catherine Swinger, Muncie, Ind.

Wenger, Moses H., son of David and Susanna Horst Wenger, died Feb. 25, 1961 at the age of eighty-three years. He was married to Lizzie M. Wenger who preceded him in death. He had been a member of the Springville church, Pa., for fifty-five years. Surviving are seven sons, one daughter, thirty-two grandchildren, forty-one great-grandchildren, and three sisters. The funeral service was conducted by Brethren John L. Myer and Ralph B. Heisey, and burial was in the Mohlers cemetery. — Lorraine Heffley, Stevens, Pa.

White, Harold Lee, was born July 23, 1901, in Joplin, Mo., and died at

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La Verne, Calif., Feb. 20, 1961. He was a member of the La Verne church. Surviving are his wife, one son, his stepmother, one brother, one sister, and one half sister. The funeral service was conducted by the undersigned, and burial was in the Evergreen cemetery. — Harry K. Zeller, Jr., La Verne, Calif.

Church News

Southern California and Arizona

Glendora — Teachers from Covina and Pomona shared in the audio-visual workshop for teachers in our church on Jan. 20. Beginning with Sunday evening, Jan. 29, we had a two-week visitation for all church members. On Feb. 19 an evening of music and verse composed by one of our members, Faith Weigold, was presented by the choir and soloists. Jack Davisson was the winner of the district speech contest. The La Verne college a capella choir gave a much appreciated program on Feb. 26. A number of our members attended the New Era banquet at La Verne College in March. One of our youth, Luwana Madden, attended the youth seminar and gave a report on March 5. On the evening of March 19 a team from the church visited prospective members for a commitment and during the hours of visitation there was a constant prayer vigil at the church. Thirty-one calls were made on forty-five people. Preceding Easter, seventeen persons were baptized and seven were received by letter. After the morning service on Palm Sunday a reception was held for the new members. Our choir joined with the other choirs of the community to present an Easter cantata, Mount of Olives. The play, His Cross, was given on Palm Sunday. On Easter morning the children gave a program. — Mrs. George Ford, San Dimas, Calif.

Washington

Covington — The school of missions ran from January through March. On Jan. 8, Mr. and Mrs. H. D. Michaels of Olympia, Wash., showed slides taken during their stay in Africa in 1960. The following Sunday evening members of the Tacoma church shared with us their experiences as a mission church. Mrs. Thelma Mock and her sister gave a talk and showed slides on their trip to the Holy Land during the Christmas holiday. We also had slides from the same place by Mrs. Walter Webber. The pastor, Clement Bontrager, and his wife attended the meeting for the ministers of Washington, Oregon, and Idaho. On Jan. 29, the youth had charge of the morning service. At one of the meetings of the ladies' aid, the district president, Mrs. Gaylord, spoke and showed a number of the items which the Olympic View church, Seattle, makes for the children's hospital and the home for retarded children near Seattle. On Easter, the choir presented a program of music. They were assisted by the junior choir. — Mrs. Geraldine Leaman, Kent, Wash.

Southern Illinois

Cerro Gordo — Since Sept. 1, Ralph Skaggs has been serving as pastor. We co-operated with four other churches for a week of evangelistic services in our church. The speaker was Jack Christian of Weldon, Ill., who is active in town and country work. Other services in which we have co-operated were on Thanksgiving and Good Friday. The youth have been working with the youth of the other churches in town and meetings are held at the different church houses. We helped to take a religious census in January. In place of the regular service on Christmas morning, we had an hour-long service beginning at 7:00 a.m. of a dramatic presentation of the first Christmas. The juniors visited two nursing homes giving a short program and presenting cookies to the guests. James Powers of La Place, a layman, was the speaker on the fourth Sunday in January. The father and son banquet was held in March. The women's fellowship is having regular monthly meetings for fellowship and inspiration, and weekly meetings to work on comforters and other items for relief. The cherub, junior and youth choirs shared in the Easter services. The adult class decorated the dining hall at the Girard Home. — Mrs. D. Hissong, Cerro Gordo, Ill.

Oakley — The pastor, Earl H. Trau ber, has been conducting a Bible st class one evening each week. He a had a class in church membership six weeks. One Sunday evening February, the youth were host to young people of the six churches the community. We also co-opera with the other churches in taking church census this winter, and in week's evangelistic meeting and G Friday service. The young people our church were in charge of the s rise service and Easter breakfast for churches of the community. Easter program consisting of readi and special music by the junior youth choirs was given on Palm S day. Eight were baptized and received by letter on Easter. So members attended the spring rally the district at the Virden church March 25. — Mildred Fulk, Ce Gordo, Ill.

Middle Indiana

Hickory Grove — George Mend hall has been serving as pastor su last September. The CBYF sectio rally met in our church on Jan. 24. T pastor is one of the pastors of the co munity that hold services on Sun afternoons at the Lewis nursing ho at Pennville. We are making pl for a parents banquet the first Sun in June. The vacation Bible school begin June 5 and continue for one we For Holy Week services we exchan pastors with the closest Church of Brethren congregations. Hickory Gr and Bethel Center united for the l feast on Thursday evening bef Easter at the Bethel Center church. co-operated in the union Good Fri and the Easter sunrise services. So of our women attended the rally Manchester. On Sunday, Feb. Brother and Sister Chalmer Sh showed slides of mission work in In The pastor is conducting members classes. — Edna Hudson, Dunkirk, I

Northern Indiana

Pine Creek — Bro. Elden Evans stalled the new pastor, Perry L. H faker, and also preached the morn sermon on Feb. 2. The church was h to the district workshop for nominat committees and personnel work Two of our youth attended the Wa ington seminar; one of them was German exchange student, Rainer R Four adults attended the adult semi Classes in church membership w conducted by the pastor for six Sund preceding Easter. Eleven were bapti on Palm Sunday. We had services e night during Holy Week and on G Friday. On Good Friday night choirs joined with the Plymouth ch in a music festival. The pastor preac at the Easter sunrise service at Lakeville Methodist church. Ten our women attended the district wo en's rally at Goshen College, at wh Bernard Lyttle, director of the pe walkers, was the speaker. — Mrs. El Halt, North Liberty, Ind.

Rock Run — Five of our youth tended the seminar in Washington New York. During the month of Ja ary we had a school of missions lowed by a race relations play, Wh the World Begins. Bro. Richard Bur conducted the pre-Easter servi which were climaxed by the love fe

hursday evening. The Easter sun- service was followed by a break- On Palm Sunday evening the ng people's group presented the , The Cross on the Hill. Two of members spent two days in a t vigil at the army chemical plant Newport, Ind. This plant was erly used for the manufacture of erials for hydrogen bombs and is being converted to the manufacture lethal gases. — Rachel Phillips, hen, Ind.

Middle Pennsylvania

lendale — Bro. Wilfred N. Staufer, Greensburg, Pa., conducted the re- l meeting. We joined with the r churches of the community in a nksgiving service and in an Easter ise service. The latter was followed a fellowship breakfast. Eight chil- dr were dedicated at one Sunday ning service. The youth group been ministering to the older folks e community with cheer-up cards. attendance at Sunday school and ch has been good all winter, even gh the weather has been the worst any people's experience. Our love was observed on Thursday pre- ng Easter. The youth and the chil- dr were in charge of the service on Er er evening. Since none of the youth cod be present at the youth party at th Martinsburg Home they sent a gi to Hannah Brumbaugh, who is th assigned guest. The men's group ha added a well and made improve- mts in the church kitchen. The pas- to s serving his church for the eleventh ye on a part-time basis. — Marian Br enmyer, Cumberland, Md.

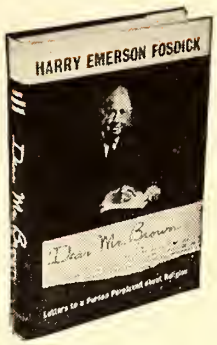
eamersville — Four have been bap- ti l since our last report. Ordo Pletch- er he pastor, will represent the church at Annual Conference. The women fr Claysburg gave a program at the w en's meeting on March 29. One Su lay in March the deputation team fr Juniata College had charge of th service. The pastor had a one- w c meeting at Diehl's Cross Roads ch ch and during his absence Robert Bl preached. The children gave a pr ram on Palm Sunday evening, and th youth a play on Easter evening. W joined with the Methodist, EUB, Lu eran, and Mennonite churches for a od Friday service. — Mrs. Rachel Cl r, East Freedom, Pa.

First Virginia

een Hill — Special music and a fil were features of the men's fel- lo hip supper early in January. We pa cipated in the leadership training sc l at Peters Creek church spon- so l by First church of Roanoke in Pe s Creek. On the evening of Jan. 29 five churches participated in the w hip services at the Locust Grove M odist church. The Boy Scout tr o sponsored by the church attended th eb. 12 morning service in a group an was recognized for its achieve- m s during the past year. For four Su ay nights, starting Feb. 26, we ha mission study classes. The junior hi department presented an Easter pl on March 26. We had a twenty- fo hour prayer vigil on March 30 and 31 - Mrs. Kermit W. Dudley, Roanoke, Va

inity — Elder H. B. Layman pre-

Harry Emerson Fosdick

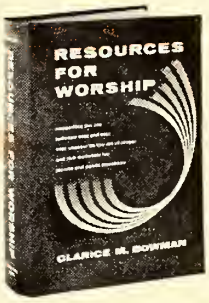


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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 514. Immigration Services seeks employment offer for: Dutch-Indonesian refugee, P.M., unmarried, age 29. Education: elementary, 2 years electromechanic technical school, radiomechanic technical school — 2 years. Experience: assembly of radios, transmitters, senders, amplifiers — 2 years; repair of electrical appliances — 4 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 515. Immigration Services seeks employment offer for: Yugoslav refugee, S.M., unmarried, age 29. Education: 4 years secondary, 1 year aeronautical (glider instructor) school, 2 years trade school (electrical). Experience: Imprisoned 5½ years for attempted escape, electrician — 3 years. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 516. Immigration Services seeks employment offer for: Hungarian refugee, J.N., unmarried, age 23. Education: 8 years secondary school, 2-year commercial, diploma from "Gastronomical Institute" (cooking), Vienna. Experience: hotel waiter — 2 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 518. Married man, age 27, with family of four desires employment in Phoenix, Ariz., area. Experienced electrician — 4 years or will accept any type work with future. Contact: Charles Forney, State Hotel, 135 First Ave., Phoenix, Ariz.

No. 519. One of our Brethren colleges would like to secure retired couples to serve as residence direc in dormitories for young men. Ret teachers or school principals, 65 y of age or younger, are preferred. G living conditions plus small compe tion. A widow of middle age is desired for residence director in do tory for young women. Contact Br ren Placement Service, 1451 Dur Ave., Elgin, Ill.

No. 520. Teachers wanted! Olathe, Kansas, Church of the Br ren, 20 miles from Kansas City anxious to help place Brethren teac in the Olathe schools. In this growing town of now over 10,000 p ulation, there are a number of open for next fall in the primary grades on the secondary level, in a progres school system. Contact: Rev. Jame Minnich, 728 W. Loula, Olathe, Kar

No. 522. Immigration Services s employment offer for: stateless (nic-Bulgarian), A.T. Unmarried. 28. Education: elementary, 3 y secondary, 1 year commercial, 2 y trade (Turner). Experience: Compl tions in escape, refugee camps, etc. years. Orthodox Church. Contact: migration Services, Brethren Ser Center, New Windsor, Md.

No. 523. Immigration Services s employment offer for: Yugoslav ugee, D.Z. Unmarried. Age 27. E cation: elementary, 8 years second bookkeeping — 8 months. Experie farming at home, unskilled lab with building firm and weaving Hopes to study medicine in U.S.A. ventist Church. Contact: Immigra Services, Brethren Service Center, Windsor, Md.

No. 524. Immigration Services s employment offer for: Dutch-I nesian refugee, E.I., wife and 3 Age 45. Education: auto-mech course — 2½ years, agricultural scho 1½ years. Experience: cook — 4 y driver — 7 years, P.O.W. — 4 y stock room of paint factory — 3 y Contact: Immigration Services, Br ren Service Center, New Windsor,

No. 526. Immigration Services s employment offer for: Yugoslav gee, B.B., age 22. Unmarried. E cation: elementary, 7 years; secon graduate. Experience: knowledge electricity and radio. Orthodox Chu Contact: Immigration Services, Br ren Service Center, New Windsor,

No. 527. Immigration Services s employment offer for: Yugoslav gee, S.T., age 25. Unmarried. perience: farmhand — 6 years; lab with building firm — 1 year. He good accordion player and playe village restaurants. Contact: Immi tion Services, Brethren Service Ce New Windsor, Md.

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sided at the church council on Jan. 8. The junior high class took a box of fruit to a shut-in member and gave a short program. One Sunday Bro. O. S. Garber was the speaker for the morning service. In the evening a panel of five members from the district board interpreted the work of the district. The men's class has a project of donating calves to the Heifer Project. Four have already been given. The youth were in charge of the worship service on Jan. 29. Some from our church attended the Christian life and leadership sc at the Blue Ridge church. — Mrs. H Layman, Troutville, Va.

Northern Virginia

Greenmount — Easter was observe most of our meeting places in s special way. A prayer vigil was the first Wednesday in Lent and weekly cottage prayer services w followed showed an increase in int and participation. The district wor fellowship had its spring meetin

he Greenmount church on April 2. Speakers for the occasion were Mrs. Edward K. Ziegler and Professor Dale Ulrich, who led a panel discussion of returned volunteer service workers. We also had a joint meeting of the local fellowships of Greenmount, Fairview, Mount Zion, and North Mountain on May 3 to do relief sewing. The Broadway high school chorus directed by Joseph Miller presented a program on April 2. Previous meetings at the same place have been an illustrated lecture by Earl and Rachel Zigler, one by Mark Roller on the European anniversary celebrations, an address and discussion period by M. R. Zigler, and a district meeting of the WCTU. The leadership conference at Bethany was sponsored by the religious education committee. Two music institutes are being planned, one for the west side at Greenmount and the other for the east side at Bethel. Bro. J. T. Glick conducted an evangelistic service at Pine Grove; Olen Landis at Mt. Zion, Guy Wampler at Fairview and Raymond Shoemaker at Bethel are scheduled for meetings in July and October. Brother and Sister J. Galen Wampler will represent the congregation at Annual Conference. The self-allocation program represents an increase in outreach. There has been a gradual increase in stewardship within the congregation. All morning services during May are placing special emphasis on stewardship. The churches are now studying their local program using as their guide A Look at Ourselves. We have had a series of vocation conferences for the joint CBYF groups. They also took a guided tour through the Catholic church. — Mrs. Glenn Armentrout, Linville, Va.

Second Virginia

Moscow — The men of our church have helped on several occasions in the development of Camp Brethren Woods. Jacob Replogle was the speaker on one Sunday morning. James Flora was the speaker for the Thanksgiving banquet sponsored by the CBYF. The offering was given to Share Our Surplus program. The pageant, What the Christmas Cherub Found, was given the week preceding Christmas. The church was host for the World Day of Prayer service sponsored by the North River United Council of Church Women. Two of our adults attended the peace seminar at Washington. Wilmer Crummett conducted the revival services, March 19-26. One was baptized. Our love feast was observed on March 31. — Mrs. Alice Gardner, Mt. Solon, Va.

Summit — We had an all-day prayer meeting on Ash Wednesday and this was followed by prayer meetings every Wednesday night until Easter. Two have been baptized. We observed the love feast on the Thursday before Easter. The Easter sunrise service was held at Natural Chimney. One of the families of the church has donated a new bulletin board for the church ground. John William Glick has been licensed to the ministry. Bro. Samuel Flora, Jr., was in charge of the service assisted by the pastor, Beverly Smith. One of our members attended the adult seminar. In February, Brother Smith had charge of the Sunday school lessons over the station WSVA. He will represent the congregation at Annual Conference. — Mrs. Sada Craun, Bridgewater, Va.

Southern Virginia

Boones Mill — The youth of the church took part in the worship service on Sunday, Feb. 5, as part of the observance of Youth Week. Talks were given by several of the youth and these were followed by a sermon on Being a Christian. The music, worship, and fellowship commission had a leading part in the service on March 19. Following their part of the service, Don Rowe of the Brotherhood staff, brought an inspiring sermon. Following the noon meal we had a showing of the film, The life of Christ in Art. We joined with three other denominations in the community in observance of Holy Week, services beginning on Wednesday evening and continuing through Saturday evening. Bro. I. D. Hoy, a member of our church, brought the message at the sunrise service. Mrs. Crawford Turner, Boones Mill, Va.



Colorado Trail Hikes

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ADULT AND FAMILY HIKE ..... **July 4 — July 9**
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OTA LEE RUSSELL



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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.





God was willing to become one of us. In Jesus Christ he walked the bypaths of the world, healing, comforting, teaching, encouraging, preaching, evangelizing. Jesus Christ has committed this same course to the faithful in his church. You are a responsible part of "this cause" that the light may be shared and the darkness dispelled. What share will you take?

Support the Brotherhood program through your church's Annual Conference Offering

Church of the Brethren
Gospel MESSENGER
MAY 27, 1961



ome fathers are always saying good-bye. This is true of many men in many :cupations, but it is especially true of those servants of the church who are known as district :ld secretaries. Their wives understand why they must be on the road so many days – and in eetings so many nights – but the children may often wonder what father does that makes him :ep such irregular hours. And there are churchmen, too, who may not have a clear idea as to ıe scope of a fieldman's job. For their benefit let us introduce Sam Flora, district executive cretary for churches in the Second District of Virginia. You can accompany Sam on his trips turning to the picture story beginning on page 12.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Rosalind Buck, a former BVS worker in Europe, has been serving as youth field worker in Southern Ohio.

Vernon F. Miller is pastor of the Valley View Community church at Whittier, California.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

No Tax for War Purposes

In keeping with our pronouncements concerning war, the last of which was made at the 1957 Annual Conference at Richmond, Va., we Brethren have encouraged our young men to seek alternative service, in lieu of military service. Our young men, who have followed our teaching, have borne most of the brunt of this course of action. Have we, their parents, kept faith with them, as we have continued to pay our income tax money, 75% of which has gone for the support of military preparedness and war? I think we have not.

Some of our young men have challenged us to action, by appealing to us to cease paying the 75% of our income tax which goes to military purposes. It seems high time that we oldsters make our witness for peace, as we have asked our youth to make theirs.

My wife and I have been spurred to action by this appeal of our youth, and by the recent appeal of our President for $2 billion more to be added to an already staggering sum for military might.

The accompanying letter was sent to the Internal Revenue Service and to our President to clarify our position. It seems to us that we are called upon to make clear our faith and our action, in keeping with our historic understanding of the life and teachings of our Lord.

Director of Internal Revenue,
Richmond, Virginia.

President John F. Kennedy
White House
Washington, D. C.

Dear Sirs:

Since the late 1920's we have been conscientious objectors to war, in the settlement of international disputes. We believe in the historic faith of our church, The Church of the Brethren, that "all war is sin. We, therefore, cannot encourage, engage in, or willingly profit from armed conflict at home or abroad. We cannot in the event of war accept military service or support the military machine in any capacity."

Believing as we have, we have had guilty consciences as we have seen our nation increase its military preparedness. We have been aware that approximately 75% of all our income tax money has been spent for war, preparation for war, or mainten of military might. In 1938 the military expenditure was $8 capita; in 1958 it had risen to per capita.

From time to time, as we filed our income tax returns, we l in letters to the government, tested this use of our money. suggested that there be some vision whereby these funds now for military expenditures be use peaceful pursuits, such as the fee of the hungry of the world the aid to underprivileged p through technical assistance.

Thus far, our protests have been regarded. On Wednes March 29, 1961, our local newsp carried the notice that you, Presi Kennedy, were asking for $2 b more than the amount already posed for military defense, ma a total asking of $43,794,300,00

Recently, we learned that tw clear scientists warned the Nat Education Association in its co tion that we in the United S already have enough manufact fissionable material to blot ou life from the face of the entire and leave it pock-marked and vo the face of the moon.

In all good conscience, we ca longer give 75% of our income money for the support of mil might. We are not opposed to pa tax, but rather, to paying tax for purpose. We feel as guilty as i were giving our lives in the pro of the military method of settlin ternational disputes.

Therefore, we are filing ou come tax report as usual, paying full tax for 1960, but paying 25% of the tax due for the first qu of 1961. The other 75% of our tax will be given in quarterly ments to the church, in additio the 15% or more we already

We hope the time may spe come when such vast military penditures may cease, and the m so spent may be used to relieve suffering and need in our world. hope, further, that in the m time some alternative tax plan be worked out whereby cons tious objectors may give their money to peaceful pursuits, jus young men may serve in alterna service in lieu of the military ser

Respectfully yours,
Charles E. Zunkel: Cleda P. Zu



Dark clouds hovered above the Army Chemical Corps plant near Newport, Indiana

A Witness for Peace

by Rosalind Buck

▣ IT WAS FRIDAY evening and dark clouds hovered close to the earth. I had traveled 200 miles alone and was tired, but as I neared my destination a new surge of life flashed through me. My heart beat faster and tears welled up in my eyes at the sudden appearance of lofty towers on the far horizon. I knew that within a few seconds I would see with my own eyes the sight that I had long visualized in my mind — a line of quiet peacemakers, who, out of concern for the direction in which the world is heading, would be witnessing for peace in

their own passive but powerful manner. And I would be there to join them!

I was told that the vigileers were to stand on the ground next to the army chemical corps property. But everything was so quiet, so peculiarly quiet. Even the dark, fast-moving clouds had a strangeness about them, as if the world were holding its breath, waiting for something to happen on this Good Friday evening.

I rolled down my window and gently applied the brake. As my car slowly moved down the four-lane highway past the modern structure that seemed very much out of place in the midst of serene farm country, the only sound of life was the eerie hum of the factory dynamos. Deciding that either the vigileers had gone in for the day or were on another side of the buildings, I turned my car around and went back to what I thought was a side road, until a very prominent sign made me aware that I was on government property. To find a place to turn around, I drove on.

I soon found myself in the midst of barracklike buildings with smokestacks and towers now hovering over me like monsters. Then suddenly a swish of a steam vapor spurted momentarily from curb level enveloping my whole car. On first reaction, my heart skipped a beat, but seconds later, when I realized that it was only a release of steam from one of the buildings, I had to chuckle at the thoughts that had flashed through my mind. Knowing that this was a chemical plant and the spot chosen by the government to begin production of deadly chemicals to be stored for warfare, my first thoughts were — gas — death!

But in reality if I were the enemy and that outburst of steam were the type of gas that they are supposed to produce, I would have died within seconds, according to the reports of the potency of the new type of death chemicals. And it is reported to have the poten of being even more destruct than the atom bomb.

Discovering that no road to another side of the fact I decided that the vigil m have been over for the day a turning my car around, hea for Newport, the small vill in Indiana which was my c tination. In two miles and t minutes I drove into the to of 700 which was almost lifel except for a couple of peo on the streets. I parked my and walked down the nar sidewalk until I saw a s "Headquarters of Peace V Upstairs." The apartment the top of the stairs was hu ming with people and this s of life came as a breath of fr air after my short vacuum complete aloneness.

Registering and signing vigil discipline did not t long. Short chatter with ot vigileers made me realize dynamic representation t was there — Michigan, Illin

Continued on page 10



Religious News Service

Members of a "Witness for Peace" vigil stand in mute protest before a U.S. army chemical corps plant south Newport, Indiana, two bearing a sign reading "An Appeal to Stop the Arms Race." The demonstration, organi by the American Friends Service Committee in co-operation with the Society of Friends and the regional uni the Student Peace Union, was held each day of Holy Week from dawn to dusk, and ended on Ea

A Swelling Tide of Protest and Prayer

A HUNDRED thousand persons joined in protest marches and silent peace vigils during the Easter season in Europe and North America. Among their leaders were clergymen, professors, atomic scientists, political figures, students, and homemakers. Although they represented many different religious and political backgrounds, they had one concern that all shared — they opposed the development and use of nuclear weapons, they urged the banning of the bomb, and they prayed for peace.

American newspapers were inclined to play down the seriousness and importance of such protests. Isolated instances of freakish behavior were reported or pictured as if to suggest that these "pacifists" were just a little queer anyway. Only scant publicity was given to the more dignified but still impressive silent vigils, many of which were sponsored by local Quaker organizations.

Yet even the news sources are beginning to recognize that there is a swelling tide of protest against the folly of creating more and more nuclear weapons and establishing more missile bases, both in this country and abroad. In England the fourth annual march from Aldermaston, a nuclear weapons research center, to Trafalgar Square in London brought together 32,000 persons in spite of bad weather. Similar gatherings drew 20,000 in Copenhagen, 20,000 in West German cities, 2,000 in Amsterdam, 3,500 in New York, 3,000 in San Francisco, and smaller numbers in various American cities. Attention was directed to military installations, industrial plants engaged in missile manufacture, and to centers where biological and chemical warfare is promoted. Many marchers carried banners and placards calling for nuclear disarmament.

There are many persons, even among the membership of our Christian churches, who find such public action distasteful. They point to the excesses that sometimes accompany a genuine demonstration, and they hesitate to join in any kind of organized protest. They may be just as keenly aware of the horrible implications of nuclear armaments, but they are apparently willing to keep silent in the face of what surely must be understood as a monstrous evil.

Perhaps a protest march is not the best way of witnessing for Jesus Christ in this confused age that goes merrily on its suicidal way. But if there is a better way, then Christians ought to take it. By our inaction, by our apparent indifference to what is happening, by our unwillingness to speak out in protest, many Christians fail to give any witness at all.

We invite our readers to consider one young person's witness during Holy Week. See the article by Rosalind Buck in this issue. Consider also the personal decision of the moderator of Annual Conference and his wife with regard to taxation for war purposes (see Readers Write, page 2).

We doubt if either kind of response will meet with public approval. It is always easy to criticize the stand that others take. But please note that some have at least taken a stand. How about you, brother? Maybe you have found a better way to challenge the fateful trend toward mass extermination? Maybe you have a more clear-cut Christian witness? If so, then let us know about it. — K.M.

Parable of the Ungrateful Nine

ONE day as Jesus walked down the streets of a city he was approached by many persons who sought his help. A husband and wife were on the point of getting a divorce, but he enabled them to take a new look at themselves and their relationship. A businessman was contemplating suicide because of growing debts, but Jesus gave him a new purpose for living. Another man was unemployed and hungry; the Lord gave him food and clothing. An elderly woman was bent and crippled; by his help she was able to stand up and walk. Two teen-agers were in serious trouble with the law, but Jesus encouraged the court to give them another chance. An alcoholic considered himself hopelessly enslaved to drink, but the Lord gave him hope and a new self-respect. A political leader was troubled because of the pressures that forced him to deny his conscience; he was strengethened in his convictions. A minister was discouraged and ready to forsake his church, but the Lord challenged him to a new calling.

To each of these persons the Master explained his purpose in proclaiming the kingdom of God. He invited each one to meet with him that evening to pray together and plan together for the kingdom. Yet he heard many excuses: there were social engagements, business contacts, and previous appointments. Some made no excuses but quietly hurried away. When evening came, only one appeared. It was the alcoholic. He was so grateful that the Lord had given him a new life that he fell at his feet, giving thanks. — K.M.

How can ANNUAL CONFERENCE *get to the* VITAL ISSUES?

by Vernon F. Miller

OUR Annual Conference is greatly enjoyed by every one of us. Perhaps things so loved should not be evaluated. Yet, as much as I love sweets, my doctor tells me that I should take some serious, even fatal, factors into consideration as well as the pleasant sensation I enjoy. The value of anything must be measured by reality as well as feeling. The sensation of my taste buds could lead to my death by the chemical reaction in the rest of my body.

In honest thinking we must see to it that Annual Conference measures up to a great value for Christ's kingdom. It has been estimated that we spend up to $400,000 for it each year. This equals a major portion of the total Brotherhood budget for a year. The cost of anything is not only what we pay for it; it is also the sacrifice of not doing other things with that money and time.

Conference is of great value from the standpoint of inspiration and fellowship. Officially, the main purpose of Conference is to conduct the work of the church. There is good historical precedent. The New Testament church gave us a pattern in Acts 15. There were major decisions to be made. They gathered together to discuss them. But previous debate had been carried on. The Conference was convened only when the local discussions failed to resolve the issues.

In Brethren history we see essentially the same pattern. A decision about an ecumenical merger was considered but felt too important an issue for group or individual decision. The total church was called upon for decision in 1741. In both these antecedents, decisions were reached and carried out.

Today we would not expect to follow exactly the same procedure. The variety of contemporary population, geography, travel, and communications will lead to different means. We should, however, expect to achieve similar ends. We should do an even better job of knowing what we are doing, of making significant decisions, and of carrying them out. Instead there have been sincere questions as to whether we spend our business sessions on issues that really matter. Wh decisions are made they a often forgotten or disregarde They are printed and then gat er dust.

We have appointed a co mittee to study Annual Confe ence. We have adopted so of their recommendations. W will see some of these proc dures for improved preparati go into effect this year. Th cannot be done alone by Central Committee, executi director, or committee. Ea one of us in local congregatio must share in the work to b done. It is up to us, becau the items of business come Conference from individuals local congregations.

It is up to us to see that on important items of conce come to the Conference. On the concern comes, it must handled by the assembled tho sands. In recent years we ha seen "queries" come to Annu Conference which could ha been answered by a secretary one of the commissions in o Elgin office.

For example, a query asks f study guides. Annual Confe ence directs the Brotherho Board to spend a year studyi the matter. Answer: we ha

ad the studies available for long time. We need local hurches with enough interest o write in for them. Another xample: a query asked a hange of format of listings in ne Yearbook. Annual Confernce asked the commission in harge to study the matter. The matter could have gone irectly to the commission rom the local church.

Also we have seen queries ome, asking a question which ad just been answered a year r two previously. Often a uery is passed on to Annual Conference by a district meetng just because it sounds all ight or there is no particular bjection to it.

We seem tied to a rigid proedure which is very slow in noving. It does not require pace-age satellite rebounds to peed up this process. All it eeds is a little application of he art of communication by our-cent letters. At the present ime a congregation acts on a uery. It is sent to the district lerk. It lies dormant until disrict conference. Then the disrict acts and it is officially sent rom the district clerk to the nnual Conference clerk. This rocess may take from one to wo years.

In the intervening time no ne is really giving the query ny evaluation, consideration, r judgment. That will wait ntil Annual Conference deides whether to consider it or ot. Then a committee will be ppointed to study it. By this ime the local group which riginated the query has been orgotten. They have little or o opportunity to help follow hrough on their specific conern.

This could be greatly improved if the officers of Annual Conference were considered a learing house to help evaluate tems that should come to Anual Conference attention. The local person or group could say or write: "This is our concern. Has it been answered? Is there a program under way on this?" The district should require evidence that the local group has done at least as much research on the question as it expects an Annual Conference committee to do. Our commissions will answer questions and open their books to a local committee as well as to an Annual Conference authorization.

Annual Conference officers should be given authority to send back a query that comes to Annual Conference without previous groundwork, asking for further study or evidence why existing answers are not adequate. This need not stifle the freedom to bring queries. The district officers could have power to override a referral back to them with which they did not agree.

When the item of business does come to Annual Conference from the districts and from the Brotherhood Board and Standing Committee, we in the local congregations need to do our homework effectively. Plans are under way to have preliminary information come to us earlier. It is also important that it come in effective form to convey the real issue at stake. We could take some lessons from the Ohio Farm Bureau Neighborhood Advisory Councils' monthly study sheets or the Foreign Policy Association Neighborhood study sheets. Charts and graphs as well as background information on both sides of a question are presented. Then straw votes are taken by those who have shared in the discussion. These are sent in to the central office and released as an evidence of grass roots thinking.

This could well be done by the executive committee of Annual Conference asking representative persons to write a brief for each side of business coming to Conference. The material should then be sent out, not in the small print sections as usual, but as study sheets with facts, history, charts, etc. The adult forums and youth groups of each church should study and tabulate feeling about issues. This would not determine the delegates' vote at Conference. Discussion and debate there should have opportunity to present new facts. Perhaps the Conference would have new information and concerns arising out of the local discussions.

There might be some hesitation to give the moderator, alternate moderator, and clerk of Annual Conference the power of pre-evaluation of Conference business. You will notice, however, that they have not been given the power of veto. Rather we are asking that they be given the ability to sharpen up our consideration of the business we place on the agenda. It is the function of the presiding chairman and officers of any deliberative body to prepare the agenda of that group so that it can effectively carry on its work. Those who would be asked to do more work in advance would find their concern coming to Conference with a better understanding of the issues involved.

After the studies, letters to the Gospel Messenger could sharpen the perception and concern of the issues raised. Are we not more than a parliamentary body? Are we not brothers in Christ who are seeking to confront the world with his message and service more effectively? This would not delay but speed up consideration of a concern. We are not working against leaders who use legislative tricks to bottle up important issues. Concerns would not have to wait for the

Continued on page 11

CURTAINS AT SUNRISE

Mark 14--16

by Chalmer E. Faw



R. Seewald Three Lions

ALL through his gospel Mark has been hastening toward one great event, the death and resurrection of Jesus. As early as Mark 2:20, in the metaphor of the bridegroom being taken away, the death was hinted, and in 3:6 the agents of death were pointed out as they took counsel to destroy him. Jesus' choosing of a company of twelve, his revealing the truth to this in-group while leaving it in parabolic form for the superficial and hostile, his determined opposition to all evil forces, whether of demons or of men, and particularly his open revelation of his forthcoming death and resurrection in 8:27 — 10:45 have prepared the reader for something tremendous at the end.

The ever-baffling problem of the future, laid out for the disciples in terms of the destruction of Jerusalem and the inevitable end of the world (chapter 13), provides a fitting prelude for the stark, moving events of the last days of Jesus' earthly career. A series of thought-provoking stories leads directly to the heart of the matter (14:1-50).

Behind the scenes one hears the rustle of sinister forces and occasionally catches a glimpse of treachery. The chief priests, who have been in the act since the cleansing of the temple, plot to kill Jesus stealthily so as to prevent a Passover riot (14:1-2). A bit later Judas Iscariot offers his unique betrayal services to the authorities (14:10f.). But on the main stage Jesus and his followers are eating with a Simon the leper (identification now unknown) when an u named woman does a su prising thing, "wasting" thr hundred denarii worth of oin ment over Jesus' head.

The acute reader may r member that this is half aga as much money as was estima ed for feeding five thousar people (6:37). And there a those present who resent suc a "waste" (14:4f.). But Jesus not impressed by their fal piety. The true devotion of th discerning woman is a "beaut ful thing" (14:6) for she alor has "done what she coul about his coming death. Sl has lovingly anointed befor hand one who is to die th death of an unclean, all-bu forsaken criminal.

As the Passover approache on the day when the pasch lamb was traditionally slaugl

red, Jesus takes the initiative see that a guest room is ready here he and his company may semble as a family and en- ge in the home celebration of e Passover practiced in Jew- h households since ancient mes, in commemoration of od's deliverance of his people om bondage (14:12-16). The ord's foreknowledge of details npresses the reader that he nows what he is doing as he t only plans for this memora- le occasion but moves steadily d surely toward his death.

As evening comes (14:17) Je- s and his companions sur- ound the Passover tables, hen, strangely enough, one of em is pointed out as a be- ayer, a truly tragic figure who, hile an intimate, is also an in- rmer and who, though neces- ry to the plot, has chosen for mself a role as ignominious s any in human history (14:18- l).

Then Jesus takes a small loaf om off the table, blesses and reaks it, and offers it to his isciples of all time as a symbol f his broken body. Then lift- g a cup of wine he passes it round the circle to introduce parallel symbol of his living lood to be poured out for em and for "many." Mark nd every Christian reader nce his day can enter with eepest involvement into this te of the bread and cup, a ractice which has come down ith the authentic stamp of e Lord's own creative genius pon it.

The supper is followed im- ediately by dismissal with a ymn and Jesus' prediction of e cowardly flight of the welve and the outright denial f him by one in particular, the illar apostle, Peter (14:26-31). gain the dialogue is surprising nd penetrating. Judas is a agic betrayer, but every dis- iple is also a tragic denier of his Lord, despite all vehement protests to the contrary (14:31).

In Gethsemane (14:32-42) there occurs another scene pregnant with meaning. Jesus himself is caught in the torn and torturous tragedy of man's existence and in real agony struggles with destiny and the will of God, while his disciples drowse away, unaware of the fateful issues of the hour. They are apparently not the last to sleep in church while the struggles of life and death go on.

The arrest (14:43-52) is ironic as well as tragic. A large armed crowd comes to take one unarmed man. A bosom companion betrays his Master with a symbol of affection. The scriptural presentiment of man's tragic involvement in sin and his willingness to betray (as did Judas) or forsake (as did the others) the Lord of life is fulfilled, and even a young man following the events at a distance loses his nightshirt (14: 51f.). There is an intriguing possibility that this unnamed youth is none other than John Mark of Jerusalem, the author, who has left this curious autograph.

The trial before the high priest (14:53-65) gives the human witnesses a chance to contradict one another (man is never more self-contradictory than when opposing his true but unrecognized Lord) and Jesus himself an opportunity to confess that he is the Christ the Son of the Blessed and to affirm that events of the future will vindicate this claim (14:62).

Mark's readers will at once perceive that this is either the most arrogant blasphemy or God's own tremendous truth. The high priest can accept it only as the former and leads the company in condemning Jesus to death, pending the trial before the Roman governor the next morning.

Pilate defines the case as involving Jewish kingship and three times refers to Jesus as king (verses 2,9,12), but Jesus is strangely silent in such a context, remarking only, "You have said so" (15:2). The incited crowd, lusting for blood, calls for the captive insurrectionist, Barabbas (whose name means "son of the father") in place of Jesus Christ, the true Son of the Father. Soldiers pick up the mockery of this "king," clothing him in a purple gown and quickly weaving him a royal garland of weeds for his head and taunting him with mock bows and befouling him with spittle.

The mockery continues as Jesus is crucified: derision from the passers-by, double-meaning taunting from the high priests ("He saved others; he cannot save himself" — on another level, profoundly true), and reviling from his companions in suffering (15:29-32). The deepest experiences and insights of the Suffering Servant of Isaiah 40-55, of the prophet Jeremiah, of the wise man Job, and of the unnamed psalmists of a score of laments mingle in the trenchant language of Christ's last hours. "My God, my God, why hast thou forsaken me?" is the first line of Psalm 22 and may

Listen to Each Word

NORMA ROHR MUIRHEAD

Are hillsides ever lonely
Where trees and flowers
cannot grow?
Is air perfumed with magic
When sago lilies blow?
Do yellow orbs of morning
Make heaven seem more
near?
And when a pine tree whis-
pers
Is it God's voice we hear?

stand for the entire psalm as an appropriate one on the lips of the dying Savior, yet this quotation does not rob the experience itself of the gall of genuine abandonment. Some, hearing the opening "Eloi, Eloi" of the cry mistake it for a call to Elijah.

So, midst mockery and pain, abandonment and confusion, Jesus dies. The temple curtain which closes off the Holy of Holies is significantly torn in two. And a Roman centurion, one of the men who hold the mighty empire together, himself a crucifier of Jesus, makes the climactic confession of the book, "Truly this man was a son of God!"

Women looking on see a respected member of the Sanhedrin bury Jesus in a linen shroud and lay him in a rock-hewn tomb with the usual large stone to close it. Already they may be planning to return after the sabbath to bestow upon the mangled body the proper burial care.

On the sabbath all is at rest, in heaven, on earth, and in the tomb. When the sabbath is past something happens. Mark does not tell it directly, but in circumstantial, indirect language he lets us in on the most incredible event in the long history of man. The women come to anoint Jesus' body, worrying on the way, as women are wont to do.

But like most worries, this one vanishes, for the huge stone is rolled back and the tomb is empty, except for a heavenly messenger in white. The women are amazed and stupefied. But the reply is calm, "You seek Jesus of Nazareth, who was crucified" – that was true enough! Well, "he is risen!" In evidence the angel shows the place where Jesus was laid.

What the women are to do is to go tell the disciples, and especially Peter, for it was to him that Jesus had promised a meeting in Galilee (14:28). Even more amazed, simply trembling with fright, the women run from the tomb, so gripped with fear that they do not tell anyone anything!

It is at this point (16:8) that the genuine text of Mark ends. What follows in translations made from medieval texts, like the King James, is not found in any of our most ancient manuscripts and is obviously a later addition, made sometime in the second or third century by someone interested in rounding out Mark with a digest of post-resurrection stories from the other three gospels. The curtain of Mark's drama falls at 16:8, as abruptly as it rose in 1:1, leaving the reader breathless. It is early dawn. "He is risen!" All history after this is part of another story!

A Witness for Peace

Continued from page 4

Indiana, Iowa, Ohio, Kansas, Pennsylvania, New York, Colorado, and a good denominational mixture was also evident. Four hundred people for the whole Easter week certainly was a sign to me that there is concern in this world, and the kinship of spirits that was prevalent throughout the crowd of young, old, and middle-aged gave me a feeling of warmth and thankfulness within. Response by personal participation was not the only response, for there were many donations of money, physical facilities, and food.

After a short snack, the vigileers settled in the living room to listen to a reading of Which Way the Wind, an outstanding peace drama that would jolt even the complacent individual. It was pointed out in this drama that in case of atomic warfare the wind would help t determine the area of greate death by fallout.

. . . ah, the wind! It blew first gently upon our well-co ered bodies, but as the tw hours drew to a close, it becam stronger. My feet were froze the wind was bitter, but m soul leaped with praise and jo at the beauty of God's hand work. I was on the six o'cloc line, and the sun was creepin up behind us making our lon narrow shadows a good matc for the stalwart smokestacl towering in the distance.

Quiet – perfect quiet! But was a stillness different fro that which I had experience the day before. It was a pov erful stillness. I was full t overflowing and my spirit fe free to flit with the birds th seemed to be praising God wit the expressive stretch of the wings and free vocal proclam tions.

The dynamic silence of th vigileers lined up on either sid of me spoke much louder tha any words or any ceremony h ever spoken to me before. Go does work through man and th very presence of those besid me who were there to witne for the good of the world an not for the evil renewed m affirmation of the goodness the One who cares.

As I stood with outstretche spirit, suddenly thoughts of th destructiveness of man invade my mind – flintstone hatchet slingshots, bows and arrow knives, swords, gallows, gun cannon, gas chambers, electr chairs, and a mushroom clou rising to the stratosphe flashed before my mental ey Then the eerie, constant hu from the structure before m reminded me anew of man relentless progress and unen ing attempt to create destru tive devices.

To create for destructio What a paradox! And wh

Country Sounds Before Daybreak

MAY ALLREAD BAKER

he far-off yapping of a dog,
he mooing of a cow,
he tapping, on our cottage roof,
f some obtrusive bough;
he patient ticking of the clock,
he gnawing of a mouse;
he stealthy sounds one hears at night,
ithin a darkened house;
he rumble of an early truck;
he chirping of a bird
sturbed, perhaps, upon its perch —
o other sound is heard
ntil the eastern sky is flushed
ith crimson bright and clear.
nd then the cocks begin to crow
o tell us dawn is here.

---

rogress man has made, for he is reached the ultimate in hievements, with the destiny the world cradled within his vn palms! Progress! Yes, man reaching for the stars materi-ly, but tragically enough he as not gotten off the ground piritually.

Then in the same spirit in hich I had praised God I had question. Why? Why with ll the greatness, power, and eauty of the universe, does the ighest form of God's creation llow himself to fall prey to houghts of destruction? Why oes God give man so much reedom when he uses it so hap-azardly? Then it came to me hat we are given the choice to e free or to be bound. And rangely enough man has cho-en to chain himself in fear and ock it with hate.

However, it is not a fear of od, but a fear of his own uman weaknesses — his main eakness being the inability to ove. "Love thy neighbor as myself . . . " "Do good to those ho despitefully use you . . . " "Turn the other cheek . . . " Following these commandments is a sign of the real and dynamic power that can work through man and not of the weaknesses illustrated by his desire to destroy.

. . . two hours is a long time to stand, but it was like a fleeting second. Every twenty minutes we moved to keep our blood circulating. However, I was almost ashamed that I had had thoughts of complaint of the coldness, when a family joined the line — baby and all. I was moved to tears to see a whole family take the time and effort to witness to their beliefs that preparation for warfare is evil.

I felt almost ashamed for the twenty hearty adults back home who had said that they really wanted to come, but, well, they just could not sacrifice the time out of their busy Easter schedules. The little one sat quietly in his stroller snuggled up in a blanket while his brother and sister stood beside him and his mother stood in line in front of him, sheltering him from the wind — yes, the wind, the wonderful God-given wind!

. . . Saturday I spent four hours on the line altogether and when I was not out I was in the apartment helping, along with many others, on some of the finer details of the vigil: press releases, letters, apartment cleaning, cooking — all the necessities that help make such an affair possible.

. . . a more beautiful and triumphant Easter morning was never spent and I did not even have to wear an Easter bonnet to feel the spirit of the occasion. As I stood on the line, "Christ the Lord is risen today" flowed melodiously through my thoughts, and, for the first time in my life, I truly felt the spirit of Christ rise within my soul. Because for the first time in my life I had dared to stand up for my beliefs that war and destruction are evil and that it is only through love that the world will ever change.

But it was not I, but Christ working through me that gave me the courage to witness for peace! Even to have the passers-by throw insinuating remarks did not made me ashamed of that for which we stood, but made me all the more certain that this was one good way of saying to the world that Christ the Lord has risen and that the way of this Prince of Peace — the way of love — is the only way of life that will ever release man from his chains of fear and hate and keep him from completely destroying himself.

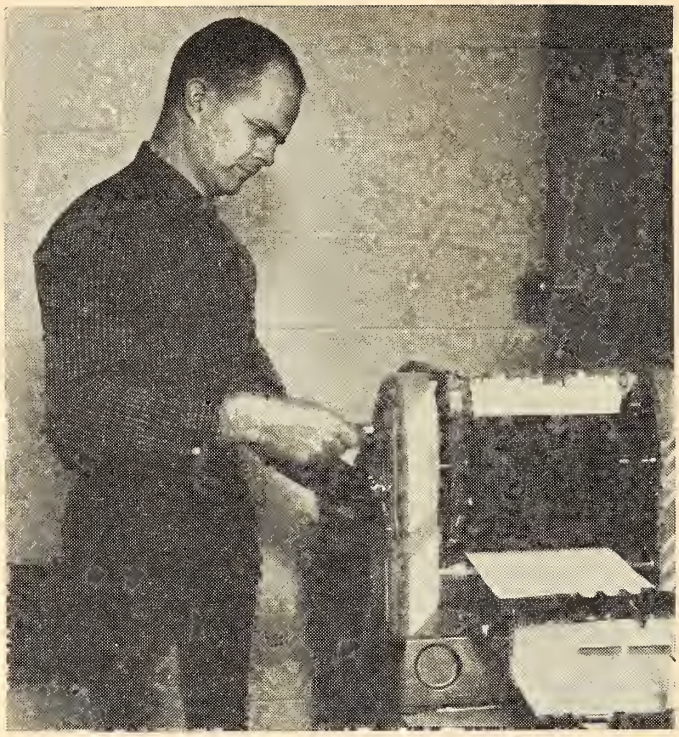
Vital Issues

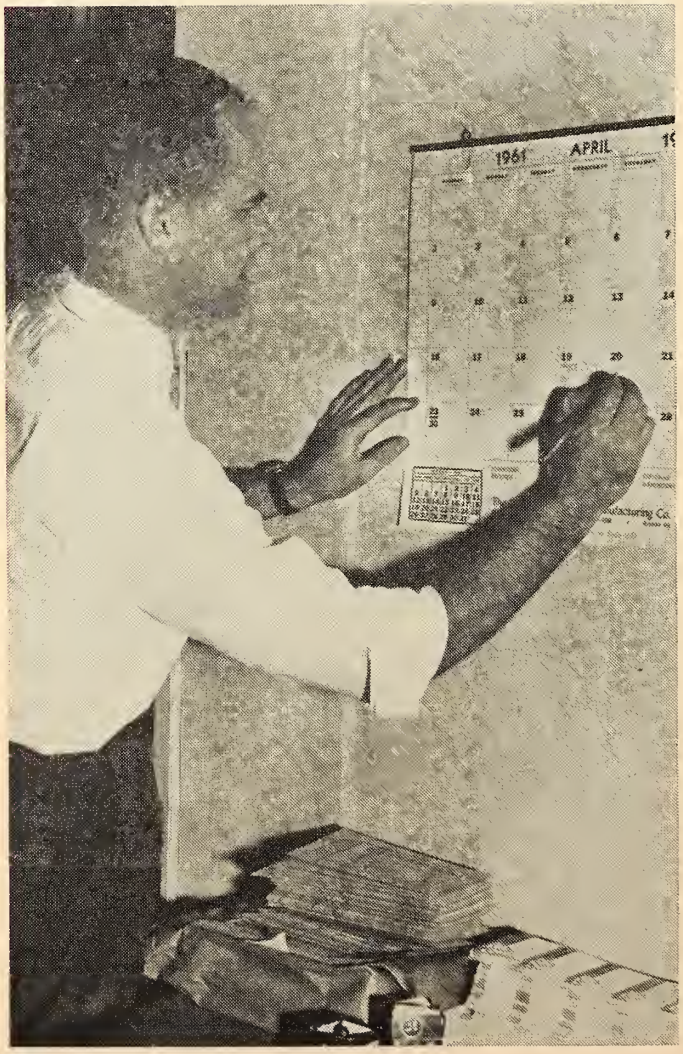
Continued from page 7

long delay between a district decision and the presentation to Annual Conference.

With preliminary study on a Brotherhood-wide basis there might be fewer times when Conference would feel it would have to appoint a special committee to do the preliminary work. Maybe much of that preliminary work would have been done in the local congregations, and Conference would be ready to make a decision. When Annual Conference acts to consider or not consider a question it is making a value judgment. Let it be informed by study before it gives this judgment.

Annual Conference is not someone else's responsibility. It is yours and mine. If we are going to continue enjoying its pleasant sensations, let us perform the rigors of disciplined exercise that will make it productive of action that will be brotherly and Christlike in nature.





Around the Clock With a District Executive Secretar

WORKING behind the scenes in almo every district activity these days is a serva of the church known as a district executi secretary. If that district happens to be t Second District of Virginia, then the man look for is Sam Flora. You are sure to fi him busy, perhaps at the mimeograph calendar or desk in his office, but more like in touch with a local church or district proje in his area.

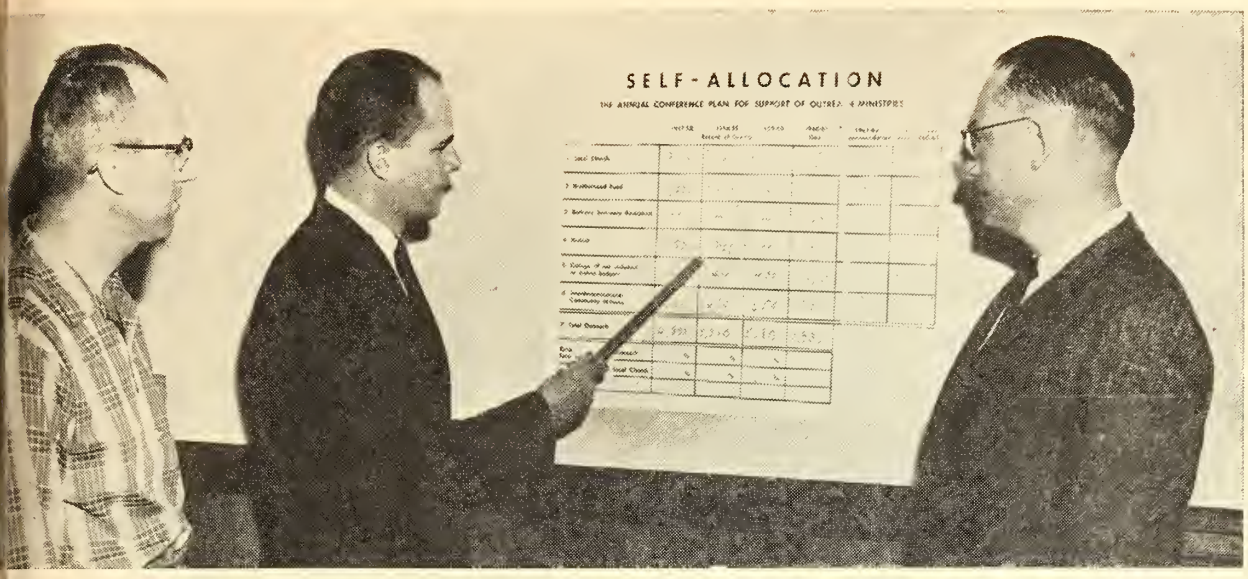
When Sam is at home in Bridgewater, lives with his wife and three sons, John, Pa and Kenneth, in an attractive brick parsona furnished by his district. Here he frequent meets with boards and committees, if th can meet easily in Bridgewater, but his wo requires also that he be on the go and th he minister to almost thirty congregations a multitude of ways. His car must be ke in running order. While most of the church in his district are fairly close to Bridgewat several congregations are more distant, a Sam may have to allow time to cross one, tw three, or perhaps four mountains to visit the

Sam Flora is one of twenty-two distri executive secretaries giving full time (wi lots of overtime) in support of their distri programs and the larger work of the Brothe hood. Another ten men carry many of t same responsibilities on a part-time basis.

Because a district executive works behi the scenes, people often wonder how spends his time. To show our readers ho one such fieldman serves his church t Gospel Messenger asked Robert Sherfy, J a student at Bridgewater College, to follo Sam around for a few days. Here is h visual record — with just a few words of e planation.

Top:
Sam uses the mimeograph for the district new letter, the pastors' memo and program promoti

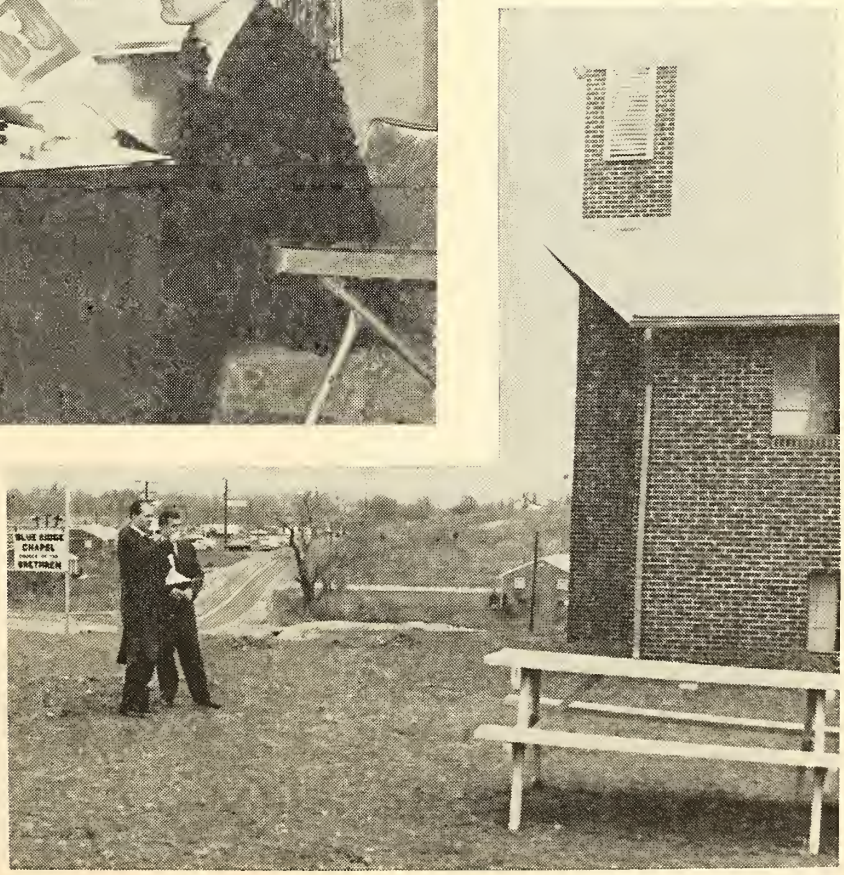
Bottom:
A big wall calendar with room to write in acti ities is a necessity and must be kept up to da



Meeting with district committees and teams is part of the day's work. Here he is reviewing self-allocation procedures with Frank E. Miller (right), member of the district stewardship and finance commission, and Ralph Wine, Lebanon church layman

unseling with local pastors about their work and the problems they meet is other aspect of Sam's work. Below, he is meeting with Charles Whitacre, stor of the Waynesboro church, which is now constructing a sanctuary wing

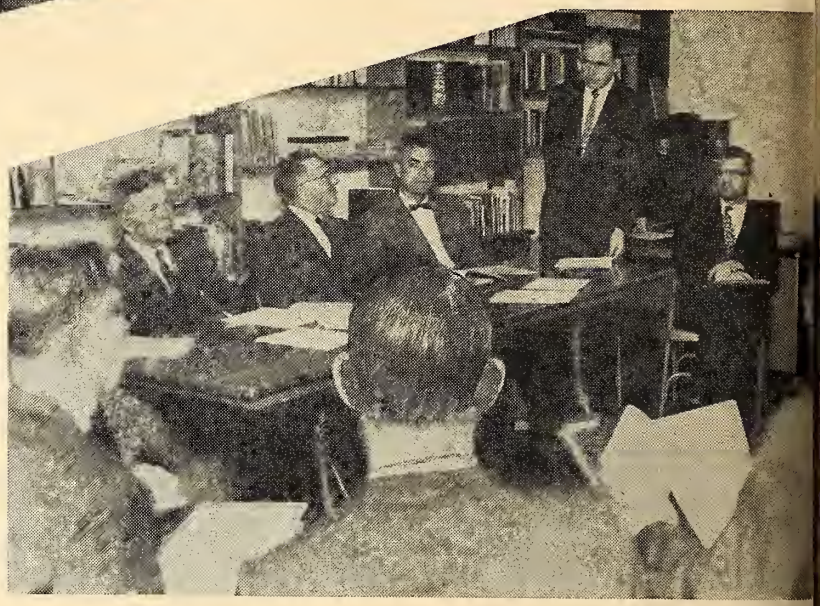




le discusses with David Webster, pastor of Blue Ridge Chapel, the ng-range building plans, including much needed addition, and how the congregation can best serve the rapidly growing community with district and Brotherhood support



When the secretary is not out in the field visiting pastors, he is meeting with district groups. Irving Glover, an intern pastor, and Mrs. Roger Sappington discu vacation school materials with hi As a service to the churches and to promote the use of recommended materials he keeps a complete stock of Co-operative Series vacation school materials i his office



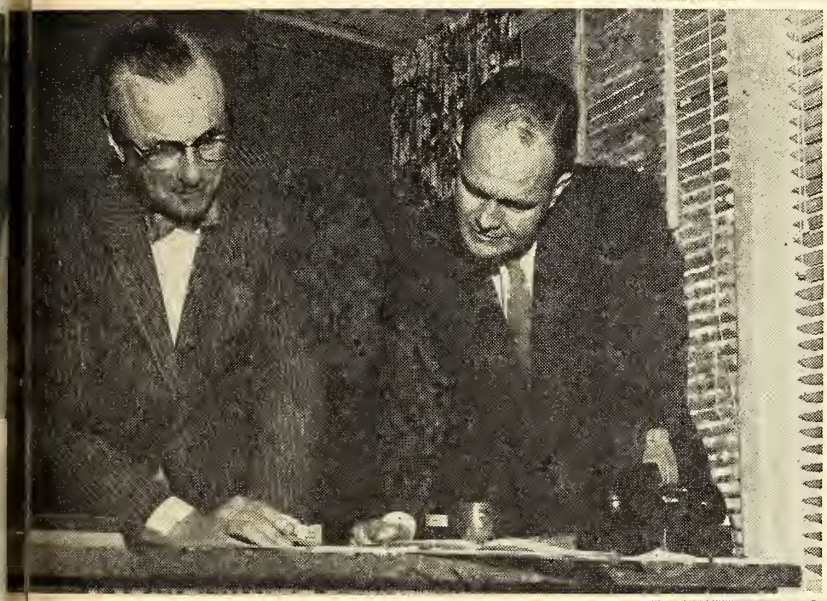
Members of the district board meet with the secretary (standing) in his office. Seated, facing the camera, are Minor C. Miller secretary; Bernard N. King, vice-chairman; Donald Clague, chairman; and Lowell Heisey, Brethren Service commission chairman (from left)

The secretary is vitally interested in the district youth program. He meets with the district CBYF cabinet: Garry Brown; Jim Ott (standing); Barbara Crickenberger; Clarence Bowman, pastoral counselor; Sam Flora; Cecil Wright, chairman; Mary Grace Adams; Ned Swartz (from left)

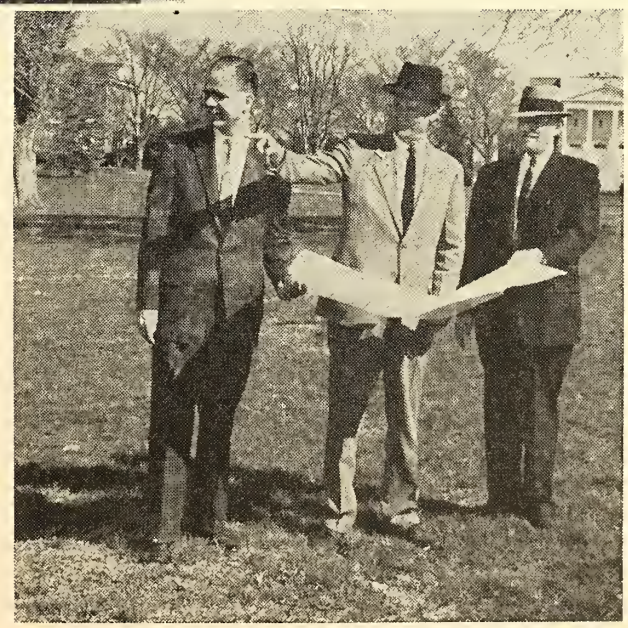




Some of the district executive's time is given to interests beyond his immediate district. Northern nd Second Virginia are developing a campsite at Brethren Woods. With Philip Zinn (right), chairman of the Brethren Woods board, he goes over plans for the utility-lodge, now under construction



The district executive, who counsels the pastors in his district, sometimes feels the need of help. Then he goes to the regional secretary, Sam Harley (left)



Bridgewater College is owned by the districts of the Southeastern Region and so has a claim on some time of the district executive. A drive for funds as covered part of the district and will reach the remainder in the fall. Sam Flora (left) with Bridgewater College officials, Lowell A. Miller (center), business manager and treasurer, and Warren D. Bowman, president, looks over the site of the new library, to be built with funds from the current Crusade for Excellence

Two Trials in Jerusalem

by Edith Lovejoy Pierce



Religious News Service

TWO trials take place in Jerusalem. Defendants: the son of God and the Son of Belial. The one brought life to humanity, and the other death. The one was tried quickly, stealthily by night, with few onlookers, a minimum of evidence and that false. He was executed centuries ago and is still worshiped.

The other is brought to trial after a painstaking collection of the most accurate evidence. In a glass cage, with the television eyes of the nations upon him, is pinpointed the wretch whom the world will hold in contempt as long as it remembers him, which may not be long, for the world wants to forget.

In both cases the action is called a "trial," which raises the question, What is justice? and What is law? "We have a law, and by our law he ought to die . . ." (John 19:7).

Law is too blunt an instrument for dealing with mystery, with either the Spirit-filled or the demon-possessed. The largest actions are above the law or outside the law. When it comes to absolutes, justice is always impossible. For justice is a relative, human category, and the law takes no account of that spilling over into the superhuman or the subhuman.

How can a murderer ever be brought to justice? There is no balance scale that will revive the victim by executing the murderer, as though justice could be measured out and poured from one container into another. Even if Eichmann could be killed millions of times over, there still would be no equation between innocence and guilt. The law and justice are tools for everyday values in a workaday world. They become irrelevant when applied to absolutes of either good or bad.

Perhaps the law court is really a theater, and the trial is a drama in which inspiration or pity or horror exerts an uplifting, a sensitizing or a hardening effect upon the spectators. What judge can be objective without ceasing to be human? And if he is subjective in his reasoning and sentencing, he is no longer a responsive tool of abstract categories. He becomes the director of a play. On the larger scale, law is a myth and justice only an ideal.

The only just Judge is the God who is himself perfect, omniscient, all powerful, who judges at the end of time when history is ished and the evidence is all i

So shall the Christ judge on day of the great assize. The judgment is the only judgm possible.

God in Christ will judge Je salem that condemned him, Washington, London, Paris, M cow, and Berlin that conde him too. He will judge Eichma and his defense lawyer and prosecutor and his judges and spectators of all the world. H many spectators are spectat only? How many are accompli to one degree or another?

We shall all be judged for w we did, and what we did not In the white light of God's p fection we shall all be fou wanting. If God were judge o what chance would we have? he is also Father, and merci beyond justice. The Judg bench has become a cross, in his lawbook it is written: "C sent not his Son into the wo to condemn the world; but t the world through him might saved" (John 3:17).

KINGDOM GLEANINGS

Rail coach seats may be still reserved for the Annual onference Tour. The group will leave Chicago June 3 and return July 3. For information, write Mr. Lyle mes, Milwaukee Railroad, 516 W. Jackson Blvd., hicago 6, Ill.

Russell G. West, 600 N. Frost, Pampa, Texas, has e week of Oct. 30 — Nov. 5 open for a preaching ission in Indiana or Ohio.

The Baltimore Area Brethren Council sponsored a ulpit-exchange Sunday for the churches in that area n May 21. The exchange was "to provide opportunity r acquaintance among the ministers and congrega- ons" in and around Baltimore, Md.

Bridgewater alumni living in southern California nd those attending the Long Beach Conference will ave a buffet dinner on Saturday evening, June 24, in e Starlight roof garden of the Lafayette Hotel at 4:30 m. The cost will be $2.50 per person. Reservations ould be sent immediately to Samuel Sherfy, 1535½ . Fourth St., Long Beach 12, Calif.

Dr. D. Elton Trueblood, well-known Quaker edu- tor, lecturer, and author, will give the commence- ent address at Manchester College on the morning May 29. About 220 students will receive their egrees. President A. Blair Helman of Manchester ollege will preach the baccalaureate sermon on Sun- ay evening, May 28.

Bridgewater College has been given a grant of 6,000 to conduct one of the twenty-four in-service stitutes in science for elementary teachers being onsored by the National Science Foundation. The stitute will stress recent discoveries and developments the physical sciences — physics, chemistry, geology, nd astronomy the first semester and in the life sciences e second semester.

edication

Hillcrest Homes will dedicate the new section, Hillcrest East, on Sunday afternoon, June 11, at 2:30 m. The following Sunday, June 18, there will be an pen house, 2:00 to 6:00 p.m.

ttention Conferencegoers

Brethren traveling to and from Annual Conference re welcome to use the facilities of the *Pleasant View hurch* of Northwestern Ohio for a rest stop, overnight mping, or parking of trailers. Free overnight lodging the homes of the church members will be provided reservations are requested in advance. The church located in the country seven miles northeast of Lima, st off route 25 on Thayer Road, or three miles from eaverdam, off route 30.

McFarland congregation, Calif., invites persons raveling to and from Annual Conference to visit the hurch, located on highway 99, one hundred fifty miles orth of Los Angeles.

Miss Belva Ebersole of 970 Lawrence Ave., Elgin, Ill., would like to obtain a copy of the Genealogy of the Brumbach Family. If anyone has a copy he is willing to dispose of, write Miss Ebersole at the above address.

A work camp in Mexico, about fifteen miles south of the border town of Tijuana, co-sponsored by the Brethren Service Commission and youth groups in Southern California, is scheduled for July 8 through Aug. 5. Doris Hoover will direct the camp. Campers will assist in land leveling and building at the Protestant House of Hope orphanage. Persons interested in participating should write immediately for application forms to the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Charles Boyer, a volunteer from the West Manchester Church of the Brethren, Ind., presently serving in Europe, was licensed to the ministry on April 16, 1961. He was called to the ministry by the West Manchester church and the District of Middle Indiana. The licensing service was conducted by Kurtis F. Naylor, director of Brethren Service in Europe, during the examination service preceding the love feast, which was a part of the annual conference of Brethren workers in Europe, held near Basel, Switzerland.

The Church Calendar

May 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Virtue of Self-Discipline (Temperance). Gen. 26:12-32; Prov. 2; 7:1-5; 14:29-30; 16:32; 17:27; 20:1; 23:19-21, 29-35. Memory Selection: The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Gal. 5:22-23 (R.S.V.)

June 3 Western Pennsylvania youth rally, Maple Spring church

June 4 Western Pennsylvania camp convocation, Camp Harmony

June 7-10 Leadership camp for camp deans and counselors, Camp Harmony

June 11 Children's Day

June 20-25 Annual Conference, Long Beach, Calif.

June 30 — July 3 District meeting, Western Canada, Second Irricana

Gains for the Kingdom

Fifty-four baptized in the Yowa church, Nigeria. **Forty** baptized in the Virgwi church, Nigeria. Seven baptized in the Sura church, Nigeria. Twenty-two baptized in the Mbororo church, Nigeria. **Thirty** baptized in the Kwaka church, Nigeria. **Ten** baptized in the Shafa church, Nigeria. **Fifty-four** baptized in the Lassa church, Nigeria.

Four baptized in the Lewiston church, Minn.

Nine baptized and one received by letter in the Beech Grove church, Ohio.

Six baptized and two received by letter in the Ligonier church, Pa.

Ten baptized and four received by letter in the Living Stone church, Cumberland, Md. **One** baptized in the Oak Grove church, W. Va.

Hospitality Project

Missions at Home

by Harold S. Martin



Tagged and ready to go these boys and girls are looking eagerly for the bus that will take them to a vacation on the farms of Lancaster County

WHEN the Eastern District of Pennsylvania reorganized on a commission pattern three years ago, one of the subcommittees working under the Commission on Social Education and Action was that of peace, race, and cultural relations. A committee with a title such as this should be able to justify almost any activity as being rightfully within its province, and yet when a job is big it is sometimes more difficult to start than when it is small.

The first meeting of this committee saw a number of proposals placed on the table for consideration. Some were primarily within the area of concern of local churches. Others were too far removed geographically to be practical. Finally, one of the members stated that the Pilot House in Baltimore was interested in a fresh air project which would involve some of our Brethren churches. Inasmuch as this is located in a Negro area and the distance averaged seventy-five to one hundred twenty-five miles from most of the forty-four churches in the Eastern District, this seemed to be a logical project on which to start working. The committee expressed the feeling that it would be better to take one or two projects and do them well, rather than establish too broad an area of service which might lead to frustration.

After two years of operation, the selection of the hospitality project of Pilot House as a district-supported work program appears to have been well justified. During the first year the publicity was handled by the chairman of the committee in news releases to a peace director in each local church. The age, sex, number of children, and time desired was stated on an application blank sent directly to a BVS worker in Baltimore.

In spite of the fact that hospitality parents had to drive approximately two hundred miles on successive Sundays to get the youngster and drive a similar distance the following Sunday to return him, and in spite of some weak spots in local church publicity, a total of twelve youngsters had a memorable one-week stay in some of our Brethren homes.

Last year when it was decided to keep this as a project and to attempt an enlargement of its service, the district commission approved the chartering of a bus to provide transportation from Baltimore to a central location in the district. This necessitated limiting the project to a two-week period. The assistance in transportation and more effective publicity resulted in fifty-two children being brought to Brethren homes for one of the finest vacations many of them had ever experienced.

This "mission at home" project was valuable to the children, the homes in which they were guests, and the all-white communities of which they became a part. Hospitality parents were somewhat hesitant to know what their neighbors might say of this interracial experience, but up to this time we have had nothing but favorable comments.

This project offered a number of positive experiences. The BVS'ers assigned to Pilot House were given a real boost to their morale to find Brethren homes and churches intimately related to their work. Several leaders of the Negro community accompanied the bus to Lancaster and met some of the parents who were participating, and, likewise, some of the Brethren families accompanied the children on the return trip. Plans are underway to make this an even bigger project in 1961.



Linda Forrester, Brethren Volunteer Service worker at Pilot House

Eastern Pennsylvania counselor for Selective Service

College Art Professors Win Recognition

Paul M. Kline, instructor in art Bridgewater College, exhibited rk this spring in the 1961 Virgia Artists Exhibition, a showing nsored biannually by the Virginia useum of Fne Arts; in the Norfolk useum's 1961 exhibition exhibited owers in Modern Prints, and also the 1961 Virginia Printmakers Exbition, held at the University of rginia.

In the Virginia Artists Exhibition, r. Kline exhibited Shifting Forms, walnut carving and construction. is is the second work of his chosen f inclusion in the Virginia Artists hibition. In 1959 the jury selected a etching of his entitled Reflections Blue and Green.

Mr. Kline exhibited Red Flower, color woodcut in the Norfolk Musm's 1961 show. By invitation Mr. ne also entered several woodcut nts in the 1961 Virginia Printkers Exhibition held at the Unisity of Virginia in Charlottesville. Mr. Kline has also exhibited his rk in the Valentine Museum, Richnd; Studio Gallery, Alexandria; Meadow Gallery, Richmond; hmond Professional Institute Gly, Barksdale Theatre, Hanover unty, Virginia; the Rockingham unty Library, Virginia; and at dgewater and Madison colleges. is spring he was one of the jury ich selected work for the first ual jury exhibition of artists in stern Virginia.

Mr. Kline in his creative work cializes in woodcut prints; wood vings, inspired by African primites; and wire and steel constructns, modernistic in design. He ches applied art, art history, and appreciation at Bridgewater.

A descendant through his father George Klein, a Brethren who ne to Virginia from Pennsylvania way of New Jersey in the first f of the eighteenth century, he is n of Mr. and Mrs. Alvin Kline of nassas, both of whom are mems of the Church of the Brethr. An alumnus of Bridgewater, ss of 1953, Paul Kline studied art Richmond Professional Institute. became instructor in art at dgewater in 1959. He is marl to the former Betty Halterman Boones Mill.

Steven Barbash, instructor in art uniata College, received favorable iews from art critics for his re t show of paintings at the Barone



Paul Kline works on a wood carving in the corner of his studio. Note both the wire construction and the walnut wood carving to his left in front of him

Gallery, New York City. The Times' critic said that Barbash's pictures "look like abstract depictions of visionary landscapes and are covered with cascades and landslides of paint-color, which suggest the sort of action paintings Gustave Doré might have made. They are done with admirable gusto." Although Barbash has been represented in juried exhibitions throughout the East, this display, which closed April 15, was his first one-man show. It included eight paintings, three drawings, and six prints.

Spring Creek Church Holds Drama Workshop

◆ A drama workshop held in the Spring Creek Church of the Brethren, Hershey, Pa., on March 25 and conducted by Mrs. Clarence Enterline, director of dramatics and professor of English at Elizabethtown College, provided a very stimulating experience for our church. Since the completion of our building program we are well equipped for religious drama. The purpose of the workshop was to launch a dramatics fellowship in the church, which will promote the presentation of religious truth through this effective medium. Invitations were sent to churches of the community and the district. Publicity was given through the newspapers and letters to churches.

While the number was not large, the workshop group was composed of persons vitally interested in religious drama. Mrs. Clarence En-

Summer Ecumenical Encounters

◆ Opportunities for ecumenical encounters will be made available through the United Christian Youth Movement during the summer months for youth and adults who work with youth. Held in various states throughout the nation, the summer ecumenical encounters will attempt to have youth of the church experience a larger concept of the church and some of the implications of church unity and diversity; to challenge youth to see their role in the church; and to involve youth in an experience of Christian enrichment and personal growth. These conferences are designed primarily for officers of district youth organizations, including youth counselors. However, other youth genuinely concerned with the mission, renewal, and unity of the church are also invited to participate.

The following list gives location and dates of these conferences:

South Dakota	June 4-10	Virginia	August 5-11
Ohio	June 12-17	Pennsylvania	August 6-12
South Eastern Regional	July 9-15	Chesapeake	August 26 — September 2
Washington-N. Idaho	July 10-14		
Iowa	July 23-29	Indiana	August 27 — September 2
Texas	July 23-29		
Central Regional	July 30 — August 5	South Central	August 27 — September 2
West Virginia	July 30—August 5		

For further information about a specific conference, write to your state council of churches, district youth counselor, or the Youth Department, Church of the Brethren General Offices, Elgin, Ill.

terline conducted sessions on staging, lighting, costuming, and make-up. The afternoon session also included visual materials on drama in the local church. At the supper meeting, Mrs. Enterline spoke on the theme, Drama Possibilities in the Local Church, and she displayed samples of suitable plays and collections of plays for use in Brethren congregations.

In the evening, a drama group from Elizabethtown College presented in a very effective manner the play, The Figure on the Cross, bringing the day's activities to an inspiring climax.

We feel that this has been a creative experience and one which we can strongly recommend to other churches interested in developing this means of presenting the truth of the gospel. — *J. Herbert Miller, pastor*



David W. Corson from A. Devaney

Camp Your Way to Conference

by Paul M. Weaver

◆ Many Conferencegoers are joining the caravan of happy tent or trailer campers on their way to Long Beach. Not only is camping a most enjoyable family activity but it is also quite economical. Even with no good tenting sites within fifty miles of Long Beach, the lure of the open road and the camping possibilities before and after Conference are a great attraction. Some have already chosen routes, but here are my suggestions coupled with tent and trailer sites.

We have chosen a direct route to California by way of U. S. 66, with a more leisurely return by way of Zion and Bryce Canyon, Salt Lake City, Rocky Mountain National Park, and then on U. S. 30 the rest of the way. If you decide to reverse this route, the camp site suggestions will still be valuable to you. Only camp sites with *both tent and trailer* facilities are listed. The number in parentheses following the name of the park refers to the number of sites.

Westward Ho! Here we go, by way of U. S. 66.

Illinois — New Salem State Park, 19 miles northwest of Springfield on highway 97 for a glimpse of Lincoln's village (100).

Missouri — Meramec State Park, on highway 114 (100).
Roaring River State Park, on highway 112. Although 40 miles off U. S. 66, it is worth it to ca in the Ozarks (175).

Oklahoma — Heyburn Reservoir, miles southwest of Sapulpa U. S. 60 (100).
Quartz Mountain, south of U. 183 near Granite (40).

Texas — Palo Duro Canyon, 30 m southeast of Amarillo (50).

New Mexico — Conchas Dam, nc west of Tucumcari (60).
Bluewater, turn off 66 at Bl water, follow park signs 9 m southwest (40).

Arizona — Pine Flat in Coconino tional Forest, Oak Creek Cany 20 miles south of Flagstaff (8
Or take optional trip to Gr Canyon National Park going nc on U. S. 89. South Rim has campgrounds (168).
From here we follow U. S. 60 the Los Angeles area.

California — Salton Sea, 24 m southeast of Indio, highway (50).
Long Beach — no campsites cl in. Here are some suggestions
San Clemente Beach, 41 m south of Long Beach, U. S. (50).
Palomar Mountain, 36 miles no east of Escondido, 10 miles nc of highway 76 (51).
Cleveland National Forest numerous campgrounds.
HOMEWARD BOUND — (Un you have the time and the mo for a most interesting trip up Pacific Coast or Yosemite.) are heading northeast on U. 91, getting an early start so as get across the desert before heat of the day.

Nevada — Valley of Fire, highv 40, northeast of Las Vegas (5
Or Lake Mead National Recreat Area with many sites, one of wh is Boulder Beach, 6 miles northe of Boulder City (160).

Utah — Zion National Park, 2 can sites (176).
Bryce Canyon National P (110).
Timponogos Cave National Mo ment, 7 miles from American F (25).
Then a trip into Salt Lake C

Colorado — heading east on U. S. from Salt Lake City, Rocky Mo tain National Park, 10 can grounds (500).
Then U. S. 34 and 138 until reach U. S. 30 in Nebraska.

Director of junior high work and camping, Church of the Brethren

Nebraska – Sutherland State Park, 7 miles southwest of Sutherland. Camp Schwarzenau, 5 miles southeast of Kearney is a possibility. Hord Lake, 3 miles east of Central City.

owa – Ledges, 3 miles south of Boone on highway 164 (12). Lake MacBride, south of Cedar Rapids, 2½ miles west of Solar (6).

llinois – if on U. S. 6, choice of the following state parks: Starved Rock, between Ottawa and La Salle on highway 71 (100). Illini, south of Marseilles, across Illinois River (50).

You're on your own again, it has been fun. Good luck.

Additional camping guides and helps which can be ordered from the Church of the Brethren General Offices, Elgin, Ill.: Campground Guide for Tent and Trailer Tourists, $1.00; Western Campsite Directory, $1.50; Family Camping Directory, 1961-62 Edition, $2.00.

PAPER EXCLUDES TOBACCO ADVERTISING

► In York, Pa., the York Gazette and Daily announced some time ago that it would no longer accept tobacco advertising. The newspaper has excluded advertising of intoxicating beverages from its columns for forty years. The decision came after the announcement by the Surgeon General of the United States concerning smoking and cancer. According to the advertising manager, "The ownership feels ethical responsibility for advertising copy accepted and does not wish to encourage anyone to use something which a high authority indicated might prove deeply harmful." – from *Concern.*

Study Links Smoking to Premature Births

► A study indicating a relationship between heavy smoking and premature births was made public recently. The study cited records of interviews with 2,736 women over a period of two and one-half years. The women responded to questions about their smoking habits. Those who acknowledged smoking a pack a day or more had a rate of premature births more than double that among nonsmoking mothers. Todd M. Frazier, Baltimore City's director of biostatistics, read the study to a meeting of the Johns Hopkins Medical and Surgical Association. – from *Concern.*

Meet Your Missionaries

"To seek first his kingdom (Matt. 6:25-33), rather than material things, we choose to serve our church on a full-time basis."

■ Ted and Joan Bauman and their five-year-old son, Mike, left the United States on Feb. 17 to join our team of workers in Nigeria. Ted is to become business manager for the mission after a period of orientation.

Ted was graduated from Bluffton College in 1952, and earned his Master's degree in business administration from Western Reserve University in 1958. He was employed as cost clerk at Westinghouse Electric one year, as a bookkeeper at the University hospital of Cleveland for four years, including his alternative service, and for three and one-half years as auditor for the accounting firm of Ernest and Ernst in Cleveland. He is a certified public accountant.

At Bluffton College Ted met Joan Clymer. Joan graduated in 1954 and they were married on June 12. Joan has taught a second-grade class in Cleveland for four years.

Ted was born in eastern Pennsylvania and grew up in Bluffton, Ohio, as a General Conference Mennonite. Joan grew up in nearby Rawson in the Evangelical United Brethren church. They were introduced to the Church of the Brethren by a fellow I-W, and joined the First Church of the Brethren in Cleveland in 1956.

Both of the Baumans have been very active in church work. Ted has taught high school youth, served on the deacon board, evangelism commission, as youth adviser, and just prior to going to Nigeria as financial secretary. He has an aunt and uncle who are medical missionaries in India, and three cousins in mission work there.

Joan has taught primaries, served three years on the board of Christian education, and has been active in choir work and women's circle.



Joan Bauman



Ted Bauman

Ted has served his community, too, as an active member of the Protestant Big Brothers of Cleveland and a member of the board of trustees of the social welfare department of the Cleveland Area Church Federation.

Ted's hobby is sports. Joan's hobbies are making her own clothing, piano, singing, and cake decorating.

► When the famous author A. J. Cronin was a young doctor, he had a moving experience in a mining community in southern Wales. A heavy explosion wrecked the mines and buried fourteen miners in a living grave for five days. The rescuers dug frantically to save the men, while the people of the village prayed for their safety. When the rescue party came close to the trapped men, they could hear the faint voices of the buried miners singing deep in the wrecked mine shaft. And this was their song that rose from the depths of the earth: "O God, our help in ages past, Our hope for years to come, Our shelter from the stormy blast, And our eternal home."

Dr. Cronin was with the released men as they came out of their black tomb. As they reached the surface, weak, but uninjured, a thousand Welsh voices joined their song. It echoed and re-echoed through that little valley like thunder: "O God, our help. . . ."

God is our help! God is power!

Donald Earle Lewis in PRAYER POWER
(Fleming H. Revell Company)

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***The Character Dimension of Camping.** Richard S. Doty. Association Press, 1960. $4.75.

How certain are we that our summer camping program actually accomplishes the things that we say it does? We know that the camp setting offers many educational opportunities and say that it is here that some positive development of Christian character should take place.

Much emphasis has been placed upon the development of camp facilities and the camp program by our church camping organizations. It has been assumed that because we have good facilities, Christian leadership, and a good environment that the desirable positive changes in the individual character will take place.

Richard Doty and his staff questioned whether these changes actually took place and conducted a scientific study in the YMCA camp in Schenectady, N. Y. This book is a report on how the study was conducted and its findings. They discovered that basically very little change takes place unless these desirable outcomes become specific objectives of the staff and a definite effort is made to achieve them.

This book should be studied thoroughly by camp directors, deans, committee members, and anyone who is specifically concerned with the development of camp philosophy and program. — *Oswald H. Goering, Oregon, Ill.*

***The Church Faces the World.** J. Christian Beker. Westminster, 1960. $1.50. 96 pages.

An area of the New Testament frequently overlooked or only imperfectly understood by the Brethren is that printed up as the final fifth of our present canon: the Pastoral Epistles, Hebrews, the General Epistles, and Revelation. This attractively written little volume, another in the helpful series of Westminister Guides to the Bible, takes up these problem books of the New Testament, from First and Sec Timothy on, and relates each to the ongoing church of that and our own. This is a book anyone who has yet to discover true value of Hebrews or Revelat or for whom writings like Jud Second Peter fail to "speak." I the reader is taken into the situa in the thinking of the early ch out of which each of these Testament books emerged and challenged to continue his wrest with the issue right on down to own times. Like others in the se this particular volume is based careful scholarship, but is very to read, and eminently alive meanings for the present-day chu Chapter headings read like in tions to grapple with some of own greatest problems: The W and the World, The Call to Pilg age, The Risk of Allegiance. — C mer E. Faw, Chicago, Ill.

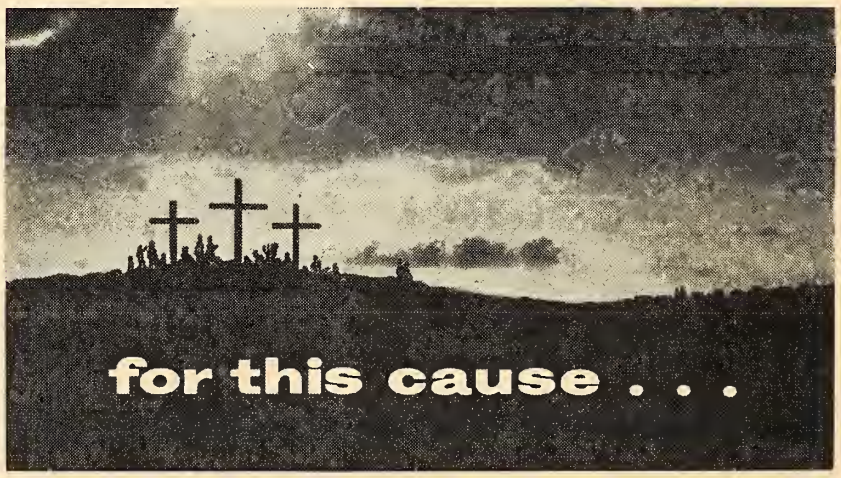
***Church Education for Tomor** Wesner Fallaw. Westminster P 1960. 220 pages. $3.75.

In this volume, Wesner Fa challenges the church to a r systematic, professional teac ministry. He insists that pre Sunday school efforts are serio inadequate "for educating this eration in Christian faith and kn edge."

The author contends that the should be broadened to church cation and that the pastor sh assume a major teaching role - pecially in the teaching of junior and older children. Professor Fa insists that a pastor can teach to eight hours per week — if lay are wisely used in other responsi ties within the church program.

Obviously there are some star implications in his thesis: (1) Te ing would become a major func of the pastor; (2) numerous teac sessions would be held during week; (3) present Sunday school terns and curriculum would modified significantly; (4) instruc al space and equipment would revised drastically.

There are real problems invo in making the changes Fallaw poses. But some modifications o proposals might be developed. M over, there is need to examine ously the merits of his thesis the church must discover a adequate ministry of teac Therefore, this volume should widely read among Brethren — if some of us "see red" as we rea *S. Loren Bowman.*



Remittance Blank

Annual Conference Offering

I (we) wish to invest in the world-wide ministries of our church through this gift of _____

Name _____

St. or RFD _____

City _____ State _____

Church _____ District _____

(Give through your local church's offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.)

News and Comment From Around the World

ndia Experiencing Surge n Religious Vocations

India is currently experiencing a rge in Roman Catholic religious ocations, according to a missionary riest. Writing in the weekly newsaper, Father E. Zeitler quoted reently published statistics which ow that India has more than 10,000 riests, seminarians, and other men church vocations, as well as more an 16,000 vocations for women. There was an average of one votion for every 220 Roman Catholics the country. Father Zeitler creded the upswing in vocations to the ge number of boys and girls joing religious orders in the past dele.

ransvaal Dutch Reformed hurch Withdraws om World Council

The Dutch Reformed Church of ransvaal, one of two Dutch Reormed bodies of South Africa afiated with the World Council of hurches, has voted withdrawal om the world body. This decision as made because the majority of nod members disapproved of the sults of the consultation on race lations conducted in December at hannesburg under the auspices of e World Council of Churches. even delegates from the World ouncil along with eighty delegates presenting the eight member urches from South Africa particited in the conference. Twenty-ur of them were Negroes.

Commenting on the withdrawal of e Transvaal church, Dr. W. A. isser 't Hooft, general secretary of e World Council said, "We regret eply that the Transvaal Dutch Reormed Church has decided to leave r fellowship but we do not regret e consultation in Johannesburg hich has made a clear Christian itness about justice in race relaons."

erman Lutheran Professor Direct Special frica Theology Program

A Lutheran professor at Heidelrg University in Germany has been med to supervise a new special ogram in Africa for training ingenous ministers and lay leaders. he program is under the adminisation of the Theological Education nd of the International Missionary ouncil.

Dr. Hans-Werner Gensichen will make his headquarters in New York but will spend about half of the next three years in Africa setting up the program, the cost of which is estimated at $750,000 for the next five years.

NCC Unit to Study Discrimination Against Foreign UN Delegates

A committee to study means of eliminating discrimination against some foreign delegates to the United Nations and diplomatic representatives in Washington was authorized by the General Committee of the National Council of Churches' Department of International Affairs.

Recently the Protestant Council of the City of New York asked pastors of some 200 Manhattan churches "to take every possible measure to correct" discriminatory practices against African delegates seeking housing within proximity of UN headquarters.

Vietnam Bars Missionaries

A fifty-year period of unrestricted entry by Protestant missionaries into Vietnam has now come to an end. The Far East News Service reports that new missionaries of the Southern Baptist and Mennonite churches and of the Wycliffe Translators and Worldwide Evangelism Crusade have been denied entry visas. Veteran missionaries of the Christian and Missionary Alliance presently on furlough will not be permitted to return to their work.

The reasons for the government's action are unclear. According to one report, the curtailment is due to internal unrest and dangers resulting from Communist rebel activity.

Easing of Australian Immigration Policy Seen

A limited easing of Australia's immigration policy in regard to admission of Asians can be seen in the present administration of immigration policy, according to the Australian Council of Churches.

The council at its recent annual meeting resolved to thank the government for this easing and to urge it to go further. The council also asked the government to clarify to the public the principles on which it operates its immigration policy.

Canada and Sweden Have New Refugee Migration Schemes

Two countries, Canada and Sweden, have announced new programs to resettle handicapped refugees. A total of 114 refugees with TB, plus 153 dependents, will go to Canada from Austria, Germany, and Italy. The scheme is the third undertaken by the country for TB sufferers. Costs of transportation to destination and the maintenance costs of dependents for one year or until such time as the family becomes established will be paid by the government. Medical care and hospitalization costs will be borne by the provincial authorities. Canada was the first overseas country to admit TB refugees under government responsibility.

Sweden will take fifty refugees suffering from physical and social handicaps, together with their dependents, in addition to 300 able-bodied refugees and their families.

Baptist Minister Named Ambassador to Burma

Dr. John Scott Everton, Baptist minister and one-time professor of religion, has been named U.S. ambassador to Burma. Dr. Everton now works with the Ford Foundation in New York. He still holds ordination credentials with the American Baptist Convention. Baptists with a constituency of 600,000 in Burma are the largest Christian group in that country.

New Restrictions Imposed on Refugee East German Pastors

East German pastors who have fled to the West and wish to be employed at the public schools in the Federal Republic as religion teachers will have to obtain a special permit from their East German church superiors before the competent West German church authorities will allow them to give religious instruction.

This provision, voted for by the Council of the Evangelical Union Church, adds to the dilemma of refugee East German pastors who only recently had urged that a controversial decree of the Evangelical Church in Germany denying them employment be rescinded or at least be modified. The decree stipulates that a pastor or church official who has given up his post of his own accord, without the express consent

of church superiors, may not be employed by a West German church.

Critics of the established rule in the church pointed out that many former East German pastors have given years of faithful service to the Evangelical churches in Eastern Germany and now are faced with loss of income and pension and even with a ban on the practice of their vocations.

German "Repentance Action" Groups Leave for Holland and France

Two groups of young Christian volunteers from West Berlin and West Germany have gone to Holland and France under the "Token of Repentance Action" sponsored by the Evangelical Church in Germany. One group will construct a church for the ecumenical Brotherhood of Taize in France; the other will help build an ecumenical center at Joure, in the Dutch province of Friesland, in co-operation with youth groups of the Dutch Reformed church.

The Repentance Action was initiated in 1958 by Dr. Lothar Kreyssig of Magdeburg in the Soviet Zone of Germany. Under the project now in its third year, young volunteers work abroad as an expression of contrition for the suffering caused by the Nazis before and during World War II.

A major project was scheduled this year for Israel, where young German Protestants and Roman Catholics were to build a large center of Christian-Jewish encounter and a series of other buildings to be used for the sick and infirm. But this project has been postponed in view of the trial of Adolf Eichmann, the notorious Nazi leader who is charged with being responsible for the killing of 6,000,000 Jews.

Changes in Quota System Urged by National Consultation

Discriminatory regulations in national quotas governing the admission of immigrants to the United States were sharply criticized in a statement by the National Consultation on Immigration Policy, which was held in Washington, D. C., in April. The delegates declared unanimously, "We are critical and ashamed of the present basis of our quota system."

The consultation also expressed its firm conviction that the same standards of justice applied to native-born Americans should apply to naturalized Americans. The Consultation on Immigration Policies was co-sponsored by Church World Service and the Department of Internal Affairs of the National Council.

Parents Warned on Mounting Immorality of Young People

Protestant authorities in the West German city of Mannheim have issued a special appeal urging parents and educators to give greater attention to the moral development of the youths under their care. They expressed great alarm over the mounting immorality among young people and said that many sad experiences showed that parents and other responsible persons do not take seriously enough the multitude of moral dangers with which children and youth are confronted.

They stressed that the first wave of moral dangers reached the youth today as early as at the ages of twelve and thirteen and said that many youth are satisfying their urge "to be somebody" through alcohol drinking, smoking, premature sexual relations, and juvenile delinquency.

West German CO's Begin Work at EKID "Colony of Mercy"

Forty young West German conscientious objectors arrived recently at the world famous Colony of Mercy at Bethel near Bielefeld in Germany to begin substitute service for mentally ill or physically handicapped persons in the center which is operated by the Evangelical Church of Germany.

The group was one of the first contingents of about 800 CO's called up in April for duty under West Germany's Law on Alternative Civilian Service. The law provides for civilian work of equal duration and hardship as military service, preferably in hospitals and other charitable institutions. The young men also may be drawn on for technical and medical aid and rescue work in case of major catastrophes and accidents.

While there is no difference between the legal status of the CO's and that of the regular conscripts, responsibility for organizing the alternative service lies not in the hands of the defense ministry but with the labor ministry. At present there are an estimated 3,000 CO's in West Germany.

Indian Christians Disturbed by Campaign Against Missionaries

A campaign by some Indian Christians directed against foreign missionaries in that country has been causing growing concern to Christian community at large India. Critics of the mission contend that the latter are "d tionalizing" Indian Christians, they are fostering a "foreign, Indian way of life, culture thought." Some Indian Christ argued that they cannot be truly dian until the foreign missionarie expelled from the country.

However, despite such anti- sionary claims and propaganda pearing from some sources, i reported that correspondence umns in Indian newspapers l been filled with letters praising sionaries.

EKID Leader Denounces Ne East German Labor Code

A new labor code passed by East German parliament has l denounced by Dr. Kurt Scharf, cl man of the Council of the Evan cal Church in Germany, as sir a weapon to legalize the exploit of Soviet Zone workers. He said code, which comes into effect July 1, "turns man into a too socialism and of an ideology w does not know, and does not to know, anything of man's dig as a creature of God."

Evangelical Leader Urges Return to Biblical Authority

Dr. Thomas F. Zimmerman, p dent of the National Associatio Evangelicals, in addressing the nual convention at Grand Ra Mich., maintained that wider mation of Biblical authority w produce answers to many of to problems. Mr. Zimmerman said NAE "must blaze the trail and the pattern for a renewed empl on the importance of the Wor God." The NAE president, wh also general superintendent of Assemblies of God, declared evangelicals "must speak boldly earnestly on the issues of today ing God's Word as a sure road for life."

The association is an organiz of some forty conservative Pr tant denominations. Dr. Carl F Henry, editor of Christianity To chided the National Association intellectual neglect. He urged group to sponsor scholarly studi theology, evangelism, and s ethics. He warned, "Theologica vival sooner or later must en NAE, or theological decline stifle it."

Earlier in the convention,

eorge L. Ford, NAE executive director, announced that he would ecommend appropriations for the stablishment of a study commission n theological trends. He invited vangelical scholars to offer suggestions for implementing his plan.

pan Lutheran Merger et for Oct. 31, 1962

A date has been set for establishg a new church which will unite even of the fourteen Lutheran odies in Japan, thus climaxing nine ears of merger discussions. A union ommittee has scheduled the Conituting Convention for Oct. 31, 962.

The timetable calls for the comittee to approve a constitution this pring for recommendations to the niting bodies and a meeting in Noember at which representatives will eclare their intention to merge and ect a committee on preparations. he new church, whose name has ot yet been chosen, would have a embership of about 13,000.

The oldest and by far the largest the uniting bodies is the 10,300-ember Japan Evangelical Lutheran urch, which became autonomous 1927. With it are associated the issions of the United Lutheran hurch in America, the Augustana utheran Church, the Danish Misonary Society, and the Lutheran vangelical Association of Finland. lost of the smaller Lutheran groups Japan were started after World ar II.

ews Briefs

A marked world growth in the hurch of Jesus Christ of Latterty Saints during the past decade as been reported at the church's 31st annual general conference. Dr. avid O. McKay, president of the urch, said there are now 2,882 ganized congregations with a total embership of 1,693,000. This presents a growth of about 60 per nt in the last ten years.

More than 100 top religious leads, both clergy and laymen, have gned a statement endorsing Ameri's Food for Peace program. The gners affirmed their determination "strive for real peace within the man family, peace where there is hunger or poverty." The statent was read by Norman Cousins, itor of the Saturday Review, at a ncheon at New York City.

The United Presbyterian Church seeking an estimated $339,000,000 order to expand facilities and enwments at the forty-five colleges related to it. A study prepared for the church's board of Christian education disclosed that $158,000,000 is required for construction purposes and another $181,000,000 for operating expenses, faculty salaries, and scholarships.

More than 800 Southern Baptist students from 55 Texas colleges voiced their opposition to racial prejudice and pledged their support of desegregation of all educational institutions. Their action came in a resolution adopted at the annual statewide Texas Baptist Student Union spring planning conference.

Church of Scotland leaders, concerned about the furor over the establishment of the U.S. Polaris-equipped submarine base at Holy Loch, have called upon the government to take new initiatives to help prevent the necessity of sending the submarines on "exercises or missions which might increase the danger of war."

The four-year campaign of the Newport, Ky., Ministerial Association against vice in that area has produced a full-scale reform movement. Forming a committee of 500, business and civic leaders of Campbell County are seeking to recruit 5,000 members to battle organized gambling, prostitution, and illegal liquor traffic after "drafting" a former professional football player to run for sheriff.



Inside a car being loaded with corn oil at the A. E. Staley Manufacturing Company at Decatur, Earl Traughber, pastor of the Oakley Church of the Brethren and Macon County CROP chairman, and Gerald Wilson, Indiana CROP director, inspect one of the five gallon tins of oil

◆ More than 6 million pounds of food are being shipped overseas as a result of the 1960 Illinois CROP contributions. Total value of this food, according to the state director, Elvin D. Frantz, will be close to a half million dollars. Shipments of corn oil and chopped beef are on their way now to sixteen different countries where they will be used to supplement the fat-deficient diet of refugees and other people in need. Powdered milk, corn meal, and flour are other food items supplied in large quantities by CROP.

Congo refugees, who for several months have faced virtual starvation, are now receiving, through the Congo Protestant Relief Agency, dried beans supplied by CROP. Soon they will receive the valuable meat supplies made possible by CROP contributions in Illinois and nearby states.

Other countries receiving food from Illinois CROP are Hong Kong, Pakistan, Jordan, Taiwan, Indonesia, Greece, Italy, Turkey, France, Haiti, India, Tunisia, Belgium and Grenada. Some CROP food also is sent to South American countries.

Since the program began in 1947, contributions of $18.9 million from Americans have made available overseas 570 million pounds of food, fiber, and self-help materials. Churches in other countries are now conducting similar campaigns on behalf of the world's hungry.



1000 GAMES AND STUNTS

HARRY D. EDGREN

This little book is filled with big ideas for party planning on any occasion. Suggestions are arranged according to calendar events from New Year's Day through Christmas. There is a complete party plan for each month featuring a wide variety of games and original ideas for invitations, decorations, and refreshments. Paper, **50c**

CHURCH of the BRETHREN
GENERAL OFFICES,
Elgin, Illinois

Obituaries

Baer, Grace, was born April 12, 1889, and died March 24, 1961. Surviving are her husband, Harvey J. Baer, two daughters, three sons, and eight grandchildren. She was a member of the Geiger church, Pa. The funeral service was conducted by the undersigned, and burial was in the Baer cemetery. — Clayton Gehman, Friedens, Pa.

Bair, Grover Cleveland, son of Dorsey and Susan Krepps Bair, was born in Granville Township, Pa., Sept. 28, 1886, and died at the Neffsville Home, 1961. In 1913 he was married to Kathryn E. Longenecker, who died in 1956. Surviving are two sons, one daughter, one sister, three grandchildren, and one great-grandchild. He was a member of the Lewistown church, Pa., where he had served as a deacon and a teacher of the men's Bible class for many years. The funeral service was conducted by Bro. Lee A. Weaver, and burial was in the Spring Run cemetery. — Jacob A. Bair, Lewistown, Pa.

Bean, Loise Aileen, daughter of Ray E. and Elva Bradshaw Deardorff, was born Nov. 24, 1919 and died March 22, 1961. She was a member of the Victor church, Kansas. She was married to Jacob Bean, who survives. Her parents, one daughter, two sons, one brother, and one sister survive. The funeral service was conducted by Rev. V. J. Boeringer, and burial was in the Amherst cemetery. — Elva A. Deardorff, Waldo, Kansas.

Binkley, Mabel Marie, daughter of Mr. and Mrs. Daniel Huntzberry, was born in Waynesboro, Pa., and died at Rochester, Minn., at the age of fifty-nine years. Surviving are her husband, Laverne Binkley, to whom she was married Sep. 18, 1924, one daughter, two sisters, and two grandchildren. The funeral service was held at the West Branch church by Bro. Orlin Frey, and burial was in the Fairmont cemetery, Polo, Ill. — Mrs. Lewis B. Beard, Oregon, Ill.

Buohl, Jane Elizabeth, daughter of Robert and Carolanne Nies Buohl, died April 1, 1961, at the age of seven months. She was on the cradle roll of the Ephrata church, Pa. Surviving are her parents and grandparents. The funeral service was conducted by Bro. Guy E. Wampler, Jr., and burial was in the Mohlers cemetery. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Crites, Albert, son of Joseph and Mary Ann Crites, was born in Indian Village, Ind., May 17, 1873, and died in Live Oak, Calif., Feb. 13, 1961. He was married to Irene Ash on May 28, 1900. He became a member of the Church of the Brethren in that same year, serving the church faithfully as a deacon and a Sunday school teacher. He is survived by his wife, seven children, and twelve grandchildren. The funeral service was conducted by Sister Agnes Border, assisted by Bro. Wilbur I. Liskey, and burial was in the Live Oak cemetery. — Florence Davis, Live Oak, Calif.

Current, Marion W., son of Peter and Hannah Current, was born in Henry Country, Ind., Aug. 23, 1897, and died at Rochester, N. Y., April 9, 1961. He was a long-time member of the Buck Creek church, Ind., where he served in the office of deacon. His wife, Serena, died in 1953. Surviving are one daughter, two grandsons, five great-grandchildren, and two sisters. The funeral service was conducted by Brethren Howard Brenneman and Fred Hollenberg, and burial was in the Mooreland cemetery. — Catherine Swinger, Muncie, Ind.

Forry, Harvey G., son of Adam and Alice Forry, died in 1961 at the age of eighty years. He had been a member of the Richland church, Pa., for many years. Surviving are his wife, Clara Sheetz Forry, four sons, one daughter, eight grandchildren, one brother, and one sister. The funeral service was conducted by Brethren John Graham and Ray A. Kurtz, and burial was in the Richland cemetery. — Michael Kurtz, Richland, Pa.

George, Thomas E., was born at Martin, W. Va., Feb. 28, 1875, and died at Goshen, Ind., March 28, 1961. On May 20, 1896, he was married to Fannie Rotruck, who died in 1940. In 1946 he was married to Freida Hottenga. He was ordained to the ministry in 1896 and served pastorates at Quinter, and Burr Oak, Kansas at South Bend, North Manchester Goshen City, Ind. He retired fror ministry nine years ago. Survivin his wife, two sons, one daughter, teen grandchildren, twenty-eight grandchildren, and one great-grandchild. The funeral service conducted by Bro. M. D. Stut assisted by Bro. Paul Lantis. I was in the West Side cemetery. — Lewis Dixon, Goshen, Ind.

Gibble, Meyer J., son of Nathar Sallie Meyer Gibble, died at Leb Pa., Feb. 10, 1961, at the age of ei seven years. He was a member o Midway church, Pa., where he served as a deacon for many years wife, Sarah Breidenstine Gibble, eleven years ago. Surviving are daughters, three sons, twenty g children, fifty-two great-grandchil and two sisters. The funeral servic conducted by Bro. Paul Forney, burial was in the Midway cemete Mrs. S. W. Sterner, Myerstown,

Halteman, Frank, son of Ben and Sarah Styer Halteman, was January. 28, 1880, and died Ap 1961, at Ambler, Pa. He was m to Minda Ballinger Gault. The fu service was conducted by Bro. D Rummel, and burial was in the field Brethren cemetery. — Mar Haring, Lansdale, Pa.

Hetrick, Martha E., was born M 11, 1900, and died March 18, She was a member of the G church, Pa. Surviving are her hus Olin Hetrick, three children, ten g children, and four great-grandchil The funeral service was conducte the undersigned, and burial was i Lichty cemetery. — Clayton Ge Friedens, Pa.

Hiatt, Chester D., son of Gran Grace Hiatt, was born in Fairm Ind., in 1898 and died March 3, He was a member of the Winter church, Fla. Surviving are his Verenia, three daughters, four sons twenty grandchildren. The fu service was conducted by Bro. R K. Showalter, assisted by Brethr E. Bower and Byron Flory, Sr. — Grant Barnard, Orlando, Fla.

Howes, Newton, son of Edga Julia Smith Howes, was born Ja 1885, in Forest City, Iowa, and April 5, 1961, at Mexico, Ind. H married to Sarah Bear on July 12, He had been a member of the An church, Ind., for several years. S ing are his wife, two sons, one dau and twelve grandchildren. The fu service was conducted by Bro. Mulligan, and burial was in the cemetery. — Goldie Priser, And Ind.

Knepper, Sadie, daughter of Mr Mrs. Ephraim Speicher, was born 26, 1879, near Sipesville, Pa., and at Somerset, Pa., Feb. 23, 1961. was preceded in death by her hus in 1926. Surviving are five chil The funeral service was held i Somerset church, of which she v member, by Bro. James C. Boi and burial was in the Husband tery. — Naomi R. Knepper, Som Pa.

Markey, Michael, son of Davi Ellen Shenk Markey, was born in

1., Oct. 23, 1876, and died Feb. 19, 961. In 1900 he was married to lverta Glatfelter. He became a mem- er of the Church of the Brethren in 906, and was a charter member of the ew Fairview church. Surviving are e sons, eight daughters, forty-one randchildren, and twenty-eight great- randchildren. He was elected to the inistry in 1916 and ordained to the dership in 1922. He served as elder the New Fairview congregation for enty-eight years. Active in district ork, he served for twenty years on e board of the children's home of the uthern District. The funeral service as conducted by Brethren Ralph W. hlosser and Murray Lehman. —Roger iller, York, Pa.

Metz, Silas Wesley, was born at naconing, Md., Oct. 22, 1877, and ed Jan. 24, 1961. He was a long- ne member of the Mount Joy church, . The memorial service was con- cted by the undersigned, and burial as in the Mount Joy church cemetery. John M. Geary, Mount Pleasant, Pa.

Monroe, Mary Melvina, daughter of ewton W. and Elizabeth Boggs Cook, as born May 28, 1862, in Mitchell unty, Kansas, and died Oct. 26, 60. In 1880 she was married to S. onroe, who died in 1922. She had en a member of the Empire con- egation, Calif., since 1930. She is rvived by two sons, two daughters, e brother, eleven grandchildren, irty-three great-grandchildren, and great-great-grandchildren. The fu- ral service was conducted by Brethren rell Weiss, and M. S. Frantz, and rial was in the Lakewood Memorial rk. — Pearl Kappler, Modesto, Calif.

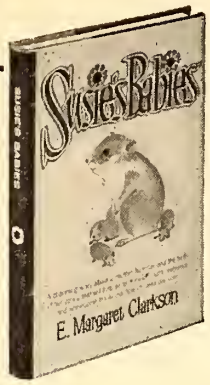
Mowry, Tillie S., daughter of John and Susan Schrock, was born March , 1869, in Somerset County, Pa., and d at Somerset, Pa., Feb. 1, 1961. e was preceded in death by her sband, John H. Mowry. Surviving e three children. She was a member the Somerset church. The funeral rvice was conducted by Bro. James Boitnott, and burial was in the Hus- nd cemetery. — Naomi R. Knepper, merset, Pa.

Naff, Benjamin Thomas, son of Joel d Emily Boone Naff, was born May , 1868, and died Feb. 15, 1961. He d been a member of Bethlehem urch, Va., for many years. He had en elected to the ministry about ty years ago and had served faith- ly and well. On Oct. 6, 1889, he s married to Flora J. Bowman, who d in 1938. Surviving are three ughters, one son, nine grandchildren, d twelve great-grandchildren. The neral service was conducted by ethren Dewey D. Fleishman, Horace angler, and N. C. Peters, and burial s in the Monte Vista cemetery. — nche Bowman Wood, Boones Mill,

Paugh. John Paugh, son of Mr. and s. John Paugh, Sr., was born at wego, Ind., Dec. 17, 1904, and died April 17, 1961, at Goshen, Ind. a Bernice Paugh, daughter of Mr. d Mrs. Adam Rockenbaugh, was n near Millersburg, Ind., July 7, 07, and died also on April 17, 1961. n and Alta were married on Nov. 1928. Surviving them are one son, four daughters and five grandchildren. John Paugh is also survived by one sister, and Mrs. Paugh by two brothers and three sisters. They had been members of the Syracuse church, Ind., for many years. The funeral service was conducted by Bro. Charles Stouder of South Bend, assisted by the undersigned, and burial was in the Oswego cemetery. — W. Harlan Smith, Milford, Ind.

Pyle, Margaret Mae, daughter of Josiah and Amanda Kring Pyle, was born Aug. 2, 1875, in Lavansville, Pa., and died at Somerset, Pa. She was a long-time member of the Somerset church. Surviving are three daughters and three sons. Her husband, William Pyle, preceded her in death in 1958. The funeral service was conducted by Bro. James C. Boitnott, and burial was in the Pleasant Hill cemetery. — Naomi R. Knepper, Somerset, Pa.

Shearer, Magdalene C., daughter of John and Lucinda Lehman, was born Nov. 22, 1868, and died Feb. 26, 1961. She was married to Solomon F. Shearer in 1886. She had been a member of the Codorus church since 1890, and was a charter member of New Fair-



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view congregation, Pa. Surviving are one son, six daughters, thirty-nine grandchildren, eighty-two great-grandchildren, and five great-great-grandchildren. The funeral service was conducted by Brethren Norman Reber and John Miller. — Roger Miller, York, Pa.

Church News

Idaho

Nampa — Burton Metzler of McPherson, Kansas, was the speaker for the Holy Week services. On Thursday evening of that week we observed the love feast with Brother Metzler officiating. Missions in Our Own Backyard was the theme when the district rally at the Mountain View church on April 6. The mothers and daughters had a supper at which the theme, Patterns for Living, was used. Dr. Ray Blickenstaff, the Sunday school superintendent, has been teaching a class of junior high boys and girls one evening a week for several months. The subject has been, Know Your Church, its doctrines, teachings, and practices. — Pauline Keim, Nampa, Idaho.

Western Kansas

McPherson — Dan West was the speaker for the regional conference. The deacon board has been enlarged by the election of three men and women. Paul Stern and Robert Dell have been licensed to the ministry. The pastor, Harold Bomberger, conducted instruction classes for all who wished to be better informed about the Christian faith. Seven have been baptized and twelve received by letter. The church board and other boards of the congregation conducted a self-study using the guide, A Look at Ourselves. Six babies were dedicated. Several went to a district youth rally at the Monitor church. The film, The Power of the Resurrection, was shown on Easter evening. Eight of our members attended a training school for vacation church teachers at Hutchinson. Mrs. D. W. Bittinger and Mrs. Ralph Lehman were delegates to the district men's and women's rally. X. L. Coppock was the dean for the school of missions for five Sundays evenings. The Sunday evening committee and the women's fellowship sponsored a Kansas centennial dinner in May. Other programs associated with the one-hundredth anniversary of the state will be color slides on Kansas churches and missions in charge of Orval Wagner, and early Church of the Brethren history in Kansas with W. H. Yoder and James Elrod in charge. — Mary E. Sherfy, McPherson, Kansas.

Middle Indiana

Andrews — Since our last report seven have been received by letter. At the family meeting on March 5, the pastor, Chalmer Shull, showed picture slides of mission work in India. Several of our women attended the district women's rally at the North Manchester church. During Holy Week we had the drama, A Charge to Keep I Have, the love feast, and a union Good Friday service. Susan Shull will represent the congregation at Annual Conference. On April 9 we dedicated the new pulpit, pews and altar table, and the new doors at the front of the church and the recently installed kitchen cabinets. — Goldie Priser, Andrews, Ind.

Northern Indiana

North Liberty — The women's fellowship and the Ruth and Naomi circle prepared a number of baby layettes for the project this year. Members of both groups helped at the Brethren Service Center, Nappanee, to prepare clothing for shipment in March. The women of the church entertained the women of the Third church of South Bend. Mrs. Wilmer Tolle gave a book report on The Small Woman. During the CROP drive this year, a total of more than $2,500 was raised in the county in which our church is located. Irene Zeiger showed colored slides and talked about her travels when the juniors of the church entertained the juniors of section one. The World Day of Prayer service was held at our church with the ministers of the community taking part. Rev. Donald Miller was the speaker. We participated in the community Good Friday services at the United Pentecostal church. Our love feast was also observed in conjur with the Easter season. The p Melvin Ritchey, has resigned in to take more schooling in pastoral and clinical training. In June h enter Andover Newton Theol

Brethren Placement Service . . .

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This service is part of the Bro hood program, assigned for admin tion to the Social Welfare Depart of Brethren Service.

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When writing about a notice, necessary that the number be g Write Brethren Placement Se Church of the Brethren General Of Elgin, Ill.

No. 516. Immigration Services employment offer for: Hungarian gee, J. N., unmarried, age 23. E tion: 8 years secondary school, 2 commercial, diploma from "G nomical Institute" (cooking), Vi Experience: hotel waiter — 2 Reformed Church. Contact: Imm tion Services, Brethren Service C New Windsor, Md.

No. 528. Wanted: A couple to for a doctor and his wife on far Southern Ohio. Male duties: ge farm work and maintenance of chinery and buildings — 44 hou week; female duties: general h work, cleaning of medical office, dry and ironing — 32 hours a Monthly wages, furnished house, many extras provided. Contact: E ren Placement Service, 1451 Du Ave., Elgin, Ill.

No. 529. A thirteen-year-old desires farm work this summer Brethren environment in return f room and board. The farm would to be within approximately 300 of Kansas City, Kansas. Contact: ald L. Loudermilk, 105 N. 13th Kansas City, Kansas.

No. 530. Wanted: Man or wom manage the print shop at Caney J College, Pippa Passes, Ky, an tution training mountain youth leadership among their people. S or "pittance-and-living with retirer provided. Person needs to have measure of affection for the pl thropy the college represents. Co Mr. William Hayes, Director, C Junior College, Pippa Passes, Ky

No. 531. An A-1 mechanic an family wish to move to a w climate in the South or West. has experience in electrical, radio TV repair work. Wife enjoys wo with children. Contact: Brethren ice, 1451 Dundee Ave., Elgin, Ill

chool at Boston, Mass. — Virgil Houser, North Liberty, Ind.

Northeastern Ohio

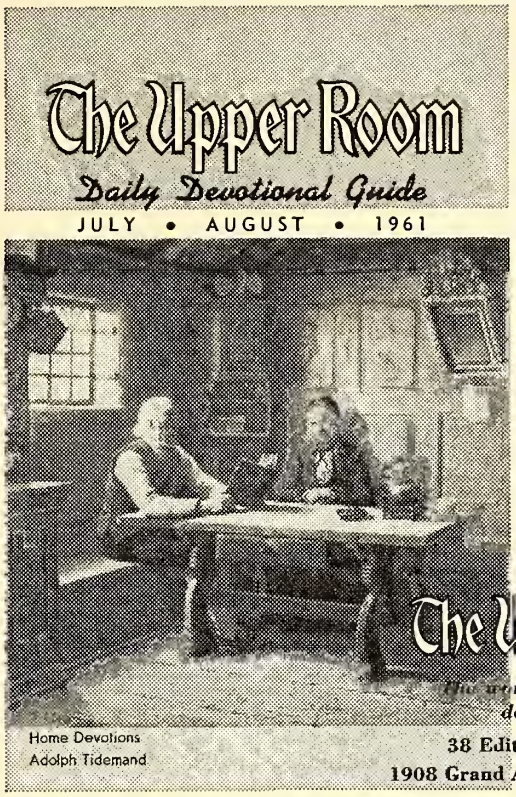
Center — Four hymn sings were held his past winter. Merlin Shull conducted ur evangelistic meetings in February. he CBYF presented the play, Your hurch and Mine, in the drama contest t the spring rally at the First church n Cleveland. The pastor, John, Blough, ad a class in church membership for he juniors and juniors highs and also ne for adults. After the choir pre-ented the cantata, The Cross Trium-hant, on Palm Sunday, six were aptized and three received by letters. n March 29, Walter Colderon was he speaker, and on Good Friday, urtis Dubble. The college students lanned the Easter sunrise service, and he breakfast following was served y the youth group. Twelve of our eachers attended the training institute r vacation Bible school. Gordon ucher was the speaker for the father nd son banquet. — Barbara Paulus, ast Canton, Ohio.

Paradise — The Walter Bowmans owed slides of their trip through Nigeria. We also had the film, Albert chweitzer. A men's fellowship has een organized which meets the second Wednesday of each month. The women e meeting in the evening to have heir business and also a program. We ad an extra work day to finish some uilts and comforters for the relief uck. The pastor, Bro. Willard Grant, ttended the pastors' convention in olumbus. Two of our youth attended he youth seminar. All of the com-ittee and church board meetings have een arranged for the second Monday vening of each month. Our congre-ation participated in the Green Town-hip union Easter service, and also xchanged services with the Chippewa nd East Chippewa churches on the unday evenings preceding Easter. We ad our love feast on the Thursday vening before Easter. Three have been aptized. We are participating in the riendly Town program. The vacation ible school will be held June 4 to 9. — Irs. Henry Good, Sterling, Ohio.

Northwestern Ohio

Sugar Creek — A group of our mem-ers attended services at the Lima hurch when Sister Anna Mow, retired issionary, was there. We had during ent the play, A Charge to Keep I ave. J. Oliver Dearing of Columbia ity, Ind., conducted our evangelistic rvices in March. Eleven were bap-zed on Palm Sunday evening. The astor had twenty-four in his member-p classes. The women have been olling bandages, making uniforms for he children of the Garkida leper olony, and making and equipping hoolbags for Nigerian school chil-ren. They have also made fifteen omforters and five baby comforters r relief. The Pleasant View women ere guests of our women in April. hey exchanged flower plants and eds. The Sugar Creek members at-nded a musical entertainment by the e Epley sisters of York, Pa., at the easant View church. — Glenn Swal-w, Lima, Ohio.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Southern Ohio

Beech Grove — At the community school of missions we had the following: A representative of the Quakers to discuss missions in Africa, the sound film, The Household of Faith, and the review of the book, One World, One Mission. Our congregation had charge of the service at the Brethren Home in January. One Sunday morning Dan West was the speaker, and in the afternoon he discussed further his world trip. An electric organ has been presented to the church. On Jan. 29 the youth had charge of the morning service. We were represented at the

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If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions

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school of Christian living at the Mack Memorial church. The film, The Story of Veneering, was shown at the father and son banquet. The community observed the World Day of Prayer in our church. An adult and a junior choir have been organized. The women's fellowship had its March meeting at the Brethren Home in Greenville. They showed Mrs. Suma Richard's portrayal of the twelve disciples and Jesus. During Lent, the film, He Lives, was shown, and an Easter program was given on March 26 by the young people assisted by the junior and senior choirs. During Holy Week the churches of the community had union services with each observing its communion on Thursday evening. — Mrs. Everett Druley, Hollansburg, Ohio.

Donnels Creek — The school of missions was held during the Sunday school hour for four Sundays in January. The film, Village of the Poor, was shown. As a climax to the study, the former missionary, Clara Harper, told about mission work on the Africa field. Our church contributed to the Bethany Biblical Seminary relocation project. The district young adults, who are financing a student in Greece, presented their play, Acres to Cross, which was given at the district mission rally. Some of our workers attended the school of Christian living at the Mack Memorial church. We co-operated in the community World Day of Prayer service. Some of our members attended the vacation church school conference at Manchester College in March. On Feb. 5 in observance of Youth Week, twelve of the CBYF members participated in the morning worship service. The following Sunday the junior high class directed the worship. Each Sunday during Lent the Sunday school classes furnished scripture readers for the morning services. For seven Sundays before Easter, the pastor, Robert Hoover, taught a class on church doctrines and the meaning of church membership. Eight have been baptized. Pre-Easter services were conducted by the pastor. Bro. H. H. Helman officiated at the love feast on Thursday before Easter. The ladies' aid has made comforters and garments for relief and collected used clothing and glass fruit jars for overseas. Prof. Allen C. Deeter of the department of religion and philosophy at Manchester College was the speaker on Christian College Day. — Edith Dresher, Springfield, Ohio.

North Atlantic

Springfield — Guest speakers have been Sister Martin Scholten of Pottstown, Pa., Samuel Sprunger, pastor of the Abrams chapel at King of Prussia, Pa., Wilber Martin, who showed tures as well as talked about the w in Africa. Glen Crago, superintenc of Neffsville children's home; Ra Frey of Pottstown, Pa.; and Will Delp. We joined with Allentown Quakertown at the Quakertown chu for a watch night service. We h had the films, The Turn of the T and one on mission work in Pu Rico. Some of our members atten the service of recognition for H. St Kulp at the Coventry church. A spe program on the life of Christ was sented by the Quakertown Chris day school. Other talks on mission w illustrated by slides have been giver sister Emma Ziegler and Bro. Mo Good. The Elizabethtown College c presented a sacred concert. We joi with Allentown and Quakertown pre-Easter services at which Bro. ford Rotenberger, Ellis Powell, Luke Brandt were the speakers. A gram was presented by the Sun school on Easter morning. — Min Strauss, Center Valley, Pa.

The Savage My Kinsman

ELISABETH ELLIOT



Through dramatic photographs, through a narrative that is a magnificent testimony to Christ, *The Savage My Kinsman* brings to life the Aucas, notorious as the world's most murderous tribe. Elisabeth Elliot went into the "Green Hell" that is the Ecuadorian jungle to preach the gospel to the killers of five missionaries — one of whom was her husband, Jim. This book is her record of that experience and her report to the world of the ultimate triumph of love over fear.

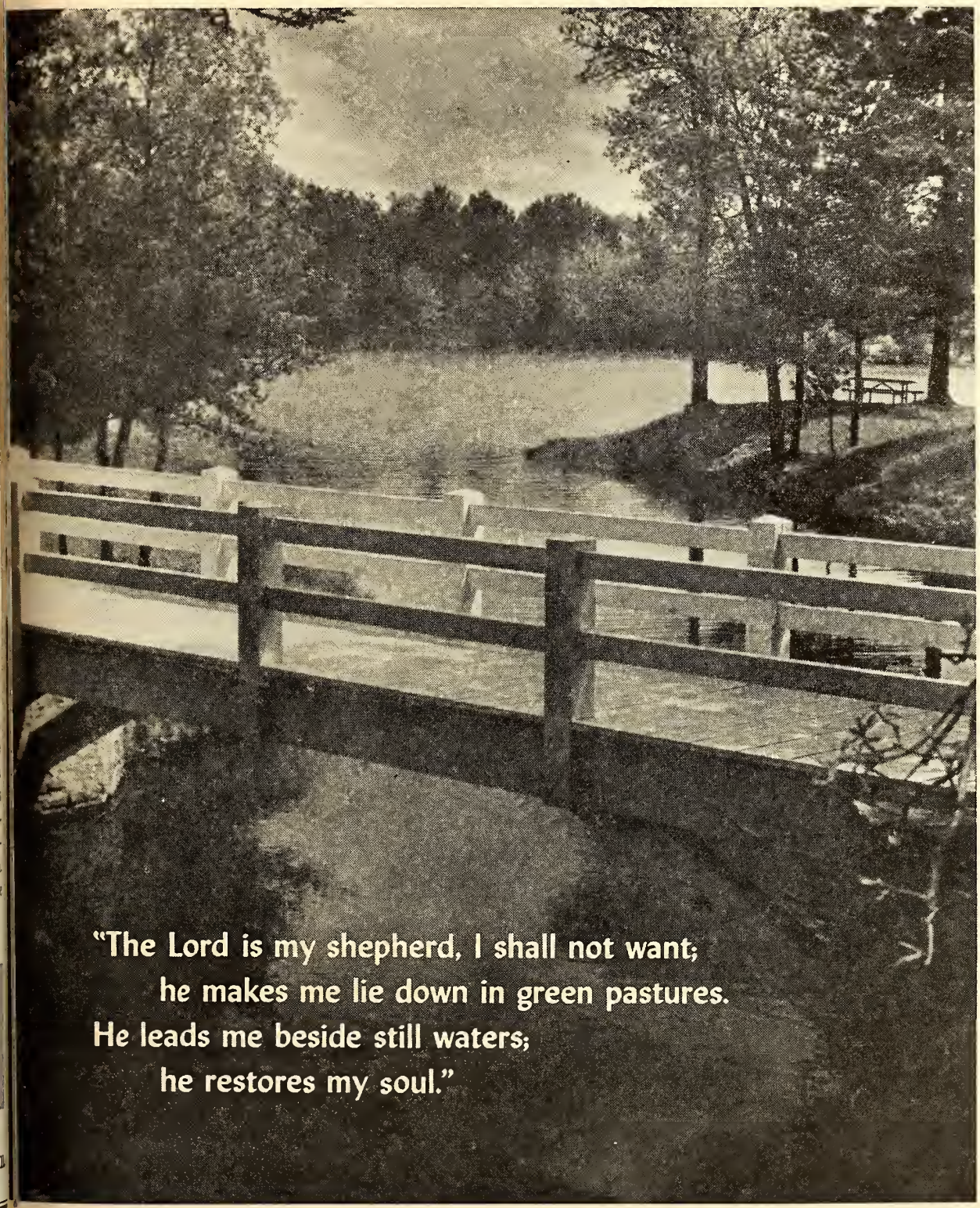
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Church of the Brethren
Gospel MESSENGER

JUNE 3, 1961



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Brethren Mutual Aid

The time is here for the Brethren to give thought to a plan of mutual, systematic Christian sharing with their own members in need. The query on mutual aid (published in Messenger) is a welcome step in this Christian way. We have the need and the resources to meet it. The next is to put meaning and life into our name Brethren.

Now we know it can be done, because our sister church, the Mennonites, have succeeded in an ever-growing measure of service. To illustrate, this brief of their services is given herewith.

The fees are low, profits are non-existent and minimum funds are provided in times of distress, suffering, and death. Statistically, the Mennonite Mutual Aid plan covers (1) over 150 churches besides church institution and business groups; (2) over 20,000 adults and 14,000 children.

Naturally, in the most efficient plans, the group must enter together: specifically, where Mennonites comprise two thirds of the management personnel and two thirds of the workers. In churches forty per cent of the yearbook membership is required. Children of member parents are admitted free in both of the plans (hospital-surgical and the burial aid plans).

Costs are: (1) Adult — Life Membership — $10.00 ($2.00 reinstatement). (2) Family — Hospital and Surgical — $23.40 quarterly, payable at the end of the claim period. (3) Single person (age 18 and over) — $11.70 quarterly.

There is no waiting period in the group plans (except maternity, six months).

To enroll, one unbiased, concerned layman in the church is appointed to send into the main office, at one time, the applications (with the current fees) for all interested families and individuals. For this service he receives a small fee and his future obligations end. All future correspondence and claims are handled directly between the home office and the family or member.

After the group is once accepted for the mutual aid plan, others can enroll in groups of 12 adults (for churches under 250 membership) or 24 adults (for churches over 250 membership).

A brief of payment schedule: $9 a day for room, up to 45 c (2) $150 total hospitalization exceptions). (3) $85 maternity (waiting period and other ext (4) 75% above $100 deductible the regular schedule up to a n mum of $1,500 for any one ill

Mental health care in state m hospital up to $15 a week, not 24 weeks (custodial care excep

Burial aid costs $7 per year an as per age grouping. Payments $750, adults; $150, children.

Catastrophe aid (about $1.0C year per family) helps those ha $200 and over debts after all h fits are paid.

This is a Christian sharing to aid those in need. "Let us love in word, neither in tongue in deed and in truth" (1 John 3 — Geo. D. Weybright, Syracuse,

Cause of Unrest

What is the cause of all this rest today in the world? There so many different opinions th is hard to come to a conclusion. I look on it from a spiritual point. I take the twelfth chapt Revelation, which says that a child was to be born who w rule all nations with a rod of and the devil or Satan stood to destroy that child. But God the child to himself. The caused such a turmoil in heaven his failure that he was thrown of heaven to molest the people earth. Now to me that "child" God's Son. If the devil could destroyed that child, we would have had a spiritual religion; started to destroy that spiritual er on earth. . . .

All down through the histo time, with all the blessings and God gave the people, the never let up on them. There wars, divisions, even captivity God had Nehemiah, Ezra, and to carry on his mission. The aim was to keep Jesus Christ being born on earth as the spi leader of the people, but he f But King Herod tried to kill The devil failed again. But Jesus Christ was crucified he th that might be the end. Bu pentecostal revival stirred the devil — as never before, started on the church. . . .

Continued on page 23

YOUR FAITH DOES MAKE A DIFFERENCE

by Jobie Riley

AM disturbed by the "religious issue," or, perhaps, more by the lack of one in e recent national election. It s quite difficult to nail down e exact problem during the mpaign, but now that the oke has cleared it may be sier to do some objective, ional thinking on the sub- t.

Reactions in preballoting ys were fairly standard. If e said he would vote for nator Kennedy the reply was ually, "Oh, I didn't know you re Catholic!" And if a per- disclosed his plans to back vice-president, the reply s often, "Oh, I didn't know were prejudiced against tholics!" A third reply was en heard: "Well, would you fer that he have no religion all?"

None of the above views is a ar evaluation of the situation. e first two reflect bigotry and closed mindedness operating in opposite directions. The third reply is an example of invalid logic. Obviously, there are other alternatives besides Catholicism and atheism.

In this article I intend to examine what is, in my estimation, the most serious indictment of our age, a concept growing out of the third point above — the widespread feeling that it doesn't really matter what the President's religion is, or anyone else's for that matter, just so long as he "has some kind of faith."

At this point I realize that some alert readers now are projecting their thoughts ahead and accusing me of snobbery, of entertaining the idea that heaven is being reserved for only members of the Church of the Brethren.

Once again we need to remain on middle ground, refusing to be forced into either extreme position. Let us illustrate this point. Assume that you are driving from New York to San Francisco. There are a great many possible routes, any one of which would get you to your destination. However, there are some routes which never lead to San Francisco.

We need to avoid the dangers inherent in aimless wandering along the road of pointless, directionless faith. Sincerity is an admirable quality, but, misused, it can serve as an inoculation against the contagion of a genuine, single-minded, all-consuming dedication.

In our eagerness to avoid prejudice against any denomination different from our own, we often end up watering down our own. Instead of maintaining and improving our standards of belief and behavior we often drift down to the lowest common denominator, to the point at which we can accept

all groups, offending no one. But, pathetically, we also are inspiring no one.

One of my students is a member of a "liberal, non-denominational" church. She commented in class the other day that it is sort of a game trying to decide what the minister will do with a sermon topic after he has announced it in advance. He is especially hard pressed at Easter, because many members do not believe in the resurrection. Even a seemingly harmless topic like faith is not immune, because there are many rationalists who scoff at blind belief.

A passage in Revelation speaks to this point: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:15-16).

Many ministers and educators are in agreement that the real problem is not the person who is frankly and openly antagonistic towards religion or learning, but rather he who just does not care. The genuine baffling wall of frustration is found on the faces of those who sit in the pews or at the desks and blankly return with unfeeling gaze the undigested morsels of faith or wisdom.

This is not intended to be a diatribe against ecumenical gatherings or togetherness among different religious groups, but rather a plea for depth and understanding and and validity, whatever one's approach happens to be. Faith too easily obtained is too easily lost. Jesus made this clear in his parable of the seed which fell upon thin soil.

One should sink the roots of his own religious affiliation deeply before he begins to look around for possible changes or additions. When Archimides discovered the principle of the lever and fulcrum, he is reported to have said that he could move the world, if only he had a place to stand. In diplomatic circles it is considered good policy to be able to negotiate from a position of strength. We need to have rugged foundations, a position of spiritual strength, so that we are not ". . . tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14), but rather have a basis upon which to judge what we should believe and what we should shun.

These are days when "adjustment" is considered to be the password to the good life. How is Johnny adjusting to kindergarten? How is Mr. Johnson adjusting to his new position with the company? It has been observed that if Jesus had made a satisfactory psychological adjustment to the society in which he lived we would now be in quite different circumstances.

There are times when "proper" adjustment is a crime against humanity and a sin against God. The truly religious person must be able to analyze situations as they occur and determine what course of action is demanded, even if it means that he must directly oppose certain factions around him.

A study of history will show that the great ideas of humanity were not spawned in periods of ease and luxury, were born of the travail suffering and conflict. Je worked out the tenets of teaching and preaching thro hours and days of agoniz prayer and self-examinat struggling with and reject alien ideas.

What was the source o large section of our New Te ment? The epistles of I were hammered out on the vil of conflict with pagan ligions which sought to st out this new belief. Paul's not an armchair religion, b faith conceived in torment brought into the world by midwife of opposition.

Now is the time for u rise in discontent against forces of conformity. We r to determine what we beli then examine carefully o beliefs, but move with d eration. We should neve satisfied with such a naive cept as "a belief in God i that's necessary." This i statement unbecoming a t religious person.

When I Pray

NORMA ROHR MUIRHEAD

I do not always bow my head
Or say the words out loud;
I think them as I walk
Among a busy crowd.
Every thought of mine He knows
And does what's best for me;
When I'm alone, then I
Thank Him on bended knee.

And Not Only in Africa

■ Christians often imag ine that the danger t Christianity and true re ligion is communism o something of that nature The greatest danger t Christianity in Africa i pseudo-Christianity. An the marks of pseudo Christianity are easy t recognize: it always pre fers stability to change it always prefers law t justice; and it always pre fers what it consider reality to love.

Alan Paton
from the Peacemaker

Advice for Seeing More Clearly

THEN Jesus walked up and down the streets of the cities of the world, reading the newspaper headlines, following the columnists, listening to the commentators, and noting the speeches of prime ministers, premiers, and presidents.

After a moment he said, "As you judge others, so will you be judged. The charges you bring against others will be brought against you and the measures you mete to others will be dealt to you."

To the Soviet leaders he said, "Why do you accuse the United States of intervention in Cuba when your agents and your arms are already there? You magnify the mistakes of the Western world with never a thought to the way you have crushed liberty in your satellite states. First remove the plank from your own eye and then you can see clearly the sawdust in your neighbor's."

To the leaders of the United States he said, "Why are you so eager to intervene in the internal affairs of an island neighbor when for so many years you were blind to the evils of the dictatorship under which its people suffered? You magnify the dangers of Communist influence but you forget that at last the people of Cuba are learning to read and write and to have land for their own. First remove the plank from your own eyes and then you can see clearly how you can bring release to your neighbor."

To the leaders of Communist China he said, "Why do you stir up unreasoning hatred for those missionaries and teachers from the West who sought to help your people, when in your fanatic zeal you are oppressing the multitudes you claim to serve? First remove the plank from your own eye and then you will have good reason to be accepted as a spokesman for your people in the eyes of the world."

Walking through the corridors of the United Nations and talking with delegates from many countries, the Lord of all spoke similarly to each. He said, "How can you say to your brother nation, 'Let me take care of your problem,' when you have a greater one of your own? You hypocrite! First remove the obstacles that block your own vision, and then you will see clearly how to save the rest of the world."

But the words of the Lord, though honored in Scripture and carved in marble and read from the pulpit, go largely unheeded in 1961 just as they were ignored in 30 A.D. — K.M.

Open Letter to a Hidden Correspondent

YOUR letter has been received, but we do not know whom to thank for it, because you did not sign your name.

You have objected quite strenuously to articles, to pictures, and to a news report in our publication. You have raised questions that we would like to answer, but cannot do so because you did not sign your name.

You had harsh things to say about us and about our contributors. You referred to some of our Protestant churches as being "the greatest enemy of our national security." You vigorously attacked one of our writers and you attributed to him ideas that would be repugnant to him. He has no way to answer you, however, because you did not sign your name.

You have been quite free in assailing the views of persons and groups with whom you disagree. You could do so because they were willing to make their convictions a matter of public record. They were willing to sign their names. But apparently you prefer to be anonymous. You did not sign your name.

It may indeed be true that you have something important to say to us and to our contributors. We often make mistakes. We need to be corrected. We need frequently to be set right. But if you are going to help us at all, we need to see you face to face. If you believe your charges are as serious as you claim, why not come out into the open so that we know who is speaking?

You accuse many of those with whom you disagree of being "unscriptural," but you have neglected to use the scriptural way of correcting them. According to Matthew 18, you should go directly to your brother in order to tell him, face to face, about his fault. Even if you could not see him personally and must write a letter, at least you could sign your name.

When you write again, please do not hide your face. — K.M.



Welcomes the Christian Worl

by Metropolitan Juhanon Mar Thoma

WHEN the World Council of Churches holds its Third Assembly in New Delhi, India, later this year, it will come to a centuries-old civilization, to a land which has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality."

India's sons and daughters have sacrificed everything to follow and realize the Real. This is a land where thrones have been abandoned in the search for Light and Peace; and scepters and swords given up in the pursuit of truth and nonviolence. Therefore, the declaration of Christ as the Light of the World, the assem theme, will strike a responsive chord in hearts of the people of this land.



Brethren News Service

Bishop J. E. Lesslie Newbigin of the Church of South India exchanges Christian greetings with a fellow countryman at a three-day study conference in Berlin

Christianity in India has been long loo upon as an exotic plant introduced by West missionaries. This is because the outside wo cut off as it was by mountains on one side a the sea on the other, did not know for ma centuries that the church existed in South In at a very early date. Yet tradition records t St. Thomas founded the church there, and sixth century historian Cosmas reports that discovered churches in Ceylon, Quilon, Konkan during his travels, an indication t they existed long before his time.

Of the churches which Cosmas saw in travels, only those in Quilon on the southe coast have survived. While the decline of ea Christianity may be partially attributed Muslim invasions, the major cause lies in fact that the church did not make a suffici impact through missionary endeavor and ot activities.

Today we have in Malabar not a uni church as in the beginning. There are rat to be found in South India today five sepa religious bodies, all claiming early traditi There is first the Chaldean Church, or Church of the East, dating back to the si century. Then there are the Roman Cath Jacobite Orthodox, and the Mar Thoma Sy churches, as well as a small offshoot of the Thoma body, known as Thozhiyoor Churc

The churches of Cosmas' day were in c munion with the Nestorian Church in Pe But while the St. Thomas Christians were



Religious News Service

Gladys Kooy, missionary of the Church of South India, shows Indian girls how to embroider at a mission training school in Palmaner, South India. Sales of the products help support 25 girls and the school, which also teaches other domestic arts, the three R's, and Bible

ommunion with a foreign religious body, they ere independent in the administration of their wn affairs.

It was not until the close of the sixteenth entury that the Malankara (Kerala) Church as brought under the authority of the Roman atholic Church by the Portuguese, who domiated the southwestern part of India. However, ith the decline of Portuguese power in the iddle of the next century, one section of this urch declared its independence from Rome nd appointed its own bishop.

To validate the consecration, a bishop from ntioch was invited to perform the rite. It was this way that the connection with the cobite Church of Antioch began. In time, e Jacobite Church protested against the conol of the Patriarch of Antioch and established s own independence.

When British rule was established in South dia at the beginning of the nineteenth cenry, the St. Thomas Church (later known as e Syrian Church) drew the attention of the itish Church Missionary Society (C.M.S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close co-operation between the missionaries and the Syrian metropolitan for some twenty-five years.

But then disagreements arose between the metropolitan and a new generation of C.M.S. workers, causing them to abandon their work in the Syrian Church and direct their attention to non-Christians, especially those of the backward classes. It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the Church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists, and Presbyterians. (Discussions for further union of the united church with Lutherans, Baptists, and Mar Thoma Christians are still open.)

Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayan dialect. Efforts to initiate reforms

in the Syrian Church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar as it existed before Roman Catholicism was introduced in the country.

It was the Danish mission that first sent workers to India at the rise of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July 1706. But for some reason the Danish mission enterprise in Tranquebar gradually declined.

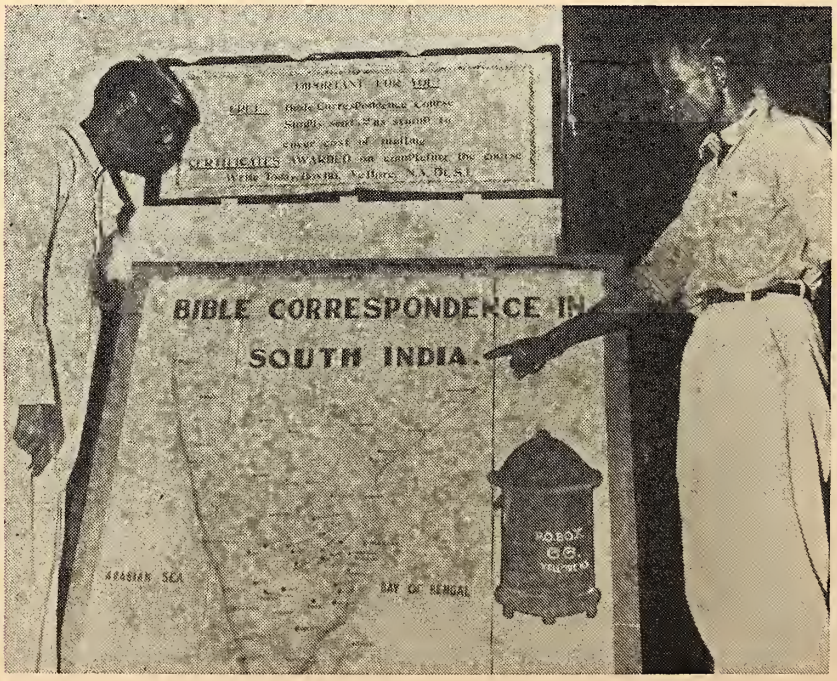
However, the honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. While these foreign missions organizations have carried their divisions at home to the mission field, they have done their work effectively, promoting educational, medical, and social programs with enthusiasm.

Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country.

While missionary activity has not been affected by the achievement of national independence, a break with this policy may expected. This may result in fewer fore missionaries coming to India and in the red tion of foreign aid to churches which have yet fully become self-governing, self-supporti and self-propagating.



A local Indian pastor uses a felt blackboard and paper cut-out figures to illustrate the story of the first Christmas in a Protestant Sunday schoo



Bible correspondence courses fo part of the intensive evangelisti program of the Church of Sout India. About 75,000 persons stu the Bible at home through the courses

Religious News Service

It is in such a climate as this that the World Council will meet in New Delhi. The Indian Church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The church in India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India, and Ceylon. It is certain that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian Church.

There is also the feeling in many quarters that Christianity is a Western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to him. The presence of Eastern traditions will also help to clear up some of these misconceptions and the assembly itself will make it clear that "we are but part of a world-wide fellowship which owes its allegiance to the one Master whom it declares to be the Light of the World."

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the church, and can never be a mere "extra." The church must fulfill its mission to bring light to the world by bearing witness to her Lord, as the Scriptures command.

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity must be aware of the dangers.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment, and ignorance, as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning goodwill rather than by force. Their examples are a challenge to those who would resort to arms. Many others in India have demonstrated that it is better to give than to receive.

These are but some of the things which India can teach the world as it joins in the common search for goodwill and peace. So it is that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the Light of the World.



A Christian wedding in a small village in South India

Fujihira from Monkmeyer



William Smith

The Holy Calling

by Berwyn Oltman

EVERY individual is called by God to service in his kingdom. This call comes to us very forcibly at the time we accept Christ. As church members we should always be ready and willing to respond to the various aspects of this call. And to some of us the call takes on extra depth and force: we are called to be ministers. This is a holy calling, with special requirements and special significance.

The New Testament offers much information about "the holy calling." I especially appreciate the words of the Apostle Paul to the young minister, Timothy. In the first chapter of 2 Timothy we find expressed a lofty concept of the ministry.

The work of the ministry presupposes deep dedication. Paul advised the young Timothy, "Do not be ashamed . . . of testifying to our Lord, . . . but take your share of suffering for the gospel in the power of God, who saved us and called us with a holy calling . . ." To really promote a cause and to be willing to suffer for it, this takes real commitment!

Naturally a person feels some reluctance in assuming such a lofty vocation. Paul's letters lead us to believe that Timothy might have felt hesitant about assuming such important work. We know that other men whom God had called put up som resistance to the call. Mose said, "Who am I that I shoul go to Pharaoh, and bring th sons of Israel out of Egypt? (Ex. 3:11). Jeremiah expresse his inadequacy also: "Ah, Lor God! Behold, I do not knov how to speak: for I am onl a youth" (Jer. 1:6).

The problem is that we ex pect a spokesman for God t be perfect, yet we know tha none of us is perfect. We know that preaching is the communi cation of truth through per sonality; yet in the personalitie of all the people that we know we see flaws and foibles.

The call to be a minister firs began to probe my mind and

enter my conscience when I was a nine- or ten-year-old boy. Trying to fit such a lofty ambition into the frustrations of adolescence and turbulent teenage years was a real problem. And with many of my colleagues in the ministry I still battle a strong feeling of inadequacy.

Paul had an answer to such feelings. He wrote, "[We are called] not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago." We are called — not because we have been so good, not because of our faithfulness in Sunday school and church, not because our personalities are so well-developed, but because God wants us to be channels of his purpose and grace. The holy calling comes from God, and all that he asks is that the one who is called be open to receive his grace and power.

In verse 6 of this letter to Timothy we have a reference to the gift of God which is received by the laying on of hands. The service of ordination is a sacred service, rich in meaning and significance. The vows which the minister repeats are more demanding than the familiar marriage vows. The laying on of hands by the officiating elders symbolizes the impartation of the Holy Spirit, not just the Spirit as Guide, whose coming is symbolized by the laying on of hands of the candidates for baptism, not just the Spirit as Comforter, whose coming is symbolized by the laying on of hands in the anointing service, but the coming of the Spirit in all of its power to assist the minister in preaching and leading.

When a Brethren minister is ordained, certain elders are appointed by the district to conduct the service. They do not claim to have apostolic succession, bestowing upon him an office which has been handed down through all the succession of bishops from the first century. They do not claim to possess any magical power in their hands to give him some sort of spiritual charge. But they act as channels of God's grace and as representatives of a New Testament-centered church.

The simple act of the laying on of hands should have more meaning and significance to the young man than any other single event in his life. As a minister I do not always realize this or appreciate the ordination as I should, but Paul's words to Timothy serve as important advice to me and to all other ministers of the gospel: "Rekindle the gift of God that is within you through the laying on of my hands."

These words call to our minds a second important truth about the nature of the ministry: *it requires constant study and prayer.* The service of ordination is meaningless if it is not followed by continued devotion and preparation. Just as fuel must be constantly added to a fire to keep it going, so must the flame of the Spirit be rekindled.

How long does it take to "produce" a minister of the gospel? Speaking in terms of education, in our complex society we feel that a minister should complete at least twenty years of schooling, beginning with kindergarten in public school and ending with three years beyond college in a church-sponsored seminary. But that is not enough! No one can have a complete understanding of and appreciation for the Bible in just three or five years of intensive study. It takes a lifetime to master its message and relate it to daily life; therefore a minister must commit himself to a lifetime program of study and research.

It seems to me that there is a great deal of misunderstanding about the nature of theological training, As members of the church you are helping to pay at least part of the bills for the training of ministers; thus you should know something about this training. In college, ministerial students major in everything from art to zoology; however, most of them concentrate on philosophy and religion or English and speech. The majority of our Brethren pastors have attended our church colleges, not because they are required to do so but because there they get the most help and encouragement.

After four years of a liberal arts education a ministerial student enters seminary. There he studies theology (or basic Christian beliefs), Christian ethics (or how Christianity can be applied to the problems of society and daily living), mental hygiene, counseling, homiletics (or the art of sermon preparation and delivery), world religions, Bible, worship, Greek or Hebrew, church administration, and pastoral ministry. In addition to these studies he receives some practical training in church work.

There is not time in the three-year period to learn all that a minister should learn; thus the process of study must continue after the minister becomes an active pastor. He must dig into the Bible books which were not studied intensively during his seminary days. And he must find time to read a few of the hundreds of books and some of the dozens of periodicals which are published in the field of religion every year.

It takes more than study to

produce a minister. A "man of God" must keep alive a strong faith, a relationship of dependency and trust in the heavenly Father. Faith is that spiritual quality which enables the Christian to overcome fear. There are many fears which plague the minister: the fear of unfavorable opinion of other people (anyone who works as a leader subjects himself to criticism); the fear of financial insecurity (this is a very real fear in our materialistic society); and the fear of the unknown (the uncertainties of moving into a completely strange community and the annoying unpredictabilities of people). Faith is also the spiritual power which helps the minister to rise above his feelings of inadequacy.

Paul knew that the young Timothy had faith. In his letter he expressed thanks to God for the unfeigned faith that was in Timothy. But the apostle wanted his young co-worker to have an even deeper and stronger faith, a faith which could be expressed with the ringing words of conviction, "For I know whom I have believed and I am sure that he is able to guard until that day what has been entrusted to me."

Study plus faith can help to keep the flame of the Spirit glowing in the life of the minister. But even these are not enough! Do you remember the familiar words of Paul in another letter? "If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." A man cannot adequately perform the work of the ministry without a love for God, a love for his fellow man, and a love for himself.

Often it is a problem for a person who studies the Bible quite regularly and who works with other people day in and day out to keep his zeal. Love is the spiritual quality which keeps a growing edge in one's contact with the Word and a warmth and appreciation in one's relationship with people.

Thus far I have been addressing myself chiefly to ministers. But let me quickly point out that all Christians have a place in the holy calling. It is the nature of the ministry that *it demands co-operation.*

Many people play a part in producing a minister. Timothy had been aided in his faith by his grandmother, Lois, and his mother, Eunice. I know that I would not be in the ministry if it were not for the words and prayers of countless relatives and friends. My grandparents planted the seed for my call to the ministry. My parents provided needed encouragement. My pastor was of great help. Our district youth counselor provided some needed inspiration. College and seminary professors offered specific directives. Members of the churches which I served as a student pastor gave me much help and encouragement. And I would be remiss not to mention my wife, who shared with me many of these experiences.

I have mentioned some of the people who have helped me to fulfill my calling to point out how many people have an opportunity to be channels for the voice of God. You must realize that a few words by you — as a parent, a church school teacher, or an interested adult — can help a young person to make a decision to enter a church-related vocation. You must realize also that your attitudes and conversations as church members can make or break a young minister.

You share an even greater role in the work of the minist
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work as preacher and worsl
leader. It is the central task
the minister to proclaim "t
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A Conference With

A PEACE MESSAGE

by William G. Willoughby

ONE hundred years ago the Brethren met for their Yearly Meeting in Rockingham County, Virginia, at the Beaver Creek meeting house, which was located about four miles from Bridgewater and about ten miles from Harrisonburg.

The nation was divided, and at war. Most of the Southern states had already seceded. Lincoln was calling men to arms. On April 12, 1861, the guns of Fort Sumter boomed so loud a whole nation trembled. On April 17, a state convention was called at Richmond; it promptly voted to commit Virginia to the side of the Confederacy.

On May 19, 1861, the Brethren met in Virginia for their Annual Meeting. It is no wonder that John Kline, the moderator of the conference, wrote in his diary for that day: "The spiritual peace and composure of heart . . . usually manifest in the Brotherhood on all former occasions of this kind, is sadly interfered with now by the distracted state of our country."

Most of those who gathered together for the Yearly Meeting were no doubt from Virginia, although Brethren were present from Maryland, Pennsylvania, Ohio, and probably Tennessee.

Those who came from the South were advised to take the train to Staunton. From there they were to take a stage to Mt. Crawford, where Brethren with "conveyances" would meet them and take them to Brethren homes around Beaver Creek.

Others received the following instructions: "Those coming from the north, west, and east, will come by the city of Washington to Alexandria, and then take the Manassas Gap Railroad to Mt. Jackson, and then to Harrisonburg by stage." At Harrisonburg they, too, would be met by Brethren with "conveyances."

One can imagine the condition of the "valley pike" over which the stages traveled! It had been built in 1834 as a toll road and was given very little care by modern standards. Compared to the Lancaster turnpike there was very little traffic on it. After all, in 1861 Harrisonburg was smaller than Bridgewater is today (less than 1,500). In 1861 Bridgewater was a hamlet of probably less than four hundred.

On Sunday, May 19, the Brethren met together for "preaching services." John Kline does not give us any information as to the number, but he does say that there was a "very great concourse" of people. In comparison with later conferences, however, it was probably rather small, with perhaps not more than twelve to



The guns at Fort Sumter had divided the nation, and men were being called to arms in both the North and the South, but the Brethren met in Virginia for their Annual Meeting with representatives from all sections present

fifteen hundred people present for the services.

The smallness of the conference is suggested by the size of Standing Committee and the number of subcommittees. In 1859 when Annual Meeting was held in Somerset County, Pennsylvania, there were fourteen members on Standing Committee. In 1860, in Washington County, Tennessee, there were ten members. But when Annual Meeting met at Beaver Creek in the dark days of the Civil War, there were only five members on Standing Committee. At other conferences there were as many as ten or fifteen subcommittees. At Beaver Creek there were only four.

Annual Meeting was not to meet again in Virginia until 1879 when it convened at Broadway, also in Rockingham County. The biggest gathering of Brethren ever assembled at a Brethren conference was probably at the "great Dunker Annual Meeting" held at Harrisonburg in 1909 when 30,000 persons, it is estimated, were present.

Even though the attendance at Beaver Creek was unusually and understandably small, those who did attend "enjoyed a feast of fat things together, forgetting, for the time being, the confusion of the political affairs" of the outside world.

During the hour of public worship on Sunday morning, three services were held. One was in the Beaver Creek meetinghouse, which was burned to the ground by a disgruntled church member in 1868. Another was in a large tent. Probably the largest crowd assembled for the third service, conducted in a nearby grove of trees.

On Monday morning, May 20, Annual Meeting proper began. According to John Kline, the order of business was as follows: "First, organize for counsel; take in questions; have public preaching in forenoon. . . . In afternoon form subcommittees." The Standing Committee was composed of Joseph Arnold, George Shaver, Peter Crumpacker, Martin Miller, and Daniel Miller. Benjamin F. Moomaw served as secretary. Twenty items of business were proposed for consideration. Outside the packed meetinghouse there was some mist and rain.

That evening John Kline went to the home of his very good friend, Martin Miller, to eat a bountiful supper, to write in his diary, and to have a good night's rest. Kline had traveled with Miller on a number of trips in the service of their Lord, and they had journeyed together to the Annual Meeting of 1858 in Carroll County, Indiana.

On Tuesday, May 21, the business sessions continued. Apparently the items of busin were divided among the four subcommitte each of which was then responsible for repo ing its recommendations to the whole deleg body. The day was cool and pleasant, and t night the moderator stayed at the home Isaac Miller.

By Wednesday morning at 11:00 o'clock the committees had reported, the debates w over, and the conference was adjourned.

In their business session the conference c cided that Brethren who teach school shou not have graduation exercises at the conclusi of the school year, but "would better close singing and prayer." Women who insisted wearing hoops were to be regarded as "d obedient members." It was decided that t bread and the wine should not be given to t sick without the love feast and the feet-washi service. Children were given permission to ta part in debates at school so long as the debat were conducted in an orderly manner.

In other decisions it was agreed that mi isters who are active in their calling shall supported "in cases of necessity." It was al decided not to change the method of appoin ing Standing Committee, but to continue t practice of the local congregation appointi it. The method of choosing representatives f visiting the Brethren on the Pacific Coast w agreed upon.

The final decision was that the next Year Meeting would be held in the Miami Valley Ohio: "Our Yearly Meeting will take place o Pentecost next, in Bro. Abraham Erbaugh district, ten miles from Dayton, Montgomer County, Ohio, three miles from Brookvill station, on the Dayton and Union Railroad."

The conference was over and the Brethre left for their respective homes. John Klin wrote in his diary that most of those preser from the North as well as from the South ca ried away with them "heavier hearts than the ever before have borne from a meeting of thi kind." He went on to say that "many praye were offered . . . in behalf of our country."

For the Brethren there was absolutely n glory and no justification for the Civil Wa The "Southern ladies" who had hung Con federate flags from their windows and wh hysterically cheered the "brave men" going int battle were far removed from the spirit o Beaver Creek. The "hot heads" among th abolitionists who were screaming for a war o liberation were also far removed from Beave Creek.

The Brethren saw the Civil War in its tru

olors as being of "this world." Their citizenhip, on the other hand, was in heaven. Consequently, not one of the twenty items of business n 1861 had to do directly with the Civil War. et, they could not isolate themselves from the ream of history. They firmly believed that overnment was instituted by God, and that ecession by force was inherently wrong. Reeatedly they had insisted that Brethren should ave nothing to do with slavery. Yet they were eeting in a secessionist state, and there were pproximately two thousand slaves in Rockingam County.

The Brethren sincerely believed that their onference was meeting "under the aspect of ternity." Therefore, they passed no resolutions to be published; they issued no directives o the President; they sent no delegations to Congress. But their conference, with Brethren from both sides of the conflict meeting in love, was itself an eloquent sermon addressed to their generation, a message of love and forgiveness.

Writing in his diary on the day of adjournment, John Kline observed: "The Shekinah of God's care may be gloriously waving over our heads now, and we not able to see it." John Kline did not know at that time that within a year he would be sitting in a damp, unpleasant cell in the Harrisonburg guard house for his convictions, and that three years and one month later he would be shot and killed by snipers who opposed his position on war and slavery.

John Kline, at least, believed so much in the peace message of the Beaver Creek Annual Meeting that he was willing to give his life for it.

How can ANNUAL CONFERENCE *get to the* VITAL ISSUES?

by Vernon F. Miller

Part II

ANNUAL CONFERENCE can do a better job of confronting the most imortant issues if it knows what ts function is and how this unction is carried out. This is nade difficult because of the ery nature of our church. We ave no book of specific laws to overn us. Rather we seek a piritual goal. As the Annual Meeting of 1841 redefined it, the unanimous counsel of this neeting and desire of the old rethren is, to follow the track f the apostles as closely as ossible." Of course, they had o go on with specifics about ime of meeting and delegates o the meeting. Church Hisorian Floyd E. Mallott reviews he first big meeting in 1741 hus: "They met the situation (a polity decision to be made) y direct appeal to the conscience and reason of the rank nd file of the church. The appeal was on the basis of their own tradition, their experience, and their understanding of the Scriptures."

In the mid-1850's Henry Kurtz in studying the Brethren practices, Acts 15, and Quaker practices recommended seven guiding principles: "simplicity, liberty, order, subordination of our reason to the will of God, due regard to the conclusions of former yearly meetings, a sincere love of the Brethren, and a constant aim for union in the body of Christ."

Our most recent restatement of the function for the Annual Conference delegate body is the organizational structure adopted in 1947. (The revisions of 1960 had to do with administration of Annual Conference but not with its purpose and functions.) The 1947 minutes say of the delegate body: 1. It is the final authority of the Brotherhood in all matters of procedure, program, polity, and discipline.

2. It elects the officers of the Annual Conference, the members of the General Brotherhood Board, and the members of special committees and commissions authorized by the Brotherhood. These elections are made from nominations presented to the delegate body by the Standing Committee.

3. It reviews the work of the Brotherhood as presented to Annual Conference in the reports of the General Brotherhood Board through its commissions and of the institutions of the Brotherhood.

4. It projects the program of

the Brotherhood, determining the new fields of endeavor, plans for advance, size of budget, and all other necessary matters.

5. It disposes of queries.

6. It receives the reports of committees or commissions oppointed to deal with specific problems in the life of the Brotherhood.

7. It determines what resolutions shall be the voice of the Brotherhood on the problems of the day.

How does this work out in actual practice? The chart below shows three spot checks made to show the frequency of six general types of concerns brought to conference:

We can see that there has been a definite shift from putting major attention on church polity. In 1893 the concerns included: scriptural authority for ministers who are not ordained elders to anoint the sick; the removing from office of church officials who do not labor to edification; the question of serving in politics; the enforcement of plainness of dress for ministers and officials of the church.

Now the most numerous areas of action involve the administration of the church program, its institutions, and its possessions. Examples from the ten-year survey are: change of fiscal year, location and financing of seminary, legal liability to hospital, location and building for headquarters, how to finance regional program.

Probably greater interest is focused on the program concerns of desires to further world peace, work against the liquor traffic, help young people to go to college, express a Christian position on race relations. Church polity seems to come in most frequently on the specific position of ministers, elders and laymen.

We are also concerned about the meaning of church membership especially in relation to form of baptism. In the 250th anniversary year, a major item on the nature and function of the church in church extension was eclipsed by a church polity point regarding credentials for church membership. Most of this polity discussion revolved around the authority and method of the Conference to deal with the question rather than the basic question itself. This is typical of the need to clarify the functions and purpose of the Annual Conference business session itself.

This confusion arises out of the paradox that we seek to be congregational in form of government while at the same time we endeavor to hold together as a Brotherhood through legislative polity decisions. It would be easier to do either one of these separately. Churches which are strictly congregational do not try to legislate polity. Other churches recognize church law as final accept its authority. We caught in a paradoxical tens of trying to do both.

As a result we hedge compromise so as not to rati alize truth or offend on eit side. The result is plain to in action that is taken. To nearly all major actions church government are missive rather than mandat In an earlier day there was hesitation on the part of Brethren to say "You must thus and so," or be excommu cated, not only from the l feast, but even from your Ch tian family.

The permissive approach l been encouraged by our gr desire for unity of the Broth hood. We rightly value our f lowship and oneness "in Chri more than we do forms a procedures. Yet since we human and social, we do try legislate structures for effici cy of witness and for purity the profession of faith.

The permissive legislati approach of Annual Conf ence has led to an interesti state of church life. As life the church develops, some c gregations change more rapi ly, others at a slower rate. sometimes use the terms libe and conservative to descri these rates of change. The terms are all right if we do n make them value terms. that basis each side is good bad depending on which si you are on. We assume fund mental faith in Christ as Lo and Savior. With that comm faith the terms are simply d scriptive of rate of change surface forms with no chan of basic faith.

The more liberal congreg tions go ahead and follow new pattern even before th are given authority by perm sive legislation. With the co

Continued on page 18

BUSINESS ITEMS CONSIDERED BY ANNUAL CONFERENCE

Type	*Av. No. Per Yr. 1947-56*	*No. in 1893*	*Time Used 1958*
Church polity	1.7	14	2 hrs. 28 min.
Administrative issues	7.4	6	1 hr. 2 min.
Program implementation	1.3	1	
Reports			1 hr. 6 min.
Brotherhood Fund goal			1 hr. 9 min.
Brotherhood Board report			one-half day
Program concerns already provided for	3.4	2	1 hr. 35 min.
New program concerns	1.0		
Concerns regarding basic nature of the church	.9		1 hr. 32 min.

KINGDOM GLEANINGS

The June International Journal of Religious Education contains a feature section on voluntary service. Included is an article on the Church of the Brethren program by Ora Huston.

Those going to Conference who are traveling on highway 36 through Kansas and are near Norton on Sunday morning are invited to attend services at the Maple Grove church. It is located nine miles west of Norton.

Kurtis F. Naylor, director of Brethren Service in Europe, who became ill during the European annual conference and required hospitalization, has now recovered satisfactorily and has resumed his regular duties.

Travelers to and from Annual Conference are invited to stop at McPherson College. Some one will gladly show them around. One of the dormitories will be available for sleeping purposes, if the travelers can supply their own bedding.

Justice Charles Evans Whittaker of the U.S. Supreme Court will give the address to Juniata's graduating class on June 4, at the first Sunday commencement to be held in the college's eighty-five-year history. Justice Whittaker will also be one of the three to receive honorary degrees. The other two are Joseph V. Kline, an alumnus of Juniata and senior partner in the law firm of Mudge, Stern, Baldwin, and Todd, and R. McAllister Lloyd, chairman of Teachers Insurance and Annuity Association.

Present and former BVS'ers are invited to an afternoon of fun in the sun and the sea at Annual Conference on Saturday, June 24. The "Fabulous Fifty" (fifty BVS units) will chew and chatter with new friends and eat from 5:00-6:00 p.m. Additional details will be available when you reach Long Beach. In order that the host churches may arrange for the food, it is important for persons planning to attend to send a post card reservation to Mrs. Romayne Mueller, 2024 Sixth St., La Verne, Calif. Please indicate your name, address, unit number, number of reservations desired, and the number of children included in the reservation.

Dedication

West Milton church, Ohio, will have a dedication service on Sunday, July 16, at 3:00 p.m. Duane H. Ramsey, pastor of the Washington church, D. C., is scheduled to deliver the dedicatory sermon.

TV Programs

Frontiers of Faith will be back on the NBC-TV network during June and July on Sundays at 1:30-2:00 p.m., ET. A series of eight discussion programs entitled The Press and the Clergy will be presented, moderated by Dr. Clifton E. Moore. For June the programs are: 4th — What's Happened to Morals? 11th — Do Labor and the Church Have Anything to Say to Each Other? 18th — Are the Mass Media Fostering Juvenile Delinquency? 25th — Dare We Disarm?

Say "Yes" to Life, a new book by Anna B. Mow, will be available at Annual Conference. The price is $2.50. The attention of the women is called to this publication which should be especially helpful to them.

Dinners at Annual Conferences

With the return of Conference to a downtown location and a headquarters hotel, the Central Committee authorized the holding of two General Brotherhood Board related dinners in addition to the annual pastors' dinner. The General Brotherhood Board staff assigned the two board related dinners for the Long Beach Conference to the Brethren Service Commission and Christian Education Commission. For 1961 the Christian Education Commission designated its meeting as a Higher Education dinner.

In order to achieve maximum benefits for all groups involved, the following schedule of prices has been developed with the Lafayette Hotel for this year (these prices include the sales tax and gratuities):

Pastors' Dinner, Monday, June 19, 6:30 p.m. — $3.25

Brethren Service Dinner, Thursday, June 22, 5:00 p.m. — $3.25

Higher Education Dinner, Friday, June 23, 5:30 p.m. — $3.75

These prices represent a special rate on the part of the hotel for the Long Beach area. In order to get these rates, it was necessary to guarantee 400 persons at the pastors' dinner and to maintain the same price for the Brethren Service Commission dinner. While these prices seem high to many Brethren, they are quite low for most group dinners served in comparable hotels over the country.

Since the pastors' dinner falls on Monday night there will be no opportunity for advance ticket sales at Long Beach. All persons planning to attend this dinner meeting should send their registrations to Galen B. Ogden at the Church of the Brethren General Offices, Elgin, Illinois, early enough to be received by June 7.

The Church Calendar

June 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Search for Life's Meanings. Neh. 8 — 10; Eccles. 1:12-18; 3:1-14; 5. Memory Selection: In the world you have tribulation; but be of good cheer, I have overcome the world. John 16:33 (R.S.V.)

June 3 Western Pennsylvania youth rally, Maple Spring church

June 4 Western Pennsylvania camp convocation, Camp Harmony

June 7-10 Leadership camp for camp deans and counselors, Camp Harmony

June 11 Children's Day

June 20-25 Annual Conference, Long Beach, Calif.

June 30 — July 3 District meeting, Western Canada, Second Irricana

July 2 Christian Citizenship Day

Vital Issues

Continued from page 16

gregational aspect of our polity, they probably would do it even if the permissive right was voted down. They might do it even if Conference specifically said not to do it. The more conservative congregations refuse to be forced to a new pattern until they themselves want to. Even after permissive legislation they do not follow the new pattern. Because of our congregational polity, they probably would not change even if the legislation were mandatory that they should.

Our best solution is perhaps to be able to smile at ourselves. Most legislation is passed nowadays on the assurance that "this will not change anything. We are already doing it; you don't have to do it." This helps keep our unity and peace.

But in this day of urgency of Christian witness and action can we afford the cost of such luxurious meanderings in saying nothing? Remember our cost of over $25,000 per hour. Remember what we give up doing with this time and money. Our minutes in Conference are more than golden. Their only legitimate redemption is when they focus our corporate spiritual attention on the will of Christ for our Brotherhood.

It is not only financial folly; it is spiritual tragedy to diffuse this attention over matters that do not make any difference anyway. Furthermore, this permissive compromise approach of legislation still does not keep everyone exactly happy. The conservative feels perturbed about those pushing on. The liberal feels perturbed about those dragging back.

Why not let us be honest with ourselves? Let us assert that we can be brethren, Brethren, and one body in Christ, with different expressions of the faith. Let the purpose of Conference be to set the lines or limits of faith within which these expressions can be free. Let the lines we do set be firm ones. If we feel need to change them let us do so with reason and the spirit of truth to convince our brothers.

Let us not disregard them and say that what we have already agreed to in Conference does not matter; we can go ahead and do it and then get permission. This makes the whole function of Conference a farce. If we have to continue to say that change comes in the Church of the Brethren only through the back door, then it means we are not rational human beings, much less enlightened spiritual disciples of the revolutionary Christ.

We should be pushing together for a continuing revelation of God's truth. We should seek and appreciate values in one another. This will afford mutual growth in spirit and love. It will avoid the face-saving problems. It will seek the revelation of truth.

Let us set broad but firm and clear lines of church polity which will not need such frequent attention. Let us trust each other to work within them. If a testing be necessary, let it be in the terms of the New Testament — a testing of the spirit and faith, rather than procedures and pronouncements. When agreements are reached, let us compile them in loose-leaf form by subject. Then we can know where we stand at any given time without having to search through fifty years of Annual Conference Minutes.

Let us focus on the work of the church. Let us keep in touch with the delegated administration by more letters of inquiry and suggestion from local church to Brotherho officers and staff rather th through official queries. I us give more freedom to elected and employed rep sentatives to report to us Conference on the live iss in their fields. We can mi mize the technical aspects trusting to them the details.

Let us get at the motivati behind our Brotherhood wo In our words to the wo let us find the narrow line division that will avoid being a propaganda machi for every worthy cause t comes along, and yet enable to make a prophetic witness Christ in our society.

Let us expand our attenti to concerns regarding the ba nature and function of church. Let these conce arise out of studies at the le of the local congregation. T is where the church is confro ing society. The changes society are almost as rapid America as in Africa and As

In summary, let us kn what we are: a Brotherhc bound together by faith Christ, but allowing individ freedom in applying this fai Let us have simple, clear leg lation at boundaries of fa and practice to enrich our votion to Christ and our mut appreciation for one anot within these boundaries. our major effort be to stimul every member and congre tion of our Brotherhood to deavor to live and work so t Christ's kingdom may come earth, now, in our congre tions, in the very midst of society, as it is perfectly c ceived in heaven.

• • •

It is madness for Africa to against Africans. One contribu I think we could make to the pre history of the world is to refuse arm, and really set an example the other continents of the wo

— *Julius Nyerer*



Lois Hartzler, a member of the BVS team in Washington, works with children — Ashok Jhamb, Rose Yu, and Ronald Massey, fifth graders — in the H. D. Cooke school library as part of her volunteer duties

Courtesy of Washington Evening Star

...ying out ...ncept of Peace Corps

Young Team Invades Rundown Area

by George Wilson

...hington Evening Star staff writer

◆ PRESIDENT KENNEDY'S Peace Corps concept is undergoing an unofficial test these days in a rundown neighborhood of northwest Washington.

Four volunteers ranging in age from nineteen to twenty-three, are working full-time to slow down the skid of the Adams-Morgan area near Eighteenth Street and Columbia Road N.W.

They live and work out of Hollyday House, a refurbished slum dwelling at 2316 Seventeenth Street N.W., under the auspices of the Church of the Brethren. They get room, board, and $10 a month.

They admit the job is too big for them — that no foursome of youths can transform a neighborhood from a weed to a flower. But they think their work — the kind President Kennedy is recommending for the domestic side of his Peace Corps — is worth doing on a national scale.

Pretty Pied Piper

What do they do? Here are some examples:

Barbara Summy, a pretty nineteen-year-old from Dayton, Ohio, on Tuesday afternoon will walk down Seaton Place N.W., a tired block of row houses, with children's books under her arms.

Some of the kids will see her coming and run out of their houses as if they had heard the Pied Piper. The string of children will follow Barbara into the Sacred Hearts Spiritual Church of Faith at 1732 Seaton Place, file into the pews and listen to Barbara read from the pulpit about animals and places they have never seen.

This bit of social work will never win an award nor change a neighborhood, Barbara admits.

"But I've become a good friend of these children," she says. "Many of their parents cannot read, and they seem to like to hear the stories. We had to cancel the reading hours during the bad weather because the children had no coats. One boy came barefooted through the snow to the class with no jacket on."

Barbara also runs a Brownie troop. None of the mothers in the neighborhood would take on the job.

New Member

Eddie Graham, twenty, is another one of the foursome working in the Adams-Morgan neighborhood. He has the arms of a football guard and worked as a factory handyman in Inwood, W. Va., before joining the Church of the Brethren team at Hollyday House a few days ago. He is still getting his work organized but will teach boys in the neighborhood how to make home repairs and do other semi-skilled work. Already he is helping out the district recreation department director in the area.

Lois, twenty-two, and Karyl G.

Hartzler, twenty-three, are the married members on the Church of the Brethren team. Lois primarily runs the household and sets up the appointments for the others while Karyl serves as team director.

He was graduated from Manchester College, North Manchester, Ind., with a major in sociology before entering the Church of the Brethren Volunteer Service training school in New Windsor, Md., for two months. He reported to the Adams-Morgan neighborhood last December and will, unless transferred, serve there two years as a substitute for military service.

"We're here to do the job other agencies aren't doing or can't do," he said in explaining the group's mission. "Four people can't make much of a dent by themselves. So one of the main things we try to do is organize groups and develop leaders to carry them on."

For instance, Barbara's Brownie troop — Karyl hopes — will inspire mothers in the Adams-Morgan neighborhood to lead other troops. Similarly, Lois works in the school library because the principal cannot find any parents to do it.

"Ideally," Lois said in explaining the group's effort to inspire their elders and student leaders, "we'd like to work ourselves out of our jobs."

"Our example can appeal to volunteers," Karyl said. "We can't be an island by ourselves and show many results."

So the team, besides forming new organizations, is breathing life into existing ones by providing the volunteer help needed.

One aspect of this work is to help keep the block groups in the Adams-Morgan area unified. These block organizations were formed as part of an urban renewal demonstration to see whether the citizens themselves could plan the renewal of their neighborhood. The block groups voted to renew the area under the urban renewal program and have been promised a consulting role in the government's work on the neighborhood.

As for suggestions for President Kennedy's Peace Corps, Karyl said his experience to date points up the need for intensive and specific training of volunteers before they are sent out into the field.

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Goat Show

by Dean F. Seip

◆ THIS STORY is not long. It is about some children and how they help other children. It all ties in with what the Good Book says about helping our neighbors.

It has been a good many years now since the Russell Johnsons used to bring in extra kids to Joe Sesser's goat dairy for Helen and the children to raise (or to give out to be raised). And then, too, Helen sometimes brought her primary class out to the ranch to help bottle-feed the cute little baby goats. Little by little, the enthusiasm for raising them spread.

After the Johnsons had gone to Greece to serve in our agricultural program there, Rev. Wendell Kramer became the new director for Heifer Project, Inc., on the West Coast. Incidentally, Wendell and Ruth are now working in the Methodist mission in Bolivia and can see in the field how practical and helpful this project really is.

Sunday school teacher, Modesto Church of the Brethren

About the goat show, thou This happy event came into be because Mr. Kramer and I got heads together. We were trying figure out an angle for build up the goat end of Heifer Proj locally. Here in our Modesto a are some of the best grade A g dairies in the state.

Every year about the first February dairymen in Stanislaus San Joaquin counties donate goats from top-producing does Heifer Project. After all, it c just as much to raise a poor g as a good goat, and this is one we are teaching the recipients merits of using good founda stock.

Dr. Throckmorton, the pre H.P.I. director, puts these kids to interested people and group raise. I receive the goats for Modesto Church of the Brethren pass them out to our own Sun school children to raise. I k check on them, giving advice, sh pills for scours, pneumonia, About the middle of July or Aug I take most of them back to feed" until goat show and ship time.

But, at long last, the big day arrive. It is a sort of miniature cus. All the children are lined with their "charges," awaiting judge, who is our own Frank E president of Stanislaus Goat D man's Association. He gives first, second, and third place ribb to each goat raiser and explain



Youngsters proudly display the kids they have raised for needy famili

audience why he does so. Some- usually gets some good action tures, too.

These nanny goats will soon pro- e milk for the children of some ily who might not otherwise e any — perhaps a Mexican fami- Then this peasant farmer will also e fertilizer with which to make little plot of ground more pro- tive. The nanny's first offspring lways given to another neighbor need. Notice how this is like a wball rolling downhill. It is hard top! The farther it goes, the more ple it helps. We chose goats in- d of heifers, because once a t is raised right, even if she is in ery impoverished land, she can n more or less take care of her- .

his people-to-people project is atural for our 4-H clubs Future mers, and farm boys and girls. consider it the Golden Rule in on! It is Jesus' compassion for all ples that prompts us to strive to d character in our children — helping them to help others who perately need their help.

ur children in the Modesto rch have raised sixty-five milk ts in three years. What does it ? A little allowance or earned ding money that otherwise ld probably go for candy or ething else that we really do not l, and a little of our time. And end result is a wonderful thing e are helping people to help nselves.

id you ever play with one of e cute little kids? All it takes is tle milk twice a day for six weeks il they are weaned), a little grain hay — and love: Then, presto! have helped weld a link in the n that can help hold this world ther.

The Case Against Capital Punishment

◆ Abolishing the death penalty is the theme of the April 1961 Social Action. An editorial, Reform Long Past Due, as well as chapters on The Case Against Capital Punishment, Capital Punishment: A Christian Approach, and Vengeance and the Law are included. There are also reviews of several books concerning capital punishment and a section of worship resources.

The Case Against Capital Punishment is available from the Church of the Brethren General Offices, Elgin, Ill., at 25 cents. Other materials concerning the death penalty which are available from the General Offices are This Life We Take, 15 cents, and What About Capital Punishment? single copy free.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*Dear Mr. Brown. Harry Emerson Fosdick. Harper & Brothers, 1961. $3.00.

For the person faced with religious perplexities or desirous of helping those who have them, Harry Emerson Fosdick has in his characteristic clarity of thought, profundity of knowledge, and depth of Christian insight and conviction, here given a series of answers to the pressing questions facing many a modern person, young or old. These are eighteen letters written to an imaginary "Ted Brown," in which he seeks to sympathetically and understandingly deal with "honest doubt." This volume will stand as another of his many great contributions to Christian faith, insight, and life. — *Charles E. Zunkel, Port Republic, Va.*

Every Tribe and Tongue. Edited by Elsie C. Pickhart and Louisa R. Shotwell. Friendship Press, 1961. 128 pages. $1.00.

This is a small book in size, but a great book in its summarized message. When the National Council of Churches' Division of Home Missions and Division of Foreign Missions met in joint assembly in Atlantic City, the basic mission of the church was presented both in messages by speakers before the assembly and by questions and answers in discussion groups. The book is a record of the assembly.

Some six hundred delegates attended the meeting. The group included missions executives and administrators, national and regional; board and committee members; representatives of councils of churches and church women; staff from other units of the National Council of Churches; and a host of missionaries and nationals. The entire group came together to work through to real and vital answers to their questions.

The book is in fact a workbook. It is a valuable book for any leader and study group that is definitely concerned about such issues as the mission of the church, the mission at home, the mission overseas, changing ecumenical relationships, Christian mission to resurgent religions, and missions in the light of changing social conditions. The book is pertinent for present-day churches. — *Anetta C. Mow, Elgin, Ill.*

Cuddle Bear of Piney Forest. Anne M. Halladay. Bethany Press, 1960. $2.50. 128 pages.

Cuddle Bear, Mama and Papa Bear, Cinnamon Bear, and other forest people have human and exciting adventures. In fact, they are so human that they make silly mistakes which teach them lessons. Cuddle learns to consider the needs of slow-moving Grandpa Grizzly as well as to think about being the best kind of Cuddle Bear possible. — *E. Louise Larick, La Verne, Calif.*

***Your Child and His Art.** Vicktor Lowenfeld. Macmillan, 1957. 186 pages. $5.95.

In recent years art has become a vital means of expression which contributes to the total growth of children. This book is written for parents, but it is an excellent resource for all who work with children and want to promote their growth through creative expression. The book discusses the parents' role in the promotion of creative activity at home, how the parent can help his child in overcoming his difficulty, information regarding the connection between art of the child and his personality growth, proper art materials, and specific guidance for each age level. The material in this book is based on latest available research, on teaching experience, and on a wide range of observation by the author. This excellent reference book is organized in such a way that questions which deal with the meaning and understanding of

child art and how it can help parents in bringing up their children come first. How parents can contribute and help their children to express themselves creatively comes next. The contents are organized for quick reference to specific problems. — *Mary E. Spessard.*

Wednesday's Child. Margaret Arbore Berg. Muhlenberg Press, 1960. 197 pages. $3.50.

The title of the novel was suggested by an old nursery rhyme, "Wednesday's child is full of woe; Thursday's child has far to go."

And so Rose came on Wednesday and was born with a brain injury. Twenty minutes later little Ivy came, robust and healthy. The story covers only the seventh year of their lives, back there in a 1913 setting, and is told by Ivy herself. To her, Rose, who could not speak or walk, was just like a big doll to play with and care for. Yet Ivy was old enough to sense the heartbreak of it all. She says this about Mama, in the opening words of the book, "I'd like to give you this about Mama and Rose so you'll see how it was. Yet, if you did not have a sister like mine, will you know how pain and joy can be so closely woven that the finished texture looks much like joy?"

These words not only describe Mama but the entire book. The author, herself the mother of a son with cerebral palsy, desired to write a book about a retarded child that would be a funny story — yes, even a happy one. Well, she has done just that. It is a remarkable "tale of love and courage" which could be told in this fashion only by a soul who had herself struggled through to victory. It is my judgment that its telling will be priceless to those with heartaches. For all of us it is a picturesque portrayal of family living at its best; amidst the hard and difficult times I found myself really laughing aloud by turns. And who would expect that in such a novel? And so, a sense of humor was the lifesaver for the family, as it is for the reader. Also, I found myself underlining the many clever expressions. Children are good at making them, you know. Listen to Harold, Ivy's brother, in describing a couple of girls, "Both of them look like sour milk smells," and at another time, "Why do girls always have to act as if their think tank has sprung a leak?"

And so, I recommend it highly, for within it is a "tense drama carried on in little ways." And by the way, you will be interested in little Rose's progress by her eighth birthday. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

***The Layman's Bible Commentary** (4 volumes). John Knox Press, 1960. $2.00 each volume, any assortment of 4 volumes, $1.75 each.

Of outstanding significance for a growing knowledge of the Bible by all the people is this series of small, inexpensive, sound, and usable commentaries. Written in nontechnical, readable language, yet drawing on thorough Biblical scholarship, these volumes will prove a boon not only to the lay teacher and general reader, but to ministers and Christian educators as well. Of the twenty-five volumes in the total series, some nine or ten are now available, with others soon to appear. Volume One, the *Introduction to the Bible*, giving a perspective and metho five different authors, is of unu ly high caliber and very useful study of the Bible and its par book which is worth many time modest per-volume price. Other numbers now available include G *sis*, by Charles T. Fritsch, *Ps* by Arnold B. Rhodes, *Luke* by l ald G. Miller and *Acts* by Albe Winn.

The method of presentatio each commentary is, after intro tion to essential background ma the inclusion of a workable outli the major thought divisions of book, which becomes the outlin lowed by the commentary itse it presents each subsection u meaningful thought captions. is a commentary series which e one in the church will find most ful to own and to draw on every of the year. — *Chalmer E. Chicago, Ill.*

The Counselor in Counse Seward Hiltner. Abingdon, $1.25. 188 pages.

This book on counseling by who has earned his place as a thority in the field will be of help to pastors and others who with persons and their prob The particular value of the lies in the way the author help counselor to get some insight his own attitudes and emotions. is done by illustrating each o points by case studies, spelled and then pointed up for the re to help see himself in the proce I feel that most pastors would fit much by a careful reading o book. The paperbound copy real saving also, and attract bound. — *W. Glenn McFa Elgin, Ill.*



HARVEST OF SHAME

◆ Many migrant workers who harvest the crop supply our bountiful tables are denied the dance and the protection which most other A cans enjoy. Many persons were deeply move the presentation of their plight made on the television report the day after Thanksgivin kinescope of this report, entitled Harvest of Sh is now available for rental. Order this 55-m film from the Church of the Brethren Genera fices, Elgin, Ill., at $10.00 rental.

The Story of America's Religions. tzell Spence. Holt, Rinehart & nston, 1960. $4.00. 258 pages. his book discusses fourteen re- ous groups: Quaker, Mormon, ish, Baptist, Lutheran, Methodist, sbyterian, Roman Catholic, East- Orthodox, Congregationalist, ciples of Christ, Christian Scien- Protestant Episcopal, Seventh Adventist. The articles first eared in the magazine LOOK, were widely acclaimed. They ived the 1959 and the 1960 Na- al Brotherhood Award of the ional Conference of Christians Jews, as well as other outstand- awards.

his is a book written in a popular e and yet the facts and interpre- ns are accurate. Not only the n of rituals and the traditions n which each group was founded, also important facts and inter- g stories are given about the ders and contemporary leaders. his is not a study of theology is an interpretation of how the rent groups organized and de- ed in America in accord with heological concepts upon which were founded. This book is recommended to anyone who is interested in knowing more about the religions of one's friends and neighbors as well as something of the religious complexity of America. — *Virginia S. Fisher, Elizabethtown, Pa.*

The Theology of the Gospel According to Thomas. Bertil Gartner. Harper, 1961. $5.00. 286 pages.

Among the books dug up in 1945 at Nag Hamadi in Egypt none has aroused as much interest as the second-century Gospel of Thomas. Rash early announcements heralded its discovery with eulogies such as "the fifth gospel."

For this reason among others, it has become important to investigate the theology of the Gospel of Thomas and to place it in the proper perspective in relationship to the canonical Gospels and to the Christian faith.

Gartner sees the Gospel of Thomas — rightly in this reviewer's opinion — as a transformation of New Testament materials into heretical sayings of "Jesus" under the influence of syncretistic streams within the church of the second century.

Informed laymen and ministers will want to read this book so that they can form sound judgments regarding the Gospel of Thomas which will be much in the forefront of religious discussion in the sixties, for Gartner has done his work well, although he has been overly influenced in his interpretation of this new document by the mythological systems of later Gnosticism. — *David J. Wieand, Chicago, Ill.*

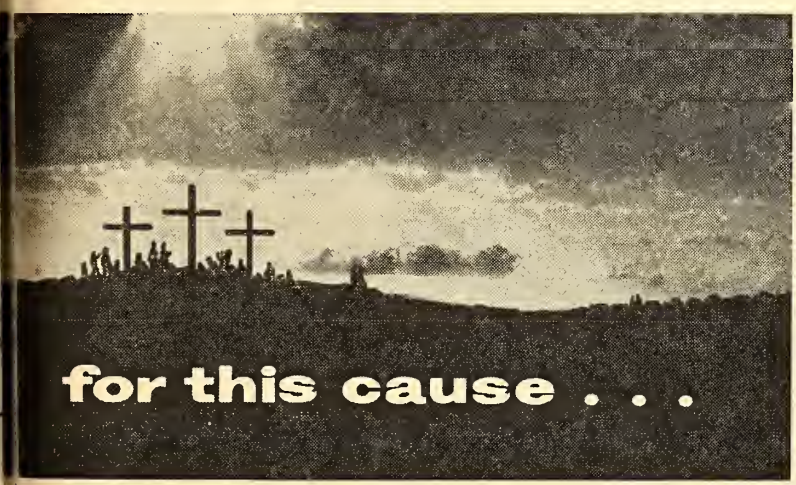
Beyond Cotabato. Curren L. Spottswood. Fleming H. Revell, 1961. $3.50. 256 pages.

Not often does one find the combination of missionary, adventurer, novelist, and news correspondent all in one person, but Curran Spottswood fills this description very aptly. As a Methodist missionary to the Philippines, he has written this book. This "flying parson of the Philippines" takes the reader aboard his single-engine "circuit rider" plane, flying into thrilling and perilous jungles, among tribal head-hunters, over flooded rivers, and through hairbreadth escapes. For more than a dozen years, he served in the most remote regions of these South Pacific islands.

Through all the intriguing accounts, the story of devoted mission work is clearly seen. It is the chief message of the book. — *Anetta C. Mow, Elgin, Ill.*

New Life in the Church. Robert A. Raines. Harper, 1961. 155 pages. $3.00.

An excellent book on small groups, but really contains much more than that for ministers and laymen who are interested in what is known as "the shared ministry, or making the ministry a partnership." Excellent for the Minister's Book Club in my opinion. Contains many ideas on the minister's main job, his attitude toward organization, etc., his training of new members for the church, the work of deacons and laymen who minister in the community in the name of the church. I rate it very high. — *W. Glenn McFadden, Elgin, Ill.*



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Readers Write

Continued from page 2

If God permits me to live until Sept. 8, 1961, I will be ninety years old then. There is only one way to heaven and that is by the way of the cross. — W. D. Romine, Newton, Kansas.

News and Comment From Around the Wor

Peace Corps Guide Outlines Co-operation With Church Agencies

A guide has been issued by the Peace Corps outlining how it will operate in co-operation with church-related and other private voluntary agencies. R. Sargent Shriver, Jr., corps director, who approved the guide, noted that the new governmental organization "wants to help, not replace, private agencies which are doing an excellent job in this field."

He said, "The Peace Corps has taken the position from the outset that its activities must encourage private initiative in the field of international education and assistance to foreign nations. At the same time the Peace Corps wants to learn from the experiences of private agencies and to make use of the techniques they have developed over several generations of international service."

Religious bodies have been carrying on the aims of the Peace Corps for many years through their own social welfare and missionary programs overseas.

German Protestant Youth to Work on Restoration of Cathedral

A group of young German Protestants will go to England to work on the restoration of Coventry Cathedral which was destroyed by Nazi bombers in World War II and is now being rebuilt at a cost of $3,000,000. The Berlin radio announced that the workers, all skilled bricklayers, carpenters, and craftsmen, belong to an organization called Action for Reconciliation that was set up in Germany after the war.

The organization has already restored a church in France, built a youth center in Holland, a community center in Israel, and an international center in Greece.

Dr. Robinson a Vice-President of Peace Corps Advisory Unit

Dr. James H. Robinson, prominent Negro pastor of the Presbyterian Church of the Master in New York, has been named by President Kennedy as one of four vice-chairmen of the National Advisory Council for the Peace Corps. A number of religious leaders were appointed to the council, whose honorary chairman will be Associate Supreme Court Justice William O. Douglas. The active chairman will be Vice-President Lyndon B. Johnson.

Dr. Robinson, long active in promoting better race relations, is director of the interracial Morningside Community Center and director of Operation Crossroads, a private program in which American college students spend their summer vacations working on development projects in African villages.

Among other religious leaders named to the advisory council are William Sloan Coffin, Jr., chaplain of Yale University; Father John J. Considine, of the National Catholic Welfare Conference; Dr. Benjamin E. Mays, president of Morehouse College in Atlanta, Ga.; and Clarence E. Pickett, retired executive of the American Friends Service Committee.

Publicity Council Honors Media for Religious Reporting

Four daily newspapers, a weekly news magazine, and a radio-television station were honored for their reporting of religious activities by the National Religious Publicity Council. The council presented its thirteenth annual Awards of Merit to the New York Herald Tribune, the Washington Post, the St. Petersburg Times, the Toronto Telegram, Time magazine, and station WFIL and WFIL-TV of Philadelphia.

The awards were made in recognition of "outstanding service rendered to organized religion through the pursuit of impartial journalism, and as a testimonial to continued efforts, in behalf of all faiths, to advance the spiritual life of our nation."

Prague Peace Conference Seeks Christian Unity

The achievement of genuine Christian unity will be one of the major aims of the All-Christian Peace Assembly to be held in Prague, June 13 to 18, according to a noted Czechoslovakian theologian. Dr. Josef L. Hromadka said, "It is our concern to create the atmosphere of genuine peace and trust among ourselves and to ban all distrust and suspicion from our ranks."

Pointing out that the Prague assembly is deliberately seeking to "preserve the elasticity and mobility of a working fellowship" and does not want to become a new ecumenical institution, Dr. Hromadka said the conference is open "for co-operation with all believing Christians who wish to enter our circle, from the Orthodox Church to chu and groups without any fixed matic, liturgical, or organizat forms."

Bell to Be Installed in Dachau Memorial Chape

A three-ton bell, bearing th scription, "And Forgive Us Debts, As We Forgive Our Deb will be installed this summer chapel at the Dachau concentr camp near Munich, Germany. F for the bell were raised in a sp campaign among Austrian R Catholics. The campaign wa tiated by an Innsbruck locks who was an inmate at Dachau. It will be installed at a c dedicated recently as a men shrine for the victims of the era and especially for the thous mostly Jews, who were killed i camp.

Laymen Barred From Preac in Greek Orthodox Churche

Lay preachers will no long permitted to give sermons in ch es or before religious associa according to a statement by the Synod of the Greek Orthodox ch Only in certain exceptional case the local bishop entrust the prea of the gospel to a layman, the said. It stressed that the "prea of the word of God constitute church's teaching power whi granted with validity exclu only to those who have been crated." The encyclical also b the tape recordings of sermo explained that the transmissi recorded sermons is forbidde the church's canons and by whole life of the church."

Religious and secular news in Greece were quick to critici encyclical, particularly the s on tape recordings. One o daily papers said, "If St. Pau known of such an instrument, he would have made use of it

Baha'is Report World "Unprecedented Growth"

Leaders of the Baha'i World have indicated that their re saw unprecedented growth 1960. The report, which came Baha'i international headquart Haifa, announced the format twenty one national assembl Latin America as an indicat that growth.

Baha'is now have twenty

ependent national assemblies in Western Hemisphere. Three ndred sixty Baha'i centers have n formed in Latin America with- ecent years. Baha'is now reside nore than 6,500 centers through- 257 countries. Since a ten-year ld crusade was inaugurated in 3, about 10,000 Africans, 1,300 ians in Bolivia, more than 5,000 sons in Southeast Asia, and repre- tatives of 40 Indian and Eskimo es have been welcomed into the h.

stro Warns All Foreign ests Soon to Be Deported

Making his strongest threat against Roman Catholic Church in a y Day speech, Fidel Castro ned that Cuba will soon enact s to deport all foreign priests n the island and nationalize all ochial schools.

The premier asserted that all sts of foreign extraction in Cuba e now forbidden to exercise their lesiastical functions.

About 500 of Cuba's 700 Catholic sts are Spanish either by birth extraction. Some 250 Catholic ools educate 130,000 children. addition, there are about 1,000 er private schools with only 000 students, but the fate of se was not certain.

n his antichurch remarks, Castro rged that priests "injected the son of counterrevolution into duates of religious schools."

ne Frank House Now rld Youth Center

The house in which Anne Frank from the Nazis during World r II and wrote her famous diary been opened in Amsterdam as international youth center.

Now known as the "Anne Frank me," the house has been chosen the gathering place for a youth vention on improving relations ng the peoples of the world. ng people from Britain, France, many, and Holland will attend conference.

urch Publications n ACP Awards

n the first national awards to be de by the Associated Church ss in a decade, the organization sented top honors to Together, nthly magazine for Methodist ilies; the Christian Century, un- ominational weekly; and This , a monthly of the Lutheran



Religious News Service

Bible vans like the one shown above are distributing millions of leaflets, badges, bookmarks, and calendars throughout the towns and villages of India in celebration of the 150th anniversary of the first Bible society in India. Forerunner of the independent Bible Society of India and Ceylon formed in 1944 was the auxiliary of the British and Foreign Bible Society established at Calcutta in 1811. Protestants of India and Ceylon are marking the occasion with special church thanksgiving services and commemorative meetings. A record total of 2,200,000 Bibles was distributed in 1960

Church-Missouri Synod. In addition, eight publications received awards for excellence of content and make-up, three got merit citations for their news presentation, and two were cited for superior achievement in specific but limited fields.

More than 160 Protestant and Orthodox publications with nearly 17,000,000 circulation are affiliated with the Associated Church Press. About 125 editors attended the annual sessions held in Chicago. Delegates approved a resolution opposing the use of government funds to aid private and parochial schools. The resolution also urged member papers to "re-examine the entire field of church-state relationships and be prepared to interpret the issues, particularly in regard to all special concessions to religious institutions such as direct grants, long-term low-interest loans, tax exemptions and lowered postal rates — all this to the end that a clear separation between church and state may be made effective."

Another resolution warned editors of the possible dangers in the recent U.S. Supreme Court decision upholding the principle of prior restraint of a motion picture. The resolution expressed fear that by extension the tribunal's decision might bring about prior censorship of other communications media.

The "resurgence of extremist groups" was the subject of another resolution which charged that some organizations are making irresponsible allegations in efforts to discredit individuals and organizations with which they differ. No reference was made to any specific group.

In connection with a visit to Argonne National Laboratory conducted near Chicago by the University of Chicago in co-operation with the Atomic Energy Commission, the church editors participated in a "dialogue between science and religion." The leading participants included two scientists, a philosopher, and two religious publicists. One of the participants was Dr. Emerson W. Shideler, philosophy professor at Iowa State University. He suggested three distinctions between science and religion: 1. Religion deals with questions man asks about himself; science, with questions man asks about the world. 2. Scientific knowledge is neutral; religion cannot be neutral. 3. Science looks at man in an objective, detached way; religion has a subjective, personalized approach.

Anniversaries

Mr. and Mrs. Tillman Shenk of Lancaster, Pa., celebrated their fifty-seventh wedding anniversary on May 26. They have been long-time members of the East Petersburg church, Pa. They have two sons, one daughter, and three grandchildren. —Edith A. Eichelberger, East Petersburg, Pa.

Mr. and Mrs. Chester Tracy observed their fiftieth wedding anniversary on April 20, 1961. Mrs. Tracy has been a member of the Church of the Brethren for many years. — Mrs. Harold Alter, Mount Morris, Ill.

Obituaries

Adkins, Mary Lee, daughter of Tom and Annie Wells Ingram, was born Dec. 6, 1897, in Henry County, Va., and died Feb. 27, 1961, at Fieldale, Va. She is survived by her husband, Tom Adkins, four sons, and five daughters. The funeral service was conducted at the Mount Hermon church, of which she was a member, by Brethren S. H. Flora and Jack Price, and burial was in the adjoining cemetery. — Marcella S. Fretwell, Bassett, Va.

Ayres, Edward, son of Caleb and Ellen Lightcap Ayers, was born near Silver Lake, Ind., Oct. 19, 1888, and died April 3, 1961, at Wabash, Ind. On Sept. 10, 1912, he was married to Ruth Metzger. Surviving are his wife, two sons, five daughters, one brother, twenty-six grandchildren, and ten great-grandchildren. He was a member of the Eel River church, where the funeral service was conducted by Bro. Mervin Cripe. Burial was in the Oaklawn cemetery at North Manchester, Ind. — Mrs. Glenn Tridle, Claypool, Ind.

Bechtel, Warren B., son of Cyrus and Minnie Baker Bechtel, was born at New Enterprise, Pa., Feb. 6, 1903, and died at his home there March 25, 1961. He was married to Dessa Snyder on Oct. 22, 1926. His wife, four sons, six grandchildren, three brothers, and one sister survive. The funeral service was conducted by Brethren Edgar Detwiler and Merle Detwiler, and burial was in the Koontz church cemetery. — Mrs. John C. Scritchfield, New Enterprise, Pa.

Beanblossom, Jess Calvert, son of William and Margaret Young Beanblossom, was born March 19, 1886, at Shickley, Nebr., and died in 1961. He became a member of the Church of the Brethren at an early age. In 1919 he was married to Roxanna Speelman, who preceded him in death in 1955. Surviving are two sisters. The funeral service was held at Nampa, Idaho, by Bro. M. S. Frantz, and a later service at Thomas Okla., by the undersigned. Burial was in the Mound Valley cemetery. — Byron E. Dell, Thomas, Okla.

Brower, Mary Blanche, daughter of Eli and Elizabeth Yount Garber, was born Aug. 22, 1879, and died April 12, 1961. On Dec. 22, 1898, she was married to Joseph Brower, who died on May 31, 1943. Two sons, one daughter, four grandchildren, and one great-grandson survive. The funeral service was conducted at the Barren Ridge church by Bro. Norman L. Harsh and Dr. Julian H. Pentecost, and burial was in the church cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Craig, Carl Fauver, adopted son of Anna and Warren Craig, was born near Miamitown, Ohio, March 26, 1898, and died at Eaton, Ohio, April 10, 1961. He was a member of the Eaton church, Ohio. On Dec. 23, 1917, he was married to Ocie Thompson. Surviving are his wife, seven children, twelve grandchildren, two brothers, and two sisters. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill cemetery. — Mrs. Myrtle Gauch, Eaton, Ohio.

Clouse, Glenn Allen, son of Glenn N. and Ruth Reininger Clouse, was born Aug. 14, 1930, and died April 1, 1961. He was a member of the Smithfield church, Pa. On July 20, 1950, he was married to Edna Mae Furry. Surviving are his wife, one son, and three daughters. The funeral service was conducted by Brethren A. Emmert Fredrick and D. L. Shaffer, and burial was in the Fairview cemetery at Martinsburg, Pa. — Virginia Gahagan, Martinsburg, Pa.

Eby, Enoch Elmer, son of George and Susan Eby, was born in Lena, Ill., June 15, 1875, and died at Farrenburg, Mo., April 24, 1961. He was married to Edith Farrenburg, who preceded him in death. In 1911, he was married to Lola McFadden. He had been a member of the Church of the Brethren for several years. Surviving are five sons, two daughters, twelve grandchildren, and ten great-grandchildren. The funeral service was conducted by the undersigned. — R. L. Gass, Essex, Mo.

Fasnacht, Velma, daughter of Sam and Edith Noll, was born Feb. 1, 1905, at Ramona, Kansas, and died Aug. 30, 1960. She became a member of the Church of the Brethren at an early age. On June 8, 1934, she was married to Ira Fasnacht. Her husband and a stepdaughter survive. — Arthur C. Keim, Pomona, Calif.

Fike, Laura Tressie, daughter of James and Maria Sypolt Myers, was born June 18, 1877, at Terra Alta, W. Va., and died at Frostburg, Md., March 27, 1961. On March 27, 1898, she was married to Lorenzo H. Fike, who died Nov. 28, 1960. She had served with her husband for fifty-five years in the ministry. Surviving are eight daughters, nineteen grandchildren, and twenty great-grandchildren. The funeral service was conducted by Brethren Owen G. Stultz and Allen D. Pugh, and burial was in the Gortner Union cemetery, Md. — Owen G. Stultz, New Creek, W. Va.

Forney, Milton J., son of Joseph and Susan Berkey Forney, died April 17, 1961, at the age of seventy-five years. His wife preceded him in death. Surviving are three sons and four daughters. He was a member of the Sipesville church, Pa. The funeral service was conducted by Bro. Earl C. Brubaker, and burial was in the Sipesville cemetery. — Mrs. A. G. Maust, Sipesville, Pa.

Heiny, Pearl, daughter of Mr. and Mrs. Oliver Harshbarger, was born Aug. 5, 1878, and died March 17, 1961. On Feb. 27, 1904, she was marrie
Calvin L. Heiny. She was a memb
the First Grand Valley church, C
for forty-five years. Surviving are
husband, three sons, ten grandchil
two great-grandchildren, and one b
er. The funeral service was condu
by Rev. R. Ladd Graham, and b
was in the Memorial Gardens. —
Berma Kelley, Grand Junction, C

Hinegardner, John A., son of A
ham and Susannah Bowman Hineg
ner, was born at Dayton, Va., M
14, 1873, and died at Baltimore,
April 13, 1961. On Dec. 15, 1895
was married to Eva Hedrick. Survi
are two sons, six grandchildren,
great-grandchildren, one sister,
one brother. He was elected to
ministry in 1913 and to the elde
in 1917. Since 1918 he had serve
elder of the Midland church, Va.
funeral service was conducted by
J. Emmert Dettra, and burial wa
the family lot. — Mrs. Thelma I. De
Midland, Va.

Laughlin, Susanna, died Feb.
1961, at the age of seventy years.
was married to Frank Laughlin,
died in June 1952. She had se
with her husband in the ministry.
viving are seven brothers and sis
The funeral service was conducte
Brethren Russell Martin and Clar
Hunsberger, and burial was in
Welsh Run cemetery. — John D. Ma
Mercersburg, Pa.

Livengood, Charles S., son of
and Zelma Seese Livengood, was
June 27, 1881, in Preston County,
Va., and died at Elizabethtown,
April 19, 1961. He was one of
early graduates of Elizabethtown
lege. He served in the office of de
for fifty years. The funeral ser
was conducted by the undersigned,
burial was in the Mechanic G
cemetery, Pa. — Nevin H. Zuck,
abethtown, Pa.

McCollough, Nora McTheron,
born at Bulls Gap, Tenn., Nov. 8, 1
and died at Grand Junction, C
March 20, 1961. On Oct. 30, 1895,
was married to Sherman McCollo
who preceded her in death. Survi
are one son and several grandchild
The funeral service was conducted
Bro. Ralph Hoover, and burial wa
the Crown Point cemetery. —
Berma V. Kelley, Grand Junction, C

McCune, Lulu Maude, daughte
Mr. and Mrs. F. M. Burger, was
at Libertyville, Iowa, Nov. 27, 1
and died at Lacombe, Alberta, Can
April 7, 1961. On Feb. 22, 1912,
was married to William Surratt,
died in 1946. Later she was mar
to I. M. McCune, who also prece
her in death. Surviving are one
one daughter, five stepchildren,
sisters, three brothers, and three gr
children. She had been an active m
ber of the Church of the Brethren f
her youth. The memorial services w
held in Canada and at the Fairv
church, Iowa, and burial was in
Fairview cemetery. — Lyle C. Albri
Udell, Iowa.

Schroy, Samuel L., died March
1961, at Harrisburg, Pa., at the ag
seventy-one years. He was a mem
of the First church, Harrisburg.
viving are his wife, Edith Gar
Schroy, two sons, two grandchild

one brother. The funeral service conducted by Brethren Wayne kel and H. K. Balsbaugh, and bur- was in the Griers Point cemetery, — Mrs. John A. Blough, Harrisburg,

iple, Anna E., daughter of Mr. and . Addison Hoffer, died March 30, 1, at the age of eighty years. She a member of the First church, risburg, Pa. Her husband, Harry e, preceded her in death. Surviving two daughters, one stepdaughter, grandchild, and five great-grand- dren. The funeral service was con- ted by Brethren Wayne Zunkel and K. Balsbaugh, and burial was in the ng Creek cemetery, Hershey, Pa. Irs. John A. Blough, Harrisburg, Pa.

mith, Edna M., daughter of Catha- and Franklin Harris, was born . 3, 1898, in York County, Pa., and l at York, Pa., Jan. 19, 1961. On . 20, 1920, she was married to rge Smith, who died Dec. 30, 1950. vivors include one brother, two rs, two children, and seven grand- dren. She was baptized in 1914 attended the Second church for years. The funeral service was ducted by Bro. Elmer Q. Gleim, burial was in the Greenmount etery. — Mrs. Robert A. Sipe, York,

tutsman, Benjamin Franklin, son of es and Catherine Yoder Stutsman, born in Tuscola, Ill., Dec. 20, 1872, died April 6, 1961, at Thomas, a. He had been a member of the urch of the Brethren for many years, ing in the office of deacon and as district treasurer. His wife, Julia hm Stutsman, to whom he was ried fifty-eight years ago, four chil- n, and two grandchildren survive. funeral service was conducted by undersigned, and burial was in the nd Valley cemetery. — Byron E. l, Thomas, Okla.

tyers, Flora Grace, died March 15, 1, at the age of seventy-eight years. was preceded in death by her band, Arley Styers. Surviving are daughters, one son, two sisters, teen grandchildren, twenty-eight at-grandchildren. She became a nber of the Summitville Church of Brethren in 1916. The funeral ice was conducted in the First tist church of Summitville by Bro. on Petry of Anderson, Ind., and ial was in the Vinson cemetery. — rie Styers Leckron, Anderson, Ind.

underland, Harold Charles, son of derick J. and Christie Ann Hanawalt derland, was born March 7, 1893, died at McVeytown, Pa., April 9, 1. He was a member of the Spring church, Pa. Surviving are his wife, former Clara Winkler, three sons, sisters, and nine grandchildren. memorial service was conducted by . Fred Driver, assisted by Bro. Fern mire, and burial was in the Spring cemetery. — Mrs. Lester C. Harsh- ger, McVeytown, Pa.

Weaver, Maxine Marie, daughter of and Mrs. George Fitch, was born in souri, Jan. 20, 1921, and died at terford, Calif., in April 1961. She ame a member of the Church of Brethren at Waterford in 1933. Nov. 4, 1940, she was married to Galen Weaver. Surviving are her husband, three sons, one daughter, her parents, and one sister. The funeral service was conducted by Bro. W. T. Luckett, assisted by Bro. John Price, and burial was in the Lake Memorial Park. — W. T. Luckett, Waterford, Calif.

Wise, Merda Belle, daughter of John and Maggie Young Wise, was born Sept. 2, 1876, and died Feb. 9, 1961, at the Brethren Home in Fostoria, Ohio. She was a member of the Tiffin church, Ohio. Surviving are two brothers. The funeral service was conducted by Bro. R. Earl Zimmerman. — Mrs. Ellias L. Eberly, Fremont, Ohio.

Church News

Northern California

Waterford — A number of the members of our church attended the vocational workshop at the Modesto church directed by Benton Rhoades of Elgin. Our church sent to President Kennedy a petition along with some individual letters to send surplus food to the starving in China. At one of the men's fellowship meetings Wilford Weaver and Mr. Hilkey of Empire showed pictures and told about their trip to Mexico with a truckload of goats. The Waterford 4-H Club accompanied by their leaders attended the morning worship service on March 8. Those who were here for the district young people's basketball tournament on March 4 remained overnight for the Sunday service and a fellowship dinner. As a result of the evangelistic meeting the week before Easter, one was received by letter and several were baptized. Clara and Russell Johnson, who have returned after four years of service in Greece, showed pictures and talked about their work at a fellowship dinner. — Sarah D. Sutphin, Waterford, Calif.

Southern California and Arizona

Santa Ana — The pastor, Robert Mays, brought the message at the union sunrise service on Easter. During the Easter season the deacons concentrated on visitation. On Palm Sunday the choir presented the cantata on the Passion of Christ, which was followed by communion. The love feast was held on March 30. During the school of missions in January, the work of the church in Nigeria was presented by Max and Loretta Baughman, the program in Ecuador was illustrated by moving pictures accompanied by a tape recording, and a typical market day in mission lands was dramatized by setting up booths and having the entire church group participate. Herbert Hogan, after his return from a three months study of the African situation, was the speaker at a morning service in February. The La Verne college choir gave a program in March. The men of our church and their wives were guests of the men's fellowship in the Cajon Valley church at an evening dinner. The church is providing an additional hour of Christian education through an extended session on Sunday morning. The pastor is directing a special Sunday school teachers' training course during the Sunday school hour for six consecutive Sundays. Since the completion and dedication of the new education building and remodeling of the sanctuary, the men are working on remodeling the basement in order to make more classrooms. Our church is the collection depot for relief goods for all of the Orange County Protestant churches, and the Brethren Service committee of our church arranges for the storage and transportation to the Modesto relief center. One of our members, Annamae Rensberger, is in Brethren Service work in Germany. Helen Howard and Arthur Snell will represent the church at the Annual Conference. — Iva A. Carl, Santa Ana, Calif.

Southeastern Kansas

Parsons — The building committee reported at the quarterly business meeting that the final payment has been made on the fellowship hall, and that a mortgage-burning ceremony would be held at a later date. During Lent, the pastor gave a series of sermons on the Lordship of Christ. Three were baptized on Easter morning; also in the morning an Easter filmstrip was shown. The congregation has voted to contribute $3.50 per member for our seminary for the next three years. We co-operated with the other churches of the city in Holy Week noonday services and a three-hour service on Friday. The church is planning to pay the fee for all those juniors who attend camp. The women's fellowship has knotted a number of comforters and collected clothing for relief. They meet one day each week to quilt and two days a month, one for study and business session and one to make cancer pads for the hospital and rest homes in the city. — Mrs. Blanche E. Milks, Parsons, Kansas.

Western Kansas

Eden Valley — In January Duane Fike, a teacher at the St. John high school showed slides and told about his trip to Palestine last summer. The men of the church entertained the women at a sweetheart banquet. The theme was in keeping with the Kansas centennial of this year. The youth served a Mexican supper for the public. They meet every two weeks on Sunday night. Some of them attended the youth rally at Hutchinson, Kansas, and the regional youth conference at McPherson. We had our communion service on Palm Sunday. Some of our members attended the Easter sunrise service at Pawnee Rock. The pageant, Early Brethren Churches in Kansas, was given at the men's and women's joint meeting at Salem. We are now making plans for the vacation Bible school. — Mrs. Owen Crissman, St. John, Kansas.

Northern Illinois and Wisconsin

Stanley — Howard Peden, the elder, presided at the council meeting in March. The new church basement has been completed and is in use. We now have a two-unit oil furnace, a

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A practical, 259-page, how-to-do-it outdoor cookbook. Instructions and illustrations are given for trail cooking, foil cooking, use of dehydrated foods, wilderness cooking, barbecues, picnics, seafood and shore dinners, and how to prepare wild game. This book should be in the home library since every member of the family will find help.

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kitchen, and rest rooms. In addition, new lighting fixtures were installed in the sanctuary. At the dedication service on March 26, Wilburn Lewallen, the district executive secretary, spoke in the morning. In the afternoon Howard Peden and Frank Allen of Menomonie were present. Our love feast was observed on March 30. We had a birthday supper in March also. One of our young people attended the seminar in Washington and New York. The CBYF is raising money to send two heifers for relief. The women's fellowship did much toward furnishing the kitchen and providing chairs for the new basement. In addition, they have sent clothing, bedding, and cut garments for relief. We joined with the Methodist church for a Good Friday service. — Mrs. Joe Henderson, Stanley, Wis.

Southern Illinois

Woodland — Mareta Gerdes gave a talk and showed pictures of the Flat Creek mission in Kentucky. Our church participated with the rest of the churches in the community in the Week of Prayer services, Jan. 16 to 22, and the World Day of Prayer and the children's world day of prayer in February. Several of the youth attended the speech contest and banquet at Champaign on Feb. 12. The film, Dave's Own Decision, was shown one Sunday evening. The offering at the family night birthday supper was contributed to the One Great Hour of Sharing. During February and March we had adult Bible classes on Sunday evening before the regular services. A number of our members attended the Astoria church to hear the temperance message by Mr. Tigner. We also attended pre-Easter services there. — Emily Kessler, Astoria, Ill.

Northern Indiana

Bremen — Lester Fike of Burkittsville, Md., was the evangelist for our meetings, following which two juniors were baptized. The pastor, Jack Kline, has had two membership classes. A German, a Korean, and a former missionary from the Congo were speakers for the school of missions, which was held during January and February. At the close of the school one Sunday school class sponsored an international supper for the entire church. A free-will offering was taken for the Brotherhood Fund. Our congregation cooperates with several other churches in the town for community services and for the Bible school in the summer. Five Brethren churches in the district shared in a pulpit exchange for the pre-Easter services. Our youth took part in the community sunrise service and breakfast, and on Easter night they presented the Easter story in pageant form. About twenty-five persons are taking the course, Survey of the Bible, led by the pastor. The mothers are taking it by correspondence. Eight of our women attended the rally at Goshen on April 4. At meetings of the women's fellowship the book, All the Women of the Bible, is being studied. Mrs. A. Blair Helman was the speaker for the mother and daughter banquet, and Sheriff Jerry Greenlee of Marshall County, for the father and son banquet. A number of our junior highs and their leaders went to Zion, Ill., to see the Passion Play. — Otis Loucks, Bremen, Ind.

Fort Wayne, Lincolnshire — The Beacon Heights and Lincolnshire choirs sang portions of Handel's Messiah at the Christmas vespers. Former Brethren missionaries to India, Chalmer and Susan Shull, spoke on missionary Sunday. David Albright, pastor of the Beacon Heights church, was the speaker for the father and son banquet. The dramatic players of Bluffton College gave the play, Which Way the Wind. During Lent, a membership class for junior and junior highs met each Saturday and a class for adults and youth, Understanding the Brethren, met with the pastor the four Sundays in February. Merlin Cassell assisted the pastor in interpreting the role of Bethany Seminary in the life of the Brotherhood. The Manchester College a cappella choir gave a concert on March 12 in which the Beacon Heights church joined. The girls' club converted ninety tins into Easter baskets for the state school. On Palm Sunday a palm branch processional by the children preceded a church school special assembly planned by the children's director, Grieser. On that night the di The Terrible Meek, was given. Easter observance included a su worship planned by one of the Su school classes and a breakfast s by the young people and another The youth have added the nece furniture to complete the pa study and make it ready for use. Miller, one of our number, is in S Leone, West Africa, participatin the independence celebration of country. — Mrs. Kenneth Rutl Ossian, Ind.

Southern Ohio

Bradford — In September we comed the pastor, Wayne Wheeler, his family. Twelve have been bap and four received by confession of and previous baptism so far this Mr. and Mrs. Roscoe Inman and W Wheeler represented the church at trict conference. The women are organized into circles and holding m ings to make comforters for relief fold bandages and cancer pads hospitals. A new altar table with candleholders, and vases has been a to the sanctuary. The vacation school will be held for two w beginning July 17. Seven of our y people attended the seminar in W ington and at the United Natio Mrs. Darrell L. Frolke, Bradford,

Eaton — We had dual preaching vices on Easter morning and a ca by the new adult choir during Sunday school, and a film for the dren. Preceding Easter, E. Paul We of North Manchester conducte preaching mission. At the close of love feast on April 2, we had a cation for the participants. Our ch co-operated with the other chu of Eaton for the Good Friday ser Three have been baptized since last report. One of our mem Madeline Olt, a nurse, has been pointed to a three-year term on Africa field. The women's fellow has been sending comforters and c ing to New Windsor and Kentu money to Greece and to the Tib refugees and to Europe. Our ch was host to the district youth co ence April 21-23. The exchange dent, Erika Zeh of Germany, has an inspiration to the church and community for this past year. She attend Annual Conference with Ellis Guthrie family before she le for her homeland in July. G Crowell and Ellis Guthrie will re sent the congregation at the Long B Conference. — Mrs. Myrtle Ga Eaton, Ohio.

Trotwood — One evening in uary, the pastor and his wife, and Naomi Kinsel, entertained the gregation to a typical German su and gave a travelogue report illustr by slides of their trip to Europe summer. Later at a meeting showed the Oberammergau Pas Play slides. During the Lenten se we had a prayer vigil covering t hours in which sixty individuals ticipated, a week-end meeting u the leadership of T. Wayne Riema Manchester College, and midweek ten services on Wednesday eveni

Easter time we had a union Good
iday service at the Lutheran church,
sunrise service at our church, at
ich Forest M. Garner was the speak-
and two morning worship services.
e youth fellowship gave the play,
ristian Family Brown, in February.
e women's fellowship served the
alty dinner for the Bear Creek con-
gation at the close of their steward-
p campaign. They also gave God and
mmunity awards to three Girl Scouts.
ie of the circles of the women's fel-
vship visited one of the wards at
e Miami state hospital, playing games,
ving pie and coffee, and giving
h a cake of soap. Probate Judge
rl J. Mescher of Dayton gave a talk
some do's and don'ts of making a
ll at a men's fellowship dinner. The
n have also put up new Brethren
d signs and have built new book-
ses and cupboards for the pastor's
dy. Our contribution to the Bethany
ocation fund is approximately $3,000
pledges and cash to date. Mrs.
th Billman, Barbara Kinsel, and
izabeth Oberholtzer will be our dele-
tes to the Long Beach conference.
ie spring council authorized the
stees to proceed with the legal in-
rporation of the church as a non-
fit organization and to bring the
ployees under workers compensation
required by law. Don Robinson
ected a stewardship educational
mpaign in May. Dr. John Horning,
ssionary on furlough from Ecuador,
ve a message on May 14. Six have
en baptized and nine received by
ter since Jan. 1 — J. C. Flora, Trot-
od, Ohio.

Troy — The Claude Wolfe family of
rth Manchester, one-time mission-
ies to Ecuador, spoke at the school
missions. We also had a panel on
e topic, A Cool Look at the Hot
ots of the World. The congregation
tertained the sectional meeting of
e district ministerial board. Several
our youth attended the Washington
d UN seminar. Holy Week serv-
es included a preaching mission by
o. Walter Bowman, baptismal serv-
es for five on Palm Sunday and the
ceiving of fourteen members by
tter, a Manchester a capella choir on
ednesday, and love feast on Thurs-
y. The Easter sunrise service
atured speaking and singing choirs.
ie junior choir and the pastor, Leon-
d Carlisle, gave a program at the
ethren Home at Greenville, Ohio, and
the Miami county jail. While Bro-
er Carlisle was away on a preaching
ission, Vernon Powell of the Piqua
urch spoke at our service. The Wil-
ir McFaddens were guests of the
oy church on April 29 and 30. The
mmer schedule will go into effect
e first Sunday of June. There will
a Sunday school session from 9:30
10:10 and morning worship from
:15 to 11:00. The church is planning
evening vacation Bible school for
o weeks in June. — Mrs. Raymond
cker, Troy, Ohio.

Eastern Pennsylvania

East Petersburg — On Palm Sunday
e three church choirs gave an in-
irational Easter musicale. Norman
trick of Hanoverdale conducted
evangelistic services prior to Easter. On Good Friday morning we had an early Easter meditation and breakfast. The Bible institute was directed by Carl Zeigler from Elizabethtown College. For six Wednesday evenings during January and February, Murray Wagner, pastor of the Mechanic Grove church, was the leader for a study of the Book of Acts. Family living was the theme for the Sunday evening studies in January and February under the direction of Paul Z. Rummel of Lancaster. A panel discussion chaired by Paul Neff included Henry Kettering and Mark Martin, alternative service workers; Eugene Buckwalter, a BVS worker in Africa; Connie Nissley, an exchange student in Germany; and Elaine Groff, a BVS worker in Kentucky. The Monroe Good family, returned missionaries to Africa, brought the message one Sunday in February. During Brotherhood Week the fathers and sons of the congregation had a fellowship meal. Teams of the women are making monthly visits to the older people of the church. They are also holding meetings with the women of the community and with neighboring congregations of the Brethren. Delegates to Annual Conference are Charles Shenk and Richard Heagy. — Edith A. Eichelberger, East Peterburg, Pa.

Ephrata — A religious drama was given by a group from Elizabethtown College. Thirty of our young people attended a two-day winter camp at Camp Swatara during the Christmas vacation. Each Sunday in January we had four classes in mission study for the different age groups. A representative from the Pennsylvania Temperance League spoke at one service. We spent four Sunday evenings studying the doctrines of the church. We joined with the other churches of our town in a community World Day of Prayer service and also in Good Friday services. Raymond R. Peters of Dayton, Ohio, conducted the spring evangelistic services. Twenty-two persons spent one day working at New Windsor, and twelve of the women one day at the Neffsville orphanage. We sent forty-two Christmas stockings to the state hospital. Twenty-eight comforters and nine crib-size comforters were given to relief. Twenty-two persons have been baptized and one received by letter since our last report. Twenty-nine babies have been consecrated. Two hundred sixteen persons attended the father-son fellowship. We are continuing the radio broadcast each Sunday morning. The congregation has decided to sponsor a refugee. — Mrs. H. Spencer Fry, Terre Hill, Pa.

Hatfield — A student deputation team from Elizabethtown College gave a program one Sunday evening. For six Sunday evenings in January and February, we had a school of Christian education. A number of elective courses were offered. Our church participated in the annual community World Day of Prayer. We have had offerings for the Great Hour of Sharing and for the Bethany Seminary relocation. During Lent we had special services each Wednesday evening with an evangelistic emphasis. Harold Jones, Donald Rummel, Ellis Powell, and Wilbur Martin were the speakers.



THE ROADS TO EVERYWHERE

Opal Catherine Hoover

Brethren children of junior age will enjoy reading of the new experiences which came to Helga Handke, a refugee girl, when she and her parents came to live in Chestertown, Ohio, and of those which came to the children of the local Church of the Brethren after she arrived.

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One evening the Christian education commission sponsored a program with the theme, My Calling to Fulfill, which was a challenge to personal evangelism by church members. Bro Henry Bucher officiated at the love feast and spoke at the Easter sunrise service sponsored by the CBYF. The Sunday school gave the program, Christ Is Risen. Emma Ziegler spoke to the children. The choir sang The Living Christ. Emma Ziegler and Franklin Shive will represent the congregation at Annual Conference. Two have been baptized

Parents and Religion

A Preface to Christian Education

J. GORDON CHAMBERLIN

Parents give their children religion just as surely as they provide food, shelter, and clothing. The question is not whether to teach them, but how best to do it. Parents need help because, despite the prosperity of today's church, genuine Christian faith is more difficult than ever to grasp or to hold. The author helps the father and mother to grow in their own faith and understanding so they can be worthy examples and teachers of their children. An excellent book to help parents consider new ways of thinking about the Bible, the church, theology, and Christian education. $2.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

and four received by letter. — Mary A. Nyce, Lansdale, Pa.

Middle Pennsylvania

Bethel — Elmer Ebersole, pastor of the Green Hill church, Md., conducted a two-week revival in March. The neighboring churches as well as the home group brought special music each night. Under the leadership of the pastor, Charles Heltzel, the church continues to be more active. A men's chorus and a children's chorus have been organized. Each Wednesday evening, we have a prayer meeting and Bible study at which the pastor leads in a study of the Book of Revelation. The women's fellowship has made comforters for relief and sent used clothing and jars to New Windsor. The men have put a ceiling on the recreation room in the parsonage. On Palm Sunday evening we had special music and slides of Jesus' last journey to Jerusalem and the crucifixion. An Easter program was given by the children on Easter morning. The church joined in a community sunrise service and also had part in the cantata at the Yellow Creek house on Easter evening. — Ethel Stayer, Everett, Pa.

Williamsburg — Sister Laura Sewell, a missionary on furlough from Africa, brought a message one Sunday evening. The pastor, D. Howard Keiper, assisted by the adult choir had service at the Morrison Cove Home one Sunday. The speaker for our spiritual emphasis week was Bro. T. F. Henry of Huntingdon, Pa. The pastor and his wife attended the state pastors' conference at Harrisburg, Pa. We participated in the Week of Prayer services held at the different churches of the town. The district workshop on stewardship and finance met in our church on Jan. 29. At an evening service Bro. Norman Ford, a former pastor who has been serving in India with the Y.M.C.A. showed pictures of his work among the men and boys in India. Prof. Warren Kissinger was the speaker for Juniata day on March 19. During the Sunday evenings of Lent, the women's fellowship sponsored a Bible study directed by the pastor. Soap is being collected to be sent to the Tibetan refugee children. The pastor conducted the Holy Week services. Eighteen were baptized and four letters were received. On April 9, Bro. H. Stover Kulp, pioneer missionary to Africa, spoke. We have had several films during the winter months: I Beheld His Glory, The Passion Play Oberammergau, Healing at the Pool of Bethesda, and the work of the church in the Philadelphia area. — Elizabeth Sollenberger, Williamsburg, Pa.

Western Pennsylvania

Center Hill — After the young people attended the regional conference at Elizabethtown College they gave a program one Sunday evening to explain youth work to the members of the congregation. The church has purchased a new electric organ. A piano and a pulpit Bible have been donated by groups in the church. A number of the women attended the rally of the women's fellowship at the Roxbury church. Nine were baptized following the evangelistic meetings conducted by J. Perry Prather. Ten of the youth attended the rally of the young people at Pleasant Hill. At Christmas the children gave a program, the chapel choir rendered a cantata, and the youth presented the play, The Highest Gift. In January, Rev. Robert Emsley of England brought a message on witnessing and winning for Christ. Some of our members attended the Brethren Service at Plum Creek at which Dan West spoke. — Donnabelle Bowser, Center Hill, Pa.

Florida, Georgia and Puerto Rico

St. Petersburg — Since the last report we have had a lot of firsts in our new church building. In October, the first love feast, in November two boys baptized, in December a family Christmas tree service and a white gift service. During the New Year week end the district youth jamboree met in our church. In January we had our fi school of missions, two of the sessio led by Bro Elmer Hersch of Elg who was visiting here. The other fi sessions were conducted by the past Merril Heinz. Velma Ober spoke abo

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assist individuals or families to relocate secure employment in Brethren co munities. It does not provide for advertising of goods or property sale or rent. Information on paid a vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 516. Immigration Services se employment offer for: Hungarian re gee, J. N., unmarried, age 23. Edu tion: 8 years secondary school, 2-y commercial, diploma from "Gast nomical Institute" (cooking), Vien Experience: hotel waiter — 2 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 528. Wanted: A couple to wo for a doctor and his wife on farm Southern Ohio. Male duties: gene farm work and maintenance of m chinery and buildings — 44 hours week; female duties: general hou work, cleaning of medical office, la dry and ironing — 32 hours a we Monthly wages, furnished house, a many extras provided. Contact: Bre ren Placement Service, 1451 Dund Ave., Elgin, Ill.

No. 529. A thirteen-year-old b desires farm work this summer in Brethren environment in return for room and board. The farm would ne to be within approximately 300 mi of Kansas City, Kansas. Contact: Do ald L. Loudermilk, 105 N. 13th Kansas City, Kansas.

No. 530. Wanted: Man or woman manage the print shop at Caney Jun College, Pippa Passes, Ky., an ins tution training mountain youth leadership among their people. Sala or "pittance-and-living with retiremer provided. Person needs to have so measure of affection for the phila thropy the college represents. Conta Mr. William Hayes, Director, Can Junior College, Pippa Passes, Ky.

No. 531. An A-1 mechanic and family wish to move to a warm climate in the South or West. A has experience in electrical, radio, a TV repair work. Wife enjoys worki with children. Contact: Brethren Se ice, 1451 Dundee Ave., Elgin, Ill.

r work in Nigeria one Sunday morn-
g just before she took the plane for
at country. In February we had a
vered dish dinner in order that the
nter guests and the local community
ould have an opportunity to get ac-
ainted. Also during this month, a
y-wide survey was made. We con-
cted the survey of the area around
r church. We participated in the
orld Day of Prayer and the Good
iday services for the community.
ne form of fellowship for us is the
rk days when work is done around
e church and a covered-dish luncheon
enjoyed together. On Palm Sunday
e was baptized and eight received by
ter. On Easter two more were re-
ived. Since Oct. 1, three have been
ptized and ten received by letter
aking our total membership eighty-
. — Mary Schaeffer, St. Petersburg,
a.

First Virginia

Blue Ridge — One Sunday evening
an West spoke at the church. Every
ursday evening a prayer and study
llowship meets at the parsonage.
oups from five other churches in the
a met with us in a Christian life
d leadership school for five Sunday
enings beginning Feb. 19. The
urches of the community joined for
e World Day of Prayer service, which
s held at our church. Bro. Paul
hite of the Ninth Street church,
anoke, Va., conducted our pre-
ster meetings. We co-operated in
community sunrise service on Easter
rning. Three have been baptized
d two received by letter since our
st report. The women's fellowship
esented linens to the Bedford nursing
me last month. Some of the men
d women have attended work days at
mp Bethel, getting it in order for
e summer camping season. In May
e had a mother-daughter banquet.
r love feast was held on April 9. —
allie Foster, Blue Ridge, Va.

Northern Virginia

Harrisonburg — The women's fellow-
ip has made comforters, sewed cut
rments, and given special gifts for
lief. On Boy Scout Sunday Norman
rd, boys' work secretary of the YMCA
India and Ceylon now living in
idgewater, Va., preached the sermon.
ne pastor preached a series of six ser-
ons based on the sentences from the
ostles' Creed. For three Sunday
rnings the adult classes of the Sun-
y school met in two groups for study
family living under the leadership of
W. Longenecker, Mr. and Mrs. Grant
oltzfus, Paul H. Bowman, and Pro-
ssors Kent, Barnett, Davis, and Boit-
tt from Bridgewater College. The
uth were in charge of the morning
rship service on Youth Sunday. The
YF sponsored the showing of the
n, The Robe, and the Easter sunrise
rvice. The men's fellowship, the wom-
's fellowship, and the youth have
en special guests of the Hebrew
ngregation. The rabbi and the sister-
od explained Judaism and their ob-
rvances, symbols, and holy days. Mrs.
tus Halterman is the delegate to
nual Conference. Since the first of
tober, we have received twenty-two
embers by letter and twenty by bap-

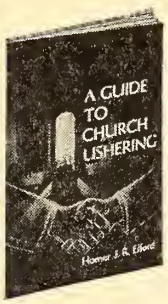
FLORIDA BRETHREN HOMES

As we approach the Sunset Years our minds naturally turn toward a place of peace and quiet. "Sebring Manor" in the heart of Sebring, Florida, offers such a place. It is within one block of the Church of the Brethren and less than three blocks from the main shopping center. Sebring has 19 churches and many are within walking distance of the Manor. The shore of beautiful Lake Jackson is only one block away. Members of other denominations are eligible for residence. Facilities are given out on the Life Lease plan. Residents are eligible to enter at age 55. There is also "Lorida Estates" on Lake Istopoga and here one may have a plot of ground where he can build his own house, have his own vegetable garden and live near a canal leading into the lake — about 8 x 15 miles. The Homes is in reality a planned community with all the facilities and activities that rightly go with the retirement years.

For additional information, write —

FLORIDA BRETHREN HOMES, INC.

P. O. Box 273 **Sebring, Florida**

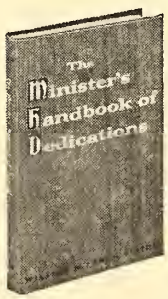


A Guide to Church Ushering

Homer J. R. Elford

A handbook of fundamentals for the church usher — duties, preparation, appearance — including detailed suggestions for assisting in communion, funerals, weddings, and other special services of the church. Also contains a suggested plan for organizing a church ushering staff. **50c**

The Minister's Handbook of Dedications



William H. Leach

A collection of 55 dedicatory services for special occasions connected with the church. The three sections are devoted to the dedication of buildings and sites; furnishings and equipment; camps, hospitals, parsonages, and other dedications. An outstanding feature is the number of resources offered for each type of dedication: scripture, poetry, litanies, and prayers. **$2.00**

Church of the Brethren General Offices, Elgin, Illinois

tism. — Mrs. Kathryn Frye, Harrisonburg, Va.

Round Hill — The pastor, Cecil O. Showalter, conducted the Holy Week services; five were baptized, and one was received by letter. The love feast was observed on Easter evening. The women's fellowship paid for the tile

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on the church floor in the new church house. One of our members attended the vacation Bible school workshop at Harrisonburg, Va. Mark S. Roller was in charge of the council on April 22. The church voted to continue the joint pastoral program with Valley Pike and also to approve a new record of agreement with the pastor to continue for an indefinite time. — Mrs. Glenna Showalter, Woodstock, Va.

Wakeman's Grove — On Sept. 1, Joseph S. Rittenhouse began his work at this church. Since his arrival four have been baptized and two received by letter. Russell Beahm of Mount Sidney, Va., will be the evangelist for our meetings July 28 to Aug. 6. David Rittenhouse, the son of the pastor and his wife, was the speaker for the Thanksgiving service. Mark Roller, the moderator of the church, installed Mr. and Mrs. Melvin Minnick and Mr. and Mrs. Grover Hollar, Sr., into the office of deacon. Dr. Harold W. Miller showed slides of the Holy Land. Dale Hess helped us in our stewardship canvass, which has greatly increased our attendance and giving. The pastor was elected delegate to Annual Conference. Eight of our people processed clothing at the New Windsor relief center. Mark Roller officiated at the love feast on Palm Sunday. A program was presented by the children on Easter morning. We expect to have a vacation Bible school in July. — Faye Wakeman, Edinburg, Va.

Valley Pike — Since our last report one has been baptized and one received by letter. The pastor conducted the pre-Easter services. Four of the women attended the vacation Bible workshop at Harrisonburg. L. M. Helsley was in charge of the council meeting at which several members of the district boards were present to conduct a vote for pastor. This church voted to continue the joint pastoral program with the Round Hill congregation. The pastor will serve as delegate to district conference. Murl Gordon and C. D. Lantz presented to us the self-allocation plan. As a result the church board voted a ten per cent increase in giving to the Brotherhood and district, and $150 to Bethany for the relocation. — Mrs. Glenna Showalter, Woodstock, Va.



RESOURCES

For the Church Worker

This notebook cover is provided for manuals and other basic materials issued for the church worker. The items listed below are now available. As other manuals are revised or new ones prepared, they also will be produced in this size, and their availability will be announced.

Handbook for the Local Women's Fellowship, 50c
Guide to District Youth Work, 50c
Calling, Licensing, and Ordaining Ministers, 35c
Pastoral Placement Procedure, 3
Children in Our Church, $1.00
The Pension Plan, free

We Work Together (General Field Manual), 20c
Notebook, $1.50. Set of index dividers, 35c

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JUNE 10, 1961



Three Lions

A Family Shares a Baby

A NEW baby in the family may mean a critical period for the older children. One way to give the older ones the feeling that a baby is nice for them too is to include them, now then, in the baby's daily, growing-up rituals. The William Johnson family is blessed with girls: ten-year-old Christine, eight-year-old Pamela, five-year-old Lauren, and ten-month-Polly. When Pamela was born, Christine, who was two, was included in the preparations the new baby. With every child born into the family, the same psychology has been used. h Polly's arrival, all three children are expert helpers and baby sitters in their own right. Polly heir baby, and protective loving care is given by all three of the sisters. (Pictures on page 11)

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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DeWitt L. Miller, pastor of the Hagerstown church, Md., is a member of the General Brotherhood Board.

Alton M. Motter is associate executive secretary, Minnesota Council of Churches.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Something to Learn From Others

Your unqualified support of Kennedy's Peace Corps program is somewhat disturbing to me. I too believe that a challenge to American youth to work for peace in a positive way deserves our highest praise and support. But just because a project is labeled with "peace" does not mean that is what it will accomplish. If we "train" youth in a few months and then send them to teach the world, we will be creating antagonism toward America and actually be defeating the purpose of the program.

I spent a year living in Europe with families and students both in the city and country. Everywhere there was an attitude of contempt for America, well concealed but nevertheless there, contempt because America considers itself better than any other nation. They believe we have taken it on ourselves to tell the rest of the world the right way to live, that we believe we have solved all problems of living. Most of Europe is considered friendly toward the United States, and their culture is similar to ours. How much greater the contempt would be in lands not so friendly and not of a similar culture!

What I learned in Europe was that maybe we do not have all the answers for everyone. Maybe we have something to learn from others. Maybe our way is not the best for everyone.

Creating understanding among nations does not mean telling people how to understand us. We must also try to understand them. I believe heartily that a student exchange and other similar programs can lead to better understanding, but only if we go with the attitude of working together to build a better life.

Kennedy's program, though vague, implies a sending out of peace messengers and thereby a superior attitude. The director of the Peace Corps says the volunteers will not just teach but also learn, and I believe many Americans do not feel that we are superior to everyone. But to people of other nations this program will seem only another of our grand condescending gestures, and a forcing of our ideas on them. Perhaps we should pay for students and leaders from other countries to come to America; and just maybe they will invite us to study with in their countries. Would not world be shocked if we said, would like to learn what you teach us!" — Emmert Johansen, N. Lake Shore Drive, Chicag Ill.

His Word Stands Forever

This letter is not sent to cri the brother who wrote in the 18 issue about "No New Revelat but only to get others to really r tate upon the Word and ask by his spirit to reveal the hi mysteries of God to them pe ally. . . .

If our Bibles were destroyed, would God reveal his will t church, but through the prop

Now in Joel 2:28 and 29, he "I will pour out my spirit upo flesh; your sons and your daug shall prophesy" (KJV).

Christians, we serve a mighty Expect great and wonderful t from him. According to our fai shall it be. God cannot fail. word stands forever.

We as a body of Christ sh pray, that the holy spirit enter greater and more powerful w our lives. — Mr. and Mrs. A Voehringer, Perkasie, Pa.

"For Brethren Only"

It is not the usual procedu this column to advertise or en books; however, one rare gem been produced which the dev ing Christian mind cannot affo overlook. It is Bro. Kermit For Brethren Only.

Brethren and fellow Chri could do well to supplement daily Bible reading with a stir ing and confronting chapter Brother Eby's book. Such a counter can significantly clarif mutual relationship and respon ity of the Brethren and othe and of the world. In the wo Bro. V. F. Schwalm, "certain [Eby's] plea for integration social awareness and social co for family solidarity, and for l to the faith of our fathers s find a ready response in all are aware of the crucial tim which we live." — Rodrick R. ston, Department of Social Sci Northern Illinois University, De Ill.

MEDITATIONS of a missionary

by Blaise Levai

Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist, though as a surgeon I can operate with skill, though as an agriculturist I can raise acres of high-grade rice, though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. And though I have the talent of a diplomatic organizer and administrator in councils and meetings, though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion, and when unknown rumors are spread, love believes the best. Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth. Love keeps an open mind, is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire. Love that trusts

like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Savior, it would be better to entrust such education to the government, for our knowledge is always incomplete without him who is "the way, the truth and the life." Love that has no other desire but to trust never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administrating, and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave himself without a witness. He is perfecting his plan in and through history, though everything now looks confused and baffling.

Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need and the message of the saving love of Christ, who died and rose again and lives as Lord of life, will never, never pass away. In this life there are only three enduring qualities: faith, hope and love; these three. But the greatest of these is love.

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Prayer

Edith Lovejoy Pierce

Lord, intervene.
Inject
Thy will between
That which we mean
And do. Slip thy creative hand
Between cause and effect,
So that we do not deflect
Thy purpose which we seldom understand.
Save us from danger, sin,
Death, and the evil one.
When this is done,
Then save us from ourselves, the harder task!
What we so wrong begin
Make right before the end.
Straighten the rod we bend,
Whether we ask or know not how to ask.

In Every Life

Velta Myrle Allen

In every life
    there is a little pain;
    bright sunshine, rainbows, clouds and glistening rain;
Perhaps some strife
    that smothers common sense,
    or cuts apart our tools of self-defense
Like a sharpened knife.

But every test
    Is God's own way to prove
    that Truth is held an anodyne to soothe
Each troubled breast;
    and in the faithful soul
    there is a patient, constant burning coal
For peace and rest.

Save, Lord, We Perish

Edith Lovejoy Pierce

Help is as near as sleep to waking,
As silence to a cry.
Save, Lord, we perish! Broken oars forsak
We turn to Thee or die.

The hold fills as the cresting waves are sw
ing,
Across our shaking boat; they overwhelm
Our hearts, but Thou art quietly sleeping
Beside the sea-wrenched helm.

Wake with our word, our call of sudden ter
Our plea of little faith,
But faith enough to cry to Thee, our Sav
Save us from death!

his Conference Can Point the Way

WHEN you glance at the agenda for a church conference you hardly expect to find the most significant issues in the utine reports of regular committees. But we nture to predict that at the Long Beach nference this will be the case.

The report to watch is the one submitted the Fraternal Relations Committee. That dy has taken seriously the instructions given a few years ago by Conference to hold conrsations with representatives of other church dies. Several of these conversations have en held during the past year, and the results e reflected in the committee report that is heduled to be heard at the Friday afternoon siness session.

We presume it is because these conversans have taken place, and because we welme fraternal delegates to our Conference and nd similar representatives to other church nferences, that some persons have become ite apprehensive about any kind of discusn concerning church union or possible church ergers. Every now and then we hear of some mor to the effect that it is already decided at Brethren will merge with this or that denination. Yet obviously no such proposal uld even be initiated unless the delegate body of Annual Conference had approved it.

Delegates to the Long Beach Conference can render the Brotherhood a real service if they enable us all to see where we are now, and if they give some guidance as to the direction we ought to go. If it will help to put the whole question of our ecumenical relationships in perspective, consider these observations: first, some people can still remember the time when our attitude toward other Christian groups was expressed chiefly in *controversy;* second, the situation was slightly improved when we moved from controversy to *competition;* third, more recently the temper of the times has called for *co-operation* both through official councils of churches and in neighborly church relationships; fourth, if there is a new direction, it has been marked by an interest in *conversation,* the present concern of our Fraternal Relations Committee.

We look forward to hearing what delegates have to say about our future course. Are the sixties to be the "decade of the dialogue" for Brethren, a time for continuing conversation and fraternizing with other Christians? Or do the years ahead offer some better way of expressing our oneness in Christ? We will eagerly await what this Conference has to say. — K.M.

t Home on the Visited Planet

THE name of J. B. Phillips is well known to the thousands of persons who have used his translation of the New Testament. ven though they may have read the same ssages hundreds of times before, they disver new insights and new meanings in such fresh and stimulating version as the British nslator has given them.

Phillips has written other books also. Most them are rather short books intended to help e common man understand some of the basic ings he ought to know about Christianity. In e of these small books, written after Phillips d spent several years working regularly at the b of turning the New Testament Greek into dern English, he says that he came to some ry definite ideas as to what the Christian faith all about. Living as he did, day after day, th the New Testament, he soon came to the scovery that this little globe on which we live distinctive and important just because of e thing! God visited it. He may have visited hers. We do not know. But we do know that this tiny sphere is notable because it is "The Visited Planet."

In order to make this point as effectively as he could, J. B. Phillips went on to tell a story — to look at the history of our world, as it might happen to look from the angels' point of view. All of us can agree with him that there are many times when our earth must look pretty dark, especially when seen from our own point of view. Even when we get so proud of ourselves because we can send satellites — and now even a man — whirling around our earth, still we know how much darkness there is in our hearts, so much so that we cannot always rejoice in our new discoveries and our new exploits, because we are still selfish and fearful.

At such times we need most of all to remember that God has visited us. Jesus Christ was one of us — and yet different because he was also one with God. Remember that God has been here — and nothing can ever destroy the hope we have in his presence today and for all years to come. — K.M.

He Saw a Burning Bush

by Desmond W. Bittinger

Drawing by Harry Durkee



AT THE back side of
desert Moses saw a bu
ing bush one evening
he led his sheep homew
across the rocks and over
ravines.

This may not have been
first bush that he saw wh
seemed to be burning. Usu
ly, at the back side of dese
there are not many bushes a
those which can grow are sm
When the sun goes down, ca
ing almost red hot rays acr
the sand, all bushes seem
shimmer; one that has lea
upon it can easily catch up
rays of the sunset and seem
burst into a flame of multitu
nous burning colors.

This is not to suggest that
bush Moses saw burned o
in this reflected sunset lig
He might easily have mistal

for that kind of a bush, however, for he was accustomed to seeing that kind. But Moses was perceptive; he saw a burning bush, and even though he could easily have passed it by as a "usual" evening bush he turned aside to see it more carefully.

A second revealing thing happened as Moses came near to the bush. The sensation grew within him that this was a sacred moment and that he stood in a holy place. As he stood before the burning bush he took off his shoes because he knew he stood in the presence of God. If he had not felt this way about it, he might have done little more than to glance admiringly at it. In this day he could have taken a color picture of it which he could show to his friends.

A third thing of significance that happened was that Moses heard and listened to a Voice which came out of the bush. This Voice presented to him a great opportunity and a great challenge. To heed this Voice would require a lot of "giving up." This Voice would lead him to places where he really would much prefer not to go. But after some protesting against the Voice he finally obeyed it. Thus, he became the "deliverer of Israel" and the forerunner of various religious groups which have emerged from his deep understanding of God.

Are there not many "burning bushes" in our world today? Many of them could burn in the very midst of us and not be perceived. Some of us face burning bushes, glance at them casually, and hurry on. Some of us may actually walk around them to avoid them.

Burning bushes come not only to younger people; David Livingston, William Carey, Albert Schweitzer, and other great leaders were no longer young when they saw their burning bushes.

If one is to receive a commission from heaven he must be perceptive. The "call" may come from an unexpected source and in an unexpected way. It could come in a very casual, day-to-day occurrence which would not in any sense seem to be related to a call. This bush might be almost like any other bush seen over and over again. But the perceptive individual can know the difference.

Moreover, if one is to get any message from a burning bush, he must listen. A student may go all the way through college and never see a burning bush or recognize that he has stood on holy ground. Some teachers are like that also. They may read the thoughts of great minds, even the holy writings, and not recognize that they hold a holy book. Some of us wear caulked boots on holy ground and never think of taking off our shoes.

Some of us may feel ourselves getting close to a burning bush and hasten away from it for fear of what it might do to our lives. This can easily happen to those who have begun to achieve success in their profession, especially if they wish to turn this success to their own glory rather than to the enrichment of the profession and the help of their fellow men.

If one has perceived a burning bush and has heard a directive from it nothing happens unless he is willing to obey. If he obeys fully, whatever honors or disappointment fall upon him are significant only as they contribute to the fulfillment of the directive of the burning bush. To surrender to such a "call" takes courage.

However, such a surrender does not cause one to throw himself meekly upon God and say, "Here I am, Lord; I will not think anymore; you think for me." Rather, it is to say, "Here I am, Lord; use my talents, help me develop them, lead me."

Are there not many burning bushes facing Brethren today? It seems to me that out of our experience with attempts at broadening brotherhood, commitment to the Book and its teaching, and a desire to be useful servants in God's wisdom there have developed brightly burning bushes for many Brethren and perhaps for the Church of the Brethren as a whole.

Are we failing to see most of these, or are we running away from them? Many of our youth are venturing out on courageous and God-inspired service, but many are not. Some of our church leaders are pulling us in the direction where burning bushes are to be seen; others would rather lead the sheep safely down the back side of the desert to the usual safe corral.

Can you, can I, see a burning bush? Will we take off our shoes and listen if we see it?

Run Away to God

"It has been said that St. Francis ran away to God as other boys run away to sea. It was his rediscovery of the life of God working afresh in the lives of men which restored a saving quality to the civilization of his century. I have hoped that once more in these critical times we might run away to God, might restore our souls with His life and power, fortify ourselves in His strength, and then take our full part in rebuilding our broken world."

Rufus M. Jones,
Friends Journal

LET'S BE POSITIVE

by DeWitt L. Miller

I believe in freedom. I despise communism — its materialism and its godlessness. But I am scared!

In a remarkable novel during World War II, William Bradford Huie raised the question about the use of going all over the world to fight a monster if, upon your return home, you found him facing you on your own doorstep. It almost begins to look as if we are so scared of communism that we will gladly surrender our freedom and liberties, our belief in the sacredness of individual rights, and our time-honored and hard-won ideals just so long as we can do it in the name of anti-communism.

The other night my wife and I returned at a late hour from working at the church. Being very tired and feeling the need to relax we turned on the television and watched for a while. One of the performers looked straight into the camera so that it seemed he was looking right into our eyes and said, "I'd be afraid to tell you the truth (about Cuba) because you have been so conditioned by distorted news and actual lies that if I told you the truth you'd think I was a Communist."

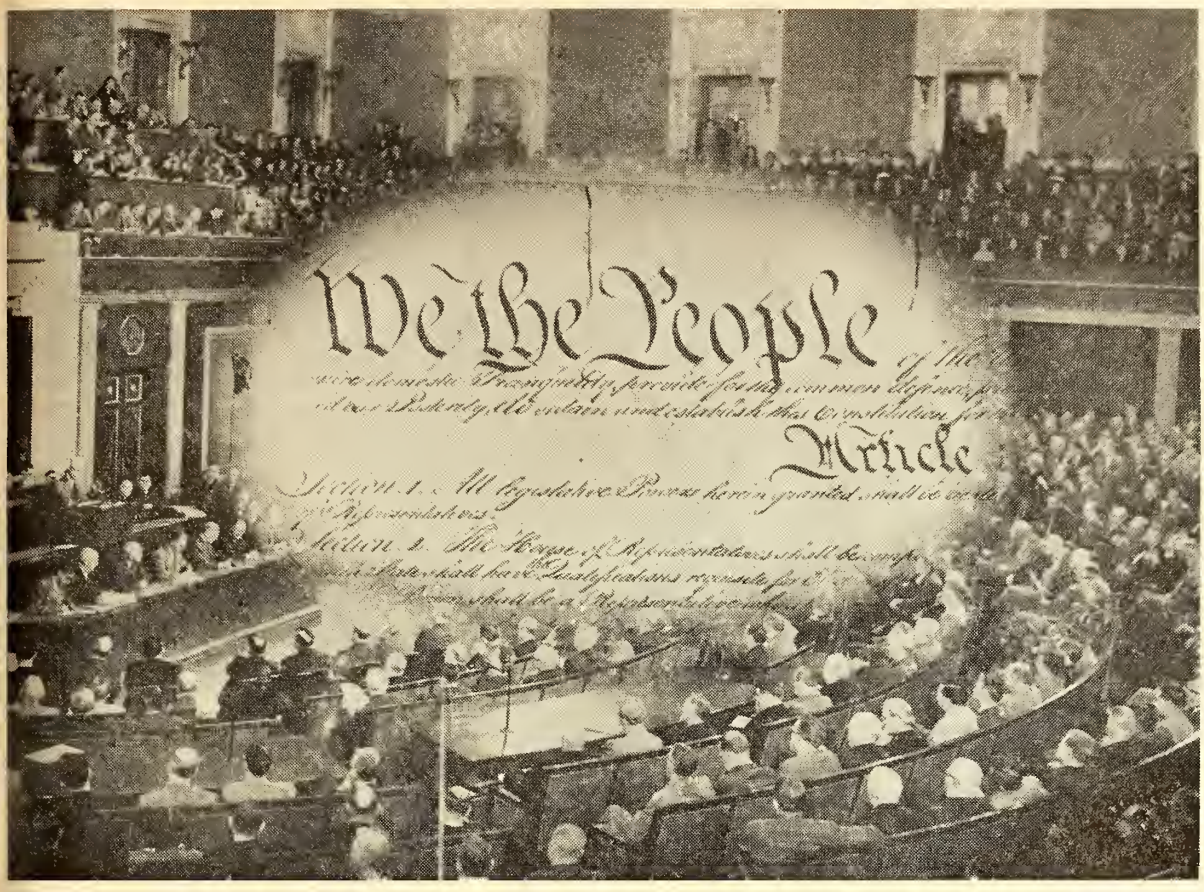
According to the newspaper an interesting film is being shown privately to groups in our community. Its official title is The Communist-Led Riots Against the House Un-American Activities Committee in San Francisco, May 12-14, 1960. It is more commonly referred to as Operation Abolition. Maybe it has come to your community. More than 700 copies have been produced. These copies have been purchased by corporations, veterans' organizations, and the United States Defense Department. It is being shown to the PTA's, schools, community groups, and even in churches.

Space does not permit a cataloging of the dozen or more deliberate misrepresentations in Operation Abolition made possible by the House Un-American Activities Committee subpoenaing all films of the committee's hearings and the demonstrations against it (some two and one-half hours of film) and taking it to a commercial firm which spliced together a forty-five minute edited film with Fulton Lewis, Jr., as narrator. It is designed to show, first, that demonstrations against the committee were Communist inspired and, second, that students in the San Francisco area were either (1) Communists or (2) the unwitting dupes of the Communists.

I suppose if you are for this sort of thing, I am wasting my time, but let me ask you just one question: Did not Jesus say that we cannot cast out devils in the name and by the power of the prince of devils (Matt. 12:22-32) and does this mean that we should ne try to accomplish good thi in evil ways?

Perhaps the Roman Cath Church has been more m tantly opposed to communi than any other group. In diocesan paper for Oklaho City and Tulsa an editorial February 24, said, "The moti of those members of the Ho Committee who took an act part in this dishonesty w presumably worthy . . . h ever, this is an insufficient r son for mishandling the tru Later the editorial says, "(enemies (meaning the C munists) have no regard for truth. Truth and falsehood simply to be used according their judgment of the needs particular situations. If we turn allow them to subvert morals, we will suffer a de more crushing than anyth they can impose upon us f the outside."

If you question whet Operation Abolition is a r



Devaney

ıws were made and government set up to protect the individual rights and liberties of "We the People," but ar of communism may lead us to a willingness to have Congress set aside our guaranteed liberties

presentation of the facts, I ould remind you that on the oodwin Knight show in Los ngeles last August 9, Mr. illiam Wheeler, the chief ouse Un-American Activities mmittee investigator on the est Coast, admitted that the m had inaccuracies and dis-rtions.

Do you begin to see what I ean when I suggest that we e being made so afraid of mmunism that we will sur-nder our belief in truth, in ir play, and in honesty? I o not suppose anyone can be re just why the House Un-merican Activities Committee s, in the name of patriotism, oped to such underhanded ethods which bring disgrace on one of the nation's most spected political bodies.

Maybe it is because it is so uch under attack by people ho cannot by the wildest stretch of the imagination be called Communists. For a couple of years, the editor of the Washington Post and other outstanding newspaper editors have been calling for the abolition of the House Un-American Activities Committee. They have been joined in this opinion by such outstanding religious leaders as Bishop Edgar Love of the Methodist Church, Dr. John Mackay of the Presbyterian Church, Dr. Clarence Pickett of the American Friends, Dr. Reinhold Niebuhr, Dr. Eugene Carson Blake, and others. Men like this feel that the committee has perverted the proper and necessary powers of the Congress to conduct investigations, has helped discourage free study and inquiry in working for peace, has increased bitterness between racial and religious groups and has discouraged social and cultural contacts with our neighbors around the world.

One editor summed it up this way, "In trying to save America from a totalitarianism of the left, the committee is pushing it toward a totalitarianism of the right. It sets the stage for the fearful to rob Americans of their liberties, for the powerful to demand uniformity of thought from a free people, for absence of government to ride roughshod over individual rights even though those rights are guaranteed by the Constitution." Justice Black of the Supreme Court has given the opinion that government by concept will disappear to be replaced by government by intimidation because some people are afraid that this country cannot survive unless Congress has the power to set aside the freedoms of the first amendment at will.

But I am not scared just because of the production of the film, Operation Abolition, by the House Un-American Activities Committee. We have had our Huey Longs and Senator McCarthys before and we will have them again, but right now we seem to have an epidemic of this sort of thing.

Recently, I began receiving unsolicited and unpaid for a document called Human Events, which repeats this same slanted point of view. We have been hearing much about the John Birch Society. (A Presbyterian minister acquaintance of mine told recently of being raised in China at the time that John Birch was carrying on his work there and that he is of the opinion that nothing would distress the late John Birch more than to have his name associated with the society which has been founded by Robert Welch, the former Boston candymaker.) The Los Angeles Times, which is one of America's more conservative newspapers, has branded the John Birch Society as being subversive, pointing out that it is dedicated to a program wrong in principle and dangerous in practice, namely, that of fighting communism with its own weapons, smear for smear, even with sedition. Along with the John Birch Society are the activities of organizations like the Freedom Clubs, Circuit Riders, Inc., the American Council of Churches, and many others.

Dr. Eugene Carson Blake, the stated clerk of the United Presbyterian Church in the U.S.A., has called upon the people of his denomination to "wake up to what is happening to you under the guise of anti-communism. Don't let your Americanism and your Presbyterianism be corrupted by those who would substitute a Fuehrer principle for our free society."

One of the most distressing things about this is that these ultraconservative movements and their leaders, many of whom may be most well-meaning, are bringing suspicion upon the churches and the Christian leadership of the country. They sow seeds of suspicion which sap our spiritual strength and destroy our unity.

The only thing in the world which will ever save the world from communism is a group of committed people who believe in God, who believe that men are children of God, who subscribe to the principle of the dignity and worth of the individual and his God-ordained rights and liberties, and who undergird all of life with spiritual foundations. The first thing the Communists did in Russia was to try to destroy the churches. The first thing Hitler did in Germany was to try to destroy the churches. Word has just come that Castro will send all foreign-born religious leaders out of Cuba and will confiscate all of the schools which are largely church-owned and conducted.

We dare not trust anything even though it calls us to a holy crusade that utilizes the methods and techniques of those godless ideologies which need to be combated. We are in grave danger of being brainwashed, which would have the practical result of jumping out of the frying pan of communism into the fire of a totalitariansm just as threatening to the individual and just as defeating as far as the nation is concerned.

Before World War II, Rotary International conducted a series of lectureships in communities across America. One of the speakers, when asked if he thought America would ever go communistic, replied, "I
There is far more danger t
America will go Fascist t
that it will go Communi
Without being technical, f
cism is an economic and
litical system in which sm
businessmen, professional p
ple, and others, who see th
freedoms threatened by a
cialistic way of life, in despe
tion and fright surrender th
liberties to those who cont
the wealth and the power
the nation. Herein lies our m
serious threat.

What can we do about th
First of all, we must be aw
of what is happening. (2)
must test our sources of
formation to be sure that
are getting the whole tru
(3) We must re-educate o
selves regarding the fun
mental principles of a religi
and a free way of life. (4)
must commit ourselves sa
ficially to their achievement
appropriate means. (5) In bu
ness, professional, political, a
social groups, we must be p
pared to make a clear and c
tinuing witness.

In addition to what we
do as individuals, we need
get together in groups to stu
such things as the Christian
sponsibility for freedom
which study packets are av
able from the Elgin Gene
Offices. As one editorial wri
pointed out, Hitler succeed
in Germany because in
very beginning of his mo
ment no one had the insi
and courage to see the tr
and to stand out against
This we must do with all
the resources of our minds a
spirits.

• • •

It is God's will that by doing ri
you should put to silence the
norance of foolish men. Live as
men, yet without using your f
dom as a pretext for evil; but
as servants of God. Honor all
(1 Peter 2:15-17).



Lauren, who is five, joins Polly in her explorations on some flowers

The Family Shares a Baby

Photos by Three Lions

Pamela introduces Polly to the game of playing grownup. Polly seems to have her own ideas about mother's shoes



child prodigy might flower from
ıe tinkerings on a toy piano





Giving Polly her bath can be fun one day and disastrous the next, depending on her mood. But she generally takes to water and cries when taken out

OBITUARIES are so dull. As one listens, life seems to be an unbroken and uneventful calendar of births, marriages, and deaths. Life sounds like a bookkeeper's record — dull and unimaginative. If the deceased is long-lived, as was Amos Fish, my father-in-law, the recital has its variations of the coming and going of a generation not his own.

As I listened to the monotonous routine, I pondered. Was there no more to his life than this: born, Jelloway, Ohio, 1873; married Anna Kindy, 1894; father of seven children — four sons, three daughters; died, Elkhart, Indiana, 1960, age eighty-seven years?

AMOS FISH
UNSUNG HERO

by Kermit Eby

Drawing by Harry Durkee

Now, I know that there was much more to Dad Fish's life than this. It so happened that one of his daughters is my wife, Retha, and our courtship and marriage span forty years.

You must understand that Dad Fish was one of the world's unsung heroes; and there are many — yes, increasingly many — who do the world's work more often than not disliking the job which brings their family its daily bread. More than once Dad tried to break the bonds which bound him, but fate would not have it so. However, because of his and Mother Fish's sacrifices, each of their children did.

Before the children moved up into their upper middle-class worlds and influenced their father's thinking, he was a good union man, loyal to his brotherhood and a despiser of scabs. This was for us a common attitude. More than once he subscribed for Railway Labor and sent it to me. I used to tease him, more in his later years, for occasionally wandering from the true path of labor and politics.

Several years ago to better understand Dad, I asked him to write his autobiography. Most of what follows is from his recollections.

Dad Fish was born in Loudonville, O When he was a child his parents moved t "small acreage" in Jelloway. His parents ha garden, a cow, some chickens. His father a laborer and painter. He was no "well-heel farmer, in the best Brethren tradition.

So, instead of "starting up" on one of D farms, Dad Fish "worked out." At sixteen seventeen he was a hired man, at five dol per month. Winters he cut wood. Summers helped his father paint bridges, and he alw remembered the paint which ran down his and how his mother made him wrist pa absorbers to catch it as he worked. One s mer he did paint and repair work for telephone company. Par each winter but two spent in country school u he was twenty-one.

At the age of twenty- he married Anna Kindy, sixteen. The Kindys w better off. They owne good-sized farm. This t sold to finance a cream and butter plant. Dad w to work for his father-in- in the creamery. Unfo nately, the Kindy busi venture failed. Afterwa they moved from Ohio Elkhart, Indiana, and I and Mother Fish followed.

Now, there were no resources in either fa ly, no inheritance to give them a boost, and children began to come.

Arriving in Elkhart, Dad worked for on his brothers-in-law as a carpenter and pain In between he did odd jobs.

Wanting more security, Dad went to w for the New York Central railroad in the ma tenance department, for seventeen cents hour. When working he lived with his fel workers in a railroad car equipped for sleep and eating. His territory covered from Chic to Cleveland, with side runs into Michigan Indiana.

During this period of his life he was in enced to no little extent by his peers. Dad not "saved" until middle age. Mother Fish t care of the children and prayed for her husba

In 1902 Dad transferred to the paint sh where he spent most of his adult life, scrap and painting engines and freight cars. This work which he had to do, and under conditi where dirt and monotony were second to no

In 1901 Dad and Mother, having save

w dollars, built their first little home. Then, 1904, they sold it, in one of Dad's first efforts escape the paint shop. They bought a thirty-even acre, "sand" farm north of Elkhart, bought n cows, and built a four-room house. But irty-seven sandy acres could not grow much ay and oats, and milk at five cents per quart rought little profit. So, in between, Dad sup-lemented his income by helping cut and store e. By 1907 the experiment failed and the rm was sold. Incidentally, this was an acre-ge which, if kept, would in the course of his fetime have made the family relatively wealthy he could not have foreseen the coming of the diana tollway.

Again Dad did odd jobs. He dug ditches, d for a short time he served as an extra reetcar conductor. However, his growing mily needed a steady income, and once more ad returned to painting houses — work which e did well, but not profitably. Dad was in-pable of doing a bad job or taking a short t to get it done.

By 1909 there were six children. Dad had to ve more money; so he delivered milk for the Vambaugh dairy on the early morning route, nd painted in the daytime. This was too renuous; therefore, when he got a call to re-rn to the New York Central paint shop, he id so.



While these events were happening, the family lived a few miles south of Elkhart. Here they kept a cow and chickens. This is a world Retha remembers, particularly the long trek to country school. She does not recall being in need — only remembers the loving care of father and mother.

Here, too, in 1910, an unknown aviator, while flying the first airplane over Elkhart, strayed off his course as he was following the New York Central tracks, ran out of gas, got lost, and landed. Neighbors came from blocks around to see their first plane. Dad gave the aviator gas and directed him to the airport. This interruption of the commonplace was a high point in his life's story.

In 1910 the family moved back to the city, and their southside property later became the Fish addition to Elkhart. A home was established on Wolfe Avenue and a grocery store purchased on Seventh Street nearby. When the store prospered Dad could quit the shop! But it did not prosper long; Dad's scales weighed too heavily.

From 1910 to 1930 there was little break in Dad's routine. Dinner basket in hand, he went to work. At night he scrubbed away the day's accumulation of rust and paint. In 1920 they purchased their home on Blaine Avenue. Here I courted Retha, and drove the eleven miles back and forth to the farm. Here, too, Mother Fish kept open house for the children's friends.

And it was while the family lived here, near the church on Sixth Street, that Dad came into the church, gave up his old habits, and began living his new life. He served the church in a variety of ways, always proud to drive the unfortunate to the Sunday services, and ever mindful of the importance of paying his tithe regularly and cheerfully. Only the family was aware that the tithe was often paid a year in advance.

It was also while they lived on Blaine Avenue that the "big" strike of 1922 took place. Dad was faithful to his union and struck with his brothers. In spite of his "need" he could not do otherwise. One of Dad's neighbor's scabbed and got his stake. Dad, who was usually the most tolerant of men, never quite forgave him. By that time, I had had factory experience and shared his feelings.

By 1930 the era of steam ended and diesels took over. The shops at Elkhart were closed down, and the work transferred to Cleveland. From 1930 to 1935 Dad commuted to Cleveland. By this time the children were married and gone, and Cleveland became home. The

church and the New York Central fellow workers continued to be Dad and Mother's world.

In 1940 Dad retired. Using their railroad pass the folks went to California. The same year they sold the 620 Blaine Avenue home. They stayed in California almost a year, then returned to Elkhart and started up again. Again Dad returned to contracting and painting houses, but the painstaking craftsman broke the businessman. Often he came to visit us and did some of our paint jobs. Our kitchen bears his trademark.

In 1941 Dad and Mother went west again to help Uncle Clem Kindy on his chicken ranch near Pasadena. Mr. Kindy's health failed, and the ranch was sold.

During the next several years Dad supplemented his pension by painting, setting pins in a bowling alley, and working in a defense plant as a night watchman. For a short time he sold real estate, having become a broker in California. But Dad was not aggressive enough for that cutthroat game.

In 1943 Dad and Mother bought a small place near the Edson Ullerys at Onekema, Michigan. Here, for the short summer, they gardened and raised chickens.

But northern Michigan winters are cold, and California beckoned. Once more there was the return to a paint brush to supplement pension and Social Security.

Then, in 1948, tragedy struck, and lives th had just become a bit easier were abrup severed. Mother Fish died, as a result of auto crash at the hands of an intoxicated driv Dad had lost his gyroscope. Mother, on wh he depended, the one who brought up children, stretched the pennies, kept the fai was gone.

Time passed slowly. Lonesome, he married after four years. He and Iva boug a home in Elkhart and furnished it. Occasion ly a paint job supplemented the pension a Social Security check.

However, age was slowing the life, and eighty-six Dad began to fail in health. He di at eighty-seven, quietly, early one morning one of the world's unsung heroes. One of t unsung for whom there were no fanfare, headlines, no press agents, no scrapbooks, a only a perfunctory obituary.

And yet, few deserved to be honored mo Dad went to work because he must — to a j not filled with adventure, to a job which he little challenge to one's creative powers. H did what he disliked, as he dreamed — as wished for a more self-realizing way to earn h family's bread.

My readers, there are many like him in o world of gadgetry — the unsung heroes wh dinner bucket in hand, make our "freer" liv possible. Let us honor them!

Bethany Seminary Presents Class of 196

by Paul M. Robinson

THIRTY-TWO students received degrees and diplomas at the fifty-sixth annual commencement of Bethany Biblical Seminary and Bible Training School on May 15.

One student was awarded the degree Master of Theology. Twenty-four were given the Bachelor of Divinity degree, while three received the degree Master of Religious Education.

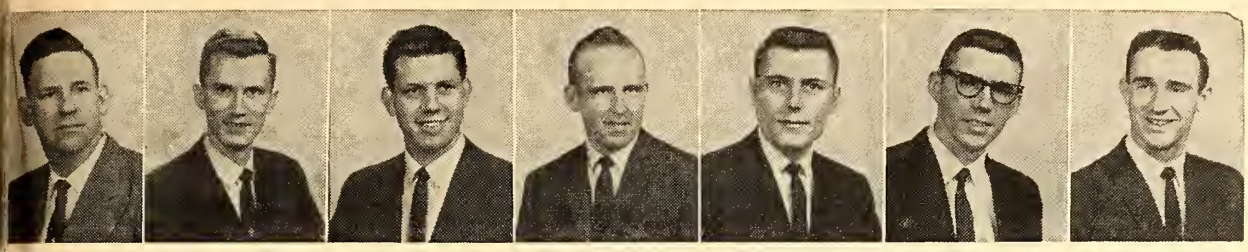
In the Bible Training School four received the two-year certificates. All of the students except one receiving the Th. M. were members of the Church of the Brethren.

Those receiving the B.D. degr were:

Robert Cover Bowman, son of t Reverend and Mrs. Clarence Bo man of Staunton, Second Virgini He is a graduate of Bridgewater C lege and is married to Martha A Yoder, daughter of Mr. and M Morgan Yoder of near Johnstown, P Though Mr. and Mrs. Bowman no



Bowman Bradley Bucher Byerly Byers Cochran Deardorff



Erisman Ford Hassinger Heckman Martin McKinnell Miller

ve their membership in the Staun- church, Va., he is originally from e Roxbury church, Western Penn- vania. The Bowmans will be ving the Peach Blossom congre- tion in Easton, Md.

Phillip Keith Bradley, son of Mr. d Mrs. A. V. Bradley of the Wichi- church in Western Kansas. Phillip a graduate of McPherson College d is married to the former Earlene llen, daughter of Mr. and Mrs. rold Dull of Tucson, Ariz. Her me church is also Wichita, Kansas. e Bradleys will continue their vice in the Iowa River church, rshalltown, Iowa.

L. Gene Bucher, son of the Rever- d and Mrs. A. Lester Bucher of aysburg, Pa. His home church is yerstown, Eastern Pennsylvania, d he is a graduate of Elizabeth- wn College. His wife was formerly rn R. Liskey, daughter of the everend and Mrs. Perry B. Liskey Clearville, Pa. Her home church Annville, Eastern Pennsylvania. e Buchers will serve the Sunny- le, Knobley, and Harness Run urches in First West Virginia.

ern Pennsylvania. He is a graduate of Elizabethtown College and is married to Carolyn Sue Bailey, daughter of Mr. and Mrs. Jeff Bailey of Erwin, Tenn. They will be entering the pastoral ministry.

Charles Lloyd Cochran, son of Mr. and Mrs. L. H. Cochran of Anderson, Southern Indiana, which is also his home church. Charles is a graduate of Manchester College. He is married to Margaret Jones, daughter of Mrs. Letha Jones also of Anderson, Ind. The Cochrans will be entering the pastoral ministry.

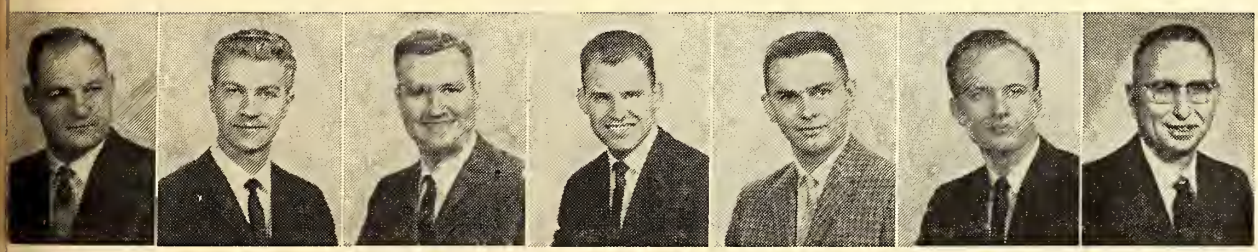
Barry Lovell Deardorff, son of Mr. and Mrs. Harry H. Deardorff of Uniontown, Ohio. He comes from the Hartville church of Northeastern Ohio and is graduated from Manchester College. His wife is the former Arlene M. Wolf, daughter of Mr. and Mrs. Ivan D. Wolf of Hartville. Her home church is East Nimishillen, Northeastern Ohio. Barry will become associate pastor of the Boulder Hill church in Northern Illinois.

Wilbert Ethmer Erisman, son of Mr. and Mrs. W. A. Erisman of the Shoal Creek church of Fairview, Fords will be returning to La Verne College, where Mrs. Ford will complete her college training. They will then enter the pastoral ministry.

Glenn Otho Hassinger, son of Mrs. O. J. Hassinger of the Huntsdale church, Southern Pennsylvania. Glenn is a graduate of Juniata College. He is married to the former Lois Roth, daughter of Mr. and Mrs. Roy Roth of Boiling Springs, Pa. She was a member of the Carlisle church, Southern Pennsylvania. They will be serving the Upper and Lower Claar churches in Middle Pennsylvania.

Marlin LeRoy Heckman, son of Mr. and Mrs. Vernon L. Heckman of the Fresno church, Northern California. He is a graduate of La Verne College and is married to Shirley Ulrich, daughter of Herbert E. Ulrich of the Wenatchee church, Wash. Marlin will be working toward a Master's degree in library science at the University of Chicago.

Kenneth Charles Martin, Jr., son of Mr. and Mrs. Kenneth C. Martin of the Shippensburg church, Southern Pennsylvania. He is a graduate



Mower Neher H. Ressler Shenefelt Smith Stoneback Skaggs

Kenneth Brandt Byerly, son of r. and Mrs. Robert A. Byerly of lizabethtown, Pa. He is a graduate La Verne College and is married Deanne Buckendorff, daughter of r. and Mrs. Frederick Buckendorff. oth Mr. and Mrs. Byerly consider eir home congregation to be the irst church of Chicago in Northern linois. They will serve the Uni- ersity church at Columbus in South- n Ohio.

John Dean Byers, son of Mr. and rs. Roy J. Byers of the Pleasant ill congregation, Johnstown, West-

Southern Missouri. He is a graduate of McPherson College and is married to the former Kathryn Valencourt, daughter of Mr. and Mrs. Perry Valencourt of the Muskegon church, Mich. They will continue service in the Des Moines Valley congregation in Iowa — Minnesota.

Darrell Leland Ford, son of Mr. and Mrs. John M. Ford of the Phoenix church, Ariz., in Southern California and Arizona. He is married to Leanne M. Heminger, daughter of Mr. and Mrs. Ross A. Heminger of the Wenatchee church, Wash. The

of Elizabethtown College and is married to Marion A. Gilchrist, daughter of Mr. and Mrs. John N. Gilchrist of Pennsauken, N. J. Mr. and Mrs. Martin will be going to the Lewistown church in Middle Pennsylvania.

James Charles McKinnell, son of Mr. and Mrs. James C. McKinnell of Fontana, Wis. James is a graduate of Grinnell College. He is married to Letha Miller, daughter of Mrs. Fern Miller of Marshalltown, Iowa. Both Mr. and Mrs. McKinnell have their membership in the Iowa River



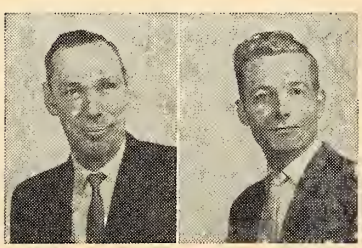
Swartz Whitacre Zeiler Clark Haycock J. Ressler Detwiler

church at Marshalltown. They will be serving the Worthington church in the District of Iowa — Minnesota.

Kenneth Lee Miller, son of Mr. and Mrs. Lester A. Miller of the Lebanon church, Eastern Pennsylvania. He is a graduate of Elizabethtown College and is married to the former Patricia J. Minnich, daughter of Mr. and Mrs. John B. Minnich of the First church, York, Southern Pennsylvania. The Millers will serve the Carlisle church in Southern Pennsylvania.

Arnold Hartzell Mower, son of John W. Wilson of the Williamsburg church in Middle Pennsylvania. Arnold is a graduate of Juniata College. He is married to Joann L. Kline, daughter of Mr. and Mrs. Alvin Kline of Manassas, Va. She is from the Bridgewater church in Northern Virginia. The Mowers will enter pastoral work.

Leon Crist Neher, son of Mr. and Mrs. Mark E. Neher of the Quinter church in Western Kansas. He is a graduate of McPherson College and is married to the former Linda Faw, daughter of Dr. and Mrs. Chalmer



Pittman Robinson

E. Faw of the First church, Chicago, Northern Illinois. He will engage in graduate work in rural sociology at Ohio State University next year.

Harvey William Ressler, Jr., son of Mr. and Mrs. Harvey W. Ressler, Sr. of the Morrellville church, Johnstown, in Western Pennsylvania. He is a graduate of Juniata College and is married to Jeanine Corn, daughter of Mr. and Mrs. Earl Corn of Independence, Southeastern Kansas. The Resslers will be serving the Lena church in Northern Illinois.

Dale Eugene Shenefelt, son of the Reverend and Mrs. Francis L. Shenefelt of Navarre, Kansas. His home church is the Osage congregation in Southeastern Kansas. Dale is a graduate of McPherson College and is married to Donna Rhoades, daughter of Mr. and Mrs. Vernon Rhoades of the Rocky Ford church in Colorado. They will be entering upon their pastoral duties soon.

Ralph Eugene Skaggs, son of Mrs. Etta Skaggs of the Deepwater church, Middle Missouri. He is a graduate of Central Missouri State College and is married to the former Elizabeth Richeson, also of Deepwater, Mo. The Skaggses will continue service in the Cerro Gordo church in Southern Illinois.

Wilbur Isaac Smith, son of Mr. and Mrs. Isaac R. Smith of the Palmyra church, Eastern Pennsylvania. Wilbur is a graduate of McPherson College. He is married to Jane McCullough, daughter of Mr. and Mrs. Lloyd McCullough of Glen Rock, Pa., who comes from the First church, York, in Southern Pennsylvania. The Smiths have accepted a call to the Myrtle Point church in Oregon.

John William Stoneback, son of Mrs. Hannah Stoneback of the Hatfield church in Eastern Pennsylvania. He is a graduate of Elizabethtown College and is married to Elaine Holsinger, daughter of Mr. and Mrs. Glenn W. Holsinger of the Quakertown church in the North Atlantic District. The Stonebacks will enter the pastoral ministry.

Fred Wilson Swartz, son of Mr. and Mrs. George W. Swartz of Staunton, Va., whose home church is the Middle River congregation in Second Virginia. He is a graduate of Bridgewater College and is married to Nancy Clements, daughter of Mr. and Mrs. J. E. Clements of Stuarts Draft, Va. Her home church is the Mill Creek congregation in Northern Virginia. Mr. and Mrs. Swartz will serve a new congregation in Roanoke, First Virginia, to be known as Summer Dean.

Theodore Emanuel Whita
son of the Reverend and M
Joseph E. Whitacre of the Wal
Grove church, Johnstown, Pa.
considers his home church now
First church, Chicago, in North
Illinois. He is a graduate of M
chester College and is married
Margaret Young, daughter of
and Mrs. John D. Young of the F
Creek church in Eastern Maryla
He will enter a year of clinical tr
ing at the Illinois State Train
School for Boys at St. Charles,

Herbert Dale Zeiler, son of
and Mrs. H. H. Zeiler of the Osce
church in Middle Missouri. He i
graduate of McPherson College,
is married to Eunice Simmo
daughter of Mr. and Mrs. Sam
Simmons, also of the Osceola chur
The Zeilers will be going to
Bethany church in Northern M
souri.

Those receiving the degree
Master of Religious Education
as follows:

Lorene Ann Clark, daughter
Mr. and Mrs. L. L. Clark of the Ne
ton church in Western Kans
Lorene is a graduate of McPher
College and expects to enter i
parish service as a director of Ch
tian education.

Cecil Lee Haycock, son of M
Rosa Haycock of Wardensville,
Va. His home church is the Tr
Run Valley congregation of North
Virginia. He is a graduate of Brid
water College and is married
Berchie Hodum, daughter of M
and Mrs. R. E. Hodum of Corin
Miss. Cecil will continue his stud
at Bethany Seminary in preparati
for the B. D. degree.

Jeanine Corn Ressler, daughter
Mr. and Mrs. Earl Corn of the Inc
pendence church in Kansas. Je
ine is a graduate of McPhers
College and will with her husba
who is a member of the senior cl
be entering the pastorate of the Le
church in Northern Illinois.

Continued on page 23

KINGDOM GLEANINGS

Harold Z. Bomberger, pastor of the McPherson Church, Kansas, was elected president of the Kansas Council of Churches at the recent meeting of that organization.

Anyone passing through the Pacific Northwest on his way to or from Annual Conference is invited to visit the Peace Community Church of the Brethren at 12727 S. E. Market St., Portland, Oregon.

The Northern Indiana youth fellowship has secured the services of Ronald Weaver, a senior at Manchester College, as a summer fieldworker. His assignment is to motivate youth and adults to become peace workers.

William Cable, owner and manager of the Wayright hybrid seed corn farms at Syracuse, Ind., was elected chairman of the board of trustees of Bethany Hospital at the meeting on May 13. Edgar Butterbaugh, a member of the First church, Chicago, Ill., was added to the board.

Focusing on the Adult, the new handbook for the adult program in the Church of the Brethren, is now available at 25c per copy. The June 2 mailing to the pastors contained a copy for review and an order form for it and other current materials related to the adult program.

Richard Large, an agronomy major at Purdue University, Lafayette, Ind., and a former president of the Church of the Brethren student foundation at Purdue, was recently elected to a major campus responsibility, that of president of the Council of Religious Organizations. This is an interfaith group involving all religious foundations at Purdue. Mr. Large is also the representative of students at non-Brethren colleges to the Brethren Student Christian Movement.

Ellis Shenk is under appointment as the director of the HELP project in Sardinia, Italy. He and his wife, Carolyn Ressler Shenk, and their young daughter hope to travel in June to begin work the first of July. Ellis has been serving as associate executive secretary of the National Service Board for Religious Objectors for the last two and a half years while attending the American University at Washington, D.C. Prior to that he served several years in Brethren Service work in Germany and Austria. Carolyn served two years of BVS in Puerto Rico.

Urgently needed for African students in the U.S. are job opportunities and home hospitality for the summer months. These young people who have come from the newly emerging nations in Africa to study in our colleges and universities need the atmosphere of a Christian home and the finances of a summer job during this vacation period. If you can invite a student to live in your home or provide a job in industry, on a farm, in a store, shop, or other program, write to African Students Emergency Program, National Student Christian Federation, 475 Riverside Drive, New York 27, N.Y., immediately. Your invitation will likely bring to your home or community a future leader in one of the African countries.

A Minnie F. Bright memorial is being established at Bethany Biblical Seminary for the help of ministers and missionaries. All who might wish to contribute to this fund should send their gifts to Paul M. Robinson, president of the seminary. The address is 3435 W. Van Buren St., Chicago 24, Ill.

Members and friends of the Church of the Brethren in Kalamazoo, Mich., are meeting twice each month as a fellowship group. Anyone knowing of Brethren in the area or of those who are contemplating moving to the city are urged to send the names and addresses to Ernest R. Jehnsen, 52 Ardmoor Drive, Battle Creek, Mich.

Pastors Association Dinner

Pastors and their wives are reminded of the annual Pastors Association dinner meeting to be held at the Lafayette Hotel in Long Beach on Monday, June 19, at 6:30 p.m. Although it is anticipated that accommodations will be adequate for all, inasmuch as the hotel requires a guaranteed minimum attendance it is particularly important that reservations be sent to Galen B. Ogden, Church of the Brethren General Offices, Elgin, Ill.

The cost of the dinner will be $3.25, including tips and tax. Tickets may be purchased at the Lafayette Hotel upon arrival. The evening program will be a presentation of an outstanding drama, Lower Than Angels, by the drama department of the University of Redlands.

The Church Calendar

June 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Two Views of Life. Eccles. 1: 12; 12; 2 Tim. 4:6-8. Memory Selection: I have fought the good fight, I have finished the race, I have kept the faith. 2 Tim. 4:7 (R.S.V.)

Children's Day

June 20-25 Annual Conference, Long Beach, Calif.
June 30 — July 3 District meeting, Western Canada, Second Irricana
July 2 Christian Citizenship Day
June 25-30 Kansas Council of Churches laboratory school, Emporia, Kansas
July 1-8 Writers' and Editors' Conference, Green Lake, Wis.
July 10-21 Faribault summer school of Christian education, Faribault, Minn.
July 12-14 Eastern Pennsylvania Women's Fellowship, Camp Swatara

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Oak Grove church, W. Va., July 10-16.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Beech Grove church, Ohio, July 2-9.

General session speakers, 175th Annual Conference

THOSE WHO WILL SPEAK AT LONG BEACH

Convening at Long Beach, California, June 20-25



CHARLES E. ZUNKEL

Opening the 1961 conference on Tuesday evening will be Moderator Zunkel, speaking on An Explosive Faith in Today's World. Pastor of the Mill Creek church in Northern Virginia, he formerly was pastor of churches in Ohio, Indiana, and Washington. From 1948-58 he was executive secretary of the Ministry and Home Mission Commission. As a youth he worked in his father's blacksmith shop in Atwood, Colo. He graduated from Manchester College and Bethany Biblical Seminary.



HUBERT R. NEWCOMER

John's discipleship will be the thrust of the Bible hour Friday, directed by Hubert R. Newcomer, pastor of the church at N. Manchester, Ind.



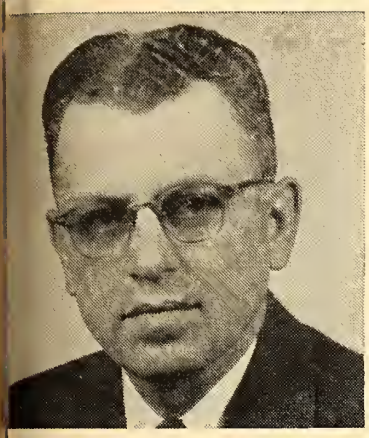
DALE W. BROWN

The first of the Bible hours c
Persons Who Have Heard tl
Call will be Wednesday, le
by McPherson College's dire
tor of religious life, Dale V
Brown. His subject: Isaia



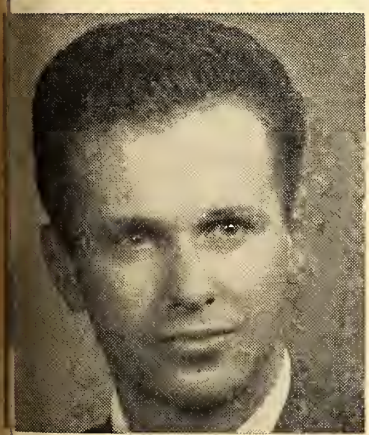
WILFRED N. STAUFER

The fourth and final Bib
hour message on Persons Wl
Heard the Call will deal wi
Peter. Presenting the topic w
be Wilfred N. Staufer, past
of the Greensburg churc
Pa., and a four-time me
ber of Standing Committe



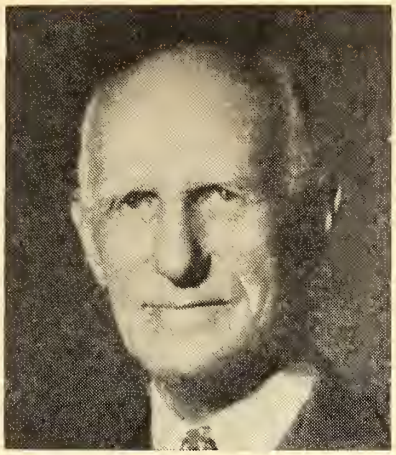
CLARENCE D. SINK

hursday's Bible hour will be rected by Clarence D. Sink, stor of the South Water- o church, Iowa. He will eak on the discipleship Joseph. He is moderator the newly merged Iowa- innesota districts. In the fall 1960 he toured throughout rope and the Holy Land.



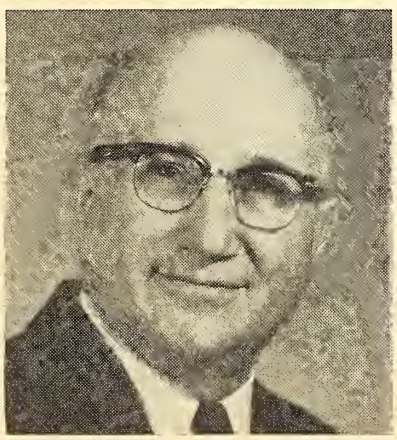
THOMAS A. DAVIS

anted: Professionals is the pic of the Saturday eve- ng address of Thomas A. vis, Bible and religion pro- sor at Bridgewater College.



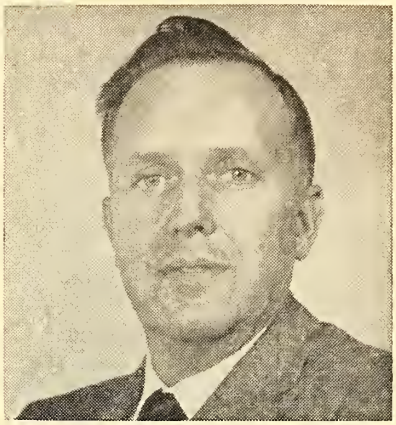
FRANK C. LAUBACH

"The most efficacious American missionary on foreign soil" — this was the tribute to Frank Laubach paid by The Atlantic Monthly in 1957. The swift method he has perfected for teaching illiterates to read has been adapted to 274 languages in 97 countries. Also an author and lecturer, he will address the general session Wednesday evening.



GEORGE L. DETWEILER

This Is the News is the sermon to be delivered Sunday morning by George L. Detweiler. He is pastor of the Waynesboro church, Pa., chairman of the General Brotherhood Board, and a recent visitor to Brethren work in Puerto Rico and in Ecuador.



HERBERT HOGAN

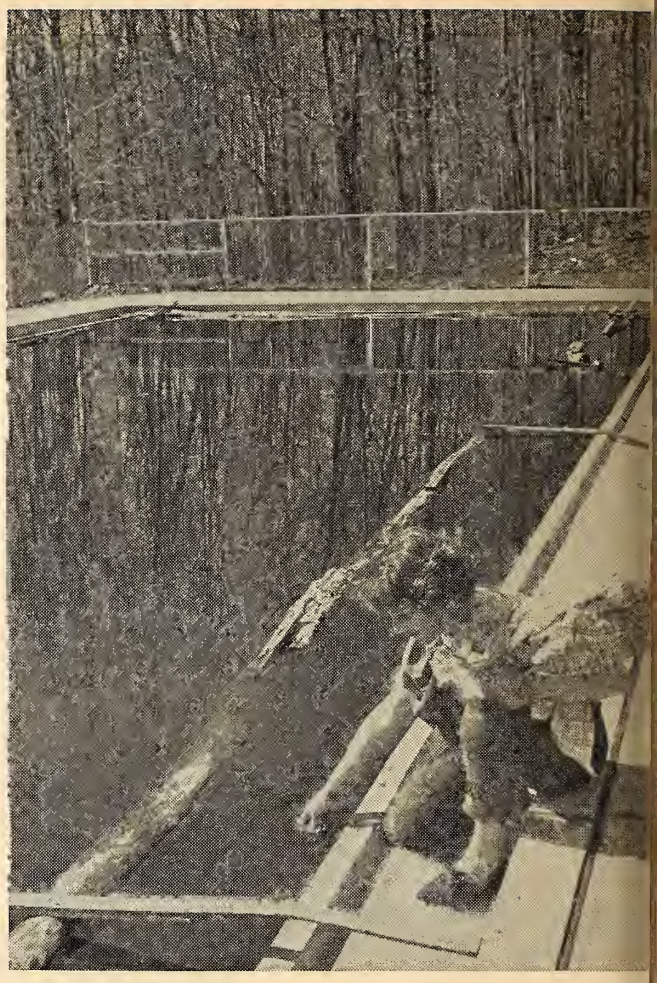
Thursday evening in general session the Conference will hear Herbert Hogan, professor of history at La Verne College. Currently he is on assignment in Nigeria, completing a study of Christian responsibility amid rapid social change. The special study is directed by the World Council of Churches.



HARRY K. ZELLER, JR.

Pastor of the La Verne church, Calif., Harry K. Zeller, Jr., will speak on For the Living of These Days at the Sunday afternoon convocation service.

Middle Pennsylvania Inaugurates Summer Camp Program



► "It's warm enough to swim," says Romona Gaye Smith, New Enterprise, as she tests the water in the Blue Knob camp No. 1 swimming pool. Ramona will be helping her denomination inaugurate the Middle Pennsylvania Church of the Brethren camp program next July at this site operated by the Pennsylvania Department of Forests and Waters. The fifty-one churches of Middle Pennsylvania have leased Blue Knob camp No. 1 for the period of July 13 to Aug. 19.

During this five-week period, over 400 children and their leaders are expected to use the camp grounds for the summer program of Christian education. In small-group living with capable and consecrated Christian leaders, the excellent facilities of the camp with its 7,000 acres of forests, streams, and trails, will be used to awaken each camper to God's presence in his life and seek a response to that awareness.

Ralph Ebersole of Claysburg, has been engaged as the camp manager. Miss Sara Hoover of Roaring Spring and Ordo Pletcher of Leamersville, will be t program directors for the fourth, fifth, and sixth graders during the two one-week periods of July 12 to 29. T week of July 30 to Aug. 5, Donald Fogelsanger of Altoona, and Mrs. Louise Hoover of Martinsburg, will serve directors of the tenth graders and older youth. The last two weeks, Aug. 6 to 19, Reverend Harold Bowser Martinsburg, will direct the first week and Fred Driver of McVeytown will have charge of the last week for seventh, eighth, and ninth graders.

The swimming pool was completely refurbished this past fall. A brand new filtering system was install The kitchen facilities and equipment have been redecorated and modernized. Gas lines and lights in the ca areas have been replaced with electric. The camp located on the top of Blue Knob Mountain near the ra station offers accommodations for over 100 campers each week.

Ray Sollenberger of Everett, Robert S. Over of Roaring Spring, Miss Gladys Weaver of Huntingd Berkey Knavel of Roaring Spring, and William F. Smith of New Enterprise are serving as the over-all camp co mittee guiding the development of the program for the district.



Hillcrest Homes in La Verne, Calif., has completed a new section, Hillcrest East (right, above), with 163 living u at a cost of about $1,350,000. Dedication services for this section are scheduled for the afternoon of June 11. week later there will be an open house in the afternoon. With this new addition, Hillcrest Homes now has liv facilities for three hundred to three hundred fifty persons. Most of the facilities were sold prior to beginning c struction. At left above is shown the manor lounge with an indoor tropical garden in the rear

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Community of Fear. Harrison Brown and James Real. Center for Study of Democratic Institutions, 1960. 40 pages. Single copies free.

This is a distressing booklet, precisely the kind that should be read by as many Americans as would be killed in a "medium-size" nuclear attack — fifty million. This study is as sober and restrained as any could be which concludes there is little chance of avoiding thermonuclear annihilation. After a survey of the past and estimates of what various megatonnages in a war at present could mean, a look is taken at the grim future. Exploding about 600 ten-megaton bombs, evenly spaced, at an altitude of about thirty miles would scorch and ignite everything combustible over the entire surface of the United States (except in cloud-covered areas). If the arms race continues, "very large bombs (about 1,000 megatons) will be built which, when exploded at an altitude of about 300 miles, could sear six Western states."

"The new developments will cause people to burrow more deeply into the ground. Factories will be built in caves, as will apartment houses and stores. Eventually most of human life will be underground, connected by arsenals capable of destroying all life over the land areas of the earth. Deep under the ground people will be relatively safe, at least until such time as we learn how to make explosives capable of pulverizing the earth to great depths. It is probable that within the next two or three years the United States will embark on a crash shelter program for a large proportion of its citizens and some of its industry." But going underground will tend to convince people that they can survive the present state of the art of killing and will thus make war all the more likely.

Pressures within the United States against disarmament have become so strong that they in themselves make the chances for an end to the arms race slim. "There is rather clearly a military elite emerging in the United States which is dedicated to the position of perpetual hostility toward the Soviet Union and which wields enormous political as well as military power. . . . The military lobby is now the strongest lobby in Washington. Were the State Department to negotiate successfully an arms control agreement with the Soviet Union and were the armed services united in their opposition to the agreement, the agreement would almost certainly be defeated by the Senate. . . . Indeed, the military elite is clearly in a position to assume actual command over the U.S. striking forces if there are serious signs of 'weakness' in U.S. foreign relations."

As Reinhold Niebuhr says in the foreword, a fresh approach to turn us from our course toward disaster will hardly come without some new impetus from the public. You can contribute toward such an impetus by sending for a free copy of Community of Fear and passing it on to persons who ought to be more afraid than they are. — *Dale Aukerman, Bechlinghoven, Germany.*

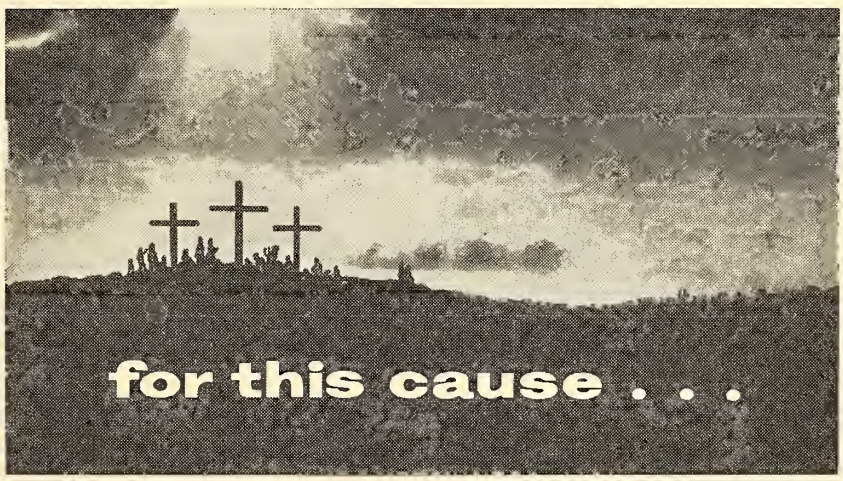
***The Promise of the Spirit.** William Barclay. Westminster, 1960. $2.50. 118 pages.

I think that it is safe to say that most Christians in the conventional Protestant churches have little concept of what they believe about the Holy Spirit. Much of our theological thought of the past quarter century has concerned itself with Christology and we have been inclined to allow the Pentecostal churches only to make relevant the presence of the Spirit in the life of the church.

This book will help to correct the situation, both for the laity and the ministry. His writings have been received on a popular level by many different groups. The book is quite suitable for devotions as well as for a survey of the meaning of the Spirit in the writings of the New Testament. We need both to understand and accept the "promise of the Spirit." — *Robert McFadden, Concord, Mass.*

Dr. Schweitzer of Lambarene. Norman Cousins. Harper, 1960. $3.95. 154 pages.

This is a new and interesting venture into rather familiar territory.



Remittance Blank

Annual Conference Offering

I (we) wish to invest in the world-wide ministries of our church through this gift of _____

Name _____

St. or RFD _____

City _____ State _____

Church _____ District _____

(Give through your local church's offering for the Brotherhood Fund or mail your gift to the General Brotherhood Board, Church of the Brethren General Offices, Elgin, Ill.)

Your Church's Personality

by Alton M. Motter

◆ *Churches, like people, have personalities. Many churches grow up haphazardly like Topsy. Others are guided and directed toward being a mighty spiritual power in the lives of members and the community. Such achievements do not just happen. They are usually the result of the dedicated labor of committed church leaders. How does your church rate in this twenty-point Church Personality Test?*

1 Is the ministry of our staff marked by a deep and sensitive Christian concern for the spiritual welfare of others?

2 Is this same concern expressed in the friendly and courteous way our church-related telephones are answered?

3 Are our ushers trained to express a warm and genuine welcome to visitors?

4 Do we produce a neat and attractive church bulletin as a helpful aid to worship?

5 Do we inform our members of the church's program through a well-edited parish publication?

6 Have we an interesting leaflet describing the program of our church for new or prospective members?

7 Is our church building attractive and well maintained both inside and out?

8 Do we keep pew racks, window sills and closets cleared of outdated literature and supplies?

9 Do we give thoughtful attention to the landscaping of our church property?

10 Are we providing as much off-street parking as possible so as to be considerate of the parking rights of our church neighbors?

11 Could we broadcast brief chime or organ selections to our community on Sunday mornings and through the week at noon or the six o'clock "Angelus" hour as well as upon such special occasions as Christmas Eve and Easter morning?

12 Could some unique feature of our church be floodlighted at night?

13 Do we maintain an attractive and well-designed outdoor bulletin board and additional street or road directional signs?

14 Have we learned how to work with the church editors of our newspapers so that adequate news coverage is given outstanding church events?

15 Is our church associated with the radio-TV committee of our council of churches or ministerial association for possible participation in the broadcasting ministry of the churches of our community?

16 Do we express a co-operative spirit in working with other churches and civic agencies in meeting cultural, welfare, and social justice needs?

17 Do we train the children of the church to respect the flowers, lawns, and fences of our church neighbors?

18 Do we deal fairly, promptly, and politely with criticism coming from either within or without the congregation?

19 Are we thoughtful hosts toward visiting pastors and speakers?

20 Are we willing to undergo spiritual disciplines so that God can use us more effectively to do his will?

Its newness lies not in historical or biographical facts, but in the warm personal touch with which Mr. Cousins interprets the life and motivating philosophy of one of the "towering figures" of our century.

After a personal visit with Dr. Schweitzer and the small medical staff whose activities he directs at Lambarene, the author reflects upon his experiences and writes this relaxed account as his "personal appreciation" of Schweitzer. The result: a series of candid views of the doctor and his close associates at work and in repose. Both the human and saintly sides of the docto personality are portrayed, adding element of objectivity sometim lacking in other accounts.

The real essence of Schweitzer "the man as symbol . . . not so mu what he has done for others, t what others have done because him and the power of his examp This is the measure of the ma The book's informality permits a f brief travelog digressions with violating the writer's purpose. clusion of photographs and ent text of Schweitzer's statement Peace or Atomic War? add inter and value to the book. — *Don Fi Castañer, Puerto Rico.*

*Servants of the World. James Smart. Westminster, 1960. $1. 95 pages.

There have been many good bo about the Hebrew prophets, large numbers of Christian peo are still ignorant of the true sign cance of these great men of God our own day. James D. Smart's sl readable volume, another import contribution in the valuable series Westminster Guides to the Bi may be the very help needed many to break through the curtain strangeness and distance and to the prophets living powerfully the long history of our faith and the immediate problems of our tim This book begins with us: "a chu founded on the prophets" and fr us goes to the beginnings of proph in Israel and treats of each era the prophetic movement and e significant prophet from the e beginnings down through to the tertestamental "silencing of prophets" and the preparation for two greatest prophets of all, J the Baptist and Jesus, who are d with in another volume of the ser Written in nontechnical langua yet laying claim to a strong foun tion in scholarship, this volume, others in the series, is prepared make a vital contribution to thinking of anyone foresigh enough to buy and read it. — *C mer E. Faw, Chicago, Ill.*

Susie's Babies. E. Margaret Cl son. Wm. B. Eerdmans, 1960. $2. 73 pages.

With a background of a str Christian ethic, a gifted teacher answering the questions of hundr of children tells the fascinating st of Susie and Luke, a pair of pet h sters, and their eight babies. In friendly, relaxed, and familiar

osphere of a happy, normal school, irty-five youngsters and their acher talk together frankly and turally about the wonderful facts life unfolding before them — rth and the rearing of young, both imal and human.

Written very simply in delightful d humorous story form, and beauully illustrated with charming imal sketches, this book is suitable be read aloud to small children to be placed directly in the hands youngsters aged eight to thirteen. *Mary Spessard.*

All the Proud Tribesmen. Kyle nnant. St. Martin's, 1960. 159 ges. $2.95.

A fast-moving, interesting account Kerri, a native islander, and his ntacts with the mission program of church in the New Guinea-Aus-lia island chain.

How Firecrest Island is destroyed d the islanders saved, the indomble spirit of Miss Buchanan (the ssionary) guides all, a new home found on the "haunted island" of alu — all this makes for captivating perience for juvenile readers. — *Paul M. Weaver.*

***Your Money and Your Church.** chard Byfield and James P. Shaw. ubleday, 1960. 238 pages. $3.95.

The authors here have written a ique and creative book about urch finances. It discusses frankly d helpfully the church and its ances, motives for Christian giving, e need for standards, the tithe as standard, and builds a Christian ilosophy of stewardship based idly upon theological foundations. The authors point out the tragic aknesses of giving in many church- and the need of the Christian to e for his own sake regardless of dgets or endowments. They point t that the church can and should hieve the splendid results profesnal fund raisers do and proceed to arly outline the method. It is itten "with zest and conviction." *Charles E. Zunkel, Port Republic,*

The Dayuma Story. Related by el Emily Wallis. Harper, 1960. 95. 288 pages.

"There are two sides to every ry." Many of us have wondered ut the Auca side of the mission- drama on the Curaray River. w do these primitive jungle peo- live? What do they think? What tivated their spearing raid at Palm ach on that fateful morning? Here is the book that supplies many of these details.

It is a captivating story, a window into the inner struggles, fears, and hopes of a young Auca woman whose fear of her people's spear-killings was stronger than her fear of the unknown outside to which she fled.

Several years and many experiences later she is introduced to Christ by a member of the Wycliffe translators. Attracted by the message of love and peace which she finds in him, she returns to share it with her people. Dayuma is an unusual personality, a link between vastly different cultures. Her story is an unforgettable adventure. Youth and adults will enjoy this latest chapter of the captivating Auca story. Epilogue by Rachel Saint. Photographs and maps add vividness. — *Don Fike, Castañer, Puerto Rico.*

***Hear Our Prayer.** Roy Pearson. McGraw Hill, 1961. $3.75. 174 pages.

This is an unusual book of prayers. There is a sensitivity here to the needs of men and to the power of God that is seldom found. It is the mark of a rare spirit who knows man and God intimately and can put into rich and expressive language the desires of both.

While these prayers are designed for public worship and will find a fruitful ministry there, minister and layman alike will want to use them to nourish the spiritual life in personal and family devotions.

Although written prayers of others can never be an adequate substitute for the earnest desires of the heart the piercing pen of the dean of Andover Newton Theological School will awaken the deepest needs of many a man's inner being and enable him to present these to our Father.

Hear Our Prayer may well become a classic in the literature of public worship. Few ministers will want to be without it. — *David J. Wieand, Chicago, Ill.*

***A Christian in East Germany.** Johannes Hamel. Association, 1960. 126 pages. $3.00.

Many of us wonder how Christians can live and work in a Communist-dominated land. Pastor Johannes Hamel, pastor in East Germany, gives us an intimate picture of his activities. Especially helpful are the conversations he has with young Marxists and the courage he demonstrates.

The last part of the book is composed of lectures given both in the East and in the West, addressing himself to such vital themes as pastoral care, the Bible, pain, thanksgiving, truthfulness, and peace. Here is a book Christian leaders ought to read to help them understand more fully the hopes and courage of active Christians behind the "Iron Curtain." It will help us to be able to pray more effectively for our brothers in East Germany. — *Jacob T. Dick, Fresno, Calif.*

***The Bell of Kamela.** Lillian Budd. Rand McNally, 1960. $2.95. 76 pages.

A poetic and intriguing story of a Norwegian-American lumberjack whose crew thought he had lost his mind when he heard a bell ringing as they worked in the pine forest near Kamela, in Oregon. A flashback gives the catastrophic story of a pioneer family who owned the bell a hundred years earlier. — *E. Louise Larick, La Verne, Calif.*

Bethany Seminary

Continued from page 16

Those receiving the two-year certificates from the Bible Training School are as follows:

Willis Okley Detwiler, son of Mr. and Mrs. Ira J. Detwiler of the New Enterprise church, Middle Pennsylvania. He is married to Rosa Eshelman, daughter of Mr. and Mrs. Merle Eshelman also of the New Enterprise church. Willis will continue his studies next year at McPherson College.

Jesse Clyde Pittman, son of Robert M. Pittman of the Melvin Hill church in North and South Carolina. His wife was the former Katherine Hensley, daughter of Cora Hensley, also of the Melvin Hill church. They plan to enter the pastoral ministry.

Jimmy Roy Robinson, son of Mr. and Mrs. Hollie Robinson of Indianapolis, Ind. His wife was Savilla Hockman, daughter of Mr. and Mrs. Stein Hockman of the White Pine church in First West Virginia. They will enter the pastoral ministry.

Randall Eugene Roose, son of Mr. and Mrs. Courtland Roose of New Haven, Mich. He is married to LaVonna Hinton, daughter of Mr. and Mrs. Linton Hinton also of New Haven, Mich. They are serving the Beaverton church in the District of Michigan.

News and Comment From Around the Worl

Southern Presbyterians Asked to Implement Stand Against "Enforced Segregation"

A Presbyterian denomination that started because of a dispute over slavery was urged at its centennial assembly held in Dallas, Texas, early in May to implement the denomination's stand against "enforced segregation."

The Presbyterian Church in the U.S. (Southern) heard a report from Dr. Marion A. Boggs, its retiring moderator, that called the racial conflict "the towering problem with which we are confronted in the Southland."

Formed in 1861 by a split from the Presbyterian Church in the U.S. (Northern) in protest against that church's stand upholding the Federal Government, the delegates to the church's first assembly said that in their ecclesiastical capacity "we are neither for nor against slavery." Most of the delegates of the new church were slaveholders, and they defended the Southern position on slavery.

The new moderator of the church, elected at this assembly, Dr. Wallace M. Alston, also cited the importance of the race question. He said, "The race problem in the South is another great problem, second only to that of the Union of South Africa."

One of the severest of Presbyterian doctrines, predestination, was softened by an action of the 101st General Assembly. By vote of almost three to one, the 520 commissioners to the assembly voted in favor of a committee report that de-emphasized the belief that God has predestined some men regardless of their earthly lives to everlasting death. The action taken after the assembly wrestled with the complicated theological question said that this negative side of the traditional doctrine of predestination is not "an adequate statement of the Christian faith." The question had been studied for two years by a theological commission which recommended the positive side of the doctrine that God has elected some men to everlasting life.

In other actions, the Southern Presbyterian Assembly unanimously demanded an end to "undocumented charges of communism among the clergy." Delegates also rejected a report urging the abandonment of capital punishment. The report had argued that on the basis of Scripture and humanism capital punishment should not be retained. However, the new moderator ruled that the Westminster Confession of Faith allowed for capital punishment. Though his ruling was challenged from the floor, it was overwhelmingly upheld by the commissioners.

A visiting speaker, Dr. Franklin Clark Fry, president of the United Lutheran Church, told Southern Presbyterians that the Christian church does not exist to promote any particular kind of economic or governmental system. He declared, "The Christian church does not exist to preserve the status quo, no matter how happy you or I are with it. Neither does the Christian church exist to buttress any type of economic organization or promote the American way of life."

British Churches to Observe Road Safety Sunday

Protestant, Roman Catholic, and Jewish leaders in Britain are giving strong backing to the National Road Safety Campaign organized by the Royal Society for the Prevention of Accidents.

Messages endorsing the campaign have been issued by the British Council of Churches, by the Cardinal of Westminster, and the Chief Rabbi of Britain.

A special feature of the campaign will be the observance of Sunday, June 25, as a day of prayer for road safety. Saturday, June 24, has been similarly designated for those of the Jewish faith. A poster for use in churches reads: "Love thy neighbor as you walk, ride, drive on the road."

Multilanguage Biblical Theme Planned for Seminary's Chapel

A Biblical passage will be translated into 1,000 known languages as a means of providing a decorative theme for a Chapel of Peace to be built at Crozer Theological Seminary in Chester, Pa.

One thousand placques, one for each known language, will adorn the chapel, and each will cite the Bible passage, "Glory to God in the highest, and on earth, peace, good will to men."

Park Street Church Raises $3.5 Million for Missions

The Park Street Congregational Church in Boston has appropriated for its church missionary program more than $3.5 million. This thought to be the largest of any dividual Protestant congregatio appropriation in this country.

The amount has been raised overseas missions since the churc missionary conference was est lished in 1940. The church has membership of 2,200, supports 1 missionaries in 49 countries, a various mission projects includ hospitals and schools. Sixty of t church's own members are in m sion fields.

United Lutherans Plan Church-State Study

A commission to study the ent field of church-state relations in pluralistic society will be appoint by the United Lutheran Churc board of social missions.

The board requested authority establish the commission from t denomination's executive board. the church-state investigation s jects which will come under t commission's scrutiny will incl the "institutional church in politi life, government financial aid to ligious institutions, and chur state and education."

Disciples Mark 150th Anniversary of Their First Congregation

The 150th anniversary of founding of the old Brush R church, first congregation of Christian Churches (Disciples Christ) was celebrated at the o inal site two miles south of W Middletown, Pa.

The site also is near Bethany C lege, W. Va., a Disciples instituti Pennsylvania and West Virgi churches plan to restore the origi structure this year as part of the s quicentennial observance. The re ca will have some of the origi timbers salvaged from the chu built in 1811 by Alexander Ca bell, founder of the Disciples c munion.

Christian Young People to Hold Ecumenical Assembl

One of the most inclusive gath ings of Christian young people e planned for North America will t place in Ann Arbor, Mich., A 16-23.

More than 2,000 young people w participate in the North Ameri Ecumenical Youth Assembly on campus of the University of Mic

in. The assembly is a gathering of oung Christian leaders from approximately forty different communions, predominantly Protestant d Orthodox, in Canada and the nited States. It is one of a series of gional ecumenical conferences be- g held around the world. The ropean Ecumenical Youth Assem- y in Lausanne, Switzerland, last gust was the first.

gencies to Distribute ore U. S. Surplus Food

Charitable and religious agencies n look forward to more help from e federal government in their erseas food distribution programs. Agency representatives, meeting th government officials in the hite House, were promised larger nations of nonfat dry milk and d oils in a stepped-up program of e administration's Food-for-Peace ogram.

They were also told they could pect donations of bulgor wheat, hich can be cooked like rice.

George S. McGovern, director of e government's program, said the griculture Department will give encies an additional 66,000,000 unds of food oils by the end of 61, adding to the 34,000,000 alady donated this year.

The agencies currently distribute vernment foods to an estimated ,000,000 persons in nearly 100 untries and territories.

ir Treatment for Minorities sked of Hindus by Nehru

Prime Minister Nehru has apaled to Hindus for fair treatment Christians, Moslems, and other nority groups in India.

He told a public meeting, "Chrisns are as much Indians as anyone e. They must have full oppority." He spoke in the capital city Madhya Pradesh, where seven ars ago a committee was appointed the state government to investite charges that Christian missiones were carrying on anti-Indian tivities.

ungarian Lutheran ongregations Urged to Give Up ght of Selecting Pastors

Bishop Zoltan Kaldy of the Hunrian Lutheran Church's southern trict has declared that congregans of his denomination in Hungary ould give up their right to select eir own pastors and leave such apintments to their bishops.

Writing in the official Lutheran ekly, the bishop commended the example of a Lutheran presbytery near Budapest which had renounced its right to vote for a pastor.

The bishop, who is supported by the Communist regime, asserted that "presbyteries which fail to keep pace with those marching in front are left behind. They also have to assume the consequences of their failure."

Jewish Groups Honor Dr. Reinhold Niebuhr

Dr. Reinhold Niebuhr, one of the world's foremost Protestant theologians and a former vice-president of Union Theological Seminary, received the American Jewish Committee's American Liberties medallion for "outstanding advancement of the principles of liberty and equality."

Former Senator Herbert H. Lehman of New York hailed Dr. Niebuhr's contribution "to Christian thought which has been paralleled by active participation in efforts to advance worthy social goals."

Lutheran Church-Missouri Synod Reports Membership Gains

The Lutheran Church-Missouri Synod recently reported a total baptized membership of 2,469,000, representing a gain of more than 81,000 over 1959.

The Synod is the largest Lutheran body in the Western Hemisphere. In North America alone, the denomination ranks second in membership to the United Lutheran church in America.

Kennedy Names Lutheran Ambassador to The Netherlands

President John F. Kennedy has named a prominent Lutheran layman as ambassador to The Netherlands. He is John S. Rice of Gettysburg, Pa., who has been chairman of the board of trustees of Gettysburg College and was its acting president for one year. He served as a member of the Pennsylvania state senate and was a nominee for governor in 1946.

Number of Sects Increasing in Germany

A leading West German Protestant authority reports that sectarianism is on the increase in Germany today, gaining some 200,000 more adherents in the last four years.

Germany's 65 different recognized sects claim a membership of some 900,000. Of the sixty-five, thirty-five are of German origin while the remainder originated from abroad, including eighteen from the United States. The strongest of the sects is the so-called New Apostolic Church, which now numbers more than 500,000 adherents. Next largest in number are the Jehovah's Witnesses with about 55,000, followed by the Adventists with 44,000; the Pentecostalists with 40,000; and the Mormons with 30,000.

A major reason for the appearance of stability among the German sects, according to Dr. Kurt Hutten, an official of the Evangelical Church in Wuerttemberg, Germany, is that most groups claim to be the true source of salvation, and thus anyone who leaves the sect will automatically suffer eternal damnation. He noted that persons who sever their ties with a sect are often plagued by spiritual unrest and face isolation, ostracism, and open hostility by remaining sect members.

Lutherans Announce New Aid Programs for Africa, India

Social and educational projects in Tanganyika, Ethiopia, Madagascar, and India costing about $560,000 will mark the inauguration of a major new program of development aid in Africa and Asia by the Lutheran World Federation.

The federation's departments of world service and of world mission will not finance the projects out of their own program budgets, but will act jointly as a "broker" for national interchurch aid agencies which have promoted the projects.

Among the agencies are the "Bread for the World" annual campaign of the German Evangelical Churches, the Norwegian organization, Kirkens Nodhjelp, and the Lutheran World Service sections of the federation's Swedish, German, and American national committees.

Projects on the first list are in the fields of agricultural training, experimentation and extension, mobile medical services, and literacy work.

News Briefs

Roman Catholics in the 50 states now number a record 42,104,900, according to the Official Catholic Directory for 1961. The directory shows an increase of more than 1,233,000 over 1960.

Roman Catholics now outnumber Protestants in Geneva, often called the City of Calvin. Of Geneva's total population of nearly 256,000, more than 115,000 are Catholics and around 109,000 are Protestants. Catholics outnumber Protestants primarily because most of the foreign inhabitants are Catholics.

Overseas News From Indonesia

by Joel Thompson

MECCA PILGRIMS

One of the main pillars of the Islamic faith is the pilgrimage to Mecca. Such a pilgrimage is required at least once during the life of every pious Muslim, unless he is a slave, who is physically able and can afford to make the trip. The pilgrimage must be made during the first twelve days of the last month of the Muslim year. Estimates just released here state that 11,000 Indonesians are to be among those making the trek in 1961.

SCOUTING REORGANIZED

Some sixty Boy Scout and Girl Scout units, comprising about a half million youths, have been dissolved by Indonesian President Soekarno and a new organization named *Pramuka* (pioneer) with the president as the head has come into being in Indonesia. Newspaper reports have stated that "the character of the new organization will be quite different from that of the Scout movement." The Pramuka movement is to be based on the Indonesian national constitution and will be aimed at forming groups that are "imbued with the *Manipol USDEK* (constitutional) spirit." It is the hope of the president that membership in the organization can be raised to about twenty million. The chief executive was reported as saying that "any Scout organization outside of the Pramuka has been forbidden."

ROTARY INTERNATIONAL

Rotary Club International, a service club of business and professional men throughout the world, has been banned in Indonesia by the president of the republic in his capacity of supreme war administrator. Along with five other organizations, Rotary was banned on the consideration that its principles and aims are not in accordance with the Political Manifesto, the outline of the course of the state of Indonesia. The Divine Life Society and the Moral Rearmament Movement were included in the list.

The Indonesian Daily News said the ban came because the "principles" and aims of the organization originate from abroad and are not in accordance with the Political Manifesto." Thus, "in order to safeguard the government's program, including the restoration and maintenance of security and public order, the organizations were dissolved." The paper went on to say that such organizations as Rotary "are not in accordance with the Indonesian identity."

ISLAM AND BIRTH PLANNING

"Birth control in the sense of 'birth planning' is allowed in Islam, especially for women who easily become pregnant, people suffering of disease, and those suffering from mental deficiency." This significant statement was recently released from the State Islamic Institute in Jogjakarta. The religion does prohibit "birth restriction." "Birth restriction in the sense of restricting and stopping the birth of children is incompatible with the aspirations of a nation which needs strength and manpower for carrying out over-all development," the statement added. It was also noted that "artificial insemination of a woman with semen of her legal husband is not a sin, nor an infringment of Islamic law."

MUTUAL CO-OPERATION CONTINUES

Indonesia and many other nations of the world are continuing their economic aid agreements. The United States recently amended its Surplus Agricultural Commodities (SAC) agreements and will send 30,000 more tons of rice, valued at 3.7 million dollars to Indonesia. Since 1956 SAC has provided over 168 million dollars worth of agricultural commodities to this country. The United Kingdom has extended credit terms so that three textile factories can be purchased. West Germany has pledged assistance in geographical and medical research, has offered co-operation in the establishment of rayon projects, and extended credit for purchase of eighty diesel locomotives. Japan, Italy, and the U.S.A. continue to provide shipbuilding facilities for this country.

The Soviet Union has agreed to assist in the implementation of nine projects in the next few years. The agreement, which totals about 367 million U.S. dollars, calls for construction of a phosphate factory, clearance of 20,000 acres of land, and the building of a modern hi way in Kalimanton. Ambon city v receive a technological school w a department in oceanographic stu and in shipbuilding. Djakarta v obtain a 100,000 seating sapac stadium and a modern 200-bed h pital. An iron and steel plant planned for West Java, a hyd electric plant for Sumatra, and caustic soda plant.

TIDAL WAVE IN MOLUCCAS

The tidal wave that hit in South Moluccas in January of t year caused twenty thousand of twenty-three thousand inhabitants two islands to become homeless. was estimated that ninety per cent all homes were destroyed. Scho churches, and hospitals were ba damaged or destroyed. Econor loss was severe since seventy-five two hundred thousand coconut tr and three-fifths of the islands' fish fleet were destroyed. Total dam was thought to be about 1,600,(U.S. dollars.

The Church of the Moluccas, w headquarters in Ambon, sent o seven tons of rice and drugs medicines to the area. It also hel distribute the 200 tons of fo building supplies, seeds, medici and school supplies which have b sent to the area during the last s eral months. Fortunately, there little loss of life owing to the nat of the material used for building.

350 YOUTH IN AUSTRALIA

Fifty-one Indonesian students v have been granted scholarships der the Colombo Plan Aid prog have just recently flown to Austr to continue their educational p suits. Thirty-three of the youth h been granted five-year scholarsh in Australian universities. The maining eighteen youths will fol special courses in the English guage in order to become quali as English language teachers. has been estimated that over students will receive similar scho ships during this year. The ab youth will bring the total of In nesian youth studying in the co try "down under" to 350.

U.S.A. AND COLONIALISM

Indonesia's Foreign Minister S bandrio has stated that it is desire of Indonesia that the Un States help solve the question colonialism and help nations achieve their independence. I recent news conference he answe an American journalist, who as

hat the U.S.A. could do to help lve the West Irian question, in the llowing manner:

"Colonialism nowadays is a mat- r of principle, and if we were asked hat we desired, we would say that ır desire is that the United States ould help solve the question of lonialism and help nations achieve eir independence and develop their untries in accordance with their sh and develop their own person- ty."

He was also quoted by the press saying that sometimes one got the pression that the U.S.A. was mak- g too many compromises on the estions of colonialism because of alliance with the NATO nations.

nniversaries

Elder and Sister Joseph H. Clapper ebrated their fifty-fourth wedding niversary on April 9, 1961. Both are mbers of the Yellow Creek church, d Brother Clapper is moderator of congregation. They have eight ughters, two sons, twenty-six grand- ldren, and several great-grandchil- n. — Mary Stayer, Hopewell, Pa.

Mr. and Mrs. Earl Fink celebrated ir fifty-third anniversary on Oct. 14, 60. They have one adopted son and ee grandsons. They are members of Yellow Creek church, Pa. — Mary yer, Hopewell, Pa.

Mr. and Mrs. D. Blair Hall celebrated ir fifty-fourth wedding anniversary Feb. 6, 1961. Mrs. Hall is a mem- of the Yellow Creek church, Pa. ey have two children, fourteen grand- ldren, and ten great-grandchildren. — ry Stayer, Hopewell, Pa.

Mr. and Mrs. Clarence Hoffman cele- ted their fiftieth wedding anniversary April 15, 1961. Mrs. Hoffman's her was pastor of the Amwell church, , for twenty-eight years, and the ffmans have served in the office of acon for many years. They have one and two grandchildren. — Mrs. nry Seiders, Rahway, N. J.

Mr. and Mrs. Fred E. Zook cele- ted their fifty-sixth wedding anni- sary on March 16, 1961. They have sons, four grandchildren, and two eat-grandchildren. They are members the Yellow Creek church, Pa. — Mary yer, Hopewell, Pa.

bituaries

Batdorf, Minie Swartz, was born rch 31, 1876, near Harrisonburg, Va., d died at the Brethren Home in enville, Ohio, April 25, 1961. She been a member of the Church of Brethren for many years. On Nov. 1904, she was married to Frank dorf, who died on Jan. 23, 1960. is survived by one son, four grand- ldren, and one brother. The funeral vice was conducted by Bro. Ellis thrie at the Eaton church, and burial in the Mound Hill Cemetery. —Mrs. rtle Gauch, Eaton, Ohio.

Good Reading for Children

The Bell of Kamela

LILLIAN BUDD

In a style rich in poetic imagery, the author weaves a suspenseful tale around the mysterious sound of a speaking bell in the forest of Kamela, Oregon. She skillfully blends the experiences of a twentieth-century lumberjack, who believes that he hears a bell even though he can't see it or give an explanation to why a bell would be in the forest, with that of a young pioneer family. Ages 10-12. $2.95



Adventures With the Buttonwoods

EDNA BEILER

The heart-warming adventures of a farm family who have problems as modern as 1960 but who lived in the days of the Model T. Mom, Dad, Betsy, Pudge, Flora, the twins Crish and Peter, and small Susie make up the family of Buttonwoods. Of course, there was Midget Mouse, Peter's pet, which was almost one of the family. Ages 8-10. **$2.00**

The Golden Bible — The New Testament

ELSA JANE WERNER, editor

A beautiful book, gloriously illustrated in color. The text combines the beauty and cadence of the King James Version and the clarity and vigor of twentieth century language. Ninety-six pages, laminated hard cover. Size 10 x 12¾ inches. $3.95

CHURCH of the BRETHREN GENERAL OFFICES,
Elgin, Illinois

Black, Jeannie Annie, was born in 1872, and died March 7, 1961, at Lyalta, Alberta, Canada. She had been a member of the Church of the Brethren for thirty-seven years. Surviving are one daughter, three sons, fourteen grandchildren, and twenty-two great-grandchildren. The funeral service was conducted by Bro. Leonard Blackwell, and burial was in the Union cemetery at Calgary, Alberta. — Mrs. Barbara Wade, Lyalta, Alberta, Canada.

Brubaker, Ora George, son of George and Mary Hamilton Brubaker, was born May 11, 1875, in Howard County, Ind., and died at Warsaw, Ind., Jan. 28, 1961. On Sept. 4, 1900, he was married to Alice Stitzel, who died in 1904. In 1905 he was married to Cora Mae Cripe, who survives. Also surviving are two sons, three daughters, seven grandchildren, four great-grandchildren, and one sister. His fifty-five continuous years of service in the practice of medicine began in 1906 at Mt. Morris and continued in Burlington, Ind., until 1913, when he went to China as a missionary for the Church of the Brethren. During this period he designed and supervised the construction of a modern hospital, and for his service during the epidemic of pneumonic plague, he received the highest citation that could be conferred by the governor of the province. After his return to the United States, he located in North Manchester, Ind., where he continued his practice until a year ago. He was an active member of the Manchester church, serving in the office of deacon and as a Sunday school teacher and superintendent. The funeral service was conducted by the undersigned, assisted by Bro. T. G. Weaver, and burial was in the Oak Lawn cemetery. — Hubert Newcomer, North Manchester, Ind.

Childs, Virginia M., was born in Clearfield County, Pa., Feb. 18, 1877, and died Feb. 4, 1961, in Garrett County, Md. She was married to J. Franklin



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Abingdon Press

Childs, who died in 1959. Both had been members of the Fairview Church of the Brethren for more than fifty years, and had served in the office of deacon for many years. Surviving are two daughters, three sons, fifteen grandchildren, thirty-one great grandchildren, and two great-great-grandchildren. The funeral service was conducted by Brethren Eugene Matthews and Jonas Sines, and burial was in the Fairview cemetery. — Mrs. Harold Bittinger, Gormania, W. Va.

Fitz, William H., son of Howard H. Fitz, Sr., was born at York, Pa., May 4, 1889, and died Dec. 10, 1960. In May 1910, he was married to Alberta Smith. In 1912 he was baptized at the New Fairview church, Pa. His wife, five sons, five daughters, thirty-six grandchildren, and twelve great-grandchildren survive. Brethren Jacob L. Miller and Murray P. Lehman conducted the funeral service, and burial was in the Stumps Union cemetery near Spry, Pa. — Roger Miller, York, Pa.

Garletts, N. Matilda, daughter of Uriah J. and Ella Wegley Schmucker, was born Jan. 28, 1892, in Somerset Country, Pa., and died at Somerset, Pa., March 9, 1961. She was married to Russell M. Garletts, who died in 1918. Two daughters, one son, and three sisters survive. She was a member of Somerset church, where the funeral service was conducted by Bro. James C. Boitnott. Burial was in the Sipesville church cemetery. — Naomi R. Knepper, Somerset, Pa.

Hershberger, Rebecca Fern, daughter of Mr. and Mrs. David Hershberger, was born in Snake Spring Valley, Pa., July 31, 1919, and died April 13, 1961. She was a member of the Snake Spring church, Pa. Surviving are her father, her mother, two brothers, and two sisters. The funeral service was conducted by Brethren Daniel Brumbaugh and Isaac Wareham, and burial was in the Everett cemetery. — Sara Snyder, Everett, Pa.

Lane, Ethel Wilhide, was born Jan. 5, 1895, and died April 21, 1961. She was a member of the Waynesboro church, Pa. Surviving are two sons, three daughters, three brothers, one sister, and twelve grandchildren. The funeral service was held at Columbus, Ohio. — Thelma M. Widdowson, Waynesboro, Pa.

Miller, Katherine Pearl, was born in Goshen, Ind., Nov. 11, 1894, and died at her home there, April 21, 1961. On Oct. 7, 1916, she was married to Ira J. Miller, who died in 1954. She is survived by two daughters, seven grandchildren, two brothers, and six sisters. The funeral service was conducted by the Rev. Spencer Gentle, and burial was in the Violett cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Church News

Northern California

Empire — During the Easter season thirty-six were baptized and two received on affirmation of faith. On the first Sunday of each month the past Bro. Galen K. Walker, gives a sermo ette to the church school assemb Brother Walker officiated at the co munion service on March 30. T church has called Clifford Ruff Sunnyslope, Wash., to become past and he will begin on July 1. Broth Walker's interim pastorate ends June Some events in the church recen have been the all-church birthd dinner, a father-daughter banquet a a mother-son banquet, and the a meeting of the women's fellowship. Pearl Kappler, Modesto, Calif.

Southern California and Arizon

Glendale, Ariz. — In the visitati evangelism early this year, eleven p sons called upon sixty-three people forty-one calls. At the third sessi of the school of missions, Mrs. Oli Ikenberry showed slides and gave talk concerning her service with t Navajo Indians. Members of the Gl dale church participated in a Christi vocation workshop with the Phoe and Lynnhaven churches. On Feb. Harold Fasnacht, president of La Ver College, spoke during the morni worship hour. In the afternoon me bers attended a meeting in Phoen of which the district women's w cabinet was in charge, and in the e ning heard a lecture and saw pictu by the Kenneth Amspokers, return missionaries to Africa. The new tab in the fellowship hall were dedicat at a potluck dinner on Feb. 26. T church now has a drive under way funds to buy a lot across the street much needed off-street parking. Wh our pastor, Glenn Harmon, was abse Oscar Stern preached for us. The Verne College choir gave a conc the latter part of March. Some of t women of the church had an Eas party at the farm-labor camp at Arro head. On Easter the junior and ad choirs both presented special music Mrs. Don Heatwole, Glendale, Ariz

Pasadena — During the J a n u a school of missions we heard Dr. Char Bell tell about his travels in So America; Doris Hoover tell about ecumenical youth assembly at La anne, Switzerland, illustrated w slides; work in Korea and India p trayed by Mr. and Mrs. Robert G of the Friends Service Committee. also had the film, A People With Fear. Rev. Rival Hawkins of Pasad taught an elective Sunday school cl on Basic Christian Beliefs, and dur Lent Dr. Carroll Lahman taught class on the Gospel of John. He a gave an illustrated lecture on the H Land and the Passion Play. The Wi Over Jordan choir gave a concert Negro spirituals, and the pastors of church, Paul Studebaker, and of A.M.E. Zion church exchanged pul on Race Relations Sunday. W. Gl McFadden of Elgin, Ill., accepted call to become pastor this fall. Brot Studebaker will be going to the Ca Valley church. Twenty-five of our c gregation attended the new era banq at La Verne. At the birthday din the basketball trophy, won by our te in the city church league, was p sented. The sanctuary choir gave th annual Easter concert. Two have b baptized and one received by let

xteen attended the district deacons' llowship, at which Ernest Toland rved as chairman. Mrs. Amanda uir of our congregation recently lebrated her one-hundredth birthday. uring Easter week Jay Gibble and e of our youth participated in an terdenominational work camp at lian, Calif. — Mrs. Grant Cohick, sadena, Calif.

Colorado

First Grand Valley — The school of issions held during the month of nuary had classes for all ages. Five our youth attended the regional nference at McPherson. We have d both a mother and daughter ban- et and father and son banquet this ring. Mary Spessard of Elgin was e leader for the two-day children's rkshop in February. The women's llowship of our church was enter- ined by the women of the Fruita urch in February. The deacon board our church arranged for a religious rvey of the community. At the last arterly council officers for the year ginning Oct. 1 were elected and a w constitution adopted. Mrs. L. A. pp will serve as our delegate at the ng Beach Conference. On Palm Sun- y Howard Duncan of Denver brought e message. Wilbur Hoover of Rocky rd had a week of pre-Easter services. e young people were in charge of e program on Good Friday evening. ining with us in our love feast was e Fruita church. The choir presented e cantata, We Have Seen the Lord, on Easter morning. The district executive, Edward Duncan, had a training session for the Christian education people. Ernest Jehnsen of Battle Creek, Mich., has answered the call to become pastor and will begin service here about Sept. 1. We are looking forward to having H. Stover Kulp, a missionary to Africa, here in June. — Mrs. Berma Kelley, Grand Junction, Colo.

Nebraska

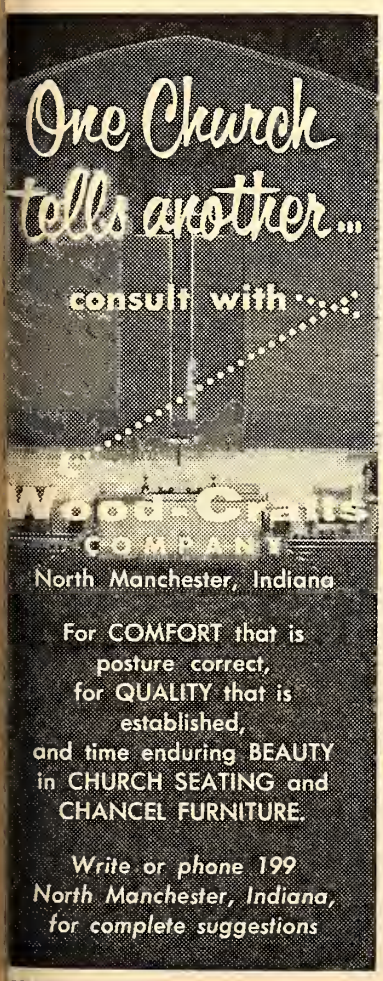
Omaha — During the Easter season we had Holy Week messages by Bennett Kulp, student at Grace Bible Institute, and Meredith Rogers of Lincoln, Nebr., the love feast on Good Friday evening, and the drama, The Road to Emmaus, Sunday morning. The offering at Easter amounting to $150 was for the relocation of Bethany Seminary. Four were received by letter. Some of our youth attended the junior high rally at the Holmesville church and the youth rally at the Lincoln church. Recently we had a coffee fellowship at the close of the morning service, the first of its kind. — Mrs. O. J. Dickey, Omaha, Nebr.

Southern Illinois

Allison Prairie — Since Feb. 1 Bro. Merrill Branson has been serving as pastor. He and his wife were chosen delegates to the district conference in August. Bro. Herald H. Hendricks of Howe, Ind., conducted a two-week revival meeting following Easter. Two were added to the church. Our congregation was represented at the spring banquet at Champaign, Ill., the men's and women's rally at Virden, and the young people's rally at Springfield. The Easter sunrise service and breakfast and a play were sponsored by the young people's group. The women have sent towels to the home at Girard and quilts and clothing to Church World Service. They also made cancer bandages. Brother Branson conducted a dedication service for the New Brethren hymnals recently purchased for the church. Preceding Easter the sermon topics were based on the words of Jesus on the cross. We are now having regular monthly family night meetings. — Mrs. Faye Racop, Flat Rock, Ill.

Northern Indiana

North Winona — During the Easter season, we had Holy Week messages by Brethren Charles Stouder of South Bend, Moyne Landis of North Manchester, and Harper Will of Ft. Wayne, the love feast on the Thursday before Easter, and a cantata at the morning worship hour. Bro. Lester Young is representing the district on the Standing Committee, and Mary Young is representing our church at Conference. — Alma E. Hanawalt, La Verne, Calif.



— — — — — — — CLIP and MAIL TODAY — — — — — — — — — — — — —

A Special Message to Members in Arizona, California, Oregon and Washington

Following the close of Annual Conference I am making plans to serve for possibly three weeks in the above states. By using my car I will be able to have conversations with members anywhere in the four states.

My coming provides opportunity for any member to obtain detailed information concerning the preparation of a will, a possible investment in a Brotherhood Annuity or the Church Extension Loan Fund, or the use of other means whereby the brotherhood's world-wide work may be furthered eventually and generous income assured to those who place funds with the Brotherhood Board.

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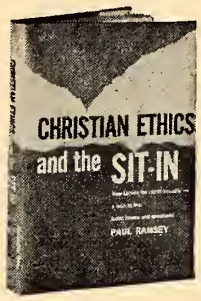
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Church of the Brethren General Offices, Elgin, Illinois

Michigan

Muskegon — During the month of February we had a school of missions with a very good attendance in all departments. The junior highs attended the district rally at the Midland church. They also had a chili supper and paper drive. The pre-Easter services were conducted by the pastor, Dan L. Blickenstaff. Nine have been baptized and two await baptism. We observed the love feast on the Thursday before Easter. Our church participated with several other churches of the community in Good Friday services. Three carloads of women attended the district fellowship workshop at the Woodland church. The women have made several quilts for Church World Service. The men have subscribed to the Gospel Messenger for the local Osteopathic hospital reading room. They are also putting in a new sidewalk at the church. Recently Brethren H. C. Wenger and Philip Lauver met with the congregation to explain the self-allocation program. — Mrs. Martha Morell, Muskegon, Mich.

Northeastern Ohio

Eden — Eleven have been received into the church since the beginning of the new year. The church bought gifts and gave a party for the patients at the Massillon state hospital. Bro. Arno Holderreed was the guest minister for four Sundays in the absence of our pastor. He also officiated at the love feast on the Thursday before Easter and spoke at the sunrise service on Easter morning. The Manchester College a cappella choir gave a program of music and song on Easter morning. The congregation is looking forward to building more classrooms since the facilities are becoming crowded for church school purposes. — Mrs. Maud Dayton, Canton, Ohio.

Southern Ohio

Middletown — On Oct. 2, the new pastor, Elmer Wall, was installed by the district executive, Chester I. Harley. Since then we have been having vesper services once a month with various church families taking part. On Wednesday evenings at the Bible study and prayer meeting hour, we have been studying the Book of Mark. Several children have been dedicated recently. The women have been sewing for relief several days a month, and the congregation has donated clothing for the Bethany congregation and for Church World Service. Some of the women attended the women's rally at the Pitsburg church, and a number the school of Christian living in Dayton. Brother and Sister Howard Erbaugh were special guests at the women's fellowship in February. They and other members of the Hamilton church participated in our song fest recently. In the absence of the pastor, Glenn Rust of Eaton brought two morning messages; the mixed quartet from the Happy Corner church presented special numbers in music during the morning worship service on Jan. 29. Bro. Wall participated in the union Good Friday service. A group of twenty-eight from our church went to the Brethren Home in Greenville for an afternoon service. Two have been received by letter and four await baptism. On Easter the young people had a sunrise service and presented a choral reading during the morning worship hour. — Patricia Brate, Middletown, Ohio.

Eastern Pennsylvania

East Fairview — Russia was the subject of an illustrated talk by Amos Herr. We were the host church to the World Day of Prayer service for the Manheim community. We also had charge of the afternoon service for the school children at the Zion Lutheran church. We had a family fellowship day in February. On our anniversary Sunday the district moderator, Abram Eshelman, was the speaker in the morning, and a Mennonite mixed octet gave a program of sacred music in the evening. Union Lenten services were held in our church with Bro. Roy McAuley, dean of Elizabethtown College, as the speaker. The East Peter burg women joined the women's fellov ship of our church and presented a pr gram, the theme of which was t women of the Bible. A film was spo sored by the stewardship and finan committee, followed by a discussion ar a message by Ezra Bucher. The you adults of the Chiques church we

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assistin individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Brothe hood program, assigned for administr tion to the Social Welfare Departme of Brethren Service.

The right to edit and reject notic is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be give Write Brethren Placement Servic Church of the Brethren General Offic Elgin, Ill.

No. 516. Immigration Services see employment offer for: Hungarian ref gee, J. N., unmarried, age 23. Educ tion: 8 years secondary school, 2-ye commercial, diploma from "Gastr nomical Institute" (cooking), Vienn Experience: hotel waiter — 2 yea Reformed Church. Contact: Immigr tion Services, Brethren Service Cente New Windsor, Md.

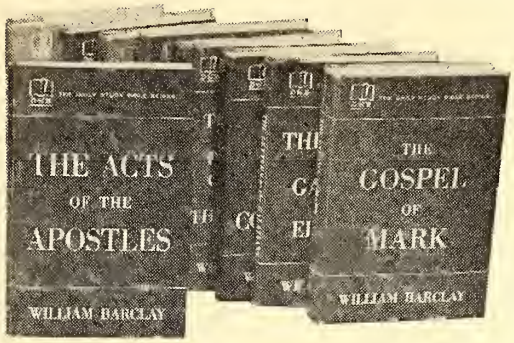
No. 528. Wanted: A couple to wo for a doctor and his wife on farm Southern Ohio. Male duties: gener farm work and maintenance of m chinery and buildings — 44 hours week; female duties: general hous work, cleaning of medical office, lau dry and ironing — 32 hours a wee Monthly wages, furnished house, ar many extras provided. Contact: Bret ren Placement Service, 1451 Dund Ave., Elgin, Ill.

No. 529. A thirteen-year-old bo desires farm work this summer in Brethren environment in return for h room and board. The farm would nee to be within approximately 300 mil of Kansas City, Kansas. Contact: Do ald L. Loudermilk, 105 N. 13th S Kansas City, Kansas.

No. 530. Wanted: Man or woman manage the print shop at Caney Juni College, Pippa Passes, Ky., an inst tution training mountain youth f leadership among their people. Sala or "pittance-and-living with retiremen provided. Person needs to have son measure of affection for the philan thropy the college represents. Contac Mr. William Hayes, Director, Cane Junior College, Pippa Passes, Ky.

No. 531. An A-1 mechanic and h family wish to move to a warm climate in the South or West. Al has experience in electrical, radio, an TV repair work. Wife enjoys workin with children. Contact: Brethren Ser ice, 1451 Dundee Ave., Elgin, Ill.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

ıests of our young adults. Daniel Ketring of Conewago, Elwood Shelly of kron, and James Eshleman of Florin ere the guest ministers during Holy Veek. The week was climaxed with an vening program on Easter given by ıe junior, youth, and senior choirs. wo groups helped process clothes at ew Windsor recently. Mrs Harvey obias spoke at our mother-daughter llowship, and Frank Carper at the ther-son fellowship. On April 22 proximately five hundred junior ghs, their teachers, and counselors tended the district fellowship in our ıurch. Henry Hackman showed them lored slides of Poland, France, and ngland. The young adults have taken truckload of material to the Baltimore lot House. The senior choir was in ıarge of the vesper service at the minterial meeting in the Hanoverdale ıurch. — Mrs. Mahlon Graybill, Manıim, Pa.

Harrisburg, First — Our congregation ined with the other Allison Hill ıurches for the annual Week of Prayer rvices, at which Dr. Charles Cranrd, pastor of the Calvary Baptist ıurch in Washington, was the speaker. ıe women's fellowship have formed ur interest groups: Bible study, arts d crafts, great books, and home and mily life. They have made seventyght garments for relief. The themes r our school of missions were Heritage ight, Mission to Suburbia, The Runvay City, The World of Culture olders, and Into All the World. H. over Kulp spoke on the world-wide umenical movement and Jesse Reber ı national and local aspects of the umenical movement. The young peoe met here for the district speech ntest. On March 12 Bro. H. K. Balsıugh and the male quartet had services the Dauphin county prison. Speakers r the Lenten services were Brethren eorge Detweiler, Nevin Zuck, Roy rney, Glen Weimer, and Dean Frantz. n Palm Sunday a service of ordination as conducted for Ronald Madeira, a ung man in the congregation. He now attending Bethany Biblical minary. Four have been received letter and sixteen by baptism. The ıurch is a member of the bowling ague and we also expect to have a am in the city softball league. — Mrs. hn A. Blough, Harrisburg, Pa.

Southern Pennsylvania

York, Second — The Elizabethtown llege choir gave a program at the rning service on Feb. 12. Ralph W. hlosser of Elizabethtown conducted Bible institute in March. Eleven of ır women attended the women's llowship luncheon at the Codorus ıurch. The Easter season was enhed by the following activities: the ntata, The Risen King, by the senior oir, evangelistic services under the adership of Jesse D. Reber of Harrisırg; the Easter morning message by e interim pastor, Elmer Q. Gleim; d the program by the young people the form of a play in song and siluette. J. L. Miller officiated at the ring love feast. 127 people attended e family night at which Bro. James Amico of the Brooklyn church spoke. enry Hackman, a member of the anheim church, spoke at the father and son banquet. — Mrs. Robert A. Sipe, York, Pa.

Florida, Georgia, and Puerto Rico

Tampa — On Feb. 26 we had Florida Day for the Fort Myers church. The pastor of our church was the speaker. More than 200 were present for the morning service. The women's fellowship is making quilts, scarfs, and pillowcases and doing welfare work. At the present we are building five new Sunday school rooms to the church. While Bro. Merril Heinz was holding revival services in our congregation, our pastor, John Meyers, preached at the St. Petersburg church. The women of our church worked at the United Church Women's "clothes closet" giving out clothing to the welfare people. Since our last report, seven have been baptized and two received by letter. — Mrs. Tom Tomlonson, Tampa, Fla.

Middle Maryland

Longmeadow — We had a ground breaking and cornerstone laying service for the new educational building. It has now been completed and was dedicated on May 21. Speakers for the dedication were Samuel Harley, Earl Rowland, and Freeman Ankrum. We had a school of missions on the Sunday evenings in January. A sacred choral concert was presented one Sunday evening by the Concert Choristers directed by William Makell. The revival services were conducted by Harvey Kline of Baltimore, Md. Following the morning worship on March 26, we had a service of baptism, using for the first time the baptistry in the new educational building. A family fellowship supper was held in April in the new fellowship room. —Jane Strite, Boonsboro, Md.

Welsh Run — Bro. Russell Martin presided at the council meeting on April 1. Our love feast was held on May 27. Bro Kenneth Hershey of Lehighton, Pa., conducted our revival meeting, April 9 to 23. One was bap-

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tized as the result. — John D. Martin, Mercersburg, Pa.

Second Virginia

Buena Vista — Our church participated in the World Day of Prayer service held in the Holiness church. The music and worship deputation team from Bridgewater College presented a worship program on a recent Sunday evening. The young adult class has been sponsoring the placing of flowers in the church each Sunday. Many are being contributed as memorial flowers. The ladies' aid is packing friendship packets for New Windsor and compiling a cookbook. The children's department collected bars of soap for India. The recent cash-rally day offering for the parsonage debt neted $1,500. Fourteen junior highs attended the rally at the Summit church. Our junior highs will be host for the rally in June. The pastor, Robert L. Byrd, conducted the revival during Holy Week. Guest ministers from the local Methodist and Baptist churches and the Summit and Staunton churches assisted. Six were baptized on Easter morning and three children were dedicated. Our love feast was held on Easter evening. Brother and Sister Earl Rousey, Brother and Sister Burton Floyd, and Brother and Sister Lewis McCormick have been called to the office of deacon. Brother Hardy Henson was licensed to the ministry. The vacation Bible school will be held the last of June under the direction of Julie Laprade. — Doris A. Byrd, Buena Vista, Va.

Staunton — During the last few months, we had Brom Miller, Bill Harouff, Robert Ziegler, and Paul Bowman as our speakers. A church fellowship supper honored the new church families. Since last October we have received twenty-four new members. In April we had a family host-guest day. Each family invited an inactive or new family to spend part of that Sunday in their home. During January and February, we had a school of missions. In a joint meeting, Mrs. Cover spoke and showed slides of Nigeria. Charles Zunkel spoke on home missions, Wendell Flory on missions in China and India, and a cast from the Barren Ridge church presented a play at the closing program. The junior highs made candy and cookies for retarded children in a nearby institution. The youth group met and talked with three foreign students attending Mary Baldwin college. Some members of our choir sang in the joint sunrise services on Easter morning. — Mrs. W. Elton Cline, Ft. Defiance, Va.

Southern Virginia

Mount Hermon — Brother and Sister H. C. Eller left on Feb. 5 to take up pastoral duties at the Oakton church. Bro. Franklin Boggess has been called as pastor. The church has voted to ordain him at a later date. Our congregation is partially supporting Laura Jean Rittenhouse, who is now in Ecuador. The youth had a New Year's Eve party and a get-acquainted dinner for the Boggess family, sponsored a sunrise service on Easter morning, and held a prayer service each evening before our pre-Easter revival meeting which was conducted by the pasto Wilfred Nolen was relicensed to th ministry for another year. We hav recently built a choir loft in the churc — Mrs. Marcella S. Fretwell, Basset Va.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JUNE 17, 1961



World Council of Churches

This ancient Turkish tunnel, which had been clogged for decades, was cleaned by an Inter-Church Service team of volunteers from many countries. It drained a fertile valley and made 200 acres of land available for an experimental farm in the early days of the work in northern Greece near the Albanian border (see page 19)

Sixty Words . . . enough to frame a letter of resignation . . . but back of them was a story of high hopes, a sense of dedication, and five years of effort in the pastoral ministry. Turn to page four for a readable account of one young minister's doubts and dilemmas, as well as for comments from some others who have faced similar problems . . . a new type of discussion feature for our readers.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Our Contributors

Frances Bowman is the wife of the pastor of the new fellowship at Wooster, Ohio.

L. Gene Bucher is a recent graduate of Bethany Biblical Seminary and now serving the Sunnyside, Knobley, and Harness Run churches in West Virginia.

Harry A. Brandt is a former associate editor of the Gospel Messenger, now living in La Verne, California.

John Taylor is a staff writer for the World Council of Churches.

John Barwick is director of the HELP project in Sardinia, Italy.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Might Result in Loss

Concerning church union, I do not say that no churches should unite. Some are so much alike that it is hard to see what keeps them apart. But to amalgamate all denominations except the ones which are obstinate might result in great loss.

The scripture cited for union is John 17:21, in which Jesus prays that his followers may be one, even as he and the Father are one. But this is a plea for a closer walk with God and is not necessarily accomplished by organization. Blaise Pascal and the Jesuits belonged to the same church but were far apart in theology and fellowship. On the other hand, in prayer meetings of the American Scientific Affiliation I have experienced spiritual unity, where the participants belonged to various churches. This brotherhood comes from devotion to the same Master, not by building a fence around everybody and proclaiming that we all are in the some field. Organization does not give us this unity.

Denominations were born in surges of zeal which emphasized certain commandments in the Bible. They did not all emphasize the same matters and that is why different organizations were formed. A general combining of these denominations would reverse the trend which led to their formation. Instead of zeal for the commandments of Christ we would have to say, "After all, perhaps they do not matter, and we can give them up in order to have a bigger organization." The zeal and the commandments would be lost.

But we can co-operate with others without this loss. — William J. Tinkle, 118 W. South St., Eaton, Ind.

Not Satisfied

Concerning the letter in Readers Write by Bro. Kenneth Yingst on May 6, if Brother Yingst would take the trouble to ask people from other church mergers what they think, they would soon change his mind.

I have gone to them, and they tell me they are not satisfied. Any one who stops to think will know why we have so many churches today. Why? We all know, as my Sunday school teacher has often said, "it was the result of a difference of opinion" or a church fight, and those good old brothers had differences of opinion.

It is the opinion of many of our ministers that we should merge a not that of the laity. Why not t the opinion of the laity as well as them help with the work? — Artl Wolford, R. 1, Ligonier, Pa.

Looking for Thoughtful Readers

The January 1961 issue of Bre ren Life and Thought proudly pu lished an article by Dr. T. Wa Rieman of Manchester College, the subject, A Christian Perspect in Education. The editor believ and the author hoped that this a cle might stimulate vigorous c versation among Brethren educat both in our colleges and in pul education, about the meaning a purpose of teaching as Christians

Because of deep interest in t subject by some non-Brethren re ers and a few Brethren, reprints this article were prepared. N here is a disturbing fact: Thus very few Brethren educators h responded in any way to the arti while there have been many sponses from non-Brethren, such the Department of Education at O State University, the National Co cil of Churches, and wide distri tion to all member institutions of new American Association of I testant Colleges and Universities

We suspect that very few Br ren have even read this very portant article. The Brethren Jou Association was formed seven y ago to make such important thoughtful articles available to Br ren and their friends. But maint ing the journal has been a cons struggle, partly because of lack interest.

I am writing this letter to the G pel Messenger because I believe are publishing a great deal of ex lent material, such as Brother man's article, which all minist educators, and indeed all thoug people in the Church of the Bret want and need to read. Thos us who publish Brethren Life Thought do it as a labor of l There are no salaries, and wr do not receive any pay for thei ticles, some of which repre months of hard work.

I would like to appeal to church that every minister, e teacher, every professional pe and every church library start ing Brethren Life and Thoug Edward K. Ziegler, Box 5463, noke, Va.

Take a Fresh Look at the Pastoral Ministry

SO FAR as we know there is no minister in the Church of the Brethren exactly like Dave Sutherland, the subject of a feature ory in this issue. But almost every minister, almost every denomination, could read Dave's ory and find in it some reflection of situations e has known as well as of experiences he has ared.

So far as we know there is no congregation the Church of the Brethren exactly like orest Creek or Woodland Acres. But every ader will note some uncomfortable similarities tween his own local church and the two that ave Sutherland served as pastor.

Just to set the record straight, the story out Dave and the "sixty words" he considers nding to his pastoral board is pure fiction. was written by an active layman who is rceptive about ministers, who knows some- ing about their inner struggles and who can derstand why they are disturbed when their rious roles seem to conflict. We prefer to ep the authorship anonymous because we not want any reader to waste time trying to ure out the identity of Dave or the churches served.

The important thing is to consider Dave's ory. We decided to send it to several persons knew, younger and more experienced ministers, laymen and field workers included, and to ask them to comment on Dave's situation, to advise him if they thought he needed advice, or to instruct his churches if they thought his members needed instruction. We are including these brief replies along with Dave's story.

Although the story, as here presented, is fictional do not think for a moment that it is simply hypothetical. We are confident that it is quite real — and, therefore, we ought to do some hard thinking about the pastoral ministry and its essential place in the life of our church. What we expect of our pastors may be quite different from their understanding of their calling. And what God expects of his servants in the ministry may be something else again.

May we, therefore, suggest a use for this feature to which we have given several pages? Why not make it the basis of careful consideration by the members of every pastoral board or ministerial commission? If you are a minister or if you are considering the pastoral ministry, you may want to decide wherein Dave might have prevented the "surrender" he is contemplating. The rest of us could well afford to hold up a mirror to our congregations and to ask ourselves if we are the kind of fellowship that deserves the pastor we already have or the one we would like to call. — K.M.

wo Bibles for the Government of South Africa

WHEN the Union of South Africa officially became a republic a few weeks ago the new president signed his name in o Bibles, each of which was bound in a urteen-carat gold cover. In accepting the gifts the Bibles from the British and Foreign Bible ciety (the gold covers were presented by the uth African Chamber of Mines), Premier rwoerd said, "The Bible will be our guide, I pe, in our dealings with everyone."

All of this would seem to indicate that the ion of South Africa, having severed its ties h the British Commonwealth, intends to e its policies on the eternal principles set th in the Bible. But recent news from South ica gives an opposite impression.

Recently an English woman who has spent ny years in South Africa wrote a letter to nds in New York. She described the actions a headstrong government which maintains power by police-state methods.

The lady writes, "All meetings are banned. The police are empowered to arrest whomever they wish, without having to charge them. Persons can be jailed for twelve days without being allowed to raise bail, see their attorneys, or being brought into court. They may, in fact, never be brought into court at all."

The chief sufferers of such measures of oppression are, of course, the Africans, but this correspondent points out that white people who want to help them are powerless to do so, for "if we move a finger, we too are arrested."

The responsibility for much of South Africa's explosive situation can be put squarely on its present government. We trust the premier and the new president will read their gold-covered Bibles looking for the means of reconciliation and the ways of justice that God offers to every inhabitant of that troubled land.

The time is short — too short to allow leaders of so-called Christian nations to continue to cry, "Lord, Lord," while their actions deny the things that he said. — K.M.

THIS is not alone the story of Dave Sutherland. It is the story of the parents who reared him, a church which nurtured him, and a society of which he was a part.

One wonders about his parents, his teachers, and his pastor. Did they include church vocations and the ministry in their dreams for Dave? Did his local church consider their pastor with respect and his services as important as those of the physician and community leaders? Did they give him an opportunity to serve on boards and commissions in order to gain experience in the functional program of the church? Did he have an opportunity to discover that the leaders of the church were not "saints" but just people, some with heavy emotional scars, who had joined together in order to be helpful to one another in Christian growth and witness? Did the society and the educational system of which he was a part use recognition and material status achieved as the instrument for measuring success? Did his world move with such speed and pressure that the still small voice was hard to recognize?

Whatever took place in the early years would be interesting to discover and will be a contributing factor in the decision. However, Dave Sutherland is now an adult with the responsibilities of an adult. This fact was never more real to him than after his resignation was written. The years spent in college, seminary, and practical experience had brought maturity. Dave was no longer a child who could whine when things were not to his liking, pout when feelings were hurt, bail out when the going was rough. The decision is simply: Dave Sutherland grow up! If you do not send the resignation, or if you do, then do so as a mature person willing to stand on your own resources and face the future with confidence. My own experience would drive back the crowd waiting to give Dave Sutherland advice or sympathy, and say: "Let him alone. Here is a man struggling for a new birth. He must travel this lonesome valley all alone." Will this help you, Dave? I walked it too.

J. H. Mathis
La Verne, California

EVERY minister has his moments when he is tempted to write a letter like "Sixty Words." That does not mean that he will write it, however. There are certain checks to keep from getting into the situation in the first place.

Let us admit that any pastor worth his salt in the ministry could go into some other job where he could render an appreciated service. The problem is to "keep all his cars on the main track" so he will not feel like writing the letter.

Here are some things Dave could have done: He could have taken train-

What went wrong? One young pastor reflects on the situations that prompted him to write just

SIXTY

Brother Paul Conley, Chairman
Ministry and Worship Commission
Woodland Acres Church
Dear Brother Conley,

After much prayerful thought and self-deliberation, I have reached the decision to herewith submit my resignation as pastor of the Woodland Acres Church. While my future plans are not yet definite, I am considering an opportunity outside of the ministry.

It is my suggestion that this resignation be announced at the council meeting on July 21 and be made effective September 1, 1961.

Sincerely,
Dave Sutherland

■ There it was written! Dave read it again and then, curio counted the words in the body of the letter. Just a few o sixty. Scarcely enough to introduce the topic of a Sun sermon and yet, he thought, they were the most difficult wo to set down that he had ever written. He noted that his le sounded firm and confident. This was far from reflecting indecision in his mind and the near-sick feeling inside.

For Dave Sutherland, this letter was much more tha simple job resignation. It represented a defeat, a surren It stood for a collapse of a whole decade of working, plann and dreaming. Dave had once prided himself for his ability weigh all elements of a situation and then make a good decis Where was it that he had miscalculated on the ministry?

* * * *

Dave had entered Manchester College in the fall of 1 full of enthusiasm for college life. At that time he had gi only a little thought to the years beyond college. He felt c fident he would find the right road during college and, w ever road it might be, he was determined to be ready fo His studies did not come easy for him, but by hard work, had managed to graduate "Cum Laude." From other coll activities, he had gotten a lot, too. Going on a tour with

WORDS

oir, winning the state oratorical contest, and serving as presi-
nt of the YMCA had been both fun and good training.

That junior year at Manchester, Dave recalls as an important
e. First of all, that is the year he met Betty. Oh, he had
own her for a year but he had not actually met her. Dave
s often credited their meeting to the fact that Dr. Keim was
e for class one fall morning. Dave and Betty struck up a
nversation and without thinking it through as he usually
l, Dave asked her to a YMCA hayride. She said "Yes," just
Dr. Keim started talking on the Ordinance of 1787. They
v a lot of each other that year and the next. Their marriage
s only two weeks after Dave's graduation.

The second important thing about that junior year was
ve's consideration of the ministry. There were several
tors that led to this consideration. Dave had learned to
ncentrate and he gave the same close attention at chapel
l church that he gave in the classroom. What he heard
de a lot of sense. With conflict going on in almost every
se of our social, political, and even religious life, it seemed
Dave that seldom before had there been such a need for
ristian leaders to interpret the role of Christians in the events
rounding them and to help them apply these teachings in
ractical way. After hearing the president of Bethany speak
the call of Isaiah, Dave began to think seriously that his
n talents belonged in the ministry.

But how can you be sure of something like that? Dave
ked to several student ministers. Two of them said, "You'll
w it when you get the call!" His minister back in Ohio
l essentially the same thing. One of his professors advised
that the decision was similar to that of going into other
fessions — one should think it through and be as certain
possible even though he felt no mysterious "call." Betty
l that she wanted him to do what he wanted to do. Dave
nised, however, that she would rather see him do something
. Her father had been a minister, and once Betty had said,
just killed himself with unappreciated work."

By the time of graduation, Dave was still undecided. Then,
ause Betty still had a year of college, he decided to accept a
ition with the Meyer Insurance Agency of Wabash.

That year in insurance was both enjoyable and profitable.
Meyer said that Dave caught on the quickest of anyone
had ever worked for him. More and more, Dave found
self on the agenda of sales meetings — explaining ideas and
niques that he had tried with success. Mr. Meyer was
cially impressed with a technique Dave used in which he
rded what he was doing at random times during the day.
r several weeks of such recordings, Dave was able to
yze the way in which he was spending his time and get a
er idea of the kinds of activities that were paying off. Dur-
ing which would have fitted him more specifically for his job. He could have developed specialists in his church and community to whom he could refer problems. A pastor simply must not try to do everything. Particularly, he should not try to do things other people could do better. One of the pastor's biggest tasks is the finding and training of helpers. He could have found some people to inspire and advise him. They need not be from the local church. Other people can sometimes tell us more about our work than we know ourselves.

Having done these things, Dave probably would not have come to the letter-writing stage. My opinion is that he will live to regret the letter.

Ralph E. White
Frederick, Maryland

THERE is no simple answer for Dave Sutherland. His difficulties come both from within himself and from his churches.

This minister needed at least two things: a larger portion of the spirit of humility and a more mature concept of his function and the value and results of his work.

Although motivated by the church's idealism, Dave Sutherland viewed himself as a distinguished and forceful preacher, thus making his pulpit a place where he would be the center; it should be a place of worship, inspiration, and assistance to those in the congregation. The church needs the most effective speakers in its pulpits, but the best speakers in the long run are going to be the men of insight, courage, conviction, and sympathy who love their people rather than those who view their sermons as personal achievement.

Dave Sutherland let himself be discouraged by the problems, but failed to find a means of evaluating his service as a minister in the way that he could put a value on the sale of a life insurance policy or getting a signature on some other sales contract. As a churchman, I want all those I know to attend the worship services, but the minister who could bring a family back together and pave the way for new happiness should have rejoiced rather than feeling defeated because he did not get them in his services.

Perhaps there were many he could not help in his counseling, but this is the experience of all who try to help others. Many people of idealism would like to shape the world to fit their ideals, but most must learn to be satisfied with doing their best and being one or two drops of the water that wears away the stone. Instead of being discouraged at not having redone the world, or even one congregation, in a few short years, the minister must gain a vision for the years which may go even beyond his own lifetime.

The churches here involved were typical — leaving the minister alone to

deal with multitudes of problems, including their own petty prejudices and lack of vision. Our pastors will have the richest ministries in those congregations which not only want good ministers but which set themselves to the task of making the men who serve them the best possible servants of the church.

As the individual congregations and the pastors together broaden their vision and commitment to their cause, the structure of the church will become more worthy of its "one foundation, Jesus Christ our Lord."

Wayne F. Buckle
Falls Church, Virginia

SOME people can recognize their achievements only if they can measure them. In the insurance business, Dave had a clear-cut means of measuring his accomplishments. He tallied his completed sales. In the ministry, he could not very well tally the results of his efforts. This resulted in a sense of futility.

Dave plunged into his pastorates without understanding this. Perhaps the seminary failed to work with him sufficiently in this aspect of his attitude. No doubt his pastoral boards failed to guide their congregations into understanding roles. They could have prevented much of his conflict.

I believe Dave would still prefer to use his superior sales ability in the ministry, but unless he can learn to recognize the worth of his efforts in connection with goals that are not always reached, perhaps he belongs in sales. But he should first make sure that his resignation is not simply a means of escape.

Clifford B. Huffman
Lancaster, Pennsylvania

DAVE'S problems in part reflect an inadequate perspective with regard to himself, to other people, and to his role as minister.

1. Some of the frustrations Dave himself could have remedied. What was to keep him, for example, from reading or taking special courses in the field of counseling, an area in which he felt weak as a result of his seminary training? The fault, as I see it, is not with the seminary which concentrates on solid intellectual preparation for the ministry. It is the minister's last, best hope before he is thrown into the lion's den of practical, routine assignments.

2. Some of the frustrations were the congregation's fault. However, many ministers (and I think Dave included) need insight into their own and their family's integrity as human beings so that they can begin to resist the inappropriate and sometimes foolish demands of their people upon their time and energies.

ing his tenth month on the job, Dave was next to the top n in amount of insurance written. This exceptional performa was a stimulant to the entire force. It was not too surprisi therefore, that Mr. Meyer was quite upset when Dave told h in July 1953, of his decision to enter seminary that fall. Wh he left in September, Mr. Meyer sent him a very compliment letter which he still treasures.

Dave still had not felt the "call" as some of his friends h described it. As he looked into the future, he liked the pict of himself as a forceful preacher, known and respected for analytical judgments and his ability to hold the attention the congregation. The picture of himself as a businessm even a very successful one, was not appealing. He believec the mission of the church and was challenged by the minis This he gave as his reason for leaving the insurance field; future pictures of himself he shared with no one.

The years in the seminary were happy ones. It was gooc associate with other young married couples who, like Be and himself, were rich in faith and zeal, but had to struggle plan to pay for groceries and newly arriving children. Robe Sutherland was born in January 1955.

At the time, Dave was certain that the classwork, the ex curricular sessions and the environment of seminary were what he needed as preparation for the years ahead. As looks back, however, he wishes that somehow the fac could have added more courses in psychology, counseling, ministration, and interpersonal relations.

In May 1956, Dave and Betty were both pleased when call came from the Forest Creek church in Ohio. This chu served a rural community about fifteen miles from the hear New Linden, tenth largest city in Ohio. This commun mainly Hawk Township, had traditionally been among Ol finest farmlands. By 1956, changes were taking place. N Linden was expanding and, unfortunately in the minds many long-time natives of Hawk Township, the better ho and developments were building to the west of New Linc Hawk was steadily catching more of the trailer camps poorer homes. This meant an expansion of the town schools with the older residents footing the bill.

The church and parsonage were beautifully located o secondary road in a wooded area. The buildings were old were remodeled, adequate, and comfortable.

That first week in his first pastorate was a memorable and just a little too typical. Before leaving Chicago, D received a letter from a Mrs. Jenkins, Route 2, New Linc Ohio. It informed him that the week of his arrival in J would be the beginning of vacation church school and that had always counted on the pastor to help in the classes. W they arrived, they found a harried Mrs. Jenkins reporting one of the teachers was unable to make arrangements for year-old twins and had therefore backed out of the schoc the last minute. It had been decided that Betty would her place. Betty, expecting her second child in Novem was not feeling too well and certainly did not feel the chee ness she so nobly displayed.

Dave, Betty, and Mrs. Jenkins worked out a schedule w would allow either Dave or Betty to baby-sit with little Rob while the other one taught. This arrangement worked out f well until Thursday morning when Dave got a call that Wilford had been seriously injured in a tractor accident that Dave should get to the Hawk county hospital right a Betty took over Dave's class and Dave rushed to the hos where he found Sam, not too badly hurt, waiting for X rays

It was 3 p.m. before Dave got back to the church to a new crisis. Little Roberta had flushed an apple core into plumbing. It had gotten stuck and now Betty, Mrs. Jen and Mrs. Miller were frantically mopping up the rest roo the church basement. By six o'clock Pastor Sutherland sat d

his evening meal. Betty was not hungry and she excused rself to put Roberta, screaming from loss of her afternoon p and a sense of wrongdoing, to bed.

As Dave ate his grilled cheese sandwich and cold beans reflected over the week thus far. There had been a meeting ery night and once in the afternoon. He had visited the in- red, helped fix the plumbing, baby-sat, talked, taught, and ayed. Now he asked himself a question that had been help- l in the insurance business, "Am I running the job or is the job nning me?" He did not like his own answer. But he gave anks for a sense of humor.

On Saturday when Dave had planned to get a good fresh mon ready for Sunday morning, Betty reminded him that ere was still some unpacking to do, shopping to be done, and me trash to be burned. Then Miss Howenfelt, the pastor's retary, arrived. She wanted to type and run off the programs r Sunday morning. She also had comments on three other ms that shook Dave a bit: (1) How did Dave feel about the gan dispute? He did not even know there was one, but he was hear more of it later. (2) Was Dave going to speak at trict camp Sunday afternoon? A long distance call confirmed t he was and that Miss Howenfelt was supposed to have him know. (3) Miss Howenfelt had always enjoyed the fee breaks that Dave's predecessor and wife had provided.

Late Saturday night, Dave was still working on that talk district camp. For his morning sermon, he pulled out one t had received favorable comment at seminary. It was on Book of Ruth and Dave felt that at least it might reach tty even though she had heard it before. "Whither thou est. . . ."

That "organ dispute" was a real one. A few years earlier church had started an organ fund. The fund had built to approximately five hundred dollars. When Mrs. Percy d in March 1956, she had left $700 "to be used for the rchase of an electric organ for the Forest Creek Church of Brethren." The music and worship commission had scouted und and located a slightly used Hammond with a remote aker. It belonged to a wealthy realtor in New Linden. was willing to part with it for $1,100 since it was a church t was interested. It looked like a real bargain.

Mrs. Martin, the only organist in the church, had a strong ction against the Hammond. She wanted a Baldwin. She d its tone was more like a pipe organ and was easier to play. e particular instrument she had in mind, however, would t $2,300. The commission balked at the price and Mrs. rtin said to "go get the Hammond if you want to, but don't nt on me to play it or even to listen to it for that matter." veral families joined Mrs. Martin, everybody dug in, and n decided to wait and see what the new pastor would say. ve still hates to think of the way he botched that one.

There were a number of things that worked toward Dave's illusionment at Forest Creek. One that particularly bothered centered around the "trailer camp people." Dave had made ew calls there and had finally gotten a few of the children ning to Sunday school. Then in late summer, 1957, Dave rd that a meeting had been held at which plans were made get these people out of the township. The meeting, which l included several Brethren members, had decided to iate zoning restrictions and bring pressure on the property ners to clear out the shacks and trailers.

After a Wednesday night committee meeting, Dave spoke several people of his ideas. Dave felt that more headway ld be made in getting some of those people to church and ely there must be some other alternatives to zoning and ssure on the landlords. Ken Smith started to mumble ething in general agreement with Dave when Jake Daw- n cut him off, "Well, Reverend, this is one of those problems : the residents round here must work out for themselves.

3. There are built-in tensions in the ministry which the finest training and the most satisfying congregational relationship will not entirely surmount. Has the minister any right to expect differently, when he is commissioned to mediate between life's ultimate questions and faith's ultimate answers? Should it surprise him that contemporary patterns of success do not fit his feeling of aloneness and perplexity and weakness? Ministers, every bit as much as laymen, have (in the words of Paul) to "work out [their] own salvation in fear and trembling" (Phil. 2:12).

Richard A. Bollinger
Topeka, Kansas

DEAR DAVE:

Do not send that letter — not yet anyway. Even though it begins, "After much prayerful thought," I would beg you to do much more praying and a lot more careful thinking.

This is perhaps the most crucial period in your ministry and may well prove to be the turning point in your whole career. Believe me, if all of us who have had similar feelings at approximately this same point in our ministry had yielded to the temptations which are before you there would be many more vacant pulpits, and the ministry, already plagued by a serious shortage of capable men, would be in dire straits indeed.

The ministry desperately needs men like you who have proved their abilities by achieving success in another field of endeavor. Those who, like yourself, have shown that they can get along with people in the business world are especially fitted to apply these same talents to make a worthy contribution in the work of the ministry.

It is most unfortunate that you were not one of those who were given the advantage of the year of service as an intern before your final year in seminary. This would have altered your outlook and would have given you insights into the pastoral ministry which would have helped you tremendously in your approach to the problems and frustrations which all ministers experience. We hope that eventually all seminary students may have the benefit of the intern year.

Your account says, "There was no one to confide in or give help." One of the functions of your nearby district executive secretary is to be "a pastor to the pastors." The regional secretary is only a short step farther from you and either of these men would gladly share your concerns at any time. You will find that your burden shared will be, at most, only half as heavy. In any event, you owe it to yourself and to these men to go over these matters thoroughly with them before making such a decision.

The great problem faced by the church today is the communication of its message of deliverance and reconciliation and life. Certainly you realize that the God-given abilities which enabled you to reach people so successfully in presenting their insurance needs and Permaplastics will also enable you to find a way into the hearts and minds of needy souls, each of which, as Jesus taught, is of infinite worth.

Jesus found that way through sheer love. He won people's confidence and inspired their faith. His fellowship with them was always redemptive. By reaching out to them in that same spirit, your ministry can be redemptive too.

Harlan Grubb
Johnstown, Pennsylvania

ONE of the crucial problem areas of Dave Sutherland's situation is the relationship of his family to the congregation. In setting up his professional priorities, the minister must give his family primary consideration. Important elements of this consideration are:

(1) Developing some degree of family autonomy. A family cannot contribute to a congregation unless it is separate from it. Indeed, the minister's function is to protect his family from the many problems and pressures of his congregation.

(2) The role of the minister's wife. Her primary function is to serve her family and not the church. Furthermore, she has a right to expect the same degree of privacy all other families need and enjoy. Since most congregations own the parsonage, they must be careful not to think they own those who live in it.

A minister cannot serve God and his church from a harassed family base. Trips to the museum, a night out with his wife, or a quiet evening with the family — these things are as significant as sermon preparation, district meeting, and ladies' aid.

A prophetic ministry can exist only in the midst of meaningful family relationships.

Clyde E. Weaver
Chicago, Illinois

THE account of the experiences of Dave Sutherland illustrates graphically the struggles through which our church and its ministry is passing in making the transfer from a self-supported ministry to a church-supported ministry. We have been engaged in this task for only a comparatively short period, and it would be unreasonable to expect that we find a perfect solution for all the problems involved in such a major change in our church life. But real progress is being made, much more than

You'd do well well not to get tangled up in it. We sort of e pect our preacher to stay above this type of thing."

This problem was still there when Dave left. Nothing ca of the zoning restrictions and other pressures. But the childr from that area quit coming to Sunday school.

In the fall of 1957, Dave added up his score for his fi fourteen months as a pastor. It did not look good. He had be unable to devote the time to his sermons that he wanted; t changes in membership that had occurred were negligible a he could not honestly attribute those to his own hard work; t work of several commissions on which he had pinned a lot hope was definitely lagging; in fact, there was not anything which Dave could put his finger and say, "This is going a should." This was a far cry from the picture Dave had o had of himself in the ministry.

At district meeting that fall, Dave hoped to discuss th problems with some other and more experienced pastors. Th too, must be encountering similar problems, and surely t would have some pointers for Dave. Rather than expose his failures, Dave simply asked them how they handled th different kinds of situations.

Dave was disappointed in the help that he got. Just ab everyone he was able to talk to described the progress he making or was going to make. The answers they provided Dave's problems were ones which had apparently worked v for the other ministers, but were almost the same as those had tried with little or no success. This left him feeling a li guilty about his shortcomings. On top of this, he was a li disgusted with himself for minimizing his problems when as about them and even speaking of progress that his church making.

The call to the Woodland Acres Church of the Breth came suddenly in April 1958. It was June when Dave, Be and their two daughters arrived in the middle class, subur village of Woodland Acres. The church was new and with beautiful landscaping was very attractive. The parsona located three blocks away, was in a development of nice ho with large lots.

There were some significant differences between Fo Creek and Woodland Acres. There the church membership been a fairly stable one; here it was very fluid. It seemed every time Dave had helped work out a solution for a Sun school teacher or a worker on a commission, that indivic would be transferred by his company and the problem wo have to be solved all over again.

There seemed to be different kinds of problems among people, too. Dave soon became good friends with Rever Ray Scarfe, the Methodist pastor. One day in August, called Dave, "Say, I wonder if you could talk to a young co from over your way. They have been wanting to see me, I've been tied up and must leave town this evening. They a me to recommend someone else that they could talk to a some personal problems. Now I don't believe they belon any church, so I'm probably giving away some members But I wish you could see them."

Dave replied that he would be glad to do what he could soon a young couple approximately his own age were in study. As they poured out their problems, Dave sent off an gent prayer for help. The wife accused her husband of caring for her any longer, taking unnecessary business t drinking too much, etc. The husband, in turn, felt that ran up too many charge accounts, neglected her housew etc. Their relationship appeared to be on the rocks in e phase. They had considered divorce, but both of their ents were violently opposed to such a course, and had n them "promise to talk to someone like a marriage counse

There had been little opportunity to gain experience this kind of thing at Forest Creek. Dave wished he had s

nswers to give them. Lacking these, he began to ask questions. e determined that they had been married about nine years. hey did not want to see a marriage counselor because of the igma attached to it and they thought it might be expensive. s, they thought that they still loved each other, if only the her one would quit doing such and so —

Dave stopped the accusations. He suggested that they try find the real problem. After an hour and a half, it began to nerge. They were living way over their heads. By the time ey made their payments on their house, car, and three appiances, there was not enough left to live on — let alone pay for membership in the country club which the husband had aimed was essential for his business. Dave then got them develop alternatives: (1) to go on as before until they reached vorce; (2) to sell their home and move to a less expensive ighborhood; (3) to give up the country club and their color levision.

The couple finally decided on the third alternative and anked Dave profusely for his help although he privately lt he had not given any. They both admitted that each had ought of such a solution before but neither had wanted to ce it. Dave invited them to church and pointed out that inging their home closer to God would certainly help them in ie future.

He never got that couple to church. Several times he saw em on the street; they always promised to come and always anked him for his help.

Well, that incident was typical of many that followed. The resses and strains of modern suburbia seemed to affect all in milar ways. Of course, there were other types of counseling, o — negligent parents who now faced problems with teengers, people moving in from other sections of the country who terpreted their suburban surroundings as unfriendly, and just lain worry.

There were several things that weighed heavily on Dave out the counseling job that developed: (1) While it was satisying to taste success in helping to patch up cracks in life's wall, ot all were successes. Dave felt so very inadequate to cope ith some of the situations he encountered. There was no one confide in or give help. Reverend Scarfe was helpful, but he as so busy with problems of his own. One marital case was especially depressing to Dave. It had ended in divorce and a few eeks later, an attempted suicide.

(2) Was this really the job of a minister? He was trained theology, church history, and related subjects which were pposed to prepare him to "preach the Word." Important as ounseling is, it is not what Dave thought was expected of him.

(3) The time-consuming nature of counseling left little time or the many other "chores" expected of him — an every-member canvass, the fund drive for the college, locating workers for arious activities of the church, meeting with the Suburban Ministerial Association, calling at the hospital, to say nothing of ie time needed for preparation of the sermons he wanted to reach. On several occasions, members of the congregation xpressed annoyance that Dave could not attend a particular neeting.

(4) Sometimes Dave wondered if he might not need a marage counselor some day himself. Not that he and Betty had ven quarreled. But he had no time for the family. The girls ere Betty's responsibility and altogether too often Betty had hurch "chores" which kept her as busy as Dave.

In February 1960, Dave counseled with a young man who as a salesman for the local Permiplastics Manufacturing Cororation. This young man was on probation and in serious anger of losing his job unless he could bring his sales record p. He was very depressed and mentioned several dire things e was considering in case he was fired. Dave got the man alking about his Permiplastic products. Suddenly, Dave got the account of Dave's experience would indicate.

Too long we have permitted the pastor to be a lonely soul, which usually means a discouraged soul, by not providing him with opportunity and time to share both his problems and his successes with someone who could give him a discerning and sympathetic hearing. The pastor's lot has frequently been determined by the vote of a total congregation, many of whom are poorly qualified to cast a vote of such far-reaching importance.

There is dire need for a counseling service for ministers as to what the choice of this vocation involves and as to what must have priority in the multitude of tasks which the pastoral ministry involves. Such counsel needs also to be available for local ministerial boards who serve as liaison between congregation and pastor. If such counsel is to be sought and accepted by pastors and local ministerial boards, it must be given by one who is not involved in placement. Pastoral placement is not unimportant, but more important is the basic need for arriving at what is the central function and purpose of the ministry and how to resolve the problems which militate against its effectiveness.

It was gratifying to note what influence the "call of Isaiah" had in helping Dave to realize "that his own talents belonged to the ministry." I have a strong conviction that if he had continued to analyze the call of Isaiah as he pursued his work in the pastoral ministry he would have found a solution for many of his problems and would also have escaped the temptation to "consider an opportunity outside the ministry."

Moyne Landis
North Manchester, Indiana

SOME questions at the heart of the parish problem seem to be:

1. Is the church a sanctuary for saints or a school for sinners:
   If the latter,
   then, the church is not an end in itself but a means to an end and is dedicated to minister to the needs of any and all persons in the community:
   then, the primary function of the church is the ministry of evangelism, bringing people to know Christ and training them in his discipleship
   obviously, then, the pastor alone cannot do this. The entire program of the church must be a thrust in evangelism and the entire congregation must be caught up in it.
2. Is the minister the minister of the community or of the church? and is not there a sense in which the church ministers to the community? In this complex society the role of

the minister must not be complex to the point of frustration, but the minister must be able to give his primary attention to the training of persons in discipleship and helping them mature in Christian stature and churchmanship.

In the strategy of the local church there must be a carefully worked-out plan of organization and administration

> that provides for growth in churchmanship; that provides for lay persons to assume initiative and to follow through as mature Christians, full of vitality and concern; that provides for growth through a year-round program of evangelism and purposeful assimilation.

SOME observations from Dave's experience:

1. Training for the ministry must include a year or more of practical work as an associate minister in a local church that is on the move in evangelism.
2. The first term in the pastorate should be short, perhaps only two years, working closely with the fieldman in establishing patterns and procedures in the local church and evaluating basic assumptions for the parish work.

Joseph R. Jennings
McFarland, California

an idea for a simple demonstration that would show the sup ority of Permiplastics in both durability and heat resistan Forgetting counseling for the moment, Dave worked with man in developing a sales approach to go with the dem stration. The man agreed to try it in an appointment he h for the next morning. The next evening the man called to he had just written his biggest order in three months.

Two weeks later, Dave had a call from Howard Phel general sales manager for Permiplastics. Mr. Phelps said he h just learned that it was Reverend Sutherland who had thou up that demonstration and approach that all of his sales fo were now using so effectively. He invited Dave to come to the plant for lunch some Friday and then speak at a sa meeting. "Suppose you name the Friday," he added, "and won't take 'no' for an answer."

Dave replied that he was pretty busy with church matt and that it would be April before he could make it. "Apri is then," boomed Phelps and set the date for the third Frid

Dave's talk was well received in April. His theme was old one — the importance of having confidence in yourself, other people, and in your product. But he gave that the some new twists with some practical illustrations. Phelps v especially pleased and stated that he would like Dave to g that talk to each group of new salesmen as they were train

Two such groups heard Dave in 1960. In April 1961, Da spoke to the entire sales staff again. In May, Howard Phe came to Dave's study at the church. "Dave, I'll get right to t point. We're creating the position of sales training direc this fall. There's only one man I want for that job and that you. I'm prepared to start you at ten bills and there's m where that comes from. If I can't have you full time, then take you part time on a per diem basis. I'll need your answ by July 1. I'm sure you'll want to think about it carefully. you're doing the people of this church half the good you can my boys, you'd better stay here, but I don't think you are."

* * * *

Dave read those sixty words once more. Should he send t letter?

DAVE SUTHERLAND is needed in the Christian ministry.

Both Dave and the church would profit from a re-evaluation of "the call." God works in many ways and in different ways. A minister needs to feel that he is doing what he believes God wants him to do. It is not necessary, however, that one experience some demonstration of the awareness of God's leadership. Furthermore, when a young minister honestly feels that he can make his greatest contribution in some work other than the ministry, the church should support him in this decision. We must respect intellectual honesty. An open and frank approach on the part of the church in this regard will relieve some of the frustrations and sense of guilt that Dave and others face.

We must develop a new concept of success within the ministry. We cannot get away from the psychological stress and strain resulting from the pressures of our contemporary society with its norms of success. Sometimes a most creative leader will be involved in short pastorates. In fact, there is some question whether a young minister should stay in his first or second pastorate for a long period of time. The young man should be encouraged to test his creative ideas and use the insight he has learned from other disciplines. Some of the findings in social science would raise great questions about preaching being the first priority for the pastor. Personal face-to-face and small group relationships often provide the greatest opportunity for the pastor to influence growth. Jesus was never referred to as a preacher, but was known as the Master Teacher and one who "went about doing good."

Dave Sutherland and his kind need to be encouraged in their creative ways of reaching people. Perhaps the greatest long-term goal for any life is to be able to help people in their need. It is doubtful if there is any profession that offers greater opportunity for a person to meet the deepest needs of people than does the pastorate.

Raymond R. Peters
Dayton, Ohio

SINCE first impressions are nea always the most lasting, one c hardly help but compare Dave's ye in industry as being both, "profitab and enjoyable" (could it be that b ing profitable also helped to ma it enjoyable?) with his initial conta in the pastoral ministry at the For Creek church which left him fr trated and disappointed, as "a far c from the picture Dave had once h of himself in the ministry."

The fact that at district meeti there was no one to whom he cou turn only compounded the proble and his own sense of inadequac That was the time that help w really needed! It is at times such these that men are conserved for t ministry.

No amount of seminary traini will provide a man with all the a swers he will need in the ministr But sufficiently trained "troub shooters," on the regional or distri level, could be a decided help "crisis situations" in helping the pa tor and the congregation to new le els of understanding. Dave shou not send the letter until he has ful discussed all of the implications

is decision with the district or re-
onal executive secretary.

Donald H. Shank
Drexel Hill, Pennsylvania

AVE is not an unusual person. His ruggle with vocation represents the perience of many committed Chris-ns. God's call is not simply an ent. It is a lifelong process.

Dave's confusion, however, is mewhat of an occupational hazard. veral years of seminary study usu-ly follow the acceptance of the ll to the ministry. Honest study ay find every basic concept chal-nged, every conviction questioned, e value of every discipline doubted. he whole context of a man's call kes on new depth and breadth.

After seminary, the process of re-tegrating life around a more ma-re faith can be arduous and stormy. long with this process may come any storms in pastoral service. me men may conclude during these rmy days that God is calling them a service other than the pastoral inistry. Some of these decisions ill undoubtedly be right, but far ore help could be given our young en in meeting and understanding ese storms.

Warren W. Hoover
Preston, Minnesota

HE case of Dave Sutherland is ery typical of the pressures placed pon the modern-day pastor. Only hose who have experienced a genu-ne call and who find time for ade-uate study and spiritual undergird-ng will endure.

Dave was never quite ready for ny emergency. He was always driv-ng himself rather than serving from ne overflow of a spiritual prepared-ess which people expect from their inister. The details of the parish nd the home were always robbing im of his study time. Therefore, the llurements of the world kept him n a state of confusion. I personally eel that after much prayerful hought and consultation that he was oing the proper thing even though e may be lost to the ministry. He ppears to be destined to succeed in he business world.

A decade of preparation might ave been saved by proper consulta-ion and aptitude tests in college and eminary or by fieldman supervision. ummer pastorates and internships nder strong pastoral leadership will lso save many for the ministry.

Clarence D. Sink
Waterloo, Iowa

ON PEACE

by Edith Lovejoy Pierce

THE peace past all understanding — is there any other kind? "Peace is my parting gift to you . . ." as the New English Bible translates John 14:27. So peace is purely a gift from God. It is not anything natural to man. It is not the result of political accommodation. It has no intrinsic existence in our world. "They are strangers in the world, as I am" (John 17:17, N.E.B.).

When man made his first tool he extended the power of his right hand. When he poisoned his first arrow tip he exceeded the deadliness of germ-laden, clawlike nails. Scientific achievement has been advanced to the point of the hydrogen bomb, but have man's spirit, his understanding, his control, his goodwill advanced accordingly? Yes and no. In some instances, yes. Law, conscience, sympathy have grown but have not yet become universal. And it is difficult indeed to deal with barbarians who do not accept the civilized person's fundamental assumptions.

What meeting of minds, what co-operation can there be, what communication, even, without mutually accepted premises? Is naked power the only universally understood category, the lowest common denominator, the throwback to the ancestral beast? But if man had not evolved from the beast he could never have made a bomb. Beasts cannot get beyond their claws and fangs. Their animal nature is held in check. They may be fierce and wild, but there is only just so much damage they can do.

But man evolved a spirit which was able to accommodate both good and evil, war and charity. Man's spirit is the battleground of contending forces, divine and demonic. Satan, however, is not only murderer but deceiver. He deceives by deluding man as to the nature of man's best interests, as to the real nature of his power. If evil could be clearly seen it would be rejected. But evil always poses as good, a wolf in sheep's clothing. Evil prompts fear of change.

Not to be able to change is fatal. Man must evolve or become extinct. Man must be transformed or die. If he cannot even see the necessity for evolving, he is done for.

The present disposition of man's works (which reflect his inner being) is highly dangerous. Will we reach the peace past understanding? Can we, through faith, attain to what we cannot presently understand? Will God, who so loved the world, continue to inject that extra equation of grace to save a world that cannot save itself? Will we accept this proffered grace? Will there ever be "peace in our time?" The answer is not political, but theological.

• • •

Last night a strong wind drove small black clouds, one after the other, scudding across the face of the full moon, high above us. It seemed as though some celestial athlete on the horizon had hurled the shining disc up, into, and across the vault of heaven: as though he had done it for fun, or in a contest, or perhaps merely to reward those who were willing to suffer a severe neck ache. The psalmist must have been watching something like that when he burst out with his affirmation, "The heavens declare the glory of God."

Muriel Lester in PRAYING: HOW, WHEN, WHERE, WHY (Fleming H. Revell Company)

The Nigerians saw no need to apologize for death. It was a part of God's plan

BETTER THAN ANYONE THOUGHT

by Frances Bowman

THE quiet of the usually peaceful Nigerian morning was broken by certain intermittent unidentified sounds. Drums? Chanting? Dancing? As our jeep continued on its way down the road a cloud of dust became visible. Were the sounds, the barely discernible rhythms, emanating from that miniature dust storm? "They must be having some kind of celebration," we thought. A tribal dance perhaps? But how strange it seemed — in midmorning? We grew more curious. The thick brown dust almost obscured our view, but our missionary host, Dr. Petcher, was growing excited. "It must be a 'crying,'" he said. And little by little the mystery began to dissolve. "The noise," he said, "is the sound of gourds beating upon chains."

"Gourds on chains!" we exclaimed. It seemed more logical to think of beating a gourdlike drum with a chain, rather than to beat a chain with a gourd! But as we persistently braved the dust and drew closer we saw the chains dangling from the swaying waists of otherwise naked Nigerian women, chains worn as the Hawaiian girl may wear a grass skirt. A gourd was in each woman's hand and she struck her chain skirt in the perfect rhythm memorized down through the centuries, "playing" upon her "skirt instrument" with the grace and ease and confidence born out of her instincts and out of her unique culture.

A dull-sharp jingling, a thudding tingling, a clinking and a clanking — no word could describe the eerie and indescribably haunting rhythm. Black feet dancing, dancing, moving in the dust; black bare toes moving noiselessly, dustily, keeping time to the rhythm that was partly in the chains and partly in the gourds but mostly locked deep down in the Nigerian soul. It was so mono onous, so simple, so relentle . . . until the startled air wa rent by a melancholy, hig pitched scream.

Our white man's eyes gre round with excitement, but th Nigerian accepted this part c their "crying" ritual with hi usual unruffled stoicism. Th piercing scream was a solo, a expected and usual part of th ritual which was followed an accompanied by the regula chanting, chanting rhythm c the voices in the chorus and b the dangling chains and gourd

This, then, was a "crying. Someone in the tribe had die and this was the simple Nigeri an way of celebrating the re lentless fact of death. No on tried to hide it; in fact, th "crying" was an all-day activit in which all the tribe shared

How strangely different fron the death which took place i the hospital in which the write was a surgical patient som months ago. The "thing

oved noiselessly down the all on four tall legs equipped ith large silently rolling cast-s. Yet I chanced to look up see the orderly pushing at ne head of the thing with owers in his hand, and an-ther orderly at the foot end, oving along swiftly and uietly. The "thing" was com-letely covered with beautiful ed velvet and appeared to be bout the length of a human ody.

"Someone has died," I said to y roommate. "Did you lose a atient?" I asked the nurse. he evaded my eyes and my uestion and talked about omething else, but we read the eath notice in the paper the ext day. According to Amer-an hospital tradition, we were ot to know that people can nd do die in hospitals, and we, y roommate and I, at ages hirty-seven and forty-seven, vere not considered mature nough (or perhaps it was that ve were not considered well nough) to assimilate the fact hat a fellow patient had died. Probably in our "weakened" ostoperative condition the urse was not allowed to say nything that would frighten us.

"That life and death are cut ut of the same piece of cloth," was a fact I had begun to ssimilate many years ago in my college days as my friends nd I in various "bull" sessions discussed certain deep ques-ions of our puzzling existence. But somehow now that I was no longer a young college co-ed I was expected to believe in a mythical fountain of youth, a magical world in which death sometimes occurs to people far away from me, but never to anyone near or dear. "If you just shut your eyes it will go away," was the sweet philoso-phy I was supposed to believe in regarding death.

Another vivid image came to my mind that day following the "crying." Missionary Chuck Kraft had been carrying his young son in Higi country — not "piggy-back," but high up on his shoulders, the little baby boy holding fondly to daddy's hair and enjoying tremendously his high ride. But how shocked were our Higi friends looking on! "Why, this is the way we carry a corpse to the grave!" they said. Never would they think of carrying a live person in this manner. But, conversely, can you imagine in America a corpse held high for all to see, with dangling lifeless limbs, unseeing eyes, and unmistakable pallor, the marble cold skin not inflated at all to make it appear plump and living?

The memory of the relentless beating of gourds on chains stayed with me many days. The rhythm haunted me — this rhythm that was partly in the gourds and partly in the chains but mostly locked deep down in the Nigerian soul. What was the secret of the mysterious rhythm?

Perhaps the message of the gourds and chains is really a very simple message after all: that death is certain; that death comes to us all; that we live, and we die; we enter this world, and we leave it; one is born, and another is buried.

The poet, Walt Whitman, said it rhythmically too:

> "All goes onward and outward.
> Nothing collapses.
> And to die is better than anyone thought, and luckier."

I found myself thankful that my Nigerian friends had not felt the need of apologizing for God's plan of life and death. I was glad they had not tried to "cover up" for God, nor had they asked human beings to forgive God for inventing death. In fact, they had not seemed to assume, at all, that God had committed a colossal "goof" in planning death. Without any shame or hiding or hush-hush, they seemed willing to just let God be God — Master Planner — holding life and death in the hollow of his hand. I was thankful for this.

I wondered . . . and I keep wondering . . . which ceremony is more pagan — the Nigerian "crying" or the American ways of celebrating death.

Which Way Shall We Go?

by L. Gene Bucher

IN VIEW of the recovery of the Biblical stress upon the oneness of the church of Christ, what is the future of the Church of the Brethren in our changing world? Do we have a distinctive witness? In light of the imperative for visible unity, can we justify our existence as a separate denomination? These were some of the questions that confronted the senior class of Bethany Seminary as they met together in a week-end retreat under the leadership of W. Harold Row and Warren Groff.

Certain aspects of the church's present status complicate our consideration of the future of our church. Accord-

ing to population trends we are losing ground. Vague attitudes complicate the church's task. A measure of confusion about the nature of our witness causes us to remain silent. Some believe that we have a mission, yet do not seem to know what it is. Others do not believe we have a distinctive role; therefore, we have no reason for existing.

How did we arrive at this point in our history? As we considered this matter, several questions were raised. Could it be because we have interpreted the principle, "No coercion in religion," to mean "No energy in religion"? Could it be because we have been too concerned about the quality of our inner fellowship? Have we been too interested in cultivating our members? Have we misinterpreted the meaning of the church? Have we erected chapels instead of churches? Chapels are built only for a limited group of people. They are exclusive in their outlook. Have our churches been built only for whites, only for nice middle-class people who will be sure to make "good Brethren"?

Have we at times tended toward excessive pride and optimism? Have we believed we could bring the kingdom of God on earth? Have we in the past believed we had the correct doctrines and the correct way of life, while now we believe we have very little to offer to a lost world? Have we at one times stressed our particularities of dress and church ordinances such as feet washing and the covered head and now believe that we have no particularities?

We have always stressed the belief that we are a people who have no written creed but the New Testament. Have we now become eclectic and accept all creeds? As Brethren we have found it difficult to repent. Now it seems as if we are excessively apologetic and defensive as a group. Do we not need to learn to forgive ourselves? It is as we accept Christ's forgiveness of us that we shall be able to forge ahead in a world which demands that we forge ahead or die.

Out of this milieu, three options confront our church. (1) The Brethren should merge with another denomination immediately since they have no distinctive witness. (2) The Brethren should continue as a separate denomination at all costs. (3) The Brethren should keep open minds toward eventual merger while exploiting strengths and correcting weaknesses.

Which way shall we go from here? Does God will that our denomination merge with another? Or does God command that we "contend for the faith which was once for all delivered to the saints?" Is there a road to which God is pointing us?

Certain directions emerged from our discussion which seem relevant. The first is the call of discipleship. We are called to be Christ's disciples. This we must take seriously if we are to contribute anything to the world. Our tradition has always stressed discipleship.

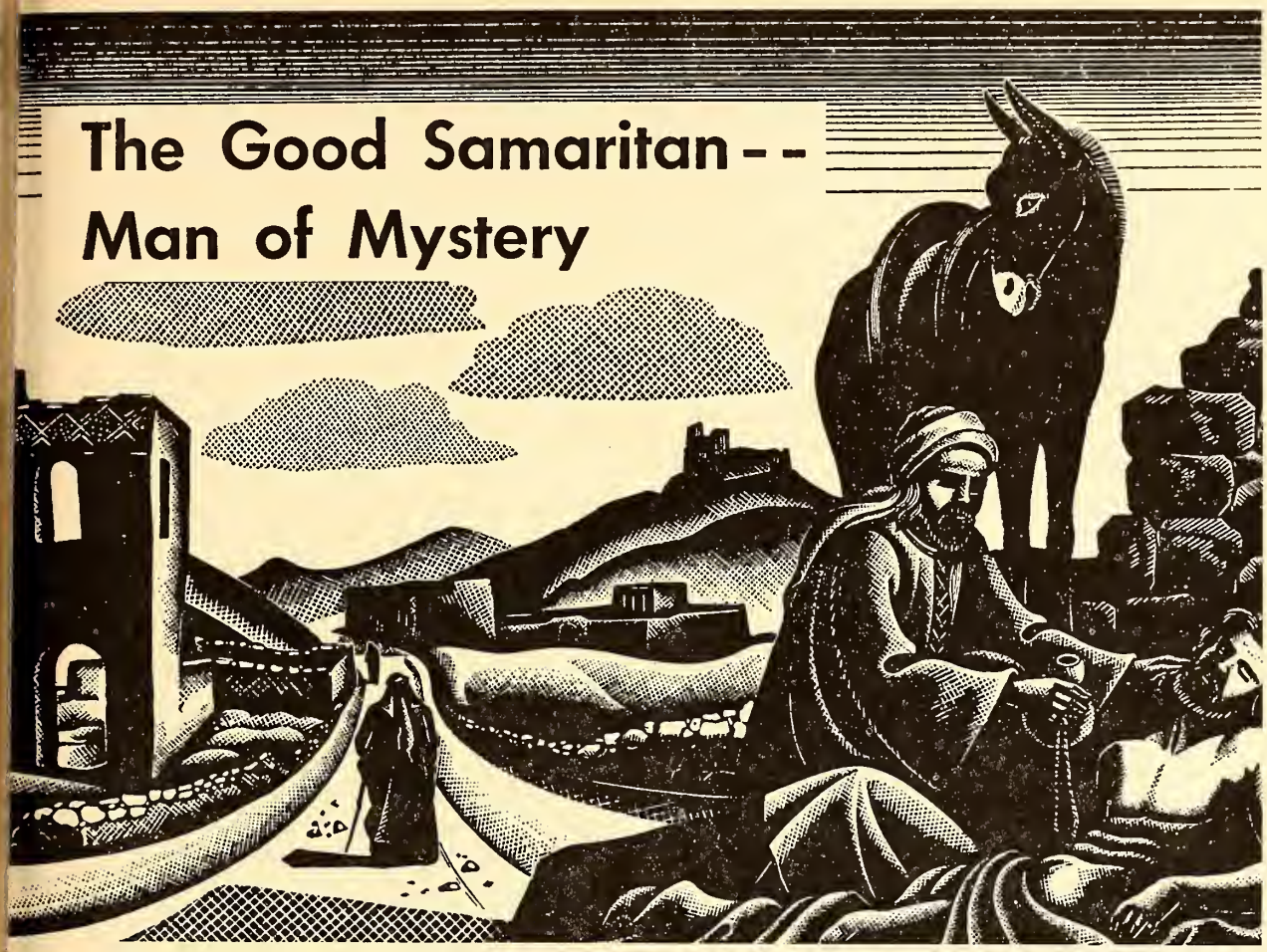
Today we must again place the primary stress upon the claims of our Lord. Our Lord says: "Why do you call me 'Lord, Lord,' and do not what I tell you?" Our Lord said to all: "If any man would come after me, let him deny himself and take up his cross daily and follow me. . . . No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Our discipleship demands that we confess our common faith in God and his Son Jesus Christ as revealed to us in th New Testament. We have bee too complacent in our confes sion of Christ as Lord of ou lives. We need to turn again t the New Testament and dis cover anew the Lordship o Christ and what this means fo our lives. We need to confes boldly "what we have seen an heard" concerning our Lord Jeremiah's confession must b our confession: "If I say, 'I wil not mention him, or speak an more in his name,' there is i my heart as it were a burnin fire shut up in my bones, and am weary with holding it in and I cannot."

Second, we must be more open to the Holy Spirit, who i our guide and our authority It is the Holy Spirit who is a work in the Church. It is the Holy Spirit who empowers an directs the Lord's disciples. I is the Holy Spirit who binds the community into one. It is the Holy Spirit who speaks t us internally through the external word of the Scriptures This is where we derive ou authority to speak. It is not the whim and the fancy of the preacher; it is the authority o the Holy Spirit.

With these directions — a call to discipleship, confession o our common faith in our Lord, and guidance by the Holy Spirit — we are able to face this world. We, as a class, are able to "engage in conversations with other Christian bodies seeking fuller understanding o God's will regarding a visible manifestation of God's given unity for his church in harmony with the truth of the Scriptures as revealed under the guidance of the Holy Spirit" (Manchester Study Conference). We are able to do so because this grounds all our work in God, who is Creator and Redeemer. This gives glory to our Lord and not to ourselves.

The Good Samaritan--Man of Mystery



Bruno Bramanti

Three Lions

Harry A. Brandt

OF ALL the mysterious characters who cross the stage of Bible history, no single one is more engaging than that of the Good Samaritan. And not the least of the mysteries surrounding him is that we ever came to have his story. For Luke's Gospel is the only one in which we find the parable of the Good Samaritan. Thus, to begin with, the chances are but one to four that we would know about this man of mystery.

However, this is but the beginning of narrow escapes for the Good Samaritan. Consider the element of chance in this sequence of events: that a certain lawyer would make trial of Jesus; that, when answered, the lawyer would risk a second question; that the question would be concerning one's neighbor; that, in answering, Jesus would choose to use a parable in place of some other form of exposition. That is, when all the possible elements of uncertainty are considered, it could be that there was but one chance in millions that the parable would be used and recorded, and so come down to us.

A second mystery in regard to the Good Samaritan is a question relative to his reality. Was he just a character introduced to adorn a parable, or was he drawn from real life? Some may say that it matters little which way the truth falls. And yet, consider the natural reaction to characters that are real as compared to men of straw. In the case of the latter we are inclined to shrug our shoulders and say: "Oh, he was not real! He was just a story character." But where we sense that a character is drawn from real life, there we have second thoughts. Such figures mean more to us.

Was the Good Samaritan real, or was he but a character of imagination? It is impossible to give a categorical answer. But it is possible to review some interesting circumstantial evidence.

To begin with, the parables of Jesus have the feel of life. Take the familiar parable of the sower who went forth to sow. It is so true to life that it could have been lifted out of the Master's boyhood experiences at Nazareth. For how many times must he have seen a sower scattering seed on a field with varied types of soil!

Continued on page 18

KINGDOM GLEANINGS

Stewart B. Kauffman, pastor of the Huntingdon church, Pa., and Clarence D. Sink, pastor of the South Waterloo church, Iowa, were granted honorary Doctor of Divinity degrees at the recent Bethany Biblical Seminary commencement.

Lowell V. Heisey, head of the chemistry department at Bridgewater College, has received a National Science Foundation grant for study at a conference on plant biochemistry which will be held at the Institute for Paper Chemistry in Appleton, Wis., in August. Dr. Heisey had two foundation grants last summer.

The Castaner, Puerto Rico, project reports that the Mercado family (featured in July 9, 1960, Gospel Messenger) is able to gain a living income from their experimental garden plot. This accomplishment is of significance to the community in that it demonstrates that gardening is feasible in the Castañer valley, an area which had not known gardening until the arrival of the Brethren Service project.

Manchester College has added two special workshops to the curriculum for its summer session. One is a two-week intensive course in reading improvement for elementary, junior high, and secondary teachers. The other is designated to give information about the Midwest Program on Airborne Television Instruction and to aid those who wish to develop a more effective program in the educational use of television.

Arden Denlinger of Dayton, Ohio, and Verna Weaver of Lititz, Pa., who were married on June 10, have been assigned by the Brethren Service Commission to work with refugees in Algeria. After two months of language study in Paris, they will begin work about the first of September in Algeria with CIMADE, a French service agency. Both Arden and Verna were students this past year at Bethany Biblical Seminary. Verna earlier served a year of Brethren Volunteer Service in Labrador.

Juniata College has received an additional grant of $12,000 from the Atomic Energy Commission for use in its departments of chemistry and physics to obtain equipment for nuclear science. Last November the college had received a grant for $12,000 for equipment "to introduce nuclear technology to students in the life sciences." Those funds were used by the departments of biology and chemistry. The latest grant will provide equipment necessary for the inclusion of nuclear experiments.

Nurses are urgently needed for the newly constructed Castañer Community hospital in Puerto Rico. Opportunities are provided for broader experience in medical care than is usually the case in nursing programs within continental United States. Previous knowledge of Spanish is helpful but not required as sufficient proficiency can be developed on project. Financial arrangement varies with length of service. Interested persons are urged to contact the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Brethren Tours plans a March to May trip to th Holy Lands and Europe in 1962. A small party to to Europe only is being considered for June to Augu 1962. Those interested in these tours should conta L. W. Shultz, North Manchester, Ind.

Albert Baker, a 1961 graduate of Bridgewater Co lege has been awarded an assistantship in chemist at Stanford University valued at $3,200. During h senior year he was an undergraduate fellow, assistin Dr. Lowell Heisey in his research project dealing wit plant hormones.

Twenty-five high school students from seven stat are participating in the National Science Foundatio summer science training program in chemistry for se ondary school students at Manchester College. Th program will introduce these students who have hig ability to selected topics in chemistry by lecture, di cussion, library research, and laboratory work.

Lester Miley of Lima, Ohio, a member of the Jun 1960 BVS training unit, will leave soon for Sao Paul Brazil, to complete his alternative service working i the audio-visual and broadcasting program CAVE i connection with the Brazilian Council of Churches. skilled technician in electronics, Lester will assist i rebuilding the control room, building an intercom sys tem for the CAVE center, and various repair work While awaiting completion of arrangements for hi service with this agency he has been serving as normal control patient at the National Institutes o Health, Bethesda, Md.

President Warren D. Bowman has announced th following appointments to the Bridgewater College fac ulty for the eighty-second session: W. Robert McFad den, from Boston University, where he has bee pursuing work for his doctoral degree, as assistan professor of Bible and religion; Dean Neher, fro Kansas University, where he was studying for hi doctoral degree, as assistant professor of physics; Joh W. Martin '47, from Butler University, as associat professor of chemistry; and Miss Laura S. Mapp, fro Randolph-Macon Women's College, as instructor o physical education.

Seventeen Brethren participated in a Church an Family Life Conference at Green Lake, Wis., las month, called on behalf of the member churches o the Canadian Council of Churches and the Nationa Council of Churches of Christ in the U.S.A. Some 60 scientists, educators, and clergymen explored th church's responsibility for social problems which on delegate said "for years have been relegated to a kind of underground in our national life." Brethren attending were: W. David Albright, Mr. and Mrs. Glen M. Baird, Glen Crago, A. Stauffer Curry, Wm. Harold Garner, J. Richard Gottshall, F. Eugene Hess, Kenneth W. Hollinger, James Lee Houff, Mrs. D. Stanley Houser, Mrs. Perry Huffaker, Samuel W. Longenecker, Mr. and Mrs. Wilmer Tolle, and Mr. and Mrs. Earl K. Ziegler.

The location of the district meeting of Florida, Georgia, and Puerto Rico has been changed from Camp Miel to Sebring, Fla. The date remains the same.

Bridgewater College has received $22,253 from the estate of J. Oscar Myers '88, who had lived at Vancouver, British Columbia, before his death several years ago. The bulk of his estate was divided equally between the college and a Canadian charitable organization.

Anniversary and Dedication

Live Oak church, Northern California, will celebrate its fiftieth anniversary on July 1 and 2.

Lebanon congregation, Second Virginia, will dedicate its new building on Sunday, July 16, at 2:30 p.m., when Charles E. Zunkel will speak. At the 11:00 a.m. service Samuel A. Harley will preach.

Licensed to the Ministry

John David Glick, licensed in the Empire church, Northern California.

Hardy Henson, licensed in the Buena Vista church, Second Virginia.

Arlo Pepple, licensed in the Pleasant Hill church, Northern Indiana.

Changes of Address

Curtis W. Dubble, from Canton, Ohio, to 18 Chase St., Westminster, Md. Brother Dubble is now serving the Westminster church in Eastern Maryland.

David K. Hanawalt, from New Windsor, Md., to Box 73, Blain, Pa., after July 12. Brother Hanawalt, who has served the Eastern Maryland and Mardela districts as executive secretary, will be teaching in the fa

Radio and TV Programs

Pilgrimage, programed by the National Council of Churches Broadcasting and Film Commissions for the ABC radio network, begins a new series on July 2. It is titled The American Scene and will cover the cultural picture of America, using orchestral and choral music, poetry, and other literature. The initial program will feature the Ralph Hunter and Mormon Tabernacle choirs, the Philadelphia orchestra, and Helen Hayes. Each Sunday following through July, August, and September attention will be focused on a different section of America — the local happenings, mores, and culture. The time of the broadcast is 10:00 — 10:25 p.m., ET.

Man and His Problems is a series of thirteen half-hour programs, designed to aid church study groups and prepared in co-operation with the United Presbyterian Church in the U.S.A. and the National Council of Churches. The series is being presented by the five television stations of the Westinghouse Broadcasting Company in Pittsburgh, Boston, Baltimore, Cleveland, and San Francisco. The series, though nondenominational in character, views man and his problems from the Christian point of view.

The Frontiers of Faith series on the Press and the Clergy (NBC-TV, Sunday, 1:30-2:00 p.m., ET) will deal with these topics in July: 2nd, Is the Church Competent to Make Business Its Business? 9th, Is Christianity Standing Up to Communism? 16th, Does Science Threaten Belief in God? 23rd, What Is the Protestant-Roman Catholic Dialogue Trying to Accomplish?

Mrs. Lottie Turcotte, 1020 Mary Ellen St., Pampa, Texas, is building a scrapbook of Brethren communion bread recipes. She would appreciate having a recipe from your church.

The Church Calendar

June 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Guarding the Tongue. Prov. 6:12-19; 15:1-7; Acts 4; James 1:19-20, 26; 3; 4:11-12.

Memory Selection:

A soft answer turns away wrath,
but a harsh word stirs up anger.
Prov. 15:1 (R.S.V.)

June 20-25 Annual Conference, Long Beach, Calif.
June 30 — July 3 District meeting, Western Canada, Second Irricana
July 2 Christian Citizenship Day
June 25-30 Kansas Council of Churches laboratory school, Emporia, Kansas
July 1-8 Writers' and Editors' Conference, Green Lake, Wis.
July 9 Church vocations workshop, North Dakota and Eastern Montana, Camp Mon-Dak
July 10-21 Faribault summer school of Christian education, Faribault, Minn.
July 12-14 Eastern Pennsylvania Women's Fellowship, Camp Swatara
July 14-16 Central Region youth conference
July 15-21 Dakota laboratory school of Christian education, Dakota Wesleyan University, Mitchell, S. Dak.
July 15-22 Chicagoland laboratory school, North Central College, Naperville, Ill.
July 16-21 Southeastern Region workshop, Bridgewater College, Va.
July 16-22 Central Region youth training laboratory

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Ralph W. Schlosser of Elizabethtown, Pa., in the Maiden Creek Congregation, Pa., July 16-23.

Gains for the Kingdom

One baptized and three received by letter in the Live Oak church, Calif.

Two baptized in the Peace Valley church, Mo. **One** baptized in the Nocona church, Texas.

Sixteen baptized in the Pleasant Dale church, Ind. **Three** baptized in the Pleasant Hill church, Ind. **Six** baptized and twelve received by letter in the Pleasant Valley church, Ind. **Five** received by letter in the Midland church, Mich. **Four** baptized and twenty received by letter in the First church, Akron, Ohio. **Eleven** baptized, one received by letter, and one by the renewal of vows in the Chippewa church, Ohio. **Twelve** baptized and nine received by letter in the East Chippewa church, Ohio. **Fifteen** baptized and three received by letter in the Woodworth church, Ohio.

Two baptized and four received by letter in the Chiques church, Pa. **Three** baptized and seven received by letter in the Florin church, Pa. **Three** baptized and six received by letter in the Indiana church, Pa. **Four** baptized in the Upper Codorus congregation, Pa. **Seventeen** baptized in the White Oak congregation, Pa.

Five baptized in the Downsville church, Manor congregation, Md. Two baptized and three received by letter in the Brick church, Greenland congregation, W. Va. **One** received by letter in the Oakdale church, Greenland congregation, W. Va.

The Good Samaritan

Continued from page 15

One is tempted to think that, had it been necessary, Jesus could have identified the field and given the name of the sower. Thus a check of the parables of Jesus would lead us to presume that the Good Samaritan was more than a man of straw. Then let us proceed on the assumption that he was a character of flesh and blood.

Two other bits of circumstantial evidence support this interpretation. Take the circumstances under which the parable was given. The time was the latter part of October, A.D. 29. The feast of tabernacles was over and the faithful Jews who had come up to Jerusalem were already going home, those from the north by way of the Jordan Valley routes in order to avoid passing through Samaria. Jesus was also leaving Jerusalem. But first he would make a short visit to Bethany before going on to Perea. Somewhere on the way to Bethany, and in full view of the dangerous road down to Jericho, the company with Jesus paused.

It was then that the lawyer stood up to tempt Jesus. See how the parable fits hand-in-glove with the very physical situation in which it was given! Even as the Master was speaking, those listening could see the towers of Jericho perhaps a score of miles away, and could reflect on the latest stories of pilgrims robbed and beaten on the Jerusalem to Jericho road. Thus the parable of the Good Samaritan was a natural which must have leaped at the first listeners as a transcript from life.

The other bit of circumstantial evidence is that of the audience reaction — or rather, lack of reaction. The parable had built-in elements which, if not true to life, should have brought a challenge from the lawyer, the audience, or both. So far as the record indicates the parable was accepted whole cloth, or as so factual as to be beyond controversy.

Such evidence seems to indicate that the Good Samaritan is a character drawn from life. And if so, let us now bear down upon two other mysteries concerning our Samaritan hero.

If the Good Samaritan was a real person, we now have another problem on our hands. How is the uniqueness of his character to be accounted for? The priest and the Levite passed by on the other side. Why did a Samaritan minister to the victim of robbers?

A possible answer to our question is that it was out of the desert, or at least the back country, that the prophet type of person emerged in Bible times. Here men found the silence and the isolation necessary to think deeply on the problems and injustices of life. So why not look for a kindly and generous man in one of the lesser villages of Samaria?

It could be that archaeology also gives us a clue. It is now known that every lovely hill, every sizable mound in an ancient land like Palestine, is almost sure to be a grave. And not of one man only, but of peoples harvested through the centuries. Even in Christ's time there must have been thoughtful persons who wondered why almost every digging for a foundation was sure to uncover the bones and artifacts of people long dead. How often these sobering tokens were mingled with ashes, charred beams, and broken pottery.

Whoever the ancient dead were, it was clear that they had perished in some conquest. Observing such evidences of man's inhumanity to man, thoughtful Samaritan co have been turned into a Go Samaritan. Of course, this just a thought, but it could ha significance.

A fourth and final myst surrounding the Good Sama tan is the seeming neglect of great a character. We do mean that he is not wid known, but where is there novel, a drama, or an e celebrating his life and kin deed?

Just how significant is Good Samaritan? First of the story about him is offe as a summary statement of meaning of the second gr commandment. One could a book-length exposition what is ideal in human re tions, but he could hardly more than is couched in less than two hundred wo which tell the story of Good Samaritan.

Secondly, the parable of Good Samaritan can be thou of as an epitome of the gos of Jesus Christ. Here is real shorter gospel.

Finally, we can think of story of the Good Samaritan a kind of superparable. In t interpretation Christ stands the great Good Samaritan. the cruel Jericho road of world he found humar robbed, beaten, and half de He poured in the oil of fa and the wine of hope to h our wounds. It was he v took us to the inn of rest a refuge. It was he who paid cost of kindness to the ut most.

And so we would say ag that even though we know these things, we have yet celebrate their significance proper and deserved st Great are the mysteries wh surround the little known less appreciated Good Sam tan.



Melvina is escorted by members of her girls' club when she returns to the village from Ioannina

The Queen of Variades

by John Taylor

Photos by World Council of Churches

GREEKS are among the most friendly and hospitable people in the world. But when foreigners come to work among them it is understandable that they may sometimes be suspicious. This is especially so in the north where, after 400 years of Turkish rule came to an end in 1914, the countryside was ravaged in turn by armies from Italy and Germany and, most recently, by Communist guerillas from across the borders. Bitter experience has taught the people that few strangers come to share their hard life simply to serve them and for no other motive.

But when Melvina Ramos arrived in the village of Variades, Epirus, on July 22, 1960, the suspiciousness was shortlived. Even now the 180 villagers find it difficult to see why an attractive girl of twenty-four should leave her home in the Philippines and live with them for two years without pay. But they no longer doubt her motives. They have come to love her and to appreciate what she is doing to improve their lot. Some call her "the queen of Variades."

Melvina is a member of the Methodist Church of the Philippines and a graduate of the Philippine University, where she specialized in "home technology" and extension work, including field assignments in the villages of her own country. During summer vacations she took part in three ecumenical work camps. It was at one of these that she heard about the needs of Greek villagers and applied to join the Greek team, an international, interdenominational group of young volunteers sponsored by the World Council of Churches, never dreaming that she was about to begin a reign of love. But that is what happened.

Melvina was sent to work alone in Variades, an isolated village in the northwest corner of Greece. From the first she identified herself with the people she was living among. She had skills to teach them, but she knew that for her lessons to be effective she would have to develop good relations between herself and her neighbors. Person-to-person contact was necessary so that the villagers would have

confidence in her when she introduced them to new kinds of seeds, strange machines, and advanced techniques. Melvina was aware that the desperately poor people of this rocky land had to be brought to believe that they could improve their life by co-operating with her, a young stranger from outside.

She began modestly, as is the team way. She gave canning demonstrations, taught sewing and cooking, and organized a girls' club, where films and filmstrips are shown, and a small library was formed. She taught the girls dances and songs from the Philippines, America, and Northern Europe, and in return they introduced her to their own local songs and dances.

Melvina gave simple first aid to villagers suffering from boils, ringworm, cuts, dog bites, and many other ills. She helped the villagers to establish experimental vegetable plots and hotbeds where she demonstrated the use of fertilizers and compost, and she distributed throughout the village new kinds of vegetables and flower seeds which she obtained from friends and church groups abroad. Gifts for the school at Variades, where Melvina works closely with the teacher, have come from many lands. They have enabled her to present the children with simple equipment that is here a great luxury and even with a seesaw.

She is now planning an experimental program of hot lunches for the school children. She hopes that these will be meals with an international flavor with meat from Canada, Swiss cheese, bread made from U. S. flour, American surplus milk, and oil prepared in Greece from supplies sent by CROP. These lunches will mean a lot to the youngsters because many of them leave home in the morning without breakfast, have little or nothing for lunch, and go to sleep after dinner which may be no more than bread and olive oil. If the scheme is successful the Greek team intends to extend it to other villages.

Melvina's most ambitious undertaking has been to revitalize poultry keeping locally. With the help of Paul Harnish, a young poultry expert from the U. S., she has obtained chickens of good stock and given these to a number of families to demonstrate what can be done through careful feeding and proper housing. The villagers are learni that these better birds give them cash income which they had p viously thought impossible, and th are now ready to try out more n ideas. Chickens raised by the init tive of the Greek team are now l coming famous in markets a hotels throughout the countrys and even as far away as the isla of Corfu, where they are known "Ioannina broilers."

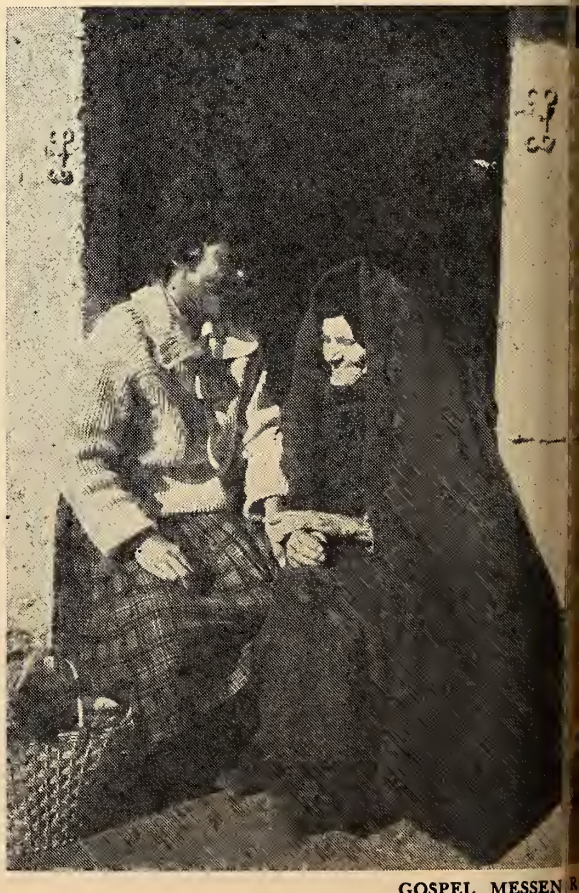
The success of this venture l opened the way for the introduct to Variades of foreign strains of r bits, pigs, and goats. A bull fr Holland arrived recently to join native herd. All this promises have a notable effect on animal h bandry in the district.

For nearly two years Melvina lived alone week by week in village. She has learned Greek be able to talk to her neighb and the primitive house which her home is exactly like that anyone else's in Variades. Her laxation has been week-end vi to the Greek team's headquarters Ioannina. These trips enable her discuss her problems with ot team members at work elsewhere Epirus, and to enjoy singing, hc

Athan Drougas, who runs the hatchery project, shows newly hatched chicks to his son



The old people realize that their hope for change lies with the younger generation



king, and fellowship as she hers supplies for her work in the age.

The two-year term for which she ne to Greece will soon end. She s it will be hard for her to leave riades and go to the U. S. to gin a course of advanced studies. t it will also be hard for the "sub-cts" of this unofficial queen to say ewell to her when she has to art. Both she and they have n deeply touched by her years service amongst them.

The basis of the Greek team, ich has been operating for over t years, is service. Team members d not come to preach, but to help ir fellow men to a better life in th spirit of partnership. Since it is pilot project it will be successful o/ when a team is no longer nded. From the beginning, team mbers have attempted to demon-st te action that could be taken o r on a much larger scale by th church and by various govern-m t agencies in Greece. The bishop of Ioannina is now planning to in-cse the participation of Greek lanen and to bring more village p sts into contact with this work sc that it can spread to a wider ar under Greek initiative.

Many projects have been carried o with the department of agricul-tu and the relations could hardly b better. The Ioannina team mem-bship varies from nine to twelve yo g men and women with various sk s who volunteer for periods of tw years. They work under two ol r people who are experts in ag cultural rehabilitation and com-m ity development. In this way th enthusiasm and adaptability of yo h is combined with experienced le ership to form a healthy work-in group.

Much of the team work is often hu ble. However, in addition to pr ects that are developed to meet ba c needs with a technique that ca readily be applied by the vil-la rs, there are several more m sive programs involving, in co-op ation with government, the re umation of land from the sea, ir ation systems, and a centralized po try project which has proved to be uprisingly successful. The poul-try project is now under the direc-tio of Athan Drougas, a young Gr k who came to the team origi-na as an interpreter.

The team started with a daring un rtaking which is still talked ab t in the villages in the Ponti-



Week ends provide a period of close fellowship. While Eileen Moore plays the piano the team sings, from left: Vasiliki Tsikoudi, Jan Akkerman, Bente Jorgensen, Gordon Moore, Melvina Ramos, and Charles Selee

cates area. The first team members to arrive in Northern Greece discovered that an ancient Turkish drainage tunnel had been clogged for decades, reducing a fertile valley to a nonproductive swampland. They decided to clear it.

The villagers and experts insisted that it was very dangerous and that this tunnel, sixty feet below the surface in places, could never be used again. The team worked for over a year, removing mud, rocks, and slime from this narrow, dark passage. After many setbacks and near failures this difficult, dirty, and even dangerous task was accomplished, and the next phase began.

The drainage enabled 200 acres of fertile land to be used as the team's experimental farm. Hybrid seeds and fertilizer were introduced; crop rotation was demonstrated. Villagers came from long distances to see these strange goings on. After three years the land was returned to the villages in the area, where it is farmed co-operatively. It stands as an example of what is possible, even in Northern Greece.

From the pilot team in Ioannina units have been established in Vigla (near Arta) and the islands of Evvia and Kythera. Teams have also been established in Southern Italy, Morocco, and Tunisia. Plans are being considered for teams in Asia and Latin America. Each team builds on the experience of Ioannina, but each has an individuality of its own, responds and adapts to the special problems of its area. The yearly budget of the teams in Greece is $50,000.

This amazingly low budget for so much technical assistance is possible because the team members are volunteers. The team members receive board and room and $20 a month pocket money. One of their tasks is to distribute goods which have come from churches, and individuals abroad. These goods include hybrid seeds, fertilizers, tractors, hatchery equipment, goats, pigs, ducks, chickens, bees, school supplies, seesaws, vitamins, trucks, sewing machines, ploughs, small silos, new and used clothing, and a variety of other things. Their value has exceeded $500,000 over ten years.

The team has also built a day nursery which it maintains for forty Albanian refugee children from a camp in Ioannina. Team members have helped in the resettlement of refugee families in villages that have been rebuilt. A team member works with the office of the UN High Commissioner for Refugees in granting loans to refugees, enabling them to start life anew.

The team has provided prizes for fairs, sent handicrafts for sale in the U.S.A. and participated in all kinds of local activities.

The team idea grew out of pioneer work of the Church of the Brethren, the Mennonites, and the Friends, who have been sending youth volunteers overseas for many years. Many of these early recruits were doing alternative service to military duty. The Kennedy administration's pro-

posal for the Peace Corps program drew heavily on the experience of these churches as did the large church-sponsored VSO (Voluntary Service Overseas) in Britain. CIMADE has been sending small teams of two and three to work with refugees and other destitute people since the war. Although the pattern is developing in a variety of forms the basic team concept is destined to play an important role in rapidly developing younger countries.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

*Say "Yes" to Life. Anna B. Mow. Zondervan, 1961. 152 pages. $2.50.

Here is a new and refreshing treatment of the theme of spiritual growth. The author in her own striking way has given an exposition of what the New Testament has to say about growth in the new life in Christ. Clarifying her discussion with a wealth of illustrations replete with human interest, she traces the progress of this new life from its very inception to its fulfillment in the goal of maturity in Christ. Grounded firmly in the Scriptures, her exposition is thoroughly up-to-date and pertinent to the spiritual experience of every reader. There is not a dull page in the book. It will be found particularly helpful when read for personal spiritual enrichment. Women especially will find Mrs. Mow's manner of presentation appealing. — *Glen E. Norris.*

The Causes of World War Three. C. Wright Mills. Simon and Schuster, 1960. 172 pages. $3.50.

Almost always when the pacifist presents his ideas, the question flashes up, "But what about the Russians?" The pacifist can see the whole thrust of Christian revelation and ethics as being on the side of pacifism. But pacifism seems so fantastically impractical and unrealistic to most nonpacifists that they find it hardly worth considering. We who are pacifists may come back with the question, "What about a near future with fifteen nations all rattling their H-bombs?" but generally we do not do very well answering the charge that we are unrealistic.

The Causes of World War Three by C. Wright Mills is of such extraordinary importance because it, more than any other book so far to appear, demonstrates the suicidal unrealism of our present militarist course ("crackpot realism" he calls it) and offers a program for peace based not on ethical idealism but on hard-headed analysis of how disaster can be avoided.

Mills does not call for total unilateral American disarmament immediately. (Hardly any informed pacifists do.) Rather, "some twenty per cent of the current U.S. military budget — operational and scientific — should be allocated to the economic aid and industrial development of underdeveloped countries, especially India. In the next budget, and in each year's thereafter, this amount should be increased by an additional ten per cent of the total." As the United States would shift from the present overwhelmingly militarist approach, there could be a sweeping variety of new programs for cultural exchange, increased international understanding, and nonmilitary competition. The United States would announce some such program and move into it without demanding that Russia do likewise.

Mills is urging what others have termed "disarmament by example" rather than "disarmament by agreement." For the latter, obstacles are very probably too great and the time too short. As he sees it, about the only way to reverse our ever-accelerating downward rush is by unilateral initiative and example, which would catch the imagination of the world and impel the Communist bloc in the same direction.

The militarist will say, "But the Russians wouldn't join in, or even if they gave the appearance of doing so, they would soon take over the world." There are strong practical reasons why the Russians would really join in. There would, however, remain risks of Communist take-over or even nuclear attack. But these risks are much less than those involved in continuing the arms race.

Mills sees that the military-business-government elite which controls U.S. policy is very far from bringing about such changes. The only thing that can save us from catastrophe is a grass-roots movement sparked by scientists, min ters, and intellectuals genera which would throw out the reigni power elite and bring a reversal present policy. In a moving ess addressed to the Christian cler Mills, a non-Christian sociologi pleads that they become vo against "crackpot realism" and peace. "Truly we do not see h you can claim to be Christians a yet not speak out totally and d matically against the preparati and testings now under way World War III . . . In the end, believe the decisive test of Chi tianity lies in your witness of t refusal by individuals and by gro to engage in war. Pacifism, we lieve, is the test of your Christian — and of you."

Here is a book that can help all us say and do something for pea — *Dale Aukerman, Bechlinghov Germany.*

*Understanding the Sermon the Mount. Harvey K. McArth Harper, 1960. $3.50. 192 pages

Of the scores of good books the Sermon on the Mount this on the best one to date for bringing bear upon the major problems of Sermon the major lines of think of Christian interpreters, from early church fathers to our own d and for pushing beyond this comp tion of schools of thought to so convincing and strengthening c clusions for our own day.

Instead of taking up the Ser passage by passage, the author d with (1) the problem of the r tionship of its teachings to the Mo law, (2) the problem of its teachi and Pauline theology, (3) the bear of eschatology (expectation of end) upon its teachings, (4) whole problem of the Sermon ethics. The author deals with tw different approaches to the eth teachings of the Sermon. Under e major problem Professor McArt has competently summarized the tory of Christian thought, clari and sharpened the issues, and, v great fairness and an admirable ance of humility and incisiven has suggested lines of solution. concluding chapter summarizes finding of each section of the b and relates it to the needs of present-day Christian. This i book which, without except should be in the hands of e Brethren minister, church sc teacher (of youth or adults) and formed laymen. — *Chalmer E. F Chicago, Ill.*

Freedom of the Pulpit. Lee C. orehead. Abingdon, 1961. 94 ges. $2.00.

At the outset the author recog- es the evident threats to the free- m of the pulpit in our times. He oceeds at once, however, to say ere is much evidence that the cious freedom of the pulpit is be- eroded by default and disuse. . . . achers are being silenced with ir own consent." Pointing out t this freedom can never really destroyed from without until preacher allows it to die within nself, he effectively challenges ry preacher to search his own l, indicating with precision the mptoms for which he should look. efully avoiding giving diagnosis hout cure, the author gives help- prescription in such chapters as e Eloquence of Love and In ose Service Is Perfect Freedom. The reciprocal responsibility of rgy and laity in safeguarding this edom is treated impressively in triking chapter, The Holy Com- t Between Preacher and People. s chapter alone would make the k worthwhile for the layman.

Here is a clear, concise, and an ctive voice raised in behalf of of the most important principles our Protestant heritage. It should heard widely. — *Gorman A. Zook, Pherson, Kansas.*

Lenten - Easter Sourcebook. Charles L. Wallis. Abingdon, 1961. $2.95. 224 pages.

This book will be welcomed by many pastors who are looking for resources for Lenten sermons and special messages for Good Friday, Palm Sunday, and Easter. There is a scriptural outline of Holy Week; there are chapters on Preparation Themes for Lenten Preaching, Galilee to Gethsemane, Personalities of the Passion, Good Friday, Day of Triumph; and special helps for worship services on all of the special days around the Easter season. The book has many resources from prose, poetry, and general illustrations. — *W. Glenn McFadden, Elgin, Ill.*

Altogether Lovely. Charlene Johnson. Augustana, 1960. 112 pages. $2.00.

Here is a beautifully written book directed to the teen-age girl. Charlene Johnson, the author, feels that becoming lovely is not merely a matter of outward appearance, but that "true beauty comes only from within." Excellent hints on physical grooming are brought out, but these hints are always balanced with suggestions and methods of spiritual growth. Simplicity in dress, naturalness in make-up and appearance, and a moderate wardrobe are a part of the emphasis in this book. Understanding parents, dating, and marriage preparation are also touched upon. The book radiates with an enthusiasm that would inspire and encourage young girls to good grooming and a vibrant Christian life. — *Rosalind Buck, Dayton, Ohio.*

***A Theology for the Social Gospel.** Walter Rauschenbusch. Abingdon, 1961. $1.75. 279 pages.

The author stamped into the American Christian conscience the postrevival demand that individual and social sin are interrelated. The gospel not only calls individual men to repentance, but it summons us also to concern ourselves with those insidious conditions of society that compound evil rather than mitigate it.

This book is a classic, and the paperback edition put out by the Abingdon Press is a reprint of the original work of 1917. Students of church history and of the social gospel will of course be interested, but the message is not dated. Many will still find here an awakening as to the meaning of the gospel and an understanding of salvation that will enrich their discipleship. — *Robert McFadden, Concord, Mass.*

Religion and Mental Health. Hans Hoffman. Harper, 1961. $5.00. 333 pages.

Using thirty-eight cases and keeping in mind that each case must be "true to life" and must "touch directly on problems in the area of religion and health," Hans Hoffman, a noted theologian, has done an excellent job of bringing together material in a very understandable and usable fashion. He has, through the use of discerning commentary, case study, and questions, very adequately fulfilled his stated purpose "to provide a basis for discussion of the relationship of religion to mental health. . . ." Differing with some of his contemporaries he offers this penetrating view of pastoral counseling: "Within the Christian tradition, in which we believe in the power of the Holy Spirit to regenerate people through merciful judgment and a loving challenge to grow though suffering into a stronger and deeper faith, the exclusively supportive conception of pastoral counseling should not predominate." His analysis of pastoral counseling and theology will cause much introspection for the minister or person interested in religion and mental health. — *Ralph McFadden, Lafayette, Ind.*

The Summer Pastoral Program

Twenty-one student ministers are participating this year in the summer pastoral program that is administered by the General Brotherhood Board. Following is a list of the students and the churches they are serving during June, July, and August.

Brown, Philip D.	Petersburg-Seneca, W. Va.
Carpenter, Gerald R.	Mont Ida, Kansas
Cutler, Forrest, Jr.	Beaver Run, W. Va.
Dull, Tom	Elgin, Ill.
Fouts, Glen	Verdigris, Kansas
Gilman, Thomas W.	Grandview, Mont.
Hammer, Earl W.	Pocahontas, W. Va.
Hayes, David	Nampa, Idaho
Joan, Don R.	Pleasant Hill, W. Va.
Kidwell, Don	Elgin State Hospital, Ill.
Mavoy, James	Fairview-Goodwill, Va.
Moore, Gerald L.	Kearney, Nebr.
Murn, Howard L.	Cloverdale, Va.
Richard E.	Charlottesville, Va.
Oler, Dale	Stone Bridge-Pleasant Ridge, Md.
Stutt, Robert, Jr.	Shoal Creek, Mo.
Simmons, Richard	West Eel River, Ind.
Stapleton, Jack	Turtle Mountain, Mont.
Thuette, Robert L., Jr.	Salem, Ohio
Sawyer, Byron	Madison, Va.
Youghby, Donald E.	Milk River Valley, Mont.

News and Comment From Around the Worl

Russian Orthodox Church Applies for World Council Membership

The Holy Synod of the Russian Orthodox Church has applied for membership in the World Council of Churches. The announcement was made simultaneously at a United States meeting of the U.S. Conference for the World Council of Churches and at the council headquarters in Geneva, Switzerland.

The application will be acted on early in the council's Third Assembly scheduled to begin in New Delhi, India, Nov. 18, along with applications from eight or more churches.

If accepted by a two-thirds vote, member churches will be seated at the assembly. The applicants have expressed their agreement with the basis for membership.

Churches in the council "accept our Lord Jesus Christ as God and Savior." Since places at the assembly have already been allotted, the Russian Church will not have a large representation if admitted.

In making its application, the church lists 30,000 priests and 73 bishoprics inside the USSR. There are 20,000 parishes and 40 monasteries. The eight theological schools maintained by the church include two academies and six seminaries. The application does not mention the number of members. The Russian Church traditionally has not published its membership.

Protestants Distribute Church Road Maps

Protestant authorities in the West German center of Nuremberg are distributing special road maps for the benefit of motorists who cannot attend Sunday services in their own parish church because they are traveling. The maps which cover the whole of Bavaria indicate all Protestant churches and worship centers and the times of services. Short footnotes on the maps also call attention to special artistic or other features of churches. This measure is the latest in a series of similar actions taken by West German churches to encourage traveling motorists to attend Sunday worship.

Pentecostal Leader Commends Ecumenical Movement

A leader of the Pentecostal movement, whose member churches are not yet affiliated with the World Council of Churches, told the Full Gospel Business Men's Fellowship in Minneapolis that there is a growing recognition of the work of the Holy Spirit in the WCC and other ecumenical agencies.

David J. du Plessis, former secretary of the World Pentecostal Council, reviewed his experiences in attending conferences sponsored by WCC agencies as an unofficial observer. He said he was certain that the ecumenical movement is "a creation of the Holy Spirit."

The Pentecostal leader noted that recognition of the Holy Spirit as God is provided in the new theological basis of the World Council, which is expected to be adopted at its Third Assembly in New Delhi, India.

Three Pentecostal groups — two in Chile and one in Yugoslavia — have now applied for membership in the World Council.

All-Africa Consultation Studies Churches' Role in Towns

An All-Africa Christian organization is needed to co-ordinate, support, and make known the work of the churches in the continent. This was a conclusion of the All-Africa Urban Church Consultation which met recently in Limuru Conference Centre, Kenya.

It was argued that such an organization could provide consultations and specialists to meet particular challenges to the church. It could give perspective and focus to the entire ministry of the work of Christ in Africa. The consultation was chaired by Dr. G. S. M'Timkulu, general secretary of the All-Africa Christian Conference.

It was agreed that Africa needs a number of ecumenical centers.

United Church Women Urged to Step Up Antisegregation Efforts

The National Board of Managers of United Church Women representing some 12,000,000 members throughout the country has decided to step up efforts against segregation and discrimination in housing. The board urged President Kennedy to issue an executive order barring discrimination in all housing receiving any form of federal aid. All state and local units of the United Church Women were asked "to secure adequate housing for all people without discrimination."

The board adopted other resolutions urging that government a United Nations agencies give priority to providing better sta ards of living and increased opp tunities for education in Latin Am ca; that hospitality to overseas gu be improved on the national, st and local level; and that Uni Church Women support the est lishment of a new international change agency by the governme

Poland Moves Toward Wiping Out All Religious Instruction in Scho

Conferences have taken place Poland between government re sentatives and educators on the ways of carrying out a "reform" the Polish educational system ai at the complete removal of religi instruction.

The Warsaw Radio said the ab tion of religion classes was in with recent directives of the C munist government for a true M ist indoctrination of the nati schoolchildren.

The Polish United Workers (C munist) Party issued instruction party officials calling for the d plining of members who were kn to be practicing Roman Catholic

4,000 German Youth Respon to "Deaconal Year" Appeal

More than 4,000 young pe in West Germany have thus responded to an appeal fo "Deaconal Year," a welfare pr conducted by various regional E gelical churches. It involves cruiting volunteers to spend a serving in hospitals and other c itable institutions operated by churches.

A great number of the volunt have expressed their determina to take up welfare and charit professions as a career.

The young volunteers get board, pocket money, and a cl ing allowance during their yea service. After receiving prelimi instructions in a deaconess trai center, they are assigned to child and old-age homes and nurseri well as to hospitals and welfare ters.

First introduced in the Evan cal Church of the Rhineland in 1 the movement also has spread to eral other European countries, cluding Holland, Switzerland, Austria.

thodist Ministers Killed
l Jailed in Angola

ortuguese civilian or military
es killed eight African Methodist
isters after hurried trials during
first month of the Angola re-
lion, according to a report from
Methodist Division of World
sions. The division said further
t at least half of the denomina-
's 150 African pastors are re-
ted in prison, have fled with their
ilies, or have been killed.
n addition, many Methodist
rches and schools have been
troyed or extensively damaged,
luding seven schools and chapels
he capital of Luanda alone.
Among the factors cited for these
ves against the Methodist Church
re the resentment of Portuguese
ites in Angola against the position
the United States regarding Port-
l's overseas provinces and the
entment of some plantation own-
against the Methodist educational
gram which has helped to pro-
e trained African leadership.
out 20,000 Angolans are receiv-
education from Protestant mis-
ns there.

stor Boegner Comments
c Conscientious Objectors

Pastor Marc Boegner, former
sident of the French Protestant
deration, told a military tribunal
ring the case of a Protestant
th charged with resisting mili-
y service that he had long favored
statute recognizing the rights of
uine conscientious objectors.
However, the well-known Protes-
t leader told the tribunal that
otestant churches generally in
nce have not tried to justify con-
entious objection to military duty
ause in his opinion there were
definite scriptural grounds for it.
the same time he made it clear
t Protestants may resist con-
iption on grounds of personal
nscience.

urch-Government Dispute
urs Rioting in Malta

Against a background of dispute
ween leaders of the Roman Cath-
Church in Malta and the present
ltese government, a riot broke
in one village between support-
of the church and the adminis-
tion. Police put down a pitched
tle by turning water hoses on
se engaged in the melee.
Throughout Malta and its sister
nd, Gozo, there is increasing evi-
nce of public hostility against the Labor Party, whose leaders were recently placed under an ecclesiastical interdict because of criticism and opposition to the Catholic Church in Malta. A person placed under an interdict may not take part in certain liturgical services, administer or receive certain sacraments. The penalty differs from excommunication in that it does not exclude a person from the community of the faithful.

Malta recently celebrated the 1,900th anniversary of the landing of the Apostle Paul on that island.

Unitarian Universalist Association Opposes Intervention in Cuba

United States military intervention in Cuba and use of public funds for loans or grants to parochial schools were opposed in resolutions overwhelmingly adopted by the Unitarian Universalist Association. The association was officially formed in a meeting in Boston by merger of the American Unitarian Association and the Universalist Church of America.

Other resolutions urged Congress to abolish the House Un-American Activities Committee and the Senate Internal Security subcommittee; commended President Kennedy on his public statements concerning public school integration; asked the U.S. to proceed with sincere, conscientious, and continuing negotiations for a treaty to effectively ban the development and testing of nuclear weapons and advocated the abolition of capital punishment in the U.S. and Canada.

Canadian Salvation Army Establishes Antisuicide Bureau

In Canada the Salvation Army has established an antisuicide bureau in light of the fact that ten times as many lives are taken by suicide as by tuberculosis in the country. Telephone directories in Toronto will soon publish a new listing, "suicide," under which despairing persons will be able to obtain sympathetic help at any hour of the day or night. A similar service also will be provided in Winnipeg, Montreal, and Vancouver.

Quaker Group Warns U.S. Against "Military Intervention"

A Quaker group has warned that communism is going to be a factor in the politics of Latin America regardless of what happens to the Castro regime in Cuba, and that direct U.S. military intervention may spread it rather than confine it.

The Friends Committee on National Legislation in its Washington newsletter said that the real progress which was being made in the first hundred days of the Kennedy administration in the field of foreign relations "has been seriously jeopardized by the abortive Cuban venture and U.S. participation in it."

The Friends Committee suggested that what is needed is a cooling off period in which Americans come to realize that the challenge of communism must be met by other than military means.

Quotes From the News

George Loft, African program director of the American Friends Service Committee: "The Africans feel we are akin to them. Somehow our historical and moral heritage seems more fresh in their minds than in ours. Our own mistakes in Africa, and the errors of any other member of the Western bloc, can harm the United States quite as much as any shrewdness of the Communists. Because of treaty alliances with colonial powers we have been unwilling to speak out forthrightly in situations such as those in Algeria, the Portuguese territories of Mozambique and Angola, and other African areas."

Dr. Harry Fifield, pastor of First Presbyterian church, Atlanta, Ga.: "We try to separate religious responsibility and our obligations to our fellow man, but the evils of man's society are sins against God. Urban renewal is as much a Christian responsibility as is the saving of a man's soul, because slums breed delinquency and disease. They exist because of the sins of neglect on the part of some people against others; so they are sins against God."

Dr. Harlan Hatcher, president of the University of Michigan: "History proves to us that, when you put human beings into an environment where it is natural for them to show goodwill, hospitable enough to give them a sense of a dedicated ideal, then bigotry and prejudice and distinction become subordinated to a common good."

Anders W. Marthinson, missionary for the American Bible Society: "The Bible is one of the few things in Africa that ties people together. Invariably, the first thing anyone reads — or hears read aloud — is the Scriptures. Where there are no Scriptures, there is virtually no reading. Often, there isn't even a written language."

Douglas Steere: "Dogged as men are today by the threat of cosmic arson, there is a sense in which our world in both East and West seems to be moving in a profound somnambulism, climbing along window ledges and crossing parapets that are so dangerous that we dare not awaken lest we stagger and pitch headlong into the abyss. It is in such a time that we need men and women with so great a power of sustained attention that each might take as his point of intent to seek 'to walk through the dream of life as one awake.'"

Overseas Report From Mediterranean World

by John Barwick

CUBA IN THE MEDITERRANEAN PRESS

There is no doubt the United States has lost more prestige during the month of April than during the preceding year. Even the more moderate and responsible journals agree quite vigorously that the least the U.S. could and should have done was to prevent the attempt at Castro's overthrow, putting most of the blame on American intelligence, or lack of it. The less restrained vent their spleen, like spectators at a game when their side is losing, on everybody from President Kennedy down. Not one of them seemed aware that a suicidal nuclear war in which they would be the first sufferers may have been averted by someone big enough to accept loss of empty prestige when such issues are at stake.

The successful flight of Major Gagarin into space drove the Communist *Unita* and the other leftist papers almost mad in their attempt to find adjectives strong enough to compare the failures of American space probes with the glorious successes of the Soviet Union. Cuba was for them the ultimate example of our incompetence.

ITALY, A DISCONTENTED WELFARE STATE

The Italian worker enjoys, or should be content with, the very complete social security his government provides every worker. He even gets one half the daily minimum wage when he is unemployed, care when he is ill, and even a minimum subsistence for each child. How can a poor state like Italy be so generous to her children in these big depressed areas? And why are her people, so pampered, discontented? Some large industrial firm or another or smaller enterprises are closed on many sides because of strikes.

Watching the long lines at the pension windows, the insurance windows, and the crush in the doctors' offices where a patient can be compelled to wait hours, and listening to the angry comments of the more impatient suppliants for what should be readily available, tells one why these little people are so discontented. I watched a post office official heartlessly refuse to accept a parcel a barefoot mother with child had brought down from the mountains and now had to take back to be repacked because it had been sealed too tightly.

Generosity has been squeezed dry of kindness, and the needy scorn the husk tossed to them. Such people listen hopefully to the Communist sower of discontent who reaps a rich harvest. The role of almsgiver has been taken from the church and given to the state but "the gift without the giver is bare." So the great industries pay for the security system that brings no gratitude. One friendly dispenser of old-age pensions could do much good where the brutal official is sowing dragons' teeth.

SUICIDES BY CLASSES AND COUNTRIES

According to the weekly, *Vita* (Life), more Italians committed suicide during the period of Mussolini's power by forty per cent. Seven times more (proportionately) Protestants commit suicide than do Jews or Catholics. United States and Nordic countries lead in this melancholy comparison. Surprisingly enough, the rich take their lives much more frequently than do the poor. One can draw interesting conclusions from these statistics.

DEBUNKING "SAINTS"

The Italian press has commented much more than that of other countries on the recent action of the Vatican in taking away the right to the title of *Saint* from two historic or legendary figures, Philomena a St. George. The British reacted l violently than might have been e pected when St. George, their patr saint (as well as that of Geno where it came as a real blow), w allowed to keep his title but h feast reduced to a simple commer oration. Just what these words m mean theologically is not made cle Philomena was particularly popul in southern Italy and the reducti in rank took some ecclesiastic courage to which the more respon ble paid tribute, quite rightly.

EICHMANN

As one who has spent years Palestine and in real Judaism, n the political worldly religion of Zio ism, it is impossible not to add comment to the many tongues the press of the world.

How Eichmann must have r membered the words of the sag "Man is alternately a guest and dish at the banquet of life." Ho could he ever have dreamed twen years ago when he was one of t lords of the earth that he would b first, a tired, hunted fugitive fro those who were soon to be his judg and then an unimpressive, little m being tried for mass murder in t most publicized trial in many ce turies.

That insignificant human boc at the bar of justice in Jerusale carries an incredible burden: fir the guilt of racism, that monstro form of egoism that rages in ma parts of the world yet today; secon the guilt of subversive violenc personified in the Gestapo in th instance, but just as awful wheth the Ovra, the Ghepeu, the Ceka any other secret police organizati dedicated to destroy by stealthy vi lence their fellow citizens; and las the guilt of tyranny, oppression the weak by the strong who soon or later are cut down to size a punished by those little folk w now have become their judges. M who strut now as the Nazi Eichma strutted twenty years ago would well to look ahead a few years their own reduction in size and po sible destruction. God's mills ha never stopped turning or grinding

The most damning epitaph on t culture that produced the gas ove is: they destroyed those God-giv pitiful human bodies but kept t gold fillings knocked from their teet That same materialism dominates much of our life and few are fr from it.

nniversaries

Brother and Sister John M. Heisey of Mt. Joy, Pa., celebrated their golden wedding anniversary on Feb. 9, 1961. They are members of the Chiques church. They have four children, thirteen grandchildren, and two great-grandchildren. — Mrs. Abram Zellers, Manheim, Pa.

Mr. and Mrs. Sam Hidey celebrated their sixty-fourth wedding anniversary on March 24, 1961. — Mrs. Robert Grady, New Philadelphia, Ohio.

Mr. and Mrs. Isaac Moreland celebrated their fifty-third wedding anniversary on April 2, 1961. They have seven children, thirteen grandchildren, and eight great-grandchildren. — Mrs. Pauline Cowgill, Ridgely, W. Va.

bituaries

Bartholomew, Carl H., son of Henry and Minnie Dunning Bartholomew, was born Nov. 19, 1908, and died April 2 1961, at Salem, Ohio. He was an active member of the Zion Hill church, Ohio. On May 22, 1930, he was married to Hazel Metzler, who survives. Also surviving are his mother, one daughter, two sons, eleven grandchildren, and three sisters. The funeral service was conducted by Bro. Dean Farrer, and burial was in the Zion Hill cemetery. — Mrs. R. A. Kletzly, Columbiana, Ohio.

Blocher, Lois Naomi, daughter of I. C. and Laura Wagner Blocher, was born near Greenville, Ohio, Feb. 26, 1936, and died April 17, 1961. She became a member of the church at ten years of age and was a member of the Greenville church at the time of her death. She is survived by her parents, two sisters, and one brother. The memorial service was conducted by the undersigned, and burial was in the Greenville cemetery. — Clarence Fairbanks, Greenville, Ohio.

Diehl, Florence, daughter of Mr. and Mrs. Frank Elton, was born at Greenfield, Ohio, Sept. 22, 1901, and died at San Francisco, Calif., April 18, 1961. She was married to Hays L. Diehl on Sept. 11, 1921. She was a member of the San Francisco Community church at the time of her death, serving as a member of the choir, the women's fellowship, and the ministry and worship commission of the church. Surviving are her husband, two sons, three grandchildren, and one brother. The funeral service was conducted by Bro. Dillon O'Gnagy, and burial was in the Golden Gate National cemetery at San Bruno, Calif. — C. Ernest Davis, San Francisco, Calif.

Gary, Dennis R., son of Walter Luther and Gertrude Smith Gary, was born July 13, 1958, and died April 12, 1961. He is survived by his mother, two brothers, and one sister. The funeral service was conducted by Walter H. Berkebile, and burial was in the Husband cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Gary, Walter Luther, son of Jonas and Lucinda Lyons Gary, was born in Evansville, Pa., March 18, 1921, and died April 12, 1961. He is survived by his wife, the former Gertrude Smith, two sons, one daughter, his mother, one brother, and two sisters. He was a member of the Church of the Brethren. The funeral service was conducted by Walter F. Berkebile, and burial was in the Husband cemetery at Somerset. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Haldeman, Hiram A., died April 26, 1961, at the age of seventy years. He was a member of the Skippack church, Pa. Surviving are two brothers and two sisters. The funeral service was conducted by Bro. Jesse Hoffman, and burial was in the Skippack cemetery. — Mrs. E. Berry, Collegeville, Pa.

Horner, Catherine, daughter of John and Mary Speicher Penrod, died at her home near Ligonier, Pa., May 2, 1961, at the age of ninety years. She was a member of the Ligonier church. Surviving are five daughters, three sons, twenty-nine grandchildren, fifty-four great-grandchildren, three great-great-grandchildren, three brothers, and two sisters. The funeral service was conducted by Bro. Wilbur E. Fether, and burial was in the Laurel Hill cemetery. — Genetta Wolford, Ligonier, Pa.

Jensma, Andrew D., son of Johnnas and Sarah Bierma Jensma, was born July 2, 1880, in The Netherhlands, and died at Prairie City, Iowa, April 25, 1961. On April 12, 1905, he was married to Maud Mae Roberts, who survives. Three sons, two daughters, eight grandchildren, and one great-grandchild also survives. He was a member of the Prairie City church. The funeral service was conducted by Edward C. Zook and the undersigned, and burial was in the Griffis cemetery. — B. F. Buckingham, Prairie City, Iowa.

Manning, Ida Susan, was born in Jefferson County, Iowa, May 19, 1877, and died at Batavia, Iowa, in 1961. On Nov. 15, 1899, she was married to Charles Manning, who died in 1924. She had been a member of the Church of the Brethren for many years. Surviving are three daughters, one son, fifteen grandchildren, and eleven great-grandchildren. The funeral service was conducted by Bro. John B. Wieand, and burial was in the Brethren cemetery. — Mrs. Nellie Ogden, Batavia, Iowa.

Murray, Tully Bechtel, son of James and Susan Bechtel Murray, was born in Ashland County, Ohio, Jan. 20, 1891, and died in Cleveland, Ohio, April 22, 1961. He was a member of the Chippewa church, Ohio. On April 7, 1915, he was married to Neva Rennecker, who survives. Also surviving are four sons, four daughters, twenty-three grandchildren, one brother, and two sisters. The funeral service was conducted in the Chippewa church by Bro. Guy Buch and the undersigned, and burial was in the adjoining cemetery. — Dean Kindy, Creston, Ohio.

Newcomer, Emma C., daughter of William and Mary Phillips, was born Sept. 14, 1860, in Ogle County, Ill., and died May 5, 1961, at La Verne, Calif. On Dec. 18, 1878, she was married to S. I. Newcomer, who died in 1947. She had been a member of the Church of the Brethren and an active worker. Surviving are two daughters, three sons, seventeen grandchildren, forty great-grandchildren, three great-great-grandchildren, one sister, and one brother. The memorial service was conducted in the Pasadena church, Calif., by Brethren Paul B. Studebaker and the undersigned, and burial was in the Mt. View cemetery, Pasadena. — I. V. Funderbaugh, La Verne, Calif.

Overstreet, Nellie Viola, daughter of James M. and Emma Jane Shoemaker Wilson, was born Feb. 6, 1878, at Plymouth, Ind., and died April 18, 1961, in Ottawa, Kansas. On Jan. 28, 1900, she was married to Jesse G. Overstreet, who died May 16, 1954. Surviving are two daughters, one son, three grandchildren, two sisters, and four brothers. The funeral service was conducted by Brethren Lee Spitzer and W. B. DeVilbiss and burial was in the Highland cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Stauffer, Lizzie C., daughter of John and Susan Connelly Ginder, was born Jan. 1, 1883, in Rapho Township, Pa., and died Feb. 26, 1961. Surviving are her husband, Benjamin G. Stauffer, six children, four stepchildren, seventeen grandchildren, ten great-grandchildren, and one sister. The funeral service was conducted in the Chiques church by Brethren Robert O. Hess, David Gibble, Herbert Wolgemuth, and Becker Ginder. Burial was in the Chiques

Prayers for the Family

Josephine
and
Christopher Bunch

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cemetery. — Mrs. Abram Zellers, Manheim, Pa.

Stentz, Clara Beeghley, daughter of David and Sylvia Beeghley, was born in Ashland County, Ohio, Aug. 13, 1877, and died May 5, 1961. She had been twice married, first to Ezra Baum and then to Wilson Stentz, both of whom preceded her in death. She had been a member of the Ashland church for more than forty years. Surviving are two sisters. The funeral service was conducted by the undersigned, assisted by Rev. James Carpenter, chaplain of the Lodi Methodist Home, and burial was in the Maple Grove cemetery. — J. Perry Prather, Ashland, Ohio.

Wherley, Clayton, son of George and Amanda Wherley, was born June 27, 1879, near Table Grove, Ill., and died in 1961. On Feb. 20, 1902, he was married to Lizzie Price, who died in 1959. Surviving are one son, one daughter, eleven grandchildren, ten great-grandchildren, one brother, and one sister. The funeral service was held in the Astoria church by Brethren D. Edwin Rodabaugh and Will Miller. — Lottie Johnson, Astoria, Ill.

Church News

Southern California and Arizona

La Verne — At the regular council on April 19, Paul Hersch was re-elected moderator and Virgil Wilkinson, assistant moderator. An increased church budget was approved. Peggy Zimmermann, who is leaving soon to begin work at the General Offices in Elgin, was presented a letter of appreciation for her work as youth director. Larry Cunningham was relicensed to the ministry for an indefinite period. We had a net gain of twenty-nine members during the last quarter. The seventy-eight members, who have come into the church during the year, were honored at a reception. The Requiem, under the direction of Gerry Pence, was presented during the Lenten season. Galen Snell of the Lybrook Navajo mission showed pictures and described the work there. We invite those attending Annual Conference to visit the church, the college, and Hillcrest Homes. — H. M. Brubaker, La Verne, Calif.

Oregon

Portland — The church vocational workshop for the northern part of Oregon was held in the Portland church in February. The school of missions in February and March covered the field of India. Bro. Joseph Campbell, pastor of the Albany church, conducted the Easter services. These were followed by a love feast on Thursday evening. The congregation joined a number of other churches in the area in the sunrise service on Easter. Our church took part in the city-wide religious census. Recent events at the church have been a birthday party and a library supper which honored twenty members who won free books for the church library. The senior adult Sunday school class entertained members of the Labish Community church and heard about the problems of the migratory workers. At another meeting two speakers discussed the problems of the mature years. We have added two more members to the church. — Mrs. Esther Irvine, Milwaukie, Oregon.

Middle Missouri

Kansas City, Messiah — One has been baptized and two letters have been received since our last report. Meyer L. Goldman spoke on the effectiveness of the United Nations at the Valentine dinner for the Northern and Middle districts of Missouri. At the school of race relations in February, Robert Adams, a city employee, spoke one night, and a lawyer on another night on Law and Morality. The fellowship commission has been showing films on Sunday evening; we have seen Better Table Manners, Life in Alaska, and Lost in the Woods. Ira Metzker of Warrensburg, Mo., conducted our pre-Easter services. The love feast was observed on Palm Sunday evening. Nine students are attending McPherson College this year. The district women's fellowship rally was held in the Spring Branch church in April, the last for this district before the merging of the Northern and Middle districts into one. At the quarterly council in April, we decided to have our services one hour earlier during June, July, and Augu We are also using the month of May a time to take special offerings Bethany Seminary relocation. N year our contribution for this ca will be a part of the church budget. number of the women visited one of t women's wards at the state hospital St. Joseph, presenting a program a serving refreshments. We had mother and daughter banquet on M 12. — Mrs. Gertrude Gaba, Kansas Ci Mo.

Northern Illinois and Wisconsin

Rockford — We had a school of m sions for three Sunday nights in Feb ary. On Palm Sunday there was consecration service for three childr and on Easter evening twelve were ba tized. Afterwards an informal rece tion for the new members was he Other Easter activities included sunrise service, breakfast, and an East cantata during the regular church ho In January we had a birthday potlu party at which an interesting progra was presented. The church sanctua has recently been decorated by t members of the church. — Mrs. Elm Haskell, Caledonia, Ill.

Southern Illinois

Astoria — The Astoria and Method churches presented a program of East music in the former church. At t Fulton County Council of Church meeting in the Astoria church, D Vernon McNeil was the speaker. T sectional workshop for children's lea ers was held at our church on t afternoon of May 7. On that same d one person was baptized and a fami night program was given. We had mother and daughter program and f Mother's Day the fathers planned t program. — Lottie Johnson, Astoria, I

Middle Indiana

Monticello — The Buffalo congreg tion joined our church in a school missions in January. Remodeling of t Pike Creek church began in Janua and was concluded in time for a dedic tion service on March 19. Partitions the basement and balcony make mo room for Sunday school classes. Br Claude Wolf of North Manchester w a speaker for the dedication occasio The Guernsey congregation was host f the father-son banquet at which Re Irwin Jennings was the speaker. W had our first family recreation night February. In March, Fred and Fra Hood from the Bachelor Run congreg tion explained the self-allocation pr gram, which was adopted at the coun in April. During Lent, Bro. E. Pa Weaver brought messages for thr evenings at the Monticello Christi church with the churches of the ci and the rural Brethren congregatio joining. During April the pastor, L roy Dick, attended an interdenomin tional town and country school Wisconsin. The pastor has been hol ing a class in church membership. T Buffalo church will again join with t Pike Creek church in a vacation Bib school to begin May 29. — Mrs. An Bridge, Monticello, Ind.

Southern Indiana

Nettle Creek — The exchange stude in our congregation and two other you

nded the seminar at Washington the United Nations. We had a ly night in which ten or more per- met in the home for an evening worship and fellowship. We are having midweek prayer and praise ices. We began the Lenten season a special all-day service. The ch participated in the union Good ay services. The youth sponsored Easter sunrise service and breakfast. rge number of our women attended area meeting in the Four Mile ch, at which Mrs. Russell Helstern Southern Ohio was the speaker. e of the men and boys attended the er-son banquet at Anderson. Mah- and Mary Rinehart have been shar- some of their experiences of their to the Holy Land and to the mission in Nigeria. Other guest speakers been Bro. Charles Morris of Man- ter College and Sue Dunham, a ionary nurse to the Congo. Our ch was host to two area meetings, in which Harl Russell showed the , Treasures in Heaven, and another hich Galen Lehman explained the allocation plan. Since our last re- , three have been baptized. Martha e and Donna Pass are our delegates Annual Conference. — Mrs. Elmer npole, Greensfork, Ind.

Michigan

ontiac — While our pastor was away ding meetings in two churches in , the pulpit was filled by James Vault and Earl Cox. The district utive secretary, Bro. J. F. Baldwin, ducted a meeting in our church. As esult, one accepted Christ. Rev. glas Deming of Oklahoma showed s of the mission work he and his are engaged in there. Our church torium is nearing completion. We new classrooms, a new kitchen, a nursery which are ready for use. Feb. 19 three were baptized. ter Warstler of Ohio conducted our Easter services, and the choir pre- ed a program on Easter morning. April 22 the First, Trinity and any churches, Detroit, the Flint ch and the Pontiac church gath- in the latter for a workshop meet- On April 30 the Pontiac church g with five other churches gathered he Midland church for a song festi- in which each choir participated. — . Gary DeVault, Pontiac, Mich.

Northeastern Ohio

ew Philadelphia — In observance of th Week, the young people were in ge of the morning service of Jan. Eight members of our church at- led the leadership training school. John Gros, a representative of the perance League of Ohio and a nan in the United Presbyterian ch, gave a talk one Sunday morn- Several of our members attended union Lenten services at which Dr. rthur Baird of Wooster College was speaker. Six churches were hosts a period of six weeks. A team from district met with us early in March explain self-allocation. The CBYF ented the play, The Good and hful Servant, which they had en- d in the drama festival. It was also ented at four other churches. tis Dubble of the Canton church was the evangelist for the services, March 12 to 19. A new pulpit light was given to the church in memory of Mrs. Jennie Shriver, the wife of a former pastor at the church; this was a gift of the daughters of Mrs. Shriver. A recent speaker was Prof. William Sloan of the public relations department of Manchester College. Mrs. W. V. Buchanan spoke at the mother-daughter banquet, the theme of which was Mother Is a Jewel. Some of our members attended the May Fellowship tea. The church has had a thorough spring housecleaning, and the sanctuary and the hall and some classrooms have been newly painted. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Zion Hill — The pre-Easter services were conducted by Bro. Richard D. Speicher, pastor of the Woodworth church, and Bro. Dean C. Rohrer, our own pastor. The two pastors exchanged pulpits for two evenings of the meetings. On Easter eleven were baptized and one received on reaffirmation of faith. We discussed plans for the progress of the church at the quarterly council on April 11 at which Bro. J. D. Zigler was moderator. The church sanctuary and basement have been redecorated. The youth under the leadership of Mr. and Mrs. Alpheus Rohrer have been attending subdistrict and district functions. The women's fellowship has made comforters and quilts, repaired used clothing, and made new clothing as their relief project. Radiant Treasure was shown at the mother-daughter banquet on May 12. — Mrs. L. A. Kletzly, Columbiana, Ohio.

Southern Ohio

Columbus — Since April 1959, the Columbus church has been holding services at 222 E. Lane Avenue, with Edward Lander serving as pastor and Raymond R. Peters as moderator. The present membership is thirty-four, with an average attendance for the past year of sixty-three. For the past two years a loyalty dinner has been held in the fall, followed by an every-member canvass. The women's fellowship has been active in preparing new and used clothing for Church World Service and local distribution and in other relief projects. Volunteer laborers remodeled the church kitchen and volunteer help makes it possible to operate a nursery during the church school and worship service. The women served a dinner for approximately seventy pastors who were attending the pastors' conference in Columbus. The pastor is also director of the student fellowship, consisting of the Brethren students attending Ohio State University. This group meets Friday evening and prepares and serves the evening meal on Sundays. In October, the congregation had a welcome social for the students who had just arrived at the university. — Lois Wolgemuth, Columbus, Ohio.

Lower Miami — Mrs. Paul Kinsel was the speaker for the combined meeting of the women's fellowship circles in January. We voted as a congregation to aid the Miami Shores people in whatever way we can to become a congregation. The pastor, Roy Johnson, attended the Ohio pastors' convention in Columbus. We had a school of missions for two Sunday nights in January. Special speakers have been James A. Rhodes, the state auditor of Ohio, who spoke on the Trial of Mary Todd Lincoln; Richard Dowd of Dayton, Ohio, who spoke on the problem of alcoholism at the family night. The members of the Miami Shores fellowship were our guests at the birthday dinner in our church. A number of our women attended the district women's fellowship at the Pitsburg church, when Jesse Ziegler spoke about Mental Health for Today's Women. Each church in the district has been assigned two persons in the Brethren Home at Greenville, Ohio, to be remembered on birthdays and at Christmas with cards and gifts. A number of our members attended the school of Christian living each Monday night during February at the Mack Memorial church in Dayton. In February, the pastor and five of the young people went to Chicago to observe the various kinds of Christian work being carried on in the inner city and also to Elgin for a tour of the Brethren Headquarters. On March 5 the young adults of the district presented the play, Acres to Cross, written by Helen Kromer and directed by Lois Paul. Our church was host for the community World Day of Prayer service. The midweek Lenten

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 501. Immigration Services seeks employment offer for: Stateless (Ethnic Bulgarian), S.O., age 20. Unmarried: Education: elementary. Experience: farmer (cows, tobacco growing), 8 years. Moslem. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-joiner, 3 years. Experience: Joiner and Cabinetmaker about 15 years. Fled when threatened with deportation to Siberia. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 512. Immigration Services seeks employment offer for: Bulgarian refugee, T.I. Unmarried. Age 26. Edu tion: elementary, 3 years second 3 years Trade School (Construct Joiner, Carpenter). Experience: f work at home, joiner and housepa er — 2 years, concentration camp, cape, refugee camp — 1 year. Ortho Church. Contact: Immigration S ices, Brethren Service Center, N Windsor, Maryland.

No. 513. Immigration Services se employment offer for: Dutch-In nesian A.V. age 31. Unmarried. perience: truckdriver, mechanic — years, welding (arc and acetylene months course. Contact: Immigrat Services, Brethren Service Cen New Windsor, Maryland.

No. 514. Immigration Services se employment offer for: Dutch-In nesian refugee, P.M., unmarried, 29. Education: elementary, 2 ye electromechanic technical school, rad mechanic technical school — 2 ye Experience: assembly of radios, tra mitters, senders, amplifiers — 2 ye repair of electrical appliances — 4 ye Reformed Church. Contact: Immig tion Services, Brethren Service Cen New Windsor, Md.

No. 516. Immigration Services se employment offer for: Hungarian re gee, J. N., unmarried, age 23. Edu tion: 8 years secondary school, 2-y commercial, diploma from "Gast nomical Institute" (cooking), Vien Experience: hotel-waiter — 2 ye Reformed Church. Contact: Immig tion Services, Brethren Service Cen New Windsor, Md.

No. 532. Immigration Services se employment offer for: Yugoslav re gee, D.M., 28 years old. Education: years elementary and secondary sch 4 years technical school, 2 years te nical academy. Skills: engine te nician, technical draftsman, ac Religion: Orthodox. Contact: Im gration Services, Brethren Serv Center, New Windsor, Md.

---

services were conducted by our pastor and ministers of nearby churches. On Palm Sunday, four were received by letter, and ten baptized. At Easter time we participated in the community Good Friday service and the Easter sunrise service. The pastor and his family have moved into the parsonage. This was built on ground donated by Lawrence and Orpha Garst in memory of Jesse and Eliza Garst. One Sunday evening, recently, we met in the basement of the new parsonage for a covered dish dinner and a discussion of the future of our church and the community. — Lulie Laprad, Dayton, Ohio.

North Atlantic

Green Tree — A hymn sing under the leadership of the senior choir leader, Mrs. Marybeth O'Donnell, preceded an illustrated travelogue of a recent trip to Europe by Paul Zook. A reception was given one Sunday evening in honor of Clara Harper, who has retired from missionary service in Africa. The following Sunday morning she spoke at the morning worship service. The North Atlantic youth were hosts to the district youth rally. The youth have sponsored two films, The Power of God, and The Last Date. Many members from the congregation attended the men's and women's banquet at the Norristown-Providence Presbyterian church. During the absence of the pastor, Wayne Dick, Raymond Baugher filled the pulpit. The congregation has voted to support Dr. Marvin E. Blough on the Nigerian mission field. We are setting aside $100 each month for our building fund. During Lent the pastor conducted a membership class. Twelve were baptized on Easter morning and one letter was received. The combined circles of the women's fellowship viewed the film, Radiant Treasure in February. On April 23, W. Harold Row, secretary of the Brethren Service Commission spoke to our congregation. We had our love feast on May 7. — Mrs. Harry Buckwalter, Collegville, Pa.

Eastern Pennsylvania

Annville — As a result of the evan listic services conducted by Bro. E Kurtz, three accepted Christ. Twe from our church went to New Wind to help in the work at the Breth Service Center. The Monroe Gc family, on furlough from the Niger field, spent one day in January in c church, preaching and telling about t work in Nigeria. The Keeney fami also on furlough from Africa, have be in our congregation on various casions. A group of the women's f lowship gave a party for the guests the Neffsville Home who had birthd in January. The pre-Easter servi were conducted by Bro. Roy Forn Eight were baptized. Brother and Sis Caleb Kreider are serving as delega to Annual Conference. Two of young men are in BVS. Hiram Gingri was re-elected moderator for anot term of three years at the last coun meeting. — Sallie Bucher, Annville, I

Elizabethtown — For four Sund evenings, beginning Jan. 22, we h the following guest speakers: Glenn Zug, pastor of the new East Harr

; development; Margaret Hess, a ker at Chicago's West Side mission, also showed pictures of the work e; Jesse D. Reber, executive secre- of the Pennsylvania Council of rches; and Wilbur and Evelyn tin, missionaries to Nigeria. The tional workshop for the Eastern rict was held in January. The ten season began with a day of er which closed with a public ice in the evening. The young ple presented the play, Embark for morrow, as a feature for the Lenten rvance. The Holy Week services e conducted by T. Wayne Rieman, rofessor of religion at Manchester ege. The Elizabethtown College r gave a program on March 12. Easter evening the junior, chapel, senior choirs and the congregation icipated in a program called Easter oetry, Song, and Story. The junior group went to one of the homes he group for an Easter breakfast owing the community sunrise serv- and then in teams of two they took ter remembrances to the home- nd people of the congregation and e guests of the Old Folks' Home at sville. The Chancel Players of abethtown College presented the , The Figure on the Cross, one day evening in April. Mrs. Ruth leFranesco, wife of the president Kutztown State College, spoke on dren and Their Art at the mother- ghter banquet. She used slides for presentation. The fellowship and eation commission had a recogni- dinner for the older members after morning service of April 23. — er W. Rohrer, Elizabethtown, Pa.

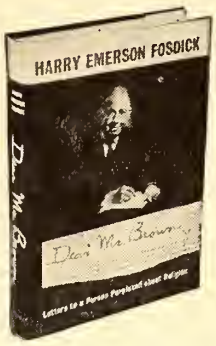
Western Pennsylvania

igonier — Our minister, Bro. Wilbur Fether, spoke at the Monday eve- service of the Week of Prayer. juniors and junior highs meet each lay evening for devotions, fellow- and fun. The youth participated the Youth Week services of the terford churches, activities being l each evening Jan. 29 — Feb. 5. Robert G. Mock was a speaker at rally on Feb. 5. The pastor had mbership classes for four sessions. Charles E. Palmer, pastor of East Keesport Church of the Brethren, the speaker at the community sun- service. Patty Smith, daughter of and Mrs. Charles Smith of our gregation, is in the BVS training . Since our last report we have re- ed six by baptism and two by letter. enetta Wolford, Ligonier, Pa.

lum Creek — In January the Juniata lege choir gave a program of music he evening worship service. The hange student, Klaus Linse, and an- r youth attended the youth semi- in Washington and New York. The or, Carmon Sollenberger, also at- led the adult seminar. Our church icipated with the other churches he community for Lenten services a sunrise service at Easter. The ata, Hail King of Glory, was given Easter by the choir. The love feast observed on April 9. Since our report, four have been baptized one received by letter. Mrs. Anna v was the speaker for the spiritual hasis meetings. Five of our men nded the men's fellowship banquet

Harry Emerson Fosdick

Dear Mr. Brown



"Why is the Christian religion worth believing?" is a question that innumerable people have asked Harry Emerson Fosdick throughout his many years in the ministry. This book is his answer. It is written in the form of a series of letters to a young man who is wrestling for the first time with the great questions of life. "Mr. Brown" is actually a composite of the many young people who have consulted Dr. Fosdick in his long and fruitful ministry. The reader grows with "Mr. Brown" as his spiritual horizons broaden and his religious understanding deepens. **$3.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

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A Special Message to Members in Arizona, California, Oregon and Washington

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at the Moxham church at Johnstown. The women's fellowship sponsored a mother-daughter banquet on May 11. The remodeling of the sanctuary and the construction of the educational unit are about completed. — Mrs. Howard M. Kimmel, Shelocta, Pa.

Florida

Winter Park — Nevin Zuck of Elizabethtown, Pa., was the evangelist for the revival meetings Jan. 22-29. For five Sunday nights through February, we had a school of missions. The offering taken each night went for clothes for the migrant workers; used clothing was also brought for this project. We had a father-daughter banquet in February at which Mrs. Helen Bower was the speaker. The women's fellowship was in charge of the evening services on March 19, and participated in the program, My Calling to Fulfill. We also viewed the film, Radiant Treasure. We had our love feast on Palm Sunday. Several of our members attended a parent and teachers training school at the Orlando church. We had a mother-son banquet in May. — Mrs. Grant Barnard, Orlando, Fla.

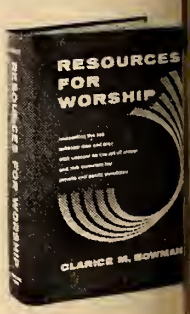
Middle Maryland

Mountain View — Bro. Arthur Scrogum officiated at our love feast. Delegates attending the district meeting were Mrs. Byron Berkey, Mrs. Anna Grace DeHaven, and Mrs. Charles Walker. Some of the men were present at the district men's meeting at the Hagerstown church. Our church was represented at the vocational workshop at Hagerstown, Md. One of our Sunday evening services was in charge of the Calvary church, which is located near Winchester, Va. The majority of our junior high group attended the district rally at the Brownsville church, and thirteen of our members attended the district men's and women's banquet at the same place. — Mrs. Oliver Custer, Bunker Hill, W. Va.

Western Maryland

Cumberland, Living Stone — The youth were in charge of devotions at the closing sessions of the school of missions. Two members attended the peace workshop at the Sunnyside church in February. The World Day of Prayer service was held at our church. Ten were baptized. The area leadership training school at the Old Furnace church met once a week for five weeks. Our church was host for the union Lenten service for the south side of Cumberland. We now have a junior choir of eighteen to twenty members. Men's coffee hour preceded the organization of a men's fellowship. Five persons from our congregation attended a recreation laboratory at the Keyser church. Over two hundred persons were present for the fellowship supper and family night in March. The moderator, Levi Ziegler, was speaker for t Holy Week services. Four have be received by transfer of letter. The ad choir presented the cantata, Peter a the Resurrection, on Easter evenir We now have a cross and candlehold for the altar, presented by persons a Sunday school classes in memory loved ones. The every-member visi tion program began April 10 with meeting for all those who were doi the visiting. The council voted to beg Sunday school and morning worsh an hour earlier, beginning with the fi Sunday in June and ending the l Sunday of September. On April 30, t Bridgewater College choir presented program of sacred music. Church me bership classes are in progress on Su day morning for juniors and juni highs, youth and adults. They will co tinue for three months. — Mrs. Ge Weber, Cumberland, Md.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JUNE 24, 1961



Improving the Harvest. In some parts of the world today agricultural methods differ little from those of ancient times. So it is not unusual to observe farmers in Ecuador making daily use of tools that have become associated with figures of speech — the winnowing shovel, the threshing floor, the strong wind that blows away chaff and separates it from grain. Biblical writers used such everyday images as a means of imparting spiritual truth. Today the agricultural missionary uses not only these ancient ways but also more modern farming methods — and the truths he teaches have practical implications for all of life. The number of such specialized workers is growing, and so is the number of Christian farmers around the world who combine their witness with helpfulness to their neighbors. Story on page 6.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Homestead Festival

We were very much interested in the unique picture story of the Ernst Winter family in the May 13 issue. Especially so, since Dr. Winter will be one of the leaders at the School of Living "Homestead Festival," which will be held at our homestead on July 21-23. This is really a family camp-out affair for any folks interested in pursuing the ideas that Dr. Winter is following. New folks who might have been stimulated from reading this article are especially welcome along with those who are already "homesteading." This festival is open to all and we will be happy to share more information and details with interested persons. — Harold and Grace Lefever, R. 1, Spring Grove, Pa.

Abstinence Is Scientific Control

Brother Woodward's letter of questions about merger (April 29 Messenger) deserves a well-considered reply. Christianity stands at the judgment bar of world opinion to answer for its shortcomings on three counts. One is Christianity's tolerance for segregation and racial discrimination. Moslem, Buddhist, and similar promoters say, "Christianity puts the white man on top but our religion puts all races on one true level of real brotherhood."

The second count is Christianity's tolerance for war, and Moslem promoters are saying, "If we want world peace we must reject Christianity because the Christian nations have promoted two world wars and now speak casually of World War III."

The third count against Christianity is its tolerance of beverage alcohol. Nations like India who invoke prohibition resent trade treaties that impose English and U.S. liquors on other nations (Moslem included) that would prefer to protect their people from beverage alcohol.

Miss McCorkindale, the Australian world president of WCTU, states that in all state circles around the world it is understood that a state dinner, given for a Moslem celebrity, is planned and served without alcoholic beverage because "a Moslem disdains alcoholic drink as a part of his religion." Conversely, it is understood that a state dinner for a celebrity from a Christian land will include alcoholic beverage because, as their reasoning goes, "Alcoholic beverage comes from Christian la and is a part of the Christian gion." In a day when non-Chris religions and communism proc on a "world view" we Christ dare not accept such colloquial o ions or principles as "moderatio alcohol." . . .

Comparing a list of the relig orders that stand for a total a nence with the groups that advo moderation in alcohol yields s startling results. The total a nence groups would include Moslem, Bahai, Adventist, and M mon faiths and many others. M eration-in-alcohol groups will inc the Catholic, Lutheran, Angli Jewish faiths and other units. affiliation with these groups wil on their terms but not on ours.

Our church cannot take the m eration-in-alcohol position becau is unscientific. It does not pro dependable results. When t people begin and continue the of alcoholic drink, two will re "moderate" drinkers, one will come a problem drinker. This is national average. Alcoholics An mous has achieved a record of cures for its clients. Total a nence from alcoholic beverage scientific control pattern for alc ic addiction because it achieves pendable results. AA clients follow through with total abstin achieve 100% victory over the a tion and comprise the 75% victo for the AA effort. The 25% of cl who attempt to follow moder comprise the 25% failures. On other hand, people who follow abstinence from youth on thr life achieve 100% control over holism and not one single cas alcoholism has ever been f among them. . . .

The simple life requires mod use of all things wholesome and abstinence from all things har alcohol among them. — Galen I doll, Copemish, Mich.

• • •

In my opinion the three art "What Price Peace in a Bret Home?" by Ernestine Hoff Em are the most helpful series I ever read. The idea of sharing bad feelings as well as the good ings is new to Brethren, but tre dously important if we are t creative and happy. — Leonard lisle, Troy, Ohio.

AN EXPLOSIVE FAITH IN OUR WORLD

by Charles E. Zunkel

WE LIVE in an explosive era. The great nations have stockpiled the ivalent of ten tons of TNT every human on earth! Or, put it another way, we have v in the U. S. enough fis- able material manufactured blast all life off the face of entire earth and leave it kmarked and void, like the e of the moon.

But the explosive character our nuclear devices is no less reality than the explosive ure of the world society in ch we live. Where is the ource with which to meet to bring under control this lculable power now in the ds of frail humanity?

confidently believe our hope lies in the power of — faith in God — faith in eternal realities of the uni- e.

ow often Jesus talked of the er of faith, insisted upon necessity of possessing it, expressed his amazement men habitually seemed to lack it. He spoke of it as small and unobtrusive, like the tiny grain of mustard seed or the pervasive yeast in the housewife's pan of bread dough. We may stop there and have the impression that it cannot meet our insurmountable obstacles; neither can it work fast enough to be effective in such explosive situations as we face in our world. But Jesus spoke also of its mighty strength! In the very instance when he likened it to the grain of mustard seed, he pictured it as moving mountains. If he were speaking in our era, would he not undoubtedly speak of its explosive power — faith as mighty as nuclear bombs? This is not wishful thinking; this is solid reality, experienced fact!

Consider the fact that Jesus, with twelve common men, one of whom betrayed and forsook him, launched a movement which gathered momentum in the midst of the mighty Roman world domination and shook the power of Rome to its foundations. Men of the day, observing these followers, said, "They turn the world upside down." And so they did!

Everywhere this faith has gone, no matter what the odds have been, it has risen to meet the explosive situations and has become an even mightier explosive power that has overtaken and transformed the human dilemma.

Recall that Edmund Burke, a statesman of the first order, once called slavery an incurable evil and said there was not the slightest hope that trade in slaves could be stopped; and yet within eighty-two years, the race had moved forward to Abraham Lincoln's signing of the Emancipation Proclamation! Christian faith has always specialized in the impossible. And so it is doing today!

Who but the wildest dream-

Moderator's address given at Annual Conference on June 20

er could have guessed there would come to our national scene a Martin Luther King, who could quietly guide, train, and lead the Negroes of Montgomery, Alabama, to walk to work, boycotting the segregated buses for months; to accept insults, beatings, and violence, retaliating only with nonviolent love, praying for their abusers, and, finally, bringing about an integrated transportation system in that city? This is the explosive power of faith in one of our most explosive social situations.

Moving on from this dramatic victory of faith and love has come the sit-ins at lunch counters in many a Southern city, sit-ins in which Negroes were beaten, cursed, burned with cigarette butts, and hauled into courts and jails. Yet their explosive faith held firm, and violence and discrimination have yielded to justice and integration.

Then followed the kneel-ins in churches which caused dismay, resentment, and violence among some white churchmen, kneel-ins which also have nonviolently moved to change "the most segregated hours of the week." The story is a fantastic, kaleidoscopic one of explosive faith daring to challenge monumental wrong and to supply dynamic love to one of the worst of our social evils.

There are other explosive struggles in process in our world. Consider, for instance, some of the political upheavals going on. Naturally our minds turn to Russia, China, and the other Communist-oriented nations with which the so-called free nations have to contend. Cold war has now been in process for a long, long period, following the close, and the periodic outbursts, of hot war. Frequently, the world has moved closer than it ever dreamed to the brink of new world-wide conflagration.

Prof. Holly Compton, the physicist, said, "On December 1942, in Chicago, a man first liberated and controlled the power within the atom. This event was known only to a few. To those few it was a turning point in history, the birth of a new era."

We can easily see that this new era has political, economic, and social implications which well-nigh overwhelm our imaginations. We can no longer patch up our old ideas of national sovereignty, of international relations, of economic privilege, and of racial superiority. No, it calls for an explosive faith. If we are to survive as a human race, we must dare to think new thoughts, chart new courses of conduct, and live as responsible people in this explosive, kaleidoscopic age. In the midst of such chaotic turbulence, faith can work its miracles with explosive thrust.

In late 1958 a news story came from Van Buren, Arkansas. Forty-five students out of the school's 635 staged a strike to scare off 13 Negro students who were attempting to enroll. The school board was afraid, backed away, and finally held a public hearing which was urged by the antidesegregation White Citizen's Council. Into that meeting walked fifteen-year-old Angeline Evans, a straight A student, one of the few juniors ever to be selected to the Student Council. Before a stunned audience, this lone girl stood up and said, "We think it is only fair that Negroes be permitted to attend high school. Have you thought what you make those Negro children feel like, running them out of school?"

For a few moments everyone was stunned. No one said a word. Then a few angry questions began to come. But broke up the meeting. A bra girl, member of the Methodi Church, stood up and said wh no adult had courage enough say. Why did she do it? "B cause someone had to spe up," she said. "I just do think segregation is a Christi thing." Here was the power explosive faith — faith in Go faith in the triumph of right that dared to stand up alon in the face of the city's m and speak out for justice in sinful situation.

Amidst violence, fear, mi understanding, and deeply e trenched hatred in the Con or in Laos only the clear-ey calm of key persons within t nation and the community nations will exert the explosi dynamic power of faith th can bring order out of cha justice out of terrible injusti and avert the ghastly spectac of widespread nuclear war. B faith-possessed men and wom can guide people and natio to understanding, justice, a peace.

We may be inclined to lame that we live in such chao times. But these days of u heaval and ferment are gr days for men and women faith to live in. Let us tha God and take courage. To su days God's men and God's wo en are called. We are call to be catalysts to breach t gap between races, nations, a cultures. We are called to living expressions of God's conciling love, to heal the hu dispel the fears, and overco the demonic hatreds present our world.

To be God's catalysts, to God's reconcilers in this ch calls for explosive faith — fa that sees clearly the issues our world sickness; faith t can remain calm and unmo in devotion to the right; fa

Continued on page 18

Who Are the Troublemakers?

IF THE troublemakers had never come to our city, there would have been no violence." Sounds reasonable, does it not? If the "freedom riders" who traveled into Alabama by means of bus had just stayed at home, no one would have been hurt, no federal marshals or national guardsmen would have been needed, no property would have been destroyed. This is the way the governor argued, and in similar terms the police commissioners of Birmingham and Montgomery excused their failure to maintain law and order.

But who were the "troublemakers"? They were mostly students, white and Negro, who wanted to protest against the segregation that is still enforced in some areas, even though it is contrary to laws governing interstate travel. The freedom riders could have stayed at home, but they knew how Negroes in many Southern states feel about the second-class status they are forced to accept, and these young people wanted to do something to correct these obvious injustices. They anticipated opposition to their plans, and they disciplined themselves to meet that opposition without resorting to violence. They did not choose to be martyrs, but they were willing to suffer for the sake of their principles.

"The troublemakers have come to our city." Where have we heard this complaint before? It sounds a little like the accusation that King Ahab threw at Elijah, the prophet of God, calling him a "troubler of Israel." But Elijah had a different explanation for the source of trouble: it was due to the king's having forsaken the ways of God.

The complaint resembles also the cry that was raised against Paul and Silas in Philippi: "These men are Jews and they are disturbing our city." Sometime later, when Paul and Silas had gone on to Thessalonica, they were again dragged before the city authorities with the report that "these men who have turned the world upside down have come here also."

Obviously those who were well pleased with the status quo in the cities of the Roman world did not want any visitors who might challenge their profitable arrangements or question the rightness of their "way of life." So they brought the charges of "rabble-rousers," "agitators," and "wild-eyed fanatical trouble seekers" against the welcome travelers. If anyone was to be arrested and punished, it would be the nonviolent visitors rather than the local instigators of violence.

Some things have not changed much since the time of Paul and Silas. If you challenge an unjust system, you can still be labeled an agitator. If you insist on sticking up for an unpopular belief, you may see the crowd turn against you. At such times you need to have a firm faith in the rightness of your cause. And you need also a spirit of forgiveness toward those who oppose you. Only in this way can reconciliation develop out of conflict.

Whether the freedom riders or others who have been recently branded as troublemakers have all these qualities we do not know. They do believe in their cause. They are committed to nonviolence. And many of them are motivated by a Christian concern for justice.

It does seem, therefore, that the trouble is not with their conscientious efforts but rather with the un-Christian customs they are challenging. Some things need to be turned right side up in the twentieth century, just as in the first century. — K.M.

Forgive Us, Lord

FORGIVE us, Lord, that we have been more eager to bridge the missile gap between us and our opponents than to remove the moral gap between our pretensions and our actions.

While we prepare to venture farther and farther into outer space, forgive us our failures to conquer inner space, the hollow centers of our empty souls. Give us more understanding of ourselves, more control of our wills by thy Spirit, more discipline of our desires, before we become masters of any worlds beyond.

Faced with new dangers, new alarms, new perils to our security, we have sought to deter each possible enemy with threats of massive retaliation. Forgive us our pride and our arrogance, we who set ourselves to be judges of our fellow men. Incline our hearts rather toward massive reconciliation, that we may share in thy healing purposes.

We have bemoaned our loss of prestige. Recall us to a vision of greatness that will emphasize humility and service.

We have sought to unleash the power of the atom. Teach us how to set off the chain reaction of thy Spirit.

For our false aims, our flimsy standards, our misunderstanding of our need of thee and of thy love for all thy children, forgive us, Lord. — K.M.

Right: A study in harvests — the difference in yield where old methods are used and where new methods of sturdy seedings, approved fertilizing methods of the seed plot, improved seed, and proper spacing of plants are used



The agricultural missionary, says Ira W. Moomaw, has learned how to help people help themselves

They Sow Seed

by Ota Lee Russell

Photos by courtesy of the author

THE term *mutual self-help* may have little meaning to the average American, but according to I. W. Moomaw, executive secretary of Agricultural Missions, Inc., many of the peoples of the world regard it as a way of life, and the agricultural missionary is in the heart of it.



Blackstone Studios

Ira W. Moomaw

Mutual self-help, said Dr. Moomaw, may mean a community-wide project such as the establishing of schools and churches, parks and playgrounds, or it may be one farmer giving his neighbor a few chickens with which to start a poultry project, or exchanging labor during the busy season. It is a program designed to help communities help themselves.

Ira Moomaw speaks of agricultural missions with the authority of one who has gained his knowledge firsthand. He grew up on an Ohio farm, was graduated from Manchester College, and received his M.Sc. and Ph.D. degrees in agricultural economics from Ohio State University. He served sixteen years for the Church of the Brethren as an agricultu missionary in India. His ch responsibility was in the velopment of the Vocatio Training College at Anklesv which is devoted to the pr aration of teachers, craftsm and farmers and is now chief center for vocational tra ing in western India.

In 1943 the India gove ment, highly appreciative this unique Brethren proj awarded Dr. Moomaw the E peror of India gold medal distinguished service in a culture and rural improveme With characteristic modesty, insists that this award was so much for his own efforts a was a recognition of the t



A Christian farmer and his wife at Anklesvar, India, are among those who profit most from self-help

Knowledge

ogram and the work of his lian associates.

Following his return to the ited States he served for two rs as rural life secretary for the Church of the Brethren and taught at Manchester College and Bethany Biblical Seminary. He became educational secretary of Agricultural Missions in 1946 and was called to his present position in 1954. Out of his rich experience he has written four books: The Indian Farmer Speaks, Woodcraft for Indian Schools, Education and Village Improvement, and Deep Furrows.

In discussing the work of Agricultural Missions, in his office at 475 Riverside Drive, New York City, Dr. Moomaw stated that it is the recognized center of service for mission boards and similar agencies, with work in fifty-six countries. Agricultural Missions, Inc., was organized in 1930 by a group of Christian laymen who felt that the churches ought to be showing more effective concern for the problems of people in distressed areas. John R. Mott was the first chairman. In 1934 the Rural Missions Co-operating Committee was formed. This committee links together the church boards of the United

A farm boy in Costa Rica weeds his garden



A Christian farmer of Mexico admires his crop of rice



States and Canada and formulates policy, while Agricultural Missions is the operating agency. The two Christian agencies work closely together with one staff and one budget.

Agricultural Missions has published twenty books and many mimeographed papers and booklets, and is publishing a quarterly journal, Rural Missions. They carry on a heavy correspondence, with regular mailings to more than 3,000, and answer a variety of questions, many of which require considerable research. They provide field counselors and help plan and support training centers, youth work, and extension services. In co-operation with mission boards, scholarships have been granted to one hundred thirty-five persons to attend short courses, do graduate work, or travel.

In the last three years, ten special training courses and sixteen workshops have been held for rural workers overseas. Agricultural Missions works with American agricultural colleges to interest students in working in distressed areas, and has taken the lead in sponsoring co-operatives in many places, including credit unions which mean much to small farmers who were previously forced to pay as much as sixty per cent interest, or repay borrowed grain at the rate of two bushels for one. These farmers now buy land, educate their young people, build homes, and cause their churches to be self-supporting – all by their own efforts, not with government or mission aid.

Agricultural missionaries have learned not to expect dramatic solutions to difficulties, but some of their programs have had special impact.

For example, on the island of Anda in the Philippines, where for centuries the rain was the only source of water supply, missionary Jose Raguindin dug a well. At only twelve feet he struck enough water to supply a family. There was great excitement and people immediately started digging their own wells.



Philippine women study sewing and homemaking for a better home life

In the northern Philippines, Dwayne Suter has been experimenting with the irrigation of row crops, growing two to three crops per year instead of the usual one.

P. G. Batchelor of the Sudan United Mission has been working with the apprentice farmer plan – young men apprenticed to good Christian farmers, who train them for lives of usefulness on the land.

While the agricultural missionary gives attention to projects such as the rebuilding of the soil and the improvement of orchards and livestock, he is especially concerned with the training of leaders who will go back to their own villages and teach their neighbors.

Dr. Moomaw emphasized that in recent years, world developments have clearly shown the need for expressing the gospel in tangible ways such as the agricultural missionary d
More and more he is mov
from institutional work ir
center or compound tow
self-help programs among
people, where he serves a
Christian "county agent."

In 1920 there were perh
thirty-four agricultural missi
aries through the whole r
sionary world, and ten y
later, when Agricultural M
sions was organized, the n
ber had risen to only ab
forty. Today there are
proximately two hundred th



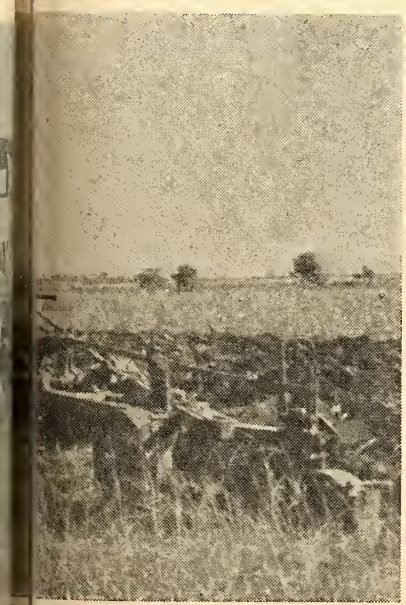
ricultural missionaries and irty home economists, dis- buted throughout forty-eight untries. The Church of the ethren has five agricultural ssionaries in Africa, two in dia, and one in Ecuador.

The world's population is in- easing at the rate of 1.7 per nt per year. It is absolutely cessary that food production ep pace, but it is hard to im- ess the people of many cul- res with the importance of is. The missionaries, working their quiet yet effective y, will help immeasurably training rural people to ake improvements which, any times repeated, can add to a significant amount.

In its booklet, That Men lay Plow in Hope, Agricul- ral Missions says: "The agri- ltural missionary and the lage pastor are two exceed- gly important people in vast eas today. Bewildered and ngry people cannot follow e economic and political anges occurring rapidly in eir countries. In the opinion men experienced in the field, and of those who have traveled in these countries in the past year, the best hope we have is in the people themselves. As Christians we are offering our resources and our strength to help these people to help themselves. We call this aim 'self-help.' . . . The most significant emphasis in our work today is toward this end: freeing the people from dependence."

The problems are tremendous; there are no easy solutions. But Agricultural Missions, through its program of leadership training, advisory service, and its publications, is helping the agricultural missionaries and their national colleagues meet these problems by the practical application of Christ's own example: to teach, to preach, to serve.

uipment for deep plowing in lia (to a depth of thirty inches) stroys a destructive native grass l helps to reclaim the soil



Rural Service Center — Anklesvar

► Following are excerpts of interest to all in agricultural work from the report of Shantilal P. Bhagat, director of the Rural Service Center at Anklesvar, Bombay State, India.

Agriculture: The Japanese method of rice cultivation was adopted by forty-one farmers of our project area. In one of the villages where demonstration was given for the first time this year, the per acre yield was fifty-five per cent over control plots.

An experiment in growing soybeans yielded more per acre than many crops grown in this area. Their high nutritional value makes them an excellent substitute for peanuts, which suffer from the irregular rains.

Health: Four matters are receiving special emphasis: (1) prevention and treatment of protein deficiency in children; (2) control of leprosy; (3) prevention of malnutrition by better use of foods already produced in the villages; (4) family planning data for helpful analysis.

Training and Extension Programs: One of our gramsevaks was sent for a three-month course in poultry keeping at the government farm in Poona. Assistance has been given to the Cujarat Methodist Conference, the two U.C.N.I. men, and to a laymen's institute held for the Economic Uplift Committee of the Church of the Brethren. We have worked closely with the National Extension Service from its beginning, giving direct help in instructing the NES gramsevaks how to make smokeless stoves, training of leaders, and acting in advisory capacities to the social welfare board of Bombay State.

A South Korean woman with her flock of chickens





From the left: the Bible Jesus knew, which we call the Old Testament, handwritten on scrolls in Hebrew Greek; Jerome, a scholar appointed by the Bishop of Rome, completing a translation into Latin in 410 A.D. aft twenty-five years' work; a follower of John Wyclif, who finished the first English translation in 1383 A.I reading a secretly written copy in defiance of the Roman Church's efforts to destroy the translati

The 350-year-old

King James Bible

by Margaret T. Hills

Photos by Religious News Service

GOOD Queen Bess had died. The ungainly son of Mary Stuart, James I of England as well as James VI of Scotland, was met by a group of Puritans on his way south to be crowned. They requested a conference for discourse of things "pretended to be amiss in the church."

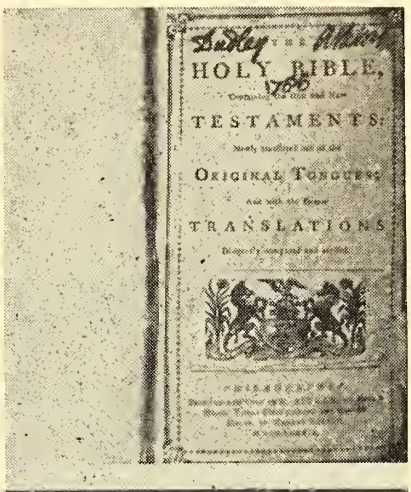
Postponed because of the plague, it was moved out of London to Hampton Court, his red-brick palace on the Thames, not far from London. In Scotland the king had had trouble with the Catholics, headed by his mother, who together had sought an alliance with France, and with the Protestants, mostly Calvinists, who had favored an alliance with England; and the rivalries of the Scottish nobility, allied with both groups, had been woven through all of it. In England the Catholics looked to him for milder treatment than they had received from Queen Elizabeth; the Puritans hoped for favors, and the churchmen were sure that, if they corroborated the belief in the divine right of kings, they would have his support.

The group that met on those three cold days in January of 1604 contained nine bishops, six deans and an archdeacon, members of the King's Privy Council, five ecclesiastical lawyers, one Scottish Presbyterian, and four Puritans. To sho their lack of respect for eccles astical finery the Puritans a peared in cloth gowns trimme with fur, such as were wo by merchants, called "Turke gowns." Among the bisho was Bancroft, Bishop of Lo don, hoping soon to becom Archbishop of Canterbury place of the ailing incumben There was Dr. Lancelot A drewes, Dean of Westminste a preacher, later a bishop an a scholar who spent his hol days learning new languages "a gulf of learning . . . wh might have been interpret general at Babel." He had bee chaplain to the queen and w a friend of Sir Francis Bacon.

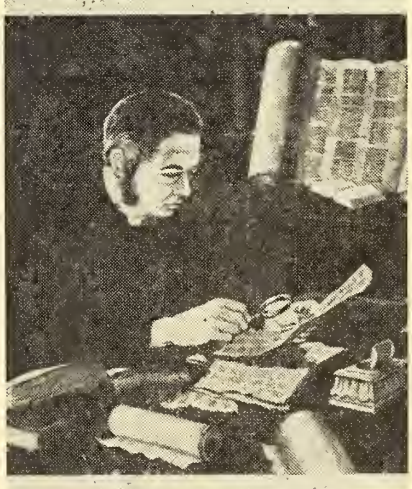
One of the four Puritans w Dr. John Reynolds (Rainolds

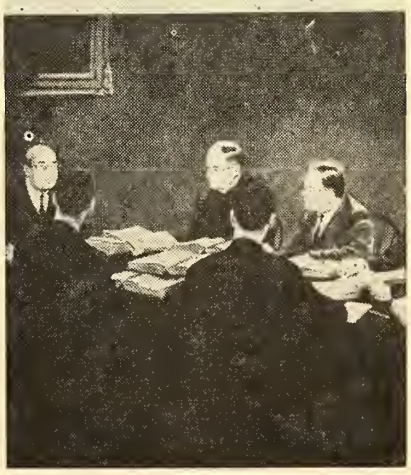


From the left: Martin Luther, who prepared German translations of the entire Bible; William Tyndale, first and most influential of the great 16th century English translators; Dr. John Reynolds proposing a new translation at a conference called by King James in 1604



From top: the first English Bible printed in America in 1782 by Robert Aitken; discoveries of new manuscripts by scholars, resulting in the English Revised Version (1881-1885) and the American Standard Version (1901); America's International Council of Religious Education authorizing in 1937 a new revision, the Revised Standard Version (1946-1952)





resident of Corpus Christi ollege at Oxford. As the orned leader of the Puritans e had not been admitted to ie conference until its second ay and had already differed om the king on most points — ich as wedding rings, religious stivals, freedom of the press, id the relation of the crown the church. Almost casually r. Reynolds suggested that iere might be a new transtion of the Bible, those preiously approved by the church eing unsatisfactory. He pointd out several misleading assages, which indeed had ng been argued. Bishop Banroft boomed, "Ho, if every an's humor should be folwed, there would be no end f translating."

The king himself, feeling that e should make some concesons to the Puritans and also ishing to indicate his own ualities as a scholar, took up is suggestion. He professed iat he had never yet seen a ible well translated into Engsh, the worst being in his eyes ie Geneva, then the beloved ible of the Puritans, and comanded that "this be done by ie best learned in both the niversities, after them to be eviewed by the bishops, the hief learned of the church, to be then approved by the Privy Council and lastly to be ratified by his royal authority," adding that there were to be no such marginal notes as had endeared the Geneva to the Puritans.

Bishop Bancroft lukewarmly assumed the task of keeping the translation going. In July King James. wrote Bancroft that he had appointed fifty-four learned men to the translation and asked that Bancroft try to provide some of them with suitable livings or benefices.

The king also set forth rules that were to govern the translation. It was to be based on the Bishops' Bible, first published in 1568 (a revision of the Coverdale Bible of 1535 and of the Great Bible of 1539). Although other translations might be consulted, there were to be no marginal notes except explanations of certain Hebrew and Greek words. The



Members of the American Bible Society's translation committee review principles and procedures of translation and plan for a series of New Testament commentaries

men were to be divided into two groups at each university and at Westminster. The work of each group was to be examined by each member and conferred upon, the revised sections to be submitted to all the other groups, all suggestions to be carefully discussed. If necessary, continental scholars might be consulted. The clergy were also to be urged to make suggestions.

Soon groups of scholars began working and consulting together. An outstanding authority on the Hebrew text, Dr. Edward Lively of Cambridge, was to organize the work of the Old Testament, but died in May 1605, delaying to some extent plans for that section. Dr. Reynolds, already deep in the work at Oxford, died in 1607. Although King James said he had appointed fifty-four scholars, only some forty-seven have been identified, not counting Bishop Bilson, who served as general editor, and half a dozen others who, according to the various sources, seem to have had some connection with the translation.

King James did little or nothing to finance the project besides urging Bishop Bancroft to find as many livings as possible. The bishop sought subscriptions from the clergy, but there seems to be little evidence of response. In addition to their generally meager stipends at the universities and also their parishes, most of them got little other financial recompense. The universities and Westminster gave them free lodging and meals while they were working together, but many of them had to rush home on week ends to preach. A widely varying group of scholars, representing many theological and political positions, some were skilled in debate and administration, some welcome at court, others happier in a classroom or library.

It was under such conditions and in an England full of the struggle between church factions that this great Bible translation was started. It was the time of England's expansion into the New World; William Brewster led his Puritans to Holland in 1608, the year after Jamestown was founded, while Henry Hudson, seeking the Northwest Passage, discovered the Hudson River in 1609. In that same year the review committee of six (or possibly twelve), two from each university and Westminster, moved to London for nine months of final review. One copy of the approved text was sent from each of the three groups London, where they were pa thirty shillings a week, workir at Stationers' Hall.

Dr. John Boys (Bois) kept careful record of the discu sions, and his notes on the wo from Romans through Revel tion are still extant, showir the renderings discussed an accepted. There is also in th Bodleian Library at Oxford copy of the Bishops' Bible wit marginal notations that ma have been made by one of th Oxford translators. They co sulted, in addition to the Bisl ops' Bible, the New Testame of Tyndale (1526), the Bibl of Coverdale (1535), and th Great Bible (1539), as well a the Geneva (1560), togethe with the revised New Testa ment of Tomson (1576). Th text of the Rheims New Testa ment (1582) had been mad known to most of them throug the widely read comparativ edition of the Bishops' an Rheims Testaments edited i parallel columns by Williar Fulke in 1589 and reprinted i 1601.

The scholars had bette knowledge of languages an also better texts before them i the original languages tha those earlier translators. Ther was the Latin Old Testamen

f Benedictus Arias Montanus based on Hebrew, independent of Jerome), and the Latin ible of Immanuel Tremelius nd Franciscus Junius, with recent editions of the Greek and atin New Testaments by the cholar Theodore Beza. There ere also the recently published rench Geneva Version (1587-8), Diodati's Italian (1607) nd the Reina-Valera Spanish ible (1602).

After the reviewers had completed their task, Miles Smith nd Bishop Bilson prepared the ext for the printer. Smith later Bishop of Gloucester) as a member of the Oxford committee, strong in Hebrew nd favorable to the Puritans, hile Bishop Bilson was an able cholar and a strong supporter f the established church. Although there is no clear record f how much they changed the ork of the earlier groups, their ask was to achieve harmony nd consistency. Archbishop ancroft was able to influence he work to the extent of insisting on the insertion of the word *ishopric* in several places, as n Acts 1:20. It was Smith who rote the magnificent The ranslators to the Reader, hich appeared in all the early ditions but now seldom is eprinted. Much of it seems verlong today, but there are assages of superior perception nd vitality as well as of deep evotion.

The printing of the new ible went to Robert Barker, ueen Elizabeth's printer, an ppointment continued under he new king. New type, an ngraved title page and beautiful decorations combining the udor rose, Scottish thistle, ly of France and harp of Ireand proclaimed indirectly the nportance and royal authority f the large new Bible. All the ublication records appear to ave been destroyed in the Great Fire of London in 1666, as well as pertinent records about processes of translation.

The printing appears to have been done simultaneously in two shops, or at least it was reset at once; for there are slight differences, mostly printers' errors, between copies dated in 1611 which fall into two general categories. From the error in Ruth 3:15, "and he went into the city," one is called the "He" Bible, and the one with the correct "she," the "She" Bible. It is generally agreed that the "He" Bible was the first off the press. No one knows exactly when the first copies appeared, but it would seem to have been early in the spring. There is no record or evidence of presentation to the king, nor of direct authorization by him or any church group.

The new Bible was not accepted at once. Bible-reading people loved the Geneva Bible, which had appeared fifty years earlier. All sorts of objections were raised to the new one, in addition to complaints about its "just being different." From the days of Wyclif people had said, "My soule magnifieth the Lord"; now they should say, "My soule doth magnifie the Lord." "Love suffreth long; it is bountiful" (Geneva) seemed preferable to "Charitie suffereth long and is kinde." Some said the new text supported King James' belief in witches. The Geneva Bible continued to be published for some years. Several of these Geneva editions were printed in Holland with earlier dates and smuggled into England; also there were two editions of the King James Version with the Geneva notes. Most of the early editions included the Apocrypha between the Old and the New Testaments.

Much of the beauty of this King James Bible is due to that fascinating group of scholars and men of letters who worked over it. However, much credit is also due to William Tyndale and Miles Coverdale, who less than a hundred years earlier had through the original Hebrew, Greek, and Latin opened the glories and truths of the Bible. In the words of Charles C. Butterworth, it was Tyndale who had set "the tone of simple earnestness, the plainness of speech and the economy of words that characterize so much of our Bible." Coverdale, a man more interested in being a good man than a great man, contributed naturalness and richness of harmony. The Geneva (1560) Bible had striven to be accurate, the collaboration of several scholars, strengthening the earlier work. The Bishops' Bible (1568), which contained much of the best of the earlier translations, was to serve as a base for the new one, but the 1611 translators often went back to the Geneva renderings. It was the Geneva that had introduced "leadeth me by still waters," and "my cup runneth over" (Coverdale, "my cup shall be full").

In fact, the 1611 Bible was much more in the literary style of Tyndale and Coverdale than in the living language of the early seventeenth century. The 1611 translators, in spite of all their labors, as Miles Smith says in the introduction to the King James Version, "never thought from the beginning that we shoulde need to make a new translation . . . but to make a good one better, or out of many good ones, one principal good one not justly to be excepted against." And this Bible of 1611 has become the world's most printed and most loved Book.

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The Testimony of a TWIN

by Byron M. Flory, Jr.

THE word *twin* finds its origin in the Anglo-Saxon word *Getwinnas*, which means "double." Having been a twin all my life, I know this to be true even to the point of exasperation. The idea of twins in creation was in the mind of God from the beginnings of time.

Stated simply in biological terms, the birth of twins occurs when a human cell experiences division after fertilization. The result is identical twins. Or in the case of the fertilization of two cells, there comes into being what are known as fraternal twins. To my knowledge, the birth of twins occurs once in about a hundred births. This would allow for thousands of twins to have grown up in the history of man and to face life according to the unique problems which confront them.

It is not my purpose to attempt to analyze the nature of twins from the physical and psychological viewpoint. I have read no book on the history or the analysis of twins. As a result of being born a twin, my testimony will be based upon multiple reflections, firsthand exposure to the will of God for my life as a twin, Biblical study, and deep concern.

We should comprehend more clearly t unique possibilities designed by God throu identity, variety, and impartiality. Even identical twins may cause confusion, throu mistaken-identity experiences, it behooves to remember that God is never fooled. O Father in heaven has taught us that no tv persons on the face of the earth are exact alike. His law of variety is forever consister

The key to history is found through t examination of the life of the first set of Biblic twins. Genesis 4:1-2 allows for the possibili that Cain and Abel were twin brothers. Fc lowing the birth of Cain, we read, "And agai she bore his brother Abel." The Biblical reco simply states that Cain, the eldest, whose nan meant "smith" or "metalworker" or "miner" w a tiller of the ground. He took up farming, vocation which developed perhaps later tha that of sheep raising, the type of work h brother Abel pursued.

Born of the first family of Biblical traditio these two boys must have found job opportun ties rather scarce. Only a short time befor their parents lost their unique position in th Garden of Eden. Naturally they would hav taken up what was perhaps the only opportun ty which life in that day offered to them. I due course of time, each was to bring an offe ing to the Lord. Their troubles begin durir a worship experience. When we are confronte by the living God we see ourselves for what w really are. And Cain no doubt hated his brothe not so much for what he did, as for what he wa

For me, Cain represents the beginnings culture and civilization, and Abel the concep of faith and religion, slowly being worked ou in the struggles of man for composure before h Maker. Abel is described by Jesus as "th faithful." In doing his worst to his brothe Cain showed himself utterly irresponsible in h relationship to his brother.

Whenever and wherever brotherhood is di regarded, violated, or made light of, the bloo of the victims will always cry out. In the con mentary of Jesus in the Sermon on the Mou we are brought to see that murder can b committed with the stroke of a hand. The ac can be committed through a twisted, distorte thought, a secret grudge, and an evil desir This twin, so thoroughly alienated from h family, makes us strangely aware of the nee for confession and repentance, but, most of al of the fact of the responsibility for fellowshi in the church. Those we have hurt and thos we have forgotten, are certainly children c God. We are our brother's keeper.

Consider the testimony of Cain and the ent witness of Abel crying out yet to our odern day. The first family of Biblical times as beset with the gravest of problems. The resolved hatred and animosity of Cain for s twin brother Abel confront the human race en today. Let us consider well the testimony each of these twin brothers.

The Biblical epic of Jacob and Esau bemes the story of the birth of two nations. he unfolding experiences in their lives, which n be only outlined here, teach us much reding the presence and the providence of od in human history. From the very beginning of the narrative, the problems and ssibilities in raising twins are clearly illustrat. Isaac and Rebekah had their hands full om the very moment of the birth of these ys. God had even revealed to the mother at two nations were to be born of her, that vision would come, that one twin would be eak, one strong, but that the elder would rve the younger. A paradox, a most unusual radox!

Esau, who was even born with the characristics of a man, was to become the father of e Edomites. His name meant "hairy," and he was to grow and develop as an expert hunter and a man of the out-of-doors. His brother Jacob, second-born, fraternal twin, was to become the father of the Israelite nation. His name meant "supplanter." He was to supplant his brother in more than one way. While Esau was treated as "daddy's boy," his brother Jacob was "mother's favorite."

To Esau belonged the birthright, and to him would certainly be given the blessing. Esau had certain assets which were admirable – he was the stronger and probably the braver and the more dashing of the two brothers. Jacob was more domesticated, a man of the tents, and could be described in our language, "a ladies' man." Selling his birthright in a moment of weakness and outright carelessness, Esau did not fully comprehend the advantages of his position.

The almost devilish manner in which Rebekah was able to work through her favorite twin puts an ironic twist upon the story. Jacob's ingenious method of winning the blessing and the resulting hatred, even to the point of the contemplation of murder, are enough to send Jacob off on an extended tour with the excuse conjurred up by his parents that he should



Religious News Service

Cain was angry with his brother Abel when the latter's offering was accepted and his was rejected

marry a distant cousin and not a Hittite woman. In the meantime, Esau would bring grief to his parents by his independent, adolescent behavior. His testimony is anything but that of faithfulness and loyalty to his parents and his lineage.

Jacob's uplifting experience at Bethel; his sojourn in the land of Haran, under the employment of Uncle Laban; his fourteen years of earnest labor for his beloved Rachel; his marital difficulties; his inspiration and attempt to escape from the clutches of Laban; his immoral tactics in increasing his agricultural wealth; his confrontation with his uncle at Gilead; his dread of meeting his brother Esau; the eventual and eventful reunion of these twins; and the home-coming scene which follows are all parts of a divine and human drama.

I am led to believe that the providence and eternal destiny of mankind is initiated, directed, and even diverted that the God of history and human experience can bring to pass both his intended and his ultimate will. This was clearly written in the irony and the paradox of this epic, through the characters of both Esau and Jacob. Who are we to say that the revelation and the purpose of God are stalemated? The testimony of these twins is proof that God's ways and thoughts are not always our ways and thoughts. Edom and Israel were to have eventual difficulties in their relationships. And it all began with a family argument!

Now turn to another set of twins, this time in the New Testament. It is my firm conviction that Jesus called Thomas and his twin brother to the ranks of discipleship, but that only Thomas responded. If, as according to the record, Thomas Didymus was a twin, there is likelihood that Jesus knew them both and likely called them both. Of the twin of Thomas we know nothing, but this should not limit our imagination as to what might have been, if both boys would have followed the Galilean.

None of the gospel writers except John makes anything over the man, who was rightly dubbed "the doubter." His unpredictable character and response may make us misunderstand him, if we are not careful. He would have gone to the death with Jesus at the time of raising of Lazarus, but, following the resurrection of his Master, he was stubborn and unbelieving. An individual in thought and action, he had to find out things the hard way.

He almost missed out entirely on Easter, not being present when Jesus first appeared to the disciples. His absence cannot be explained. Perhaps he had gone back home to pay a visit to his twin. His candid opinion of the first r ports of the resurrection was that those wom and disciples were the victims of sheer hallu nation and wild emotion. But rather than cri cize him, we ought to identify ourselves wi him, for God was able to work through th twin.

Thomas is our contemporary. We are i clined to debate the issues along the same line We have exhibited a practical mind and ha wanted plenty of time to analyze the facts an come up with our own conclusions. Thomas loyalty to Jesus cannot be questioned. He stoo fast by the lost cause, but could not grasp th fact and evidence of the resurrection. Co fused, frustrated, this twin wanted desperatel to believe, but he demanded proof and this exactly what he got in a first-person encount with Christ.

Thomas, the twin, represents both hone doubt and achieved faith after intense menta and spiritual struggle and conflict. His victor is ours. The testimony of this twin, along wit the work of God through the Old Testamen

Continued on page 23



Antonio Ciseri — Three Lions

Thomas the twin doubted the resurrection of Jesus before he saw the risen Lord with his own eyes

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 5 and 12. This means that announcements normally intended for these issues should be sent to our office no later than July 13 so that they may appear in the issue for July 29.

The CBYF Program Kit, Volume 8, has just been eased and is now ready for distribution. The Kit s year includes twenty-seven timely discussion topics, ection on creative recreation, ways of publicizing the uth activities, and two new plays which a youth oup can produce. Copies may be ordered from the urch of the Brethren General Offices, Elgin, Ill., for .00 each.

Graydon F. Snyder, associate professor of Biblical dies at Bethany Biblical Seminary, received the Doc- of Theology degree from Princeton Theological minary on June 6. A graduate of Manchester College d Bethany Seminary, Brother Snyder has done grad- te work at Goettingen, Germany, and the University Oslo, Norway. His doctoral dissertation was Con- uity in the Early Church.

South Bay Community Church of the Brethren at dondo Beach, Calif., broke ground following the rning service on June 18 for a permanent sanctuary d administrative wing. Galen B. Ogden, secretary of e Ministry and Home Mission Commission of the neral Brotherhood Board, delivered the message. rrest U. Groff will superintend the construction, in ich much volunteer labor will be used.

George Gibbs, a member of United States Operation ssion in Ecuador, was featured last month in Part e of a CBS television documentary, The Other nericans. His person-to-person contacts were cited exemplary of the constructive forces at work in Latin nerica's political, economic, and social upheaval. ch of Mr. Gibb's time is spent with the Church the Brethren mission at Calderon in work with the echua Indians.

mily Life Institute

Dr. Roy Dickerson, executive secretary of the Social giene Society of Cincinnati, Ohio, and Richard E. y, supervisor for Marriage Council of Philadelphia, ., will be the main resource leaders for the Family e Institute, scheduled for July 23-28, on the Eliza- htown College campus. Other leaders are Ed Crill, den Mitchell, A. Stauffer Curry, Donald Fogelsanger, nald Rummel, Jack and Jean Harner and Donald sburgh. Sponsored by the Eastern Region and un- written by the General Brotherhood Board, the in- ute will accept limited registrations from other ions and denominations. Send registrations to the ector of the institute, Rev. Earl K. Ziegler, Brod- ks, Pa.

Brethren homes for the aging, other institutions and congregations that employ ministers or missionaries receiving earned pension benefits should write to the Pension Board regarding the amount the employer needs to contribute to the Pension Plan if those employed are to receive their pension benefits. Because some Brethren employers have not realized that contributions of 8% of the salary basis is required, the secretary of the Pension Plan recommends the reading of the liberalized provisions on pensioner earnings which appears on page 9 of the new Pension Plan booklet.

The Church Calendar

June 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Fruits of Faith. James 1:21-22; 2; 5; Gal. 5:22-25. Memory Selection:

"All flesh is like grass
and all its glory like the flower of grass.
The grass withers, and the flower falls,
but the word of the Lord abides for ever."

That word is the good news which was preached to you. 1 Peter 1:24, 25 (R.S.V.)

June 30 — July 3 District meeting, Western Canada, Second Irricana

July 2 Christian Citizenship Day

June 25-30 Kansas Council of Churches laboratory school, Emporia, Kansas

July 1-8 Writers' and Editors' Conference, Green Lake, Wis.

July 9 Church vocations workshop, North Dakota and Eastern Montana, Camp Mon-Dak

July 10-21 Faribault summer school of Christian education, Faribault, Minn.

July 12-14 Eastern Pennsylvania Women's Fellowship, Camp Swatara

July 14-16 Central Region youth conference

July 15-21 Dakota laboratory school of Christian education, Dakota Wesleyan University, Mitchell, S. Dak.

July 15-22 Chicagoland laboratory school, North Central College, Naperville, Ill.

July 16-21 Southeastern Region workshop, Bridgewater College, Va.

July 16-22 Central Region youth training laboratory

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Owen Preston of Luray, Va., in the Laurel Glen congregation, Md., July 9-16.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Oak Grove church, W. Va., July 9-16.

Gains for the Kingdom

Four baptized and five received by letter in the Modesto church, Calif.

Twelve baptized in the Hanover church, Pa.

Two baptized in the Thurmont church, Md. Three baptized and five received by letter in the Lebanon church, Va.

An Explosive Faith

Continued from page 4

that can transform the titantic forces of violence that seem to engulf our age.

The temptation we face is that we shall talk, make high resolves, and great pronouncements; we shall say "yes" with our minds, and then let the crucial issues rest there, printed on paper that will yellow with age, but divorced from our deeds. We have seen, in recent years, a tremendous revival of theological discussion which has swept across the whole of Christendom. It is good that we rethink our Christian concepts and come to new and deeper understanding of the springs of our Christian belief. But the temptation which may overtake and engulf us is to become lost in our theoretical gymnastics, and, hence, neglect, forget, or side-step the practical expression of our beliefs.

Let us remember and heed the words of St. Paul, who himself frequently engaged in heavy theological discussion, but who wrote to the Christians of Corinth, saying, "For the kingdom of God does not consist in talk, but in power," or, as Phillips has put it, "For the kingdom of God is not a matter of a spate of words, but the power of Christian living."

We Christians follow a Lord who pioneered in this explosive faith. The writer to the Hebrews reminds us of this. This Lord said, "By this all men will know that you are my disciples, if you have love for one another." He said, "Love your enemies." And it was not mere words, mere theological jargon for him. On the cross, facing his murderers, in the agonies of death he prayed, "Father, forgive them; they do not know what they are doing." His was the explosive power of faith, made vivid in the transforming might of love.

If our faith will have explosive power to meet the titanic forces of evil abroad in our world, it must consist both of words and of deeds — of theory and of life — of faith demonstrated in love. This was the "scandal of the early church." Everyone said, "Look how those Christians love!" And down the years, everywhere that this love has broken into deed, its power has shattered the human dilemma and redeemed men who were demon possessed by fear and hate and murder.

Faith is, first of all, an individual and personal matter. But as we look at our world, with its various explosive social, economic, and political situations, we may feel overwhelmed. We may say, "What can I do?" We are reminded of Elijah, facing the wicked Queen Jezebel. In fear, he ran for his life and hid in a cave. When God spoke to Elijah, in his place of hiding, he asked, "What are you doing here?"

And Elijah answered, "I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." In the mouth of that cave Elijah stood and watched the wind rend the mountains, the earthquake break in pieces mighty rocks, the fire sweep the forests from the mountainside — symbols of the forces of evil at work — mighty and overwhelming! But then came the still small voice which sent him back to anoint a new king and a new prophet — his own successor, Elisha. Explosive faith, looking at evil at its worst, empowered him to cast his life on the side of God. He was not alone; God w with him. For Elijah, as us, faith was an individu dynamic experience.

But faith is more than th We need ever to remember th we are part of a great compa of men and women who sha such faith. Not only are we the side of God, made strong him! We labor with others w share our vision, our purpo and our faith! Here is t source of tremendous pow which issues out of a compa of like-minded, dedicated pe sons, a world-wide fellowshi Jesus, in his prayer, as record in John 17, said, " . . . th they . . . may be perfectly on Then the world will learn th thou didst send me. . . ."

Across the centuries, the d namic, explosive power of t Christian church has been ma known through the unity a common purpose of the to body. Our weakness has co in our splintered, divided bod In the last quarter of a centur we have been experiencing t strength that comes throu laboring together in the Natio al Council and World Coun of Churches. By our witnessi to one another to the insigh and riches we have in Chris we have come to share mo and more in our common pu poses. Our faith has been vast strengthened.

And it has been witnessi in ever-increasing ways. T gether we have made pr nouncements on such cruci issues as race, nuclear tes ing, and nuclear disarmamen There has been widesprea witness of our ministry to t hungry, the naked, the di placed and homeless, and t underprivileged. In these cr cial days, let us thank God f the moving of his Spirit in o hearts which brings us to fin our oneness and our strength witness in him.

Let Your Light Shine

by John Huffaker

Photos by Glaspill's Studio



The amount of money offered is nominal, but it is heartening that the children can be challenged to give to other needs when their own living situation is poor

IT IS 2:35 — I know by a glance at my watch and by the barrage of questions that come from outside the office. "What time is it? Who is on playground today? What are we going to do in club today? Is playground open tonight?"

Roy Lee, like all eleven-year-olds, announces his coming from afar and shows up personally during the series of questions to see that action is forthcoming. Roy Lee is a regular boy! The questions are always the same and my watch can be set by his arrival on the playground.

While Roy Lee asks his questions, a flood of questions come to my mind. Why does Roy Lee come to our playground? What is he looking for? Is it just a chance to play ball? To fool around on the playground? What is the deep, meaningful reason for his coming? Roy Lee's questions are more easily answered than my own.

The week at the North Avenue Community Center has its regularity for Roy Lee too. On Monday, Roy Lee's rush of questions as he arrives on the playground calls for all the attention and security that he can be given. He will be close to the leader on playground most of the time. Why? Because he needs to have the security and love of this adult figure. This may be the only person who will give him these things. He has some hope in life to live a more wholesome life. Most of his needs in this area are provided for him by the personnel at the center or not at all! He will stay here until we close in the evening.

On Tuesday, and on the rest of the days of the week, he is again here at 2:35 p.m. On Saturday he is here at 10 a.m., when the playground opens. On Tuesday evening Roy Lee comes to the center to participate in the craft program. This gives him an opportunity to release his energies in some constructive project. He takes real pride in seeing that he has accomplished something. He then begins to realize that life can be enjoyable without using destructive means for enjoyment.

Roy Lee never misses club on Wednesday. This is an opportunity for him not only to have a good time, but also to learn some spiritual

The club program at the community center provides an opportunity for the children to identify with a group and aims to give them new experiences, to let them express themselves creatively, and to introduce them to new skills and improved methods of using old ones. In teaching homemaking skills the leaders hope to develop a diet consciousness as a means of better health





MONOLOGUE OF A BVS'ER

► Why did your brother hit you in the eye?

Wasn't your mother home, Eddie?

Did you wash it when it first happened?

Remember when we first bandaged your head I you how important it is to keep sores clean?

It's hard to remember every time you get hurt, tho isn't it?

You remember to wash clean, though, every day r don't you?

Maybe your sister can help you remember.

If your skin is clean when you get hurt, there won' dirt to get in and make it sore.

It seems as if your eye is infected, Eddie.

Your knee has taken so long to heal. I'm glad to cha the bandage every day and put the medicine on druggist gave us and do whatever else I can.

Remember how you can help, Eddie. Be sure and v clean every day and don't take the bandage l and get dirt in the sores. Think how proud mother will be that you take such good car yourself.

Eddie, you especially need to wash your face wel that you don't get your other eye sore.

values which will be of real help to him in life. In club he knows that if he behaves he will be better accepted by his friends. He now realizes that there is such a thing as a God. He continues to realize that life can be meaningful when it is filled with love and security rather than insecurity and mistrust.

On Friday evening, which is fun night, Roy Lee has a real chance to enjoy himself in a controlled situation. At first he is tempted to misbehave, but when he sees that the other children are enjoying themselves, he joins in the games that are being played. Here again he sees that he can enjoy himself in a constructive way. He can also see that there is someone who is there to care about him and how he does behave.

What is going to happen to Roy Lee after he goes through many weeks like this? Will there be a change in his personality? I believe that there will be, for he has been in a situation where he can have some freedom, but his energies have been channeled constructively. He has learned to respect leadership, and he has realized that there is someone who does love him and care about his worth as an individual.

What will happen to Roy Lee in the future? It seems apparent that he does enjoy the things that he participates in at the center. There also seems to be an indication that he will continue to participate in the activities. He is going to have the chance to play on competitive athletic teams in the city leagues. He will continue to have the opportunity to participate in special activities of the center, such as track meets and marble tournaments.

When Roy Lee gets to the seventh and eighth grades he is going to think seriously about whether or not he will finish his education. Personnel at the center will encourage him to continue rather than be content to

Continued on next page



Playing basketball with the boys on the playground is one of the duties of the summer work campers



A work camper at the community enter gets an assist from one of he boys who come to the playground

Continued from preceding page

lrop out of school. Education will ffer him an opportunity to have exeriences which his environment ould not otherwise provide. It will broaden his vocational opportunities nd enable him to perform whatever work he does with more appreciation nd significance. The influence of he center and the schools will make possible for him to lead as well s to follow. It will be possible for im to share the best of his experience with others at the center.

At North Avenue Community Center Roy Lee has found a place where someone will listen to him and a place where someone will give him the love and security that perhaps he does not get any other place. My questions find their answer in my vision of what Roy Lee has found on the playground and in our center program. Life can have meaning and purpose for Roy Lee — and for me. If we are willing to "let our light shine before men," Roy Lee and many others like him will have a chance to lead a Christian life with its joys and happiness.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

From Patriarch to Prophet. Allen F. Wehrli. Christian Education Press, 1960. $3.00. 207 pages.

In this book the venerable professor of Old Testament at Eden Seminary has left on record some of his delightfully conceived and well-turned interpretations of selected Biblical characters. With a fine blend of scholarship and present-day application, seasoned with humor, Dr. Wehrli takes his readers from the Tower of Babel to a discerning consideration of Abraham, son, and grandson, the "patriarchs and the problems of life." Next comes the towering figure of Moses, equally well presented as a study in dedicated leadership. The third part makes the unusual selection of Habakkuk and Haggai to represent the prophets, of Proverbs for the wisdom writers, and of Daniel as a picture of "trustful religious commitment." Catchy and well-constructed chapter and section headings match the insight and whimsy of the text, suggesting many an interesting use of Biblical materials. One of Abraham's problems was "Affluence and Elbowroom." In the relations of Jacob and Laban "business and brotherhood are hopelessly intertwined . . . and purposely so." Haggai was engaged in "The Always Impossible Task" while the wisemen of the Proverbs have brought to us "High-minded Human Inadequacy." This is good reading with intriguing applicability to life. — *Chalmer E. Faw, Chicago, Ill.*

Around the Year Together. Ruth Adams Muray. Abingdon Press, 1960. 95 pages. $1.95.

This is a compilation of stories, prayers, poems, and activities for boys and girls with a section for each month. The illustrations (in color) and the delightful text should give pleasure for many years to children and their parents. For the latter there is an excellent index, but children — even those who can't read — will soon find just the right article for storytime, prayer-time, or what-do-I-do-now-time. — *Hazel M. Kennedy.*

Adventures With the Buttonwoods. Edna Beiler. Herald Press, 1960. $2.50. 122 pages.

The Big Buttonwood kitchen seemed twice as big as usual and almost unfriendly when the little Buttonwoods were away. Sometimes Betsy, who was twelve and the oldest, thought it might be fun to be an only child; but during the week following small Susie's birth she changed her mind. Home was not very much like home with Pudge and Flora away at Uncle Daniel's and Crist and Peter at Granddad's. The big kitchen needed some little Buttonwoods in it before it was really nice, she decided. The story goes from one Buttonwood adventure to another, with enough activity, excitement, and arguments to make any eight-to-ten-year-old boy or girl want to live next door to this lively family. It is good to find a book so fresh and wholesome, one to read to or with children. — *Mrs. Alice S. Garber, Elgin, Ill.*

***The Gospel According to St. Matthew.** Floyd V. Filson. Harper, 1961. $5.00. 314 pages.

Those who have known Floyd V. Filson have looked forward to the appearance of this commentary for some time, for the dean of McCormick Theological Seminary is known throughout the world as a competent, sane, and constructive interpreter of the New Testament.

Professor Filson does not attempt to reconstruct the sources which lie behind the Gospel of Matthew, but rather to set forth clearly the meaning of the gospel author, and to help the reader enter into the author's

understanding and faith. In this endeavor Mr. Filson is eminently successful.

His method has been to discuss critical questions and important themes in a somewhat extended introduction and then, section by section, following his fairly literal translation, to explain the meaning of the passage in the light of the historical and theological questions as fully as space allowed.

Ministers and laymen will find here an authoritative interpretation based on the conviction of the substantial authenticity of the gospel materials. — *David J. Wieand, Chicago, Ill.*

The Ethics of Jesus in the Teaching of the Church. John Knox. Abingdon, 1961. 124 pages. $2.00.

John Knox has here written a book which many Brethren should read. The early Anabaptists had many insights into the ethic of Jews as a law of love which places each Christian under strenuous obligations toward perfectionism. Dr. Knox writes, ". . . God's perfect law, . . . does not fail to lay its demand upon us in every actual moment. One is not less under obligation to do what one can because one cannot do all one ought."

His chapter on Ways of Escape speaks to modern man as he seeks to escape from the perfectionist ethical demands of Jesus. Methodically the author annihilates each "way of escape" and brings man back to face the demands of God as set forth by Jesus Christ in the Sermon on the Mount. We can find peace since we know that our failures, because of the grace of God who loves us, are not held against us. There is no forgiveness without repentance and "to become ethically indifferent is to lose our power to repent, and to lose our power to repent is the only possible way of finally losing our souls." It is the obligation of every Christian teacher and of the church to explain and to apply the Christian ethic. — *Virginia S. Fisher, Elizabethtown, Pa.*

***Parents and Religion.** J. Gordon Chamberlin. Westminster, 1961. $2.50. 111 pages.

Parents give their children religion just as surely as they provide food, shelter, and clothing. The question is not whether to teach them, but how best to do it. Parents need help because, despite the p perity of today's church, genu Christian faith is more difficult t ever to grasp or to hold. The ra changes in the thought and life the Protestant church and the var of viewpoints within it often c confirm the popular but errone notion that it does not matter w a person believes. Dr. Chambe helps parents to grow in their c faith and understanding so they be worthy examples and teacher their children. He asks three vocative questions of parents: H you learned anything about y Christian faith since leaving youth department? Do you k about the new exciting deve ments? Are you familiar with new language of faith? This is an cellent book to help parents cons new ways of thinking about Bible, the church, theology, Chris education. — *Glee Yoder, McP son, Kansas.*

When Thou Prayest. James Massey. Warner, 1960. 75c. pages.

This is a helpful little book prayer which is within the p range of almost anyone — and th not to be discounted these days! do not let the price fool you, f is a worthy elementary study prayer.

The opening chapter deals the very nature of prayer, whic describes as a living encounter God. In the second chapter he p out the levels of expectancy in pr as being the moral level, the mat level and the miraculous level.

After thus speaking of some of wonderful fruits of prayer, Massey turns to some of our flicts as we attempt to have fectual prayer. Following this cussion he turns to the condit for prayer. Finally, he deals the elements which entered into prayer life of Jesus and challe us to be imitators of these trait *Chester I. Harley, West Milton, C*

An Expository Preacher's N book. D. W. Cleverley Ford. per, 1961. $3.50. 220 pages.

This book is one of the most h ful books on expository preac this reviewer has ever seen. written by the minister of the Trinity Church, South Kensing England, and a well-known r preacher in that country.

In the preface the author disc topic selection, the gathering



Fresno church, California, marked with a special celebration the forty-seven years that Forest S. Eisenbise had served in the Christian ministry. At the morning service Brother Eisenbise preached on the subject, Our God Is Able. A "This Is Your Life" program was the feature of the evening reception, with the moderator, Floyd A. Yearout, in charge. Above are shown Forest and Grace Eisenbise receiving a Certificate of Recognition for their years of service not only in this country but also in places of need around the world; the pastor, Jacob T. Dick, is making the presentation. The three daughters, all of whom are serving in Christian vocations, and their families were present



Elvin D. Frantz, Illinois CROP director, receives from Albert W. Farmer, National CROP director, an award for the second highest contributions during 1960 on behalf of the CROP organization in Illinois. Mr. Frantz is a member of the Church of the Brethren

A. Tschumakow

elevant material, and other time- nd-effort requirements of good cripture exposition. The examples f preaching he includes in the book re theologically relevant and in- icate a grasp of the best in Biblical cholarship. In the course of his ggestive expositions the author is ble to include some pointed helps r the minister of the Word in the evelopment of his craft which are f a practical and inspiring nature. On the dust jacket of the book e late Halford E. Luccock is quoted testifying that "this book is the st treatment of expository preach- g that I have ever seen. There is remarkable combination of com- etent Biblical scholarship and a ft for pointed, direct, and effective mmunication." And who am I at I should disagree with Halford uccock!

This book is a must for preachers d could be helpful to alert and telligent laity, especially in the eative handling of some difficult iblical passages. — *Wilbur R. Hoo- r, Rocky Ford, Colo.*

Finding God's Healing Power. ertrude D. McKelvey. Lippincott, 61. 173 pages. $3.50.

A Pennsylvania Methodist minis- 's wife and a rather widely known riter, Mrs. McKelvey, tells an excit- g story of spiritual healing as it is ing widely practiced today. In eparation for nine years, the book an easily read account of the owing number of ministers, doc- s, and laymen who are rediscover- g and practicing the healing arts of e early church.

At times if her story seems overly nplified or romanticized, it is bal- ced by authentic experiences in urches and church clinics. Chap- s such as Healing Through Your Doctor and Boston University's Pas- toral Counseling Service help to keep the book scientifically relevant. Extreme positions are avoided.

Though far from comprehensive, the book should strengthen any Brethren's belief in our cherished anointing practice. — *Harold Z. Bomberger, McPherson, Kansas.*

Moments With the Devotional Masters. Frederick Ward Kates. The Upper Room, 1961. 96 pages. 75c.

The compiler of this volume, Frederick Ward Kates, has made clear in his foreward that his purpose in this book is to "introduce the reader to a representative cross section of the authors of the great books of the Christian faith."

Reaching as far back as Origen (185-254 A.D.) and continuing on up through such men as Karl Barth, Dean W. R. Inge, and Albert Schweitzer, he has given us representative excerpts of their devotional writings. Sometimes it is just a sentence; others, an entire paragraph or more.

Certainly he has done an excellent work in bringing to our fingertips these masterpieces of insight and devotion. One who reads these may well want to pursue further the trails here opened up. Sixty writers are used in these devotional moments. — *Charles E. Zunkel, Port Republic, Va.*

Cries From the Half-World. John Leppich. St. Paul Publications, 1960. 181 pages. $3.50.

Because the author is a German Roman Catholic priest, it is inevitable that many of his statements will be distinctly Roman Catholic in point. This need not discourage the Protestant reader, however. For the thrust of the book, written powerfully and poignantly, is very much Christian in that he has related Christ to the masses of people in all walks of life — from the derelict to the clergy. He points out how Christians have failed to let Christ have meaning both in their lives and in bringing him into the lives of others; that Christians, by their indifference have let God die in their attitudes if not literally. In reading the book, the reader can easily forget that the writer is speaking of Europe. It could easily be America.

This book could never be boring. It can serve as a challenge towards evangelism and social action. — *Glennis Parks, Elgin, Ill.*

***Thoughts Afield.** Harold E. Kohn. Eerdmans, 1959. 171 pages. $3.75.

Excellent for personal meditations, kick-off for discussion groups, or group meditations. This book could be used by the thinking youth on up through adulthood. Mr. Kohn seems to have a deep love and understanding of nature and is able to express it in relation to life's meanings. I find it delightful and stimulating reading.

As far as camping is concerned, I think aiding a group leader to relate experiences in nature to those in life would be one of its uses. Or parts of it could be read to stimulate discussions.

I think it is the type of book to be used in one's personal library, as I said, from youth on up. — *Doris E. Coppock, McPherson, Kansas.*

The Testimony of a Twin

Continued from page 16

twins, is evidence enough for me that God is able to reveal himself in most unusual ways.

Set apart as they are, twins do not, however, come under any special dispensation of the truth. Nevertheless, around the core of their existence and the nature of their problems, we discover the nature of God's consistent, yet varied grace. Through Abel, Jacob, and Thomas, God yet speaks today. The testimony of these twins, as weak and as shallow as it was on many occasions, is the shining example of how the Master Designer of the universe and of human life is able to break through the darkness of the soul and turn ragged doubt into joyous hope.

News and Comment From Around the Worl

Communion Rites Held by Scottish, Swedish Clergy

Scottish Presbyterian and Swedish Lutheran churchmen recently administered holy communion to one another in accordance with the traditional orders of both churches. The primate of the Church of Sweden and the moderator of the Church of Scotland participated in the services which were held in conjunction with a four-day conference of a small group of theologians from each body.

The conference, the first of its kind between representatives of the two groups, was preceded by an exchange of correspondence which began nearly a decade ago.

Eight Churches Apply for World Council Membership

Eight churches have applied for membership in the World Council of Churches. The applications of these churches, together with any further applications which will arrive before November will be submitted to the Assembly of the World Council to be held in New Delhi from Nov. 18 to Dec. 6.

Election to membership will be by a two-thirds vote of the member churches represented at the assembly, each member church having one vote. The churches applying for membership are the Moravian Church of the West Cape Province in South Africa, the Presbyterian Church in Trinidad, the Eglise Evangelique de Nouvelle Caledonie et aux Iles Loyaute, the Union of Baptist Churches of the Cameroun, the United Church of Central Africa in Rhodesia, the Pentecostal Church in Chile, and the Holy Synod of the Russian Orthodox Church in the USSR.

President Kennedy Lauds Negro Theology Center

President Kennedy, in a message to the new Interdenominational Theological Center at Atlanta, praised the pioneering Negro ecumenical institution as providing "new opportunities for co-operative effort which will enhance the intellectual and spiritual welfare of our nation." Although primarily for the training of Negro clergymen, the center is open to students of all races. Several non-Negro students are expected to enroll next year.

The center has a capacity of 300 students. Participating in the institution are four theological schools: Gammon Theological Seminary (Methodist); Morehouse School of Religion (American Baptist); Phillips School of Theology (Christian Methodist Episcopal); and Turner Theological Seminary (African Methodist Episcopal).

Italian Protestants Hit Bill as Discriminatory

Italian Protestant church leaders have denounced a social security bill for Protestant ministers before the Chamber of Deputies on the ground that it gives the state the right to decide who should be considered ministers. The bill for Protestant ministers would cover only 270 clergymen who have obtained government approval to celebrate civil marriages. Evangelical churches have 360 ministers who have been regularly consecrated.

A similar bill for Roman Catholic priests is before the Chamber. It would cover all of the 45,750 secular priests of the church.

A spokesman for the Federal Council of Evangelical Churches said that the principle attributing to the state the right to decide who is a minister is unacceptable. If the bill is passed, he said, Protestants would be compelled to refuse government approval of ministers, thus renouncing the right to celebrate marriages which would also have civil effects.

NCC Study of 1960 Census Cites Challenge to Churches

Unless churches have an effective program to reach those under twenty-nine years of age, they are failing to minister to one half of the United States population. If they have increased the size of their teen-age program by seventy per cent in the last decade, they are merely keeping pace with the population growth and may be behind it in some areas. Paradoxically, if they have increased by fifty per cent their ministry to the age group over sixty-five, they are only keeping abreast of the rising number of elderly people.

These were among the startling and challenging facts laid before a conference on the 1960 Census and the Churches conducted in Washington under the auspices of the Bureau of Research and Survey of the National Council of Churches. Delegates represented nearly all thirty-four member denominati of the National Council toget with half a dozen other Protest groups which sent observers.

The church leaders heard cen officials describe the vast migrat of the U.S. population that cau one person out of five to change address each year. Because of movement, American churches facing grave problems of adjustm in the city, suburbs, and rural ar Population in the rural areas is clining and shows evidence of c tinuing this decline. In additi rural Americans are becoming m mobile so that many small r churches have ceased to serve th former functions.

Cuban Government Seizes 22 Methodist Schools

Twenty-two Methodist sch have been nationalized by the ban government. Among those ta over by the Castro government the new Candler University in vana, the only Methodist univer in Latin America. Seizure of schools was in accordance with recent decree of the Castro regi nationalizing private schools. 22 schools had an enrollment cap ity of at least 5,000 students.

Officials of the Methodist Bo of Missions said latest reports i cate the Methodist Church in C continues to carry on its work worship, evangelism, and religi education through Sunday scho Dispensaries are also reported to continuing their medical service.

The board reported that C Methodists had surpassed goals in 1960 for the "Advance" progr Instead of 100 lay preachers, were recruited. The Metho Church in Cuba has a members of 10,200. There are 57 minis and 126 churches.

Comic Books Show Decline in Objectionable Material

A continued rise in dece standards of comic books and m azines has been found by the ministrator of the Comics C Authority.

Mrs. Guy Percy Trulock, wh responsible for the enforcement the industry's code, reported tha 1960 her office had reviewed in vance of publication, 1,040 co books. Of these, 107, or about

per cent, were found to require correction to meet code standards barring objectionable material. This compared with the 1957 report which stated that some thirty-three per cent of all submitted material was required to undergo revision.

Baptist, POAU Spokesmen Hit Grants to Seminaries, Teachers of Religion

Senator Wayne Morse of Oregon has asked the Department of Health, Education, and Welfare to submit a memorandum on the legality of federal tax grants to theological seminaries and church-related colleges to train teachers of religion. The senator, who is chairman of the Senate subcommittee on education, acted after hearing testimony from two Protestant witnesses attacking such grants made to Protestant institutions under the National Defense Education Act.

Religious Agencies Should Get More Foreign Aid Funds, Congress Told

An appeal to Congress to make more foreign aid funds available to religious agencies overseas and to help them get more "counterpart" funds from foreign governments was voiced recently in Washington by both Roman Catholic and Protestant leaders at a hearing conducted by the House Foreign Affairs Subcommittee on Africa.

Church leaders told the subcommittee that their agencies could help with the foreign aid programs just as effectively as they have with surplus food distribution. The House group was not considering any specific legislation but invited representatives of Catholic and Protestant mission agencies to attend the consultation on what can be done to make American programs in Africa more effective.

The subcommittee was told that there are approximately 8,800 Protestant missionaries and nearly 900 Roman Catholic missionaries in Africa.

Tennessee Woman Named Mother of the Year

Mrs. Louise Sevier Giddings Currey of Lookout Mountain, Tenn., an Episcopalian with six children who has befriended hundreds of other youngsters in trouble, has been named American Mother of the Year for 1961.

Mrs. Currey has been foster mother to hundreds of wards of the Hamilton County juvenile court. She has championed neglected and dependent children regardless of race or creed, constantly working to get better housing for, and treatment of, juvenile delinquents. She worked for the abolishment of the whipping post in Georgia and the separation of dependent and neglected youngsters from delinquents held by courts in Tennessee.

Report Basque Priests Request Papal Intervention

Radio Independent Spain, an anti-Franco station, reported that a group of Basque priests plan an appeal to Pope John XXIII that will ask him to persuade the Franco government to "liberalize life in Spain." The appeal for papal intervention will be sent despite threats of strict disciplinary action by Spanish bishops.

According to the broadcast, the priests plan to ask the Pope to persuade the government to "liberalize life in Spain and restore some of the liberties which have been extinguished since Franco's victory after the Spanish revolution."

The priests charged that the actions of the Franco regime have been in direct conflict with church pronouncements on the natural rights of man. They denounced alleged police brutality and made further charges alleging the arrest of prisoners on suspicion of political opposition, and long periods of detention for prisoners at the whim of local officials, a lack of freedom of the press and enforced subservience to the Franco regime.

Presbytery Suspends Minister Who Refused to Pay Income Tax

The Rev. Maurice F. McCrackin, pacifist Presbyterian minister who for some twelve years has refused to pay a major portion of his income taxes, has been suspended indefinitely by the Cincinnati Presbytery from his ministry. Mr. McCrackin has been pastor of the West Cincinnati-St. Barnabas church, a racially integrated mission congregation supported jointly by the Cincinnati Presbytery and the Protestant Episcopal Diocese of Southern Ohio.

A spokesman for the Presbytery explained that Mr. McCrackin was suspended not for his stand on income taxes but for disobeying the law by ignoring a summons from the Internal Revenue Service, an offense for which he served a six-month prison sentence. Many of the minister's parishioners were reported sympathetic with his refusal to pay most of his income taxes on the ground that they were used for military purposes and that war is a sin.

Moscow Urges Christian Leaders to Attend "Peace Conference" in Prague

Moscow Radio in its foreign language broadcasts has urged religious leaders around the world to participate in the International Christian Peace Conference scheduled for mid-June at Prague.

The broadcast featured a statement by Dr. Jakov Zhidkov, president of the All-Union Council of Evangelical Christians (Baptist), calling on Baptist leaders to send delegates to the conference. Dr. Zhidkov expressed the view that the conference "would contribute to the strengthening of relations between Christian churches of the world."

East German Christians Warned Against Attending DEKT Rally

The Soviet Zone government of East Germany in its sharpest attack against the forthcoming German Evangelical Church Day Congress warned East German Christians not to attend the rally, July 19-23, in West Berlin.

The warning, which appeared in a Communist newspaper, conflicted with a recent statement by Hans Seigewasser, head of the East German State Secretariat for Church Affairs, who said that East Germans going to the congress would not be prevented from traveling to Berlin's Western Sector.

Scripture Distribution Sets New Record

A record distribution of 23,210,485 Bibles, Testaments, and other portions of Scripture during 1960 has been reported by the American Bible Society. This was 32% greater than in any other year of the society's history. It exceeded by over 5,000,000 volumes the previous all-time high set in 1959. New publications during the year brought to 1,165 the total number of languages in which at least one complete book of the Bible is known to have been published.

The Congo, Cuba, and Korea — all lands of mounting political tensions — were the three overseas areas where the distribution of the Scriptures increased by the greatest percentages.

"Marxist Morals" Compulsory in All of Poland's Schools

As a further step in its drive against religion, the Polish Communist government has directed the teaching of "Marxist-Leninist morals" in all of Poland's schools. Religious moral training is to be abolished. The Polish Radio announced that under the sponsorship of the Communist-controlled Secular Schools Society, a national conference of representatives of the ministry of education and of all educational bodies had begun in Warsaw. The conference was to prepare plans for the introduction into all Polish schools, and at all levels, of lessons in Marxist-Leninist morals.

Second Peace Corps Project in Colombia

President Kennedy has announced that the second project of the Peace Corps will be to send sixty-four volunteers experienced in rural sanitation and small farming to the Republic of Colombia. The first project which was announced by the White House was road surveying in Tanganyika in which young American engineers and surveying assistants will lay out a potential farm-to-market road system through the newly independent country's forests and plains.

The new Peace Corps project will send young Americans to work with Colombian counterparts under Colombia's Department of Community Development in a joint venture that will be sponsored by a private agency, CARE.

President Kennedy said he was particularly pleased with the high quality of the 7,000 persons who have already volunteered for the Peace Corps. Entrance examinations for the Corps were given on May 27 and on June 5.

Methodist World Mission Explained to Students at 275 Colleges

Teams of Methodist mission workers are winding up a 7-month visitation of 275 colleges in 31 states, where they informed students about missionary vocations and sought to interpret to them the church's world mission. The visitations, sponsored biennially by the Methodist Student Movement and the denomination's Board of Missions.

Special emphasis was placed this year on recruitment and understanding of the Christian mission among Negro students.

Unitarians, Universalists Achieve Merger

After more than a century of merger efforts, the American Unitarian Association and the Universalist Church of America voted on formal union at a joint meeting held in Boston. The combined organization will be known as the Unitarian Universalist Association.

About 200,000 persons and 845 churches are involved in the merger. Delegates to the organizational meeting elected Dr. Dana McLean Greeley of Boston as the association's first president.

While bound by no creed, Unitarians and Universalists generally do not believe in the divinity of Christ, but they accept his ethical teachings. Past general statements of both bodies have included references to Jesus. The Unitarian movement started in America in 1794 with the preaching of Dr. Joseph Priestley of Philadelphia. Universalism was first carried to America in 1741 by Dr. George DeBenneville, a French Huguenot. As a result of the merger, two of the oldest religious journals in the United States have been combined under the name of The Unitarian Register and the Universalist Leader.

News Briefs

Work has begun on converting a former world's fair pavilion into a new sanctuary for the Protestant Church in The Hague. The American church formed by a group of residents in The Hague purchased the Protestant pavilion used during the 1958-59 Brussels World Fair.

The American Bible Society distribution of Scriptures around the globe reached a rate of 2,600 per hour in 1960. New patterns of distribution with added emphasis on expressions of need from the field were cited as the main reasons for the increases over earlier years. Report of the society still noted, however, that population increases are outdistancing Scripture distribution.

British and Canadian Baptist missionary activity has come to a standstill in Angola where at least 500 Europeans and thousands of Africans have been killed since a revolt against Portuguese authorities broke out in the country on March 15.

The Vatican City postal administration plans to issue a set of six stamps soon to commemorate the 1,900th anniversary of the arrival in Rome of St. Paul.

Five new churches were organized and 128 converts were bapti last year by the Yugoslav Bap Union, which now has a t membership of 3,900. Baptists Yugoslavia are served by eight full-time pastors. They have si six churches and sixty-two missi

Communicant membership in United Church of Canada went o the million mark last year. Altho the number of the denominati churches, 2,728 remains the sa there was an increase of Uni Church ministers from 3,295 3,346.

Quotes From the New

Billy Graham: "I do not beli that complete church unity will c in my lifetime. The denominatic differences are too great. But I believe that the ideal will be c summated when Christ comes aga

Bishop Michae Hollis, former m erator of the Church of South Inc "If Christianity is to speak to As major concerns today, it must b Christianity which in its corpor life increasingly demonstrates t 'word of reconciliation' which it p claims in preaching. If we are c tent to remain in our segregation, deny in act what we preach. say that Christ is our peace and fuse to let him break down the w of division. We say we love G but we do not love the brother wh we have seen."

Dr. James R. Killian, Jr., Mas chusetts Institute of Technolo "I think that what is happening the biological and life sciences to is raising profound philosophi questions. We must be alert to th developments because they do late to the kinds of religious, ethi and philosophical activities import to religious life in the 20th centur

Dr. Alfred W. Price, rector St. Stephen's Episcopal chur Philadelphia: "Healing is an integ part of religion and if you remove cut an integral part you destroy t pattern and make it a patchwo The gospel of Jesus is our patt and our endeavor is to keep to t pattern. Healing may be mediat through physical treatments and n terial remedies, but healing is limited to the physical realm. Th is more healing in the spiritual rea of faith than in any other. Religi and science have a mission to ov come disease. It is an essential p of the mission of the Christian chur to work in common with scien each on its own plane of compassic ate endeavor."

Obituaries

Baker, Susie C., daughter of John nd Mary McNamee Jones, was born t Keedysville, Md., and died at Bene- ola, Md., April 1, 1961, at the age f eighty-two years. She was a long- me member of the Manor church, Id. Surviving are three daughters, vo sons, seven grandchildren, three reat-grandchildren, and one sister. he funeral service was conducted by ro. J. Rowland Reichard, and burial as in the Manor cemetery. — Naomi I. Coffman, Hagerstown, Md.

Bowman, Thomas Harden, died Dec. , 1960, at the age of ninety-six years. fe was an active member of the hurch of the Brethren through most f his life. Surviving are five sons, four aughters, fifteen grandchildren, and leven great-grandchildren. The funer- l service was conducted at the First hurch, Roanoke, Va., by Bro. S. Earl litchell, assisted by Bro. L. A. Bow- an, and burial was in the Bethlehem hurch cemetery. — Mrs. Harmon Bow- r, Roanoke, Va.

Coburn, Gladys Ila, daughter of eorge and Myrta Brown, was born an. 28, 1906, at Dresden, Kansas, and ied Jan. 2, 1961, at Quinter, Kansas. n May 24, 1925, she was married to amuel Coburn. She was a member f the Quinter church, where she erved as a Sunday school teacher for number of years. Surviving are her usband, one son, one adopted son, ne daughter, three grandchildren, our sisters, and one brother. The fu- eral service was conducted at the uinter church by Brethren Glenn J. ruth and Floyd Crist, and burial was the Quinter cemetery. — Lila Rein- cker, Quinter, Kansas.

Cripe, Freeman, son of Christopher nd Barbara Wagoner Cripe, was born Carroll County, Ind., Sept. 4, 1886, nd died at Rossville, Ind., March 16, 961. On Aug. 4, 1912, he was married Nora Ross, who survives, together ith two daughters, four sons, and fteen grandchildren. The funeral ervice was conducted by Bro. A. P. Venger, and burial was in the Rossville emetery. — Mrs. Helen Mellinger, ossville, Ind.

Depoy, Bessie Norford, was born pril 25, 1889, and died Jan. 9, 1961, t Weyers Cave, Va. She was married Ausborn H. Depoy, who preceded er in death. Surviving are two sons, ve daughters, two stepdaughters, venty grandchildren, eight great- randchildren, and one half sister. She as a member of the Pleasant Valley urch, Va. The funeral service was eld at the Salem Lutheran church by rethren William Strickler and Wilmer Crummett and burial was in the alem church cemetery. — Verma E. arber, Wyers Cave, Va.

Flora, Samuel Henry, was born at oanoke, Va., May 1, 1875, and died Modesto, Calif., May 11, 1961. He ad been a member of the Empire urch since 1912. On March 25, 901, he was married to Cora Webster, ho died in 1952. Surviving are four aughters, two sons, thirteen grand- ildren, and twelve great-grandchil- en. The funeral service was conducted Brethren Paul Brandt and Galen Walker, and burial was in the Modesto cemetery. — Pearl Kappler, Modesto, Calif.

Hudson, Beulah, daughter of William B. and Annie S. May, was born in Summerset, Ky., Dec. 26, 1894, and died Dec. 28, 1960. She is survived by one son and one brother. She was a long-time member of the First church, Roanoke, Va. The funeral service was conducted by S. Earl Mitchell, and burial was in the Sherwood cemetery. — Mrs. Harmon Bower, Roanoke, Va.

Jamison, Malissa Catherine, daughter of John and Sarah Flora, was born at Boones Mill, Va., July 7, 1878, and died Jan. 27, 1961. On April 5, 1896, she was married to Owen Thomas Jamison, who preceded her in death. She was a member of the Church of the Brethren, serving many years as a Sunday school teacher. Surviving are four daughters, six sons, thirty-two grandchildren, fifty-three great-grandchildren, and two sisters. The funeral service was conducted at the Quinter church by Brethren Glenn J. Fruth and Paul Myers, and burial was in the Quinter cemetery. — Lila Reinecker, Quinter, Kansas.

Jordin, John N., was born Jan. 13, 1894, in Ohio, and died May 9, 1961, at Felton, Del. He had been a deacon in the church for many years. He was married to Lucy Belle Krabill, who preceded him in death. Surviving are three sons, three grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. William McDaniel, assisted by Bro. Richard Smith, and burial was in the Denton cemetery. — Mrs. S. H. Krabill, Denton, Md.

King, Solomon S., son of John and Elizabeth King, was born near Orrville, Ohio, April 22, 1879, and died April 14, 1961, at his home near Orrville. Surviving are his wife, Amanda Royer King, and four sons. The funeral service was conducted in the East Chippewa church, and burial was in the adjoining cemetery. — Bessie F. Coffman, Dalton, Ohio.

Moon, Helen Maude, was born July 20, 1878, in Viola, Kansas, and died in La Verne, Calif., April 4, 1961. She was a member of the La Verne church. Surviving are her husband, one son, one sister, one brother, three grandchildren, and two great-grandchildren. The funeral service was conducted at the La Verne church by the undersigned and Bro. I. V. Funderburgh, and burial was in the Evergreen cemetery. — Harry K. Zeller, Jr., La Verne, Calif.

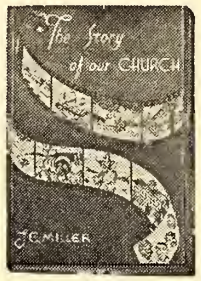
Shaver, Maggie C., daughter of John F. and Sophia Fulk Shaver, was born in Rockingham County, Va., Oct. 25, 1883, and died in Harrisonburg, Va., April 29, 1961. She was a member of the Pleasant Valley church, Va. Surviving is one brother. The funeral service was conducted at the Greenmount church by Bro. Paul Good, assisted by Bro. I. C. Senger, and burial was in the Greenmount cemetery. — Verma E. Garber, Weyers Cave, Va.

Shelton, William Thomas, son of Mr. and Mrs. Joe Shelton, was born Dec. 17, 1940, in Nocona, Texas, and died May 5, 1961, in Wichita Falls, Texas. Surviving are his parents, two sisters, and three brothers. The funeral service was conducted in the Church of the Brethren by the undersigned, and burial was in the Nocona cemetery. — Marion Stern, Nocona, Texas.

Sparks, Grace M., daughter of Grant and Ellen Bowman, was born Jan. 7, 1894, in Davis, W. Va., and died April 23, 1961, at Bedford, Pa. On June 11, 1916, she was married to Samuel E. Sparks, who died in 1952. Surviving are two daughters, six sons, thirteen grandchildren, one great-grandchild, and three sisters. She was a member of the Bethel church, Pa., where the funeral service was conducted by Brethren Joseph Clapper and Charles Heltzel. Burial was in the church cemetery. — Ethel Stayer, Everett, Pa.

Stinnett, Homer Knight, died at Lexington, Va., April 26, 1961, at the age of fifty-six years. He is survived by his wife, Alice McCormick Stinnett, two daughters, four brothers, seven sisters, and three grandchildren. The

BRETHREN HISTORY



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funeral service was held in the Buena Vista church by Bro. Robert L. Byrd, and burial was in the Green Hill cemetery at Buena Vista, Va. — Doris A. Byrd, Buena Vista, Va.

Stonesifer. Mrs. Mervin Stonesifer died Nov. 1, 1960, at Mechanicsburg, Pa. Mervin Stonesifer died Feb. 10, 1961. Both were members of the Mechanicsburg church, Pa. Surviving are three daughters, fourteen grandchildren, and seventeen great-grandchildren. Both were buried in the Emanuel cemetery, near Lewisburg, Pa. — Mabel Elicker, New Cumberland, Pa.

Webb, Enna Murray, died Jan. 3, 1961, at Salem, Va., at the age of eighty-six years. She is survived by her husband, Charles R. Webb, one brother, and one sister. She was a long-time member of the First church, Roanoke, Va. The funeral service was conducted by S. Earl Mitchell, and burial was in the Sherwood cemetery. — Mrs. Harmon Bower, Roanoke, Va.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 501. Immigration Services seeks employment offer for: Stateless (Ethnic Bulgarian), S.O., age 20. Unmarried. Education: elementary. Experience: farmer (cows, tobacco growing), 8 years. Moslem. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-joiner, 3 years. Experience: Joiner and Cabinetmaker about 15 years. Fled when threatened with deportation to Siberia. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 512. Immigration Services seeks employment offer for: Bulgarian refugee, T.I. Unmarried. Age 26. Education: elementary, 3 years secondary, 3 years Trade School (Constructi Joiner, Carpenter). Experience: fa work at home, joiner and housepai er — 2 years, concentration camp, cape, refugee camp — 1 year. Ortho Church. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Maryland.

No. 513. Immigration Services se employment offer for: Dutch-In nesian A.V. age 31. Unmarried. perience: truckdriver, mechanic — years, welding (arc and acetylene) months course. Contact: Immigrat Services, Brethren Service Cent New Windsor, Maryland.

No. 514. Immigration Services se employment offer for: Dutch-In nesian refugee, P.M., unmarried, 29. Education: elementary, 2 ye electromechanic technical school, rad mechanic technical school — 2 yea Experience: assembly of radios, tra mitters, senders, amplifiers — 2 yea repair of electrical appliances — 4 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 516. Immigration Services se employment offer for: Hungarian re gee, J. N., unmarried, age 23. Edu tion: 8 years secondary school, 2-y commercial, diploma from "Gast nomical Institute" (cooking), Vien Experience: hotel-waiter — 2 yea Reformed Church. Contact: Immig tion Services, Brethren Service Cent New Windsor, Md.

No. 532. Immigration Services see employment offer for: Yugoslav re gee, D.M., 28 years old. Education: years elementary and secondary scho 4 years technical school, 2 years tec nical academy. Skills: engine tec nician, technical draftsman, act Religion: Orthodox. Contact: Imm gration Services, Brethren Servi Center, New Windsor, Md.

Church News

Washington

Lacey Community — The youth had full charge of the worship service on youth Sunday. Eyes on America was the theme for the mission study for five Sunday evenings beginning the last of January and going through February. The choir, directed by Wilmer Ikenberry, presented the cantata, Hosanna, at both services on Easter. Two of our youth worked with the city youth to plan and carry out the Easter sunrise service in the rotunda of the capitol building. At the candlelight baptismal service on Palm Sunday, seven were baptized. Following this, we had travel pictures in Palestine taken by Mrs. Thelma Mock and Evelyn Wilderson. Thirteen of our women attended the district women's rally in Seattle, and fifteen youth attended the state CBYF rally at Camp Bar 41 near Cle Ellum, Wash. Two of our families had home dedication services. The church honored its senior citizens on April 16 with an all-church fellowship dinner and program. Using Flight Wi Mother and Son as the theme for t mother and son banquet, four you men acting as co-pilots took us on imaginary trip around the world. T pastor, Homer Kimmel, and Bro. H. Michael were called for two anointi services recently. The youth group h an all-night prayer vigil for one of t members, who is seriously ill. We pl to have one-week vacation Bible scho — Mrs. H. D. Michael, Olympia, Was

Iowa and Minnesota

English River — The churches of t community joined together for p Easter services. We had our love fea on Thursday preceding Easter. Br Ray Zook assisted with the installati of Brother and Sister Melvin Dobbi and Brother and Sister Paul Coffman the office of deacon. More than tw hundred persons were present at t mother-daughter luncheon. The past J. J. Johnson, represented the chur at Annual Conference. Twenty-two our group attended the men a women's sectional meeting in Ottumw We have made plans for our vacati

ble school. Two have been received letter. The men's chorus presented ecial music on Mother's Day. — Ollie offman, South English, Iowa.

Texas and Louisiana

Falfurrias — Seventeen of our youth th the leaders, Olin Mason and chie Patrick, attended the district uth rally at Roanoke, La. In Janu- y ten teachers completed a leader- ip training course under Anna trick. The youth observed National uth Week by participating in the urch services and having a banquet noring the older people of the urch. The youth also attended the gional youth conference at Mc- herson, Kansas. The stewardship com- ittee led in stewardship training and financial canvass in February. Bro. anley Bittinger, a former pastor, con- icted our revival services. Seven were ptized, and a large number partici- ted in the love feast following the eetings. Brother Patrick represented e church at Annual Conference. At e of the Sunday evening services other and Sister Forest Whitcher splayed 115 varieties of fresh and ied Texas wild flowers. Recent vis- rs have been Dr. Norman Whitney d Mel Zuck of the Friends Service mmittee and Brethren Galen Ogden, oyd Bantz, Wilbur Mullen, and enn Harris. The vacation church hool directed by Sister Pearl Whitcher gan May 29. — Mrs. A. L. Patrick, lfurrias, Texas.

Eastern Pennsylvania

Chiques — The women's fellowship s sewed at one of the local hospitals d at the Neffsville Home. They have so made forty-four comforters for re- ef. The students of Elizabethtown llege conducted the morning wor- ip one Sunday morning. Brother and ster Ralph Royer showed slides of eir work in Africa on a Sunday eve- ng. Some of the recent speakers have en Brethren Wilbur Lehman, Michael livieri, Norman Dettra, and Olden itchell, who conducted a family in- itute for a week end. On March 14 venty-three of our members helped ocess clothing at New Windsor. Our urch and ministers joined in the rvices with other churches in the mmunity for three Wednesday eve- ngs before Easter. On one Saturday vening Bro. Henry Ginder showed ides and talked about his trip to dia and Africa. The young people esented an Easter program. The esh Air service unit from the Brother- od Pilot House in Baltimore pre- nted a program in the interest of tting Negro children into the homes our church and community for a eek or more. Mrs. Chester Buzzard Lancaster was the speaker at the other and daughter fellowship. — Mrs. bram Zellers, Manheim, Pa.

Middle Pennsylvania

Altoona, First — We observed the ve feast on May 14. Afterwards venty-one persons received commun- n in their homes. The daily vacation ble school began June 19. The high hool graduates were honored at a nner given in May. The Sunday school is making it possible for many of the pupils to attend Camp Blue Knob. A number of children were dedicated on May 14th. — Sulia H. Eyer, Altoona, Pa.

Southern Pennsylvania

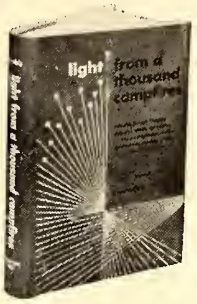
Three Springs — Prof. E. B. Hoover of Elizabethtown College conducted a Bible institute on May 7 at both the morning and evening sessions. The pastor and his wife meet with the junior youth fellowship every two weeks for fellowship and worship. Five of the women attended the women's fellowship luncheon. We are participating in the community Bible school. The women's fellowship prepared and shipped clothing for relief, made comforters for some families that had lost their homes by fire, and served food at public sales. One of our families is inviting two children from Baltimore to spend one week with them this summer. The church conducted services at the Brethren Home in Cross Keys on June 11. The Keeney family, missionaries to Africa, showed slides of their work there to the junior youth fellowship, a meeting to which the parents were invited. Twice a month the pastor has morning devotions over WJUN, Mexico, Pa. — Mrs. Janette L. Kenepp, Blain, Pa.

Eastern Virginia

Oakton — Bro. Henry C. Eller is serving the church as interim pastor for six months, January until August. The school of missions met for five weeks, beginning Jan. 15. We joined the community in observing the World Day of Prayer. During Lent we had cottage prayer meetings, also services on Sunday evening, joining with the Oakton Methodist church for the latter

Continued on page 32

LIGHT



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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance — UNTIL NOW — cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in hospital! This money is paid to you in cash to be used for re food, hospital or doctor bills — anything you wish. Your pol cannot be cancelled by the company no matter how long you main in the hospital or how often you are sick. And the pres low rate on your policy can never be raised simply because y get old, or have too many claims, but only in the event o general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the h pital this year. Every day over 43,000 people enter the hospita 32,000 of these for the first time! No one knows whose turn v be next, whether yours or mine. But we do know that a fall on stairs in your home, or on the sidewalk, or some sudden illness, operation could put you in the hospital for weeks or months, a could cost thousands of dollars.

How would you pay for a long siege in the hospital with cos doctors bills, and expensive drugs and medicines? Many folks l their car, savings, even their home, and are sunk hopelessly in d for the rest of their lives. We surely hope this won't happen you, but please don't gamble! Remember, once the doctor t you it is *your* turn to enter the hospital, it's too late to buy cov age at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

CHRISTIAN LEADERS say—



HENDERSON BELK, Vice-President and Director of Belk Stores: "It is a pleasure to recommend the Gold Star Total Abstainers' Hospitalization Plan, which is headed by Arthur DeMoss. He is a fine dedicated Christian, and this insurance plan should meet the needs of many at minimum cost."



DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."



DR. LOUIS T. TALBOT, Chancellor, Bible Institute of Los Angeles: "I am happy unreservedly to commend this unusual insurance coverage. I secured it for myself as soon as I learned of its unique provisions, superior to any otherwise available. I have unbounded confidence in the integrity and consecrated business ability of my good friend Arthur DeMoss with whom I have had happy association for a number of years."

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We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

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r LIFE to readers of GOSPEL MESSENGER

ad what a blessing this otection has been to others:

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ry B. Gilbert, Lafayette, Indiana — "Indeed I e been completely satisfied with your service wish to express my appreciation for checks eived in payment of my recent claims. Since are in very moderate circumstances, this insure has indeed been a blessing to us and we nk you and praise the Lord for making this p possible for us."

s. Esther Ahlgren, Lundys Lane, Pennsylvania — rst of all, I wish to thank you for the check $242.87. Little did I realize when someone told about your insurance and let me read her cy that I would need it so soon. I am very teful to you for your kind service and will glad to recommend your insurance to eligible cs."

Charles Hansen, Visalia, California — "My since thanks to you for your prompt attention in ling check to cover my claim for the days I nt in the hospital in my recent illness."

s. Nora L. Moore, Van Wert, Ohio: "Thank you the check received today in payment of my m. I am very much pleased with your service assure you this extra cash is arriving at a e of urgent need. May God bless you for this lping hand."

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- Pays in addition to any other hospital insurance you may carry.
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ly conditions not covered:

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Street or RD #_____

City_____ State_____

Date of Birth: Month_____ Day_____ Year_____

My occupation is_____

My beneficiary is_____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered_____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions

Date:..... Signed: X.....

GEN. APP.-1 59510

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Continued from page 29

services. Edward K. Ziegler has accepted the call to serve as pastor. The CBYF had a special sunrise service on Easter morning with the breakfast following. Our church was host to the district youth rally. Delegates to Annual Conference were Darrell Mullen and Sarah Bowman. — Mrs. James A. Collin, Fairfax, Va.

Southern Virginia

Jones Chapel — The pastor, William C. Eicher, conducted Holy Week services. The general theme for each evening was What Shall I Do With Jesus? On Thursday evening before Easter we observed the love feast. Two were baptized and two received on reaffirmation of faith. Wilbur Martin, missionary to Nigeria who is home on furlough, showed slides and gave an interesting talk in our church. The junior high group attended the district rally at the Beaver Creek church. Some of our women attended the spring rally at Topeco, Va. On May 7 we celebrated the twentieth anniversary of the church with services both morning and afternoon. In the twenty years the church has grown from sixteen members to one hundred thirty-eight. — Mrs. Posie Thomason, Martinsville, Va.

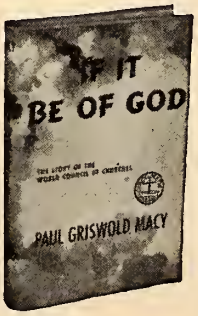
First West Virginia

Oak Grove — During the absence of the pastor, Bro. W. J. Hamilton, one Sunday, his daughter, Beatrice I wick, brought the message. One S day Bro. Harold Lambert of the W Ford church explained the work of deacon board. Sufficient work had b done on our new church house to it on Christmas Sunday for the S day school and Christmas program. Easter we had an unusually large n ber of young parents at the service w their children. At the business mee we elected a brother and three sis to the office of deacon and deacon On April 30 Bro. Irvin W. Whita pastor of the Capon Chapel chu preached in the morning, and in afternoon we had community serv with fifteen churches represented. J W. Whitacre is scheduled to hold revival July 10-16. — Mrs. Pauline C gill, Ridgeley, W. Va.

☆ *The story of the World Council of Churches*

IF IT BE OF GOD

PAUL GRISWOLD MACY



An exciting story of the movement in Christianity toward unity outlining the thought and action of the World Council of Churches of Christ from the beginning to the present. There are vivid descriptions of the leaders of the movement through the dark periods of oppression. The book is written in simple language the layman can understand, about the nature, purpose, and work of the World Council of Churches. Dr. Macy was for several years on the faculty of Bethany Biblical Seminary after a long career of service to the ecumenical movement. **$4.00**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Putting Faith to Work

Robert J. McCracken

With the stirring eloquence for which he is noted, the author here points the way to a faith that measures up to the critical needs of men and nations today. Keenly aware that the vital issues of our time can be solved only by dedicated individuals, he shows how the Christian can lay hold upon the deeper resources of religion to attain more mature understanding, personal peace, and social responsibility. Mr. McCracken succeeded Harry Emerson Fosdick as pastor of Riverside Church, often called America's leading Protestant pulpit. **$3.00**

CHURCH of the BRETHREN
GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JULY 1, 1961



Tom Reed

ADORATION . . . "Children's faces looking up holding wonder like a cup." The words are by Sara Teasdale, but they serve as the script for many a familiar scene. The setting is unimportant; it is the upward look and the revealing light from above that combine to create an unforgettable picture. But it must begin with the innocent aspiration of childhood. To become as a child is a requisite for entering God's kingdom, to become as a child must also be a condition for true worship. Where else could one find so perfect a posture, so unaffected a gesture, so genuine an expression of pure adoration?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Ronald K. Morgan is pastor of the Hutchinson church, Western Kansas.

Fred M. Bowman is pastor of the Everett church, Pennsylvania.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Powerful Article

In the Feb. 19 issue of the Messenger there was a powerful article, "The Threats of Communism," by Mordecai Johnson. Dr. Johnson approached the problem of communism from an angle different from the way we usually look at it. He looked at the difficulty from the Communist viewpoint for a purpose. He believes if we want to understand any problems we must put ourselves in the other person's place.

We, the United States, are afraid to criticize ourselves, to see where we are weakest. We like to think of ourselves as the country of individualism — of freedom, and it is good to be proud of our nation. But we need to be proud not only of our American citizenship but of our citizenship of the world. We must be honest and realize the situation may mean the lowering of our high standard of living that we may better deal with the rest of the world. — Mrs. Mark Porter, Polo, Ill.

No Room for Compromise

As I have been reading letters and articles pro and con week after week in the Messenger on this contemplated proposed merger of churches I have been shocked at some of the thoughts ventured. This beloved church to which I belong, I feel, is as close to Bible teaching as a church can get.

However, we must be careful or we will lose everything that we should be teaching the world.

When my forefathers in Germany took up their Bibles and read that in order to be saved and get the gift of the Holy Spirit a man must be baptized by trine immersion in the name of the Father, Son, and Holy Spirit, they knew as I know without theological training that there can be no room for compromise. That is why they founded a separate church and why this church must always stay separate.

Also when Christ instituted the Lord's Supper with the feet washing, meal, and communion there can be no room for compromise or we will be disobeying Matt. 5:19 among other scriptures. . . .

It has rightly been said that compromise is the work of the devil. I have always been taught that changes should be made for the better but that we should hold fast to the things that history has pr right. Therefore, I can only sa those advocating a merger, fi church that suits your thinking don't change the church that lieve in and love. — Jacob C Meyer, R. 2, Hamburg, Pa.

Sacrifice Demanded

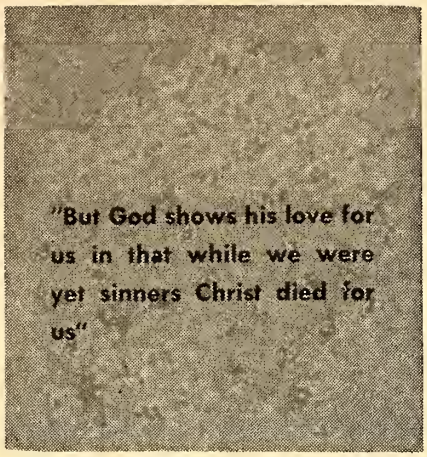
We Christians are happy to a the preachings that Jesus die the cross, shed his life's bloo sacrifice, for our sins. . . .

God tried for centuries to ed man by "symbolic" sacrifice of mal life and blood on the altar, man must sacrifice his very blood and sweat and tears to God's kingdom of peace and g will down to and among men; he failed, stating that he was gusted with the sacrifice of ani and as a last effort he would a human blood sacrifice on the c hoping that through this "symb blood sacrifice man would re just what God meant by "blood life sacrifice."

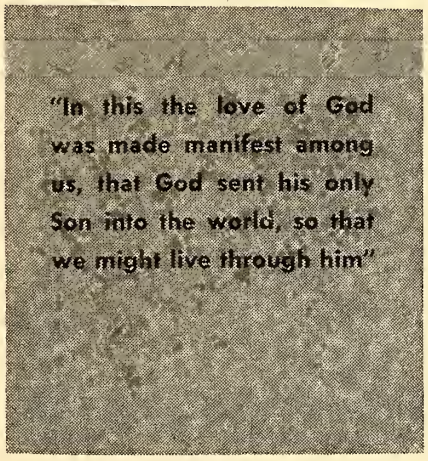
Conventional Christians fin easier to stick closely to the "s ual" rather than to the "fine p implied in Jesus' new religious cial, and economic order, base the brotherhood of man — an so vast that the early Chris "had all things in common" lived by brotherly love so d that the widows, aged, and were cared for by the church ins of by the state and insurance panies. Jesus was a dissenter rebel and died for it.

Now, since the church and capitalistic profit systems of go ments have largely failed in t material functions, the materia Communist service form of go ments have arisen in the fullne time and are doing what the C tian church has largely failed t and should do.

The Holy Bible states that "v en will be saved through child ing" because they literally shed blood and give their lives in b ing God's life to and among This is the sort of sacrifice and ice God now demands of all to bring his kingdom down to e The early Jews had the barg Now Jesus demands all for remi of sin and stated that "he who s most is greatest." — Charles Rohrer, Elkhart, Ind.



THIS IS THE NEWS!



by George Detweiler

ONE of the characteristics of our modern civilization is the keen interest ny people have in the events contemporary life. We rec- nize that we are a part of a nmunity, and we want to ow what is happening in this nmunity. The community of forefathers was much small- and more circumscribed than ours. The concept of a ghborhood which our fathers d was quite different from conception which has been ced upon us today by rapid nmunication. One can travel und the world in the same e that it once took our fore- hers to travel from one coun- to another.

Our world has become one small neighborhood. The great majority of people, therefore, have developed a keen interest in the news of the world. We wait eagerly for the arrival of daily newspapers and current magazines. We listen with almost fantastic regularity to our favorite newscasters over radio and television. We might well be characterized as a generation of news-conscious people. One of our leading American newspapers has as its slogan: "All the news that is fit to print." Some others might well advertise their policy to print all the news that is not fit to print. Nevertheless, the American people seem to live from day to day for the news, good news and bad news.

Recognizing this almost universal interest, permit me to call to your attention the most dramatic and the most important news item of our day. I refer to the good news of Jesus Christ. It is dramatic, because it is revolutionary in its nature. It is important because it changes the lives of people and determines their destiny. This is the news that has turned the world upside down.

One of the great saints of God who served his generation so well was Dr. Rollin H. Walker, a minister and seminary professor. Some years ago I heard him tell about one of his many interesting experiences. He was in the city of Atlanta on a Sunday morning.

He decided to take an early morning walk before going to church; on the way he met an elderly Negro carrying a Bible under his arm. Dr. Walker said to him facetiously, "Why don't you throw away that old worn-out book, buy a Sunday newspaper, and get the news?" The old man, seeing the twinkle in Dr. Walker's eye, replied: "Sir, this is the news!"

Words of profound truth were these that came from the lips of the old man: "This is the news!" And the glorious fact is that it is the good news. It is the good news of Jesus. I submit to you that this is the news that our modern world is waiting for. It is the news for which men and women are eager and hungry, for it brings promise of a new day and a new world.

In the Book of Acts we have recorded a most fascinating story about Philip, one of those enthusiastic Christians in the early church who was eagerly looking for opportunities to share this good news. He was directed by the Spirit of God to leave Jerusalem and to go southward by a desert route. On the road he overtook a man, traveling in a chariot. Philip had an impulse to draw up close beside him and, in doing so, discovered that this man was reading from the prophet Isaiah. Philip looked at him and said: "Do you understand what you are reading?" The man said, "Not at all. Get up here and sit beside me and tell me what it is all about."

Philip climbed up into the chariot, and, using this scripture as a starting point, he told the eunuch the good news of Jesus. It was eagerly received by this secretary of the treasury from North Africa. As they went along the road they came to some water, and the eunuch said, "Look, here is some water. Is there any reason why I should not be baptized now?" They both got down out of the carriage and Philip baptized him. Philip then disappeared from the scene, but the man went on his journey with a heart filled with joy.

The sequence to this story is that this sharing of the good news of Jesus has been repeated over and over down through the centuries. Even more important is the fact that we have the privilege of sharing this same good news with others today.

What is the nature of this news? It is the news that is worldwide in its scope and its interest. It is not confined to any one particular part of the world.

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

No individual or church or community or nation or race has a monopoly upon the good news of Jesus. If we are to fulfill our calling as Breth we must give priority to world mission of the chu Indeed, there is no alterna if we would survive. Half Luccock expressed it well w he said: "Unless a chu reaches out, it passes out." is but another way of say that the church that would s its life will lose it, but church that loses its life save it. We can never fulfill calling while we are conten sing:

"You in your small corner,
And I in mine."

One cannot read the Boo Acts without being impre with the fact that the e church was not content to m tain its small corner. The g news of Jesus is world-wid its scope.

Furthermore, this is the n that reveals to us the love God. "God shows his love us in that while we were sinners Christ died for (Rom. 5:8). This is the

Continued on page 11

SUMMER SYMPHONY

MAY ALLREAD BAKER

All the loveliest flowers bloom
In the vernal month of June.
Bees are busy all the day;
There's the scent of new-mown hay;
Birds are singing; in the nests
Eggs are warmed by feathered breasts.

By the little, willowed streams
Where the cool, clear water gleams,
Placid cattle love to lie
In the month of hot July.
Fireflies show their tiny lights
Through the brief, warm summer nights.

Purple ironweed, tall and dense,
Shows up by the pasture fence;
Underneath the August sun
Peaches ripen, one by one;
Tasseled corn grows strong and tall
As summer goes toward the fall.

The Gospel Without Adjectives

IT WAS just a short phrase in a letter that set us thinking. Our friend believed that all our troubles were due to the fact that men ad gone after the "social gospel" and had forotten the "old-fashioned gospel."

What was the difference, we wondered. Vere there two such gospels, one true and the ther false? It did not take much searching rough the pages of the New Testament to ake it evident that neither adjective had its rigin there. The word *gospel* appeared over d over, more than seventy times, but always ith reference to the good news, the glad tidgs of what God had done through Jesus hrist. At the heart of the Christian faith is e God-story, the mighty disclosure that God cted through the person and the ministry, the fe and death and resurrection of Jesus Christ r the salvation of all men who are willing to llow him.

The gospel is offered to individuals and also groups. It is concerned with man's total life and not limited to certain creedal statements or certain rites and ordinances. The kingdom that Jesus preached is good news, and so indeed is the transformation he can work in the hearts of particular persons.

We can certainly agree with our friend that what the world needs today is gospel — but let us be careful about the qualifying adjectives we insist on. William Barclay, a trusted New Testament scholar, can help us at this point. Among the characteristics of the gospel he finds such terms as these: the good news of truth, the good news of hope, the good news of peace, the good news of God's promise, the good news of immortality, the good news of the risen Christ, and the good news of salvation. Viewed in this light, the gospel is neither old-fashioned or newly formed, but is the proclamation of God's present redemptive purpose and program. It should be at the center of our preaching and should be the nerve of our action. — K.M.

A House Divided . . . Cannot Stand

ROBERT JONES thought the judge meant what he said when he ordered the divorced couple to divide their property qually. It took Robert five months to saw their ouse in two with a hand saw, but finally he as able to separate his half from that of argaret, his ex-wife. Now the house has been vided and the former partners live side by de, a few feet apart, each in his own half-me. Says Robert, "We get along all right as eighbors."

As long as the storms that sweep in from e Gulf upon these two Texans remain less olent than their marital storms, perhaps their vided houses will stand. But even so, a vided house is not an attractive picture. And ither is a divided household. So often the ppearance of the widespreading ranch home the compact split-level is deceiving. Go hind the facade of respectability, probe bend the motive of keeping up appearances, d you are likely to find, tragically, a house vided.

A kingdom divided against itself is laid aste. A house divided against itself cannot and. When Jesus spoke such a parable, he as not talking about civil wars, national or mestic, but rather about the foolishness of thinking that Satan can cast out Satan, that evil means can be effective in destroying evil. Yet our dividedness in these days often comes from the same illusion. A husband and wife become estranged because they are caught in the vicious circle of returning evil for evil. A nation suffers internally when suspicion and fear are countered with suspicion and fear. Our globe breaks out in more and more fever spots of tension and turmoil because men resort to the power of Satan for the purposes of casting out Satan.

Then what was the alternative our Lord had to offer as a means of confronting evil? He cast out demons, he said, by the spirit of God. That is a redemptive and a healing spirit as well as a cleansing spirit. The apostle Paul put the same idea in different words. He said, "Overcome evil with good." These are not the accepted ways of our day. But they could reunite some divided houses, and perhaps even go a little way toward the healing of nations. — K.M.

• • •

Would you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives most alms, or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it. — W. Law



The UN is here to stay

by Dag Hammarskjold

H. Armstrong Roberts

EIGHT years ago I was inducted into my present office, to which I had been catapulted without previous soundings, indeed, without any prewarning. I felt that it was my duty to accept it, not because of any feeling of confidence in my personal capacity to overcome the difficulties which might arise, but because, under the conditions then prevailing, the one to whom the call had come seemed to me in duty bound to respond.

The tumultuous situation that faced me at the very outset has proved not to be unique. It has been repeated several times in the past few years. The other day I read a book by Arthur Waley — well-known as one of the great interpreters of Chinese thought and literature and as one of those great students of humane letters who have so splendidly enriched our cultural tradition. In his work Waley quotes what an early Chinese historian had to say about the philosopher Sung Tzu and his followers, some 350 years B.C.

To one who works in the United Nations, the quotation strikes a familiar note. It runs as follows: "Constantly rebuffed but never discouraged, they went round from state to st helping people to settle their differences, ar ing against wanton attack and pleading for suppression of arms, that the age in which t lived might be saved from its state of contir war. To this end they interviewed princes lectured the common people, nowhere meet with any great success, but obstinately pers ing in their task, till kings and commoners a grew weary of listening to them. Yet un terred they continued to force themselves people's attention."

Is this a description of a quixotic gro whose efforts are doomed to failure? The wo ing, with its tone of frustration, may lead to think so. However, I believe that this in pretation would be wrong. The historian t us about a group engaged in a struggle considers very much worthwhile and one wh will have to go on untill success is achieve

The half ironical, half sad note which strikes indicates only his knowledge of difficulties which human nature puts in way of such work for peace. His pessimisn tempered by the mild sense of humor and

rong sense of proportion of a man seeing his wn time in the long perspective of history. Ve can learn from his attitude, both in our forts to move towards peace and in our work r universal recognition of human rights.

We know that the question of peace and e question of human rights are closely re- ted. Without recognition of human rights we all never have peace, and it is only within e framework of peace that human rights can e fully developed.

In fact, the work for peace is basically a ork for the most elementary of human rights: e right of everyone to security and to freedom om fear. We, therefore, recognize it as one the first duties of a government to take easures in order to safeguard for its citizens is very right. But we also recognize it as an bligation for the emerging world community to sist governments in safeguarding this ele- entary human right without having to lock emselves in behind the walls of arms.

The dilemma of our age, with its infinite ssibilities of self-destruction, is how to grow t of the world of armaments into a world of ternational security, based on law. We are ly at the very beginning of such a change. e natural distrust in the possibility of progress nourished by unavoidable setbacks and, when strust is thus strengthened, this in turn in- eases our difficulties.

The effort may seem hopeless. It will prove peless unless people and governments alike e willing to take smaller immediate risks in der to have a better chance to avoid the final saster threatening us if we do not manage to rn the course of developments in a new rection.

The United Nations finds itself in a difficult ge of its development. It is still too weak provide the security desired by all, while ing strong enough and alive enough effec- ely to point out the direction in which the lution must be sought. In its present phase e organization may look to many like a eacher who cannot impose the law he states realize the gospel he interprets. It is under- ndable if those who have this impression rn away in distrust or with cynical criticism, getting that setbacks in efforts to implement ideal do not prove that the ideal is wrong, d overlooking also that at the beginning of eat changes in human society there must vays be a stage of such frailty or seeming consistency.

It is easy to say that it is pointless to state e law if it cannot be enforced. However, to do so is to forget that if the law is the inescapable law of the future, it would be treason to the future not to state the law simply because of the difficulties of the present. Indeed, how could it ever become a living reality if those who are responsible for its development were to succumb to the immediate difficulties arising when it is still a revolutionary element in the life of society?

The United Nations is something definite also in the sense that the concepts and ideals it represents, like the needs it tries to meet, will remain an ineluctable element of the world picture. However, that does not mean that the present embodiment of the groping efforts of mankind towards an organized world community represents a definite shape for all time. The United Nations is, and should be, a living, evolving, experimental institution. If it should ever cease to be so, it should be revolutionized or swept aside for a new approach.

The growth of social institutions is always one where, step by step, the form which adequately meets the need is shaped through selection or out of experience. Thus an effort that has not yielded all the results hoped for has not failed if it has provided positive experience on which a new approach can be based. An attempt which has proved the possibility of progress has served the cause of progress even if it has had to be renewed again and again, and in new forms or setting in order to yield full success.

When we look back over the experiences in the United Nations over the past few years, we may differ among ourselves as to the wisdom



United Nations

Dag Hammarskjold, a native of Sweden, became secretary-general of the United Nations on April 10, 1953

of this or that particular stand and we may have doubts about the end result of this or that step. But I think we cannot dispute the value and historical importance of certain developments.

First of all, it proved possible in an emergency to create for the first time a truly international force. This force, although modest in size and, for constitutional reasons, also modest in aim, broke new ground which inevitably will count in future efforts to preserve peace and promote justice.

Lasting peace is not possible without recognition of fundamental human rights and human rights cannot reach their full development unless there is peace. The United Nations cannot lay down the law for the life within any national community. Those laws have to be established in accordance with the will of the people as expressed in the forms indicated by their chosen constitution.

But just as the United Nations can promote peace, so it can, in joint deliberations, define the goals of human rights which should be the laws of the future in each nation. Whatever the distance between these goals and the everyday reality we meet all around the world, it is not vain thus to set the targets as they present themselves to the most mature political thinking of our age.

The Universal Declaration of Human Rights, adopted by the General Assembly thirteen years ago, is not, of course, a treaty and has in itself no force of law, but as "a common standard of achievement for all peoples and all nations" it crystallizes the political thought of our times on these matters in a way influencing the thinking of legislators all over the world.

The relationship of man to society is a relationship for which every generation must seek to find a proper form. In a world where the memory is still fresh of some of the worst infringements on human rights ever experienced in history, the declaration should give direction to those who now carry the responsibility for a sound development of society.

The United Nations has for years struggled with the problem of how to translate the Declaration of Human Rights into the text of an international convention or conventions. It is not surprising that in a world with very different cultural traditions, and among countries showing very different degrees of advancement of social institutions, such a translation has proved difficult.

But the failure so far to reach agreement over the whole field should not lead us to believe that the work to realize the fundamer human rights has come to a standstill. T decisive fact in the end will not be the tra lation of principles into the text of an int national convention, but the transformation society through growing recognition of principles in the life of the peoples.

The work for peace must be animated tolerance and the work for human rights by spect for the individual. A student of the gro of human rights through the ages will recogn its close relationship to the development tolerance inspired by ethical concepts of ligious origin. Attempts are made to link development of human rights exclusively the ideas which broke through to predomina in the age of enlightenment. However, to so means to me to overlook the historical ba ground of those ideas. It means also cutt our ties to a source of strength that we need order to carry the work for human rights fruition and to give to those rights, wl established, their fitting spiritual content.

To some, the word *tolerance* may sou strange in a time of "cold war" and of nego tions "from positions of strength"; it may h an overtone of meekness or appeasement. A yet, have we reason to believe that what v true in the past is no longer true? It is the weak but the strong who practice toleran and the strong do not weaken their position showing tolerance. On the contrary, o through tolerance can they justify their stren in the face of those counteracting forces t their own strength automatically sets in moti

I am sure that this holds true of all th in the present world situation who may be, may consider themselves to be "strong," it the industrialized West in relation to underdeveloped countries, be it the pow whose military resources give them key p tions, be it those who have achieved a state democracy and of recognition of human rig toward which others are still groping.

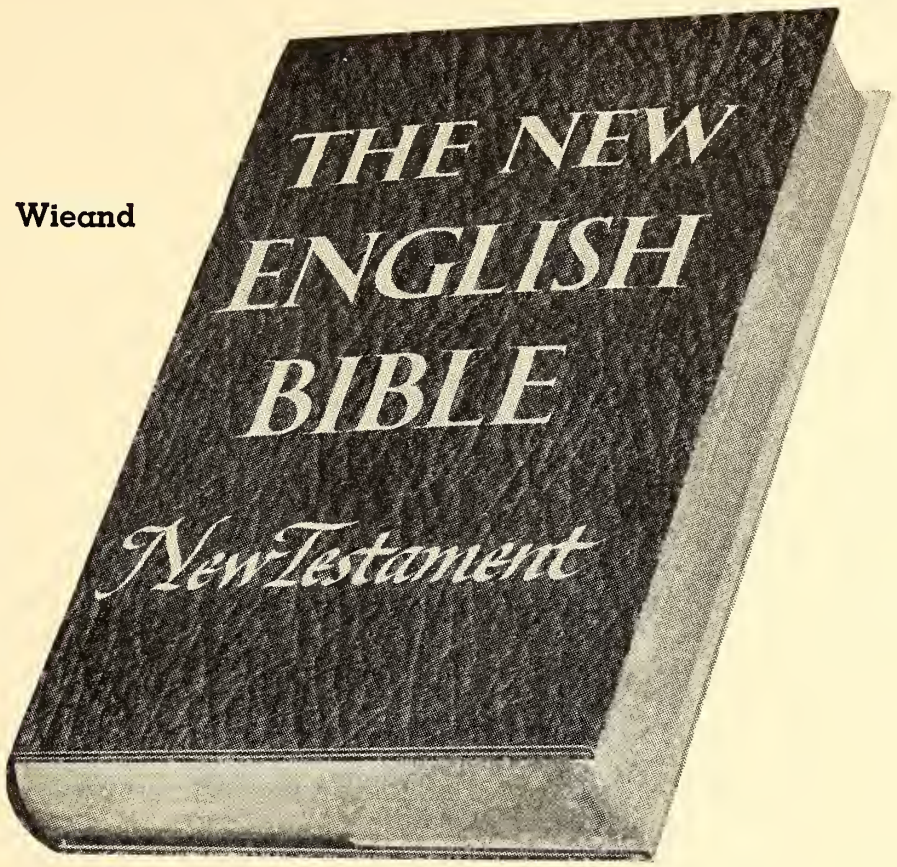
I remember in this context words from other translation by Arthur Waley – this ti from Tao Te Ching. Its paradoxical form a mystical background should not lead us overlook its realism: "Heaven arms with p those whom it would not see destroyed."

Over the ages and over the contents, th words join with those of the psalmist: "Th is mercy with thee; therefore shalt thou feared."

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Have You Seen

by David J. Wieand



HAVE you seen the New English Bible yet? On Tuesday, March 14, the ıost important publication of 961 appeared — so important ıat it is going to affect your fe. That day in Westminster bbey the deep tones of the rgan rang out, two thousand elebrants joined their voices ı singing Jesus Shall Reign Vhere'er the Sun and eleven lack-robed scholars marched ›wards the altar carrying even presentation copies of ıe New English Bible — New estament. It was the occasion f the dedication of this new chievement to God and of its fficial presentation to the orld.

For almost nine long years a ›mpany of scholars had been ıgaged in the arduous task of translating the sacred Scriptures from the ancient Greek into the language of contemporary speech.

This was no individual undertaking. Instead it was an ecumenical venture — no less than nine denominations cooperated in sponsoring the project. This number includes the great part of the Protestant community of Great Britain. This fact alone must be considered a feat of outstanding importance. The high church Anglicans, the low church — if they can be called a church — Society of Friends, the in-between-church Lutherans, Presbyterians, Methodists, and the like all participated.

The task they set for themselves was no ordinary venture. They took the bold step of producing an original translation direct from the earliest available Greek text. Previous authorized Bibles — even the hallowed King James Version itself — could claim to be no more than revisions of translations that had existed before them. The translators of the King James labored under the rule that "the ordinary Bible read in church commonly called the Bishops' Bible [was] to be followed and as little altered as the truth of the original will permit." So that C. H. Dodd, general director of the New translation could write that the King James "in principle [was] a conservative revision of an existing version." Moreover, it was written in sixteenth century English rather than seventeenth century — in an English already

archaic and somewhat out of date.

The task the translators of the New English Bible set for themselves was no ordinary venture for during the three hundred fifty years since the appearance of the King James that venerable version had woven its diction and influence not merely into the hearts of Christians and the pulpits of their churches, but into literature and into the very warp and woof of the English language.

But translating the Scriptures afresh was a job that had to be done. The English language had not stood still. It had veritably marched on. The King James was becoming unintelligible, especially to the common man who had not been nurtured in the jargon of the church, and its language seemed stilted, unnatural and unreal, unable to evoke a warm response to the vital message concealed in the holy Book. As Cecil Northcott has written, "King James will be always with us. . . . But King James is King James!"

A group of Scots took the first decisive step. Others had been talking about it, especially since the copyright on the English Revised Version had run out. No doubt the stir which the Revised Standard Version was beginning to produce in America, in which the British had not participated, and the spate of private translations which did not seem to meet the need of the whole Church, provided a strong impetus. Again to quote Northcott, "In 1946 the General Assembly of the Church of Scotland . . . looked his Majesty squarely in the face as only an assembly of Scots can do and said, enough is enough; the time has come that a translation of the Bible be made in the language of the present day."

The idea caught fire. A memorandum from the General Assembly of the Church of Scotland met with good response from other Christian communions in Great Britain. In a preliminary conference on October 2, 1946, delegates of the Church of England, the Church of Scotland, the Methodist Church, the Baptist Church, and the Congregational Churches unanimously agreed to recommend that the proposal for a fresh translation be carried forward.

The proposal was carried forward on July 10, 1947, when a joint committee met. In addition to the above-mentioned communions, the Council of the Church for Wales, the London Yearly Meeting of the Society of Friends, the Presbyterian Church of England, the United Council of Christian Churches, and Religious Communions in Ireland, the British and Foreign Bible Society, the National Bible Society of Scotland, Oxford University Press, and Cambridge University Press joined in the venture.

Three panels of translators were set up: one for the New Testament, one for the Old Testament, and one for the Apocrypha. In addition a fourth panel was intrusted with giving counsel on literary and stylistic matters. The Bishop of Chichester is chairman of the Joint Commit
while Prof. C. H. Dodd is g
eral director of the new tra
lation and convener of the N
Testament panel. The
Testament under the direct
of Prof. G. R. Driver is to
out around 1967.

The general method
ployed as related by Profes
Dodd was as follows: E
panel invited a scholar,
was usually on the panel
not necessarily so, to submi
preliminary translation.
typescript was circulated
members, who then met a
discussed proposed renderi
until a common mind
reached. The result was s
mitted to the literary pa
who examined it in the light
English standards of rhyth
vocabulary, and idiom, a
sent it back to the translat
panel. When agreement
reached the translation was
amined by the Joint Commit
with whom the final decis
lay. At a meeting in W
minster Abbey in March 1
the New Testament translati
was formally authorized a
sent to the printers.

The arduous task was
ished at last. The fate of
new translation now lies in
hands of its enthusiasts and
critics — ultimately in the ha
of the church and of the wo
for whom it was written, a
in the providence of God.

AND now a man came up and asked him, "Master, what good m
I do to gain eternal life?" "Good?" said Jesus, "Why do you ask
about that? One alone is good. But if you wish to enter into life, k
the commandments." "Which commandments?" he asked. Jesus
swered, "Do not murder; do not commit adultery; do not steal; do
give false evidence; honour your father and mother; and love y
neighbor as yourself." The young man answered, "I have kept
these. Where do I still fall short?" Jesus said to him, "If you wish
go the whole way, go, sell your possessions, and give to the poor,
then you will have riches in heaven; and come, follow me." When
young man heard this, he went away with a heavy heart; for he wa
man of great wealth.

Matthew 19:16-22, New English Bible — New Testament

While a balanced assessment f the merits of the New Eng- sh Bible — New Testament ust await prolonged study nd use, the writer will at- empt in a subsequent article o set forth the general charac- er of this new venture and to omment on its reception.

This Is the News!

Continued from page 4

hat forgives and redeems man- ind. This is the news that ou and I have heard and have ladly received. It is this same ood news that you and I are alled upon to share with thers.

How shall we communicate his news? First of all, we must witness to the reality of its worth by the way we live. There is no substitute for this kind of witnessing. Good news drives out despair and gloom; t brings hope and peace and oy. Yet is it not true that some- imes we who claim to have the ood news live and look as though we had not heard any good news in a decade? Good ews will be reflected in our ountenance, our attitudes, and ur moods. It was D. L. Moody who said that "no man or woman is ever used by God who has lost hope."

I am saying that, if we would xpect others to believe the good news of Jesus, we are go- ng to have to believe it our- elves. Paul expressed it in 1 Thess: 5:16-18 (Phillip's trans- ation): "Be happy in your aith at all times. Never stop raying. Be thankful, whatever he circumstances may be. . . . f you follow this advice you vill be working out the will of God expressed for you in Jesus Christ." We communicate the good news by living it.

If we are to fulfill our calling, ve will also communicate this good news by telling it. Why s it that we are dumb with fear when we have been called to be "heralds of Christ, who bear the King's command"? Philip climbed up into the chariot with his friend from Ethiopia, and, using the passage of scripture from Isaiah as a starting point, he told him the good news of Jesus. This is precisely the task to which you and I are called. We are to be the bearers of the news, and the good news is centered in Jesus Christ, the Savior of the world.

In a world that has become a small neighborhood, people everywhere are eagerly waiting for the news.

This is the news! "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him" (1 John 4:9).

Let us do as did Philip, meet people where they are and tell them the good news of Jesus. Let us tell how that "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

One Vote for Lemonade

Maynard Shelly

IT COSTS money to be an ambassador — an ambassador for the United States, that is. There are parties, receptions, and dinners. In London on the Fourth of July, every citizen of the United States wants to go to the embassy to sing the Star Spangled Banner. Before he leaves he wants to wet his whistle at the punch bowl. Each ambassador has a petty cash fund for such affairs. But when the money runs out, what then? Does he say to the guests who expect to be wined and dined in style, "Let's play parcheesi, instead"? How would this look coming from a nation that is wealthy and generous? Not so good. So the ambassador digs into his own pocket to pay the bills. That is why millionaires are often appointed to be ambassadors. If a man must look for loose change, it is comforting to know that he can find it.

But President Kennedy, who does not come from an empty-pocket family himself, does not approve. The country must use its best men to represent it abroad. Some are wealthy, but most are not. So the government must do everything possible to help men of limited means serve abroad without mortgaging their bungalows at home. This means more money in the ambassador's party fund called the representational allowance by the State Department. Iowa Congressman H. R. Gross has an earthier name. He calls it the booze fund. For it is no secret; most of the money spent at social affairs is spent on alcoholic beverages. Congressman John J. Rooney from Brooklyn says, "Certainly there'll be some scotch and some bourbon and some martinis — these are the tools of the trade."

Good diplomacy can maintain the peace of the world. Diplomacy carried on in an alcoholic haze is too dangerous for these sober times. The tools of the trade are not scotch and bourbon. The tools are friendly words and deeds delivered by intelligent men and women.

The serving of liquor is a time-honored custom in most government circles around the world. But the time has come to set a new clear-headed pattern. We have just set up seventeen new diplomatic posts in Africa. Let us be an example to these new nations. Our national prestige is not so low that we cannot dare to be different.

We vote for an increase in allowances for ambassadors. They should have the funds necessary to develop as many friendly contacts as possible. If this means dinners and parties, they have our approval. But we protest the use of our money for liquor.

One ambassador suggested serving lemonade at his Fourth of July celebration. We hope he was serious. Mr. Rooney protests since in some parts of the world lemonade costs more than whiskey. Hang the cost, but let them drink lemonade for a sober and safer world.

We prefer to follow the counsel of Earl Warren, chief justice of the United States. Asked on his recent seventieth birthday for his recipe for physical health he suggested three things: walk to work, stay out of the social whirl, and, above all, avoid cocktail parties.

One lemonade for Justice Warren. This one is on the house.

THE NEW TESTAMENT SPEAKS TO DRIVERS

by Ronald Morgan

IF SOMETHING effective is not done soon to change the attitudes of American drivers, the automotive age may become a greater curse to our century than it is a benefit. Our current attitudes toward driving are inadequate for proper safety. There is a host of information available to support such a view.

In a recent year 38,500 persons died in traffic accidents. That figure represents the entire population of our midwestern city, and yet this is the figure for only one year. There were more people killed last year in traffic accidents than there were Americans killed in the whole Korean conflict. There have been more people killed in traffic accidents in the last fifty years than there have been Americans killed in all the wars in which we have been involved as a nation. We average one hundred thirteen deaths a day!

Further evidence of our faulty attitudes toward driving is our unconcern for minor violations. In an interview with Lt. William Wilson of the Hutchinson police department, I was surprised to learn that the greatest number of traffic accidents (and traffic deaths) is due to minor traffic violations, ones that would give a person only a five- or ten-dollar fine. And yet a National Safety Council poll showed that sixty-four per cent of drivers think a minor violation should result in only a warning and not a fine. Our attitudes toward driving are inadequate and need to be changed.

The prophet Ezekiel decries the attitudes of drivers in his always contemporary protest: "Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must foul the rest with your feet?" (34:18 RSV). As the sheep who eat the go grass and trample the rest, a drink the clear water and mu dy it on the way out of t pool, so driving attitudes in c day seem to be primarily thc of concern for personal cc venience. A National Safe Council brochure observes, seems that although they p lip service to a highly mo way of looking at traffic vio tions, people are concern mainly with their own conve ence."

The PTA organizations our state succeeded in havi a state law passed establishi a fifteen mile per hour lin in school zones. And yet sev out of ten violators of t school zone limit have be mothers of children in scho We are concerned for safe and morals in principle, but our driving attitudes conve ence is dominant.

As Christians and as drive we must admit that the pla to begin in changing the

ttitudes is behind our own teering wheels.

The Christian attitude toward driving must be the same s that which is required oward all our material possessions and our talents and bilities — we are stewards of he gifts of God. "As each has eceived a gift, employ it for ne another, as good stewards f God's varied grace" (1 Peter :10 RSV).

Being newcomers to the state f Kansas last fall, we were re-uired to take a written examination on the traffic laws of he state before getting our censes. The first statement in he book we were given to tudy, and the first question on ur exam was that driving was *privilege*, not a right. Driving a God-given ability and privege, and needs to be performed in an attitude of moral esponsibility to God.

One of Paul's major themes the freedom of the Christian ervant, but not a freedom to o as we jolly well please. "For ou were called to freedom, rethren; only do not use your reedom as an opportunity for he flesh, but through love be ervants of one another" (Gal. :13 RSV). Our freedom as Christian drivers is a freedom to use our abilities in responsibility to God by respecting all men in our driving.

The first commandment as Jesus phrased it (Mark 12:29-30) is one of the most misunderstood. We assume our obligations to the first commandment are met if we say or vaguely feel that we love God. But the Biblical concept of love for God does not let us off so easily. To love God is to obey him. Jesus warns, "Not every one who says to me, 'Lord, Lord' will enter the kingdom of heaven, but those who do the will of my Father" (Matt. 7:21-22 RSV). Our love must be borne out in our living — and in our driving too!

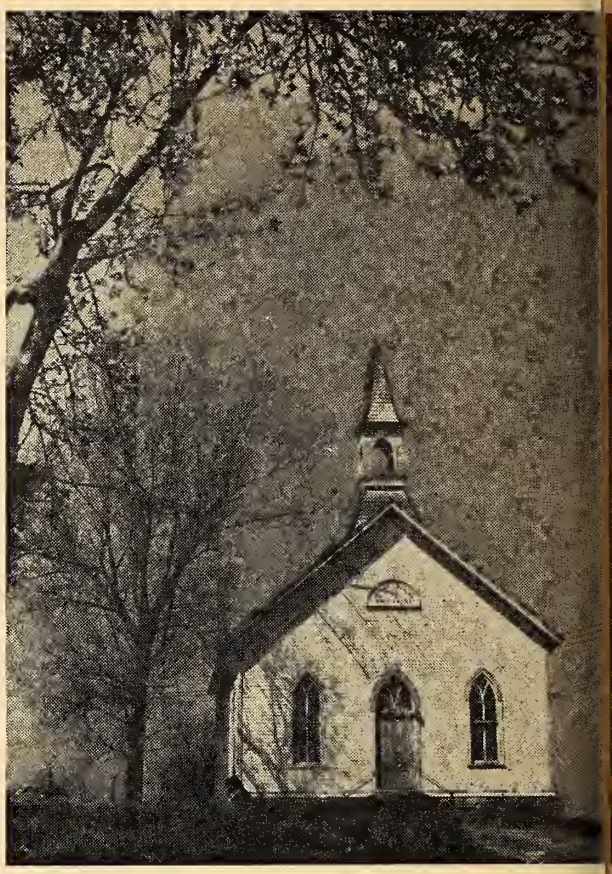
Jesus coupled with the first commandment a second, "You shall love your neighbor as yourself." As Christian drivers we cannot ignore these two commandments, but must build on them a new attitude toward our driving — an attitude of love for God and for our fellow men to be borne out in our acts as drivers. As "love covers a multitude of sins" (1 Peter 4:8 RSV), so under this attitude in our driving we shall be able to eliminate many of our driving sins and accident-prone situations.

An interesting little metaphor in 1 John has striking applicability to the Christian driver: "He who loves his brother abides in the light and in it there is no cause for stumbling. But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes" (2:10-11 RSV). Emotional upsets and hatreds are a recognized major factor in traffic accidents. Driving in the attitude of love is obviously safer, for love allows us to drive seeing, while hatred "blinds" us.

The need for a new driving attitude is obvious, and the place to begin is with our own Christian attitudes. Would not Jesus say to us, "Thou shalt love God and neighbor with thy steering wheel, thy brakes, thy accelerator, and thy safety belts"?

The picture below is a reproduction of the bottom panels of a stained glass window in a church. It suggests that our conduct on the highways has moral implications and should be governed by Christian principles





For some the word "church" suggests the building in which they worship; to others it is a particular denomination. The author is suggesting that the true church transcends buildings and denominations; it is the enterprise of Christ

NEEDED:

A New Image of the Churc

by H. H. Helman

IF THE Church of the Brethren were not now in existence, how many of us would feel impelled to start it or to restore it? If we would not, should we be held in contempt for having such an attitude? The same question could be asked of members of most of the other denominations. Social ties and circumstances bind church members together more at the present moment than religious convictions. Yet while this is true we are all very comfortable where we are.

It may be just as commendable to be held together by a social cohesion as by deep religious convictions. But this should not be true of our mutual togetherness as followers of Christ. To practice togetherness when it leads us away from Christ is to cause us to lose identity as his disciples. Or to follow togetherness when it does not matter whether we are together under Christ or not is a bad situation.

This is perhaps where most of us are as members of a denomination. Our lack of denominational enthusiasm grows out of the irrevelance of denominational attachment. It is not nearly so relevant as enthusiasm for Christ or for the kingdom of God.

My own faith has gradually but progressively moved for many years now from a servile acceptance of my denominat toward an unqualified acce ance of my Christ – an acce ance not needing necessaril denominational label.

At first I believed in a accepted the Church of t Brethren because I felt it stc for the things that matte most. Now I feel that it sta for things that matter, but that it stands alone for all t things that matter most. I church came to stand in own light. It was focused on own label, on its own limit acceptance of revelation. accepted the shadow for su

ance. It designated itself as od's select people without mprehending all that was lect to God. It claimed to ave heard the voice of God ore clearly than other com- unions. It had a feeling that had "housed in" God so that e was confined largely to its vn presentation of his will.

Now I am frightened over ersons or groups who know all e answers. To me the answers e not all in and, therefore, denomination has them all. fact, the answers are never l in. Otherwise, discovering od would be like discovering al: Here it is; we've found so burn it and look no fur- er! I can accept a utopian ew of the church as an ideal, t not as a present reality. od is not now and never was oused in" by any group. This the fallacy of the Roman atholic faith, which has no nception of how God has caped it in the last few hun- red years. So also has he caped us of the Brethren ith. Thank God we know it d recognize it.

I am not a denominational teadfaster," and find myself belling more and more against e denominational emphasis d wearing the denomina- onal label. Many times I have nsidered myself to be some- hat of a fringer (which I ould be in any denomina- on). The best Christian is t known for his denomina- on. If he is, that limits him. he belongs to his denomina- on more distinctly than he elongs to Christ, his best yalty is thwarted. God's se- ct should not need to wear e denominational label at all.

The stature of Christ forever anscends the stature of a de- mination. The Christian en- rprise is the enterprise of hrist. Those are involved in who are yoked with him. To be yoked to a denomination as a servile yokefellow may not mean that we are equally yoked with Christ. It is preposterous to claim that the Christian enterprise is most accurately identified with a denomination. As much as I cherish the Church of the Brethren I could not conscientiously make such a claim for it.

GOD'S GIFTS

ENOLA CHAMBERLIN

Whoever plants a field of grain
And nurtures it with loving care
Has faith that after warmth and rain
It will come forth to grow and bear.

Whoever plants the grain of need
With prayer within the heart of God
Should know that it will burst the seed
And come as peas within the pod.

For God, who gave the lily bloom,
Who gave the apple for the tree,
Who gave rose petals their perfume,
Gave more than these to you and me.

He granted us the looking up,
The while we go from task,
By holding forth our faith-ringed cup,
To have it filled with what we ask.

Now I have not lost my faith. I believe, but I believe more deeply. It is more definitely focused, not less. My faith has come more and more to transcend my realization. So it refuses to settle down in the confines of a denomination. I see through a glass darkly, and I am not satisfied. I think I would feel thus were I in any denomination. God reveals himself in Christ, and only in the church through Christ. So I am driven to look to Christ, not to the denomination.

God and Christ are final. The denomination is at best temporal. I would not want to be found in a denomination without Christ. And this is what frightens me about denominations and denominational commitments. The focus is not enough on Christ. I am not saying that Christ has escaped all denominations. If he has, what a catastrophe! But we move in that direction when a denomination becomes everything and Christ minor. Christ is growing; the denomination is not. Christ challenges me; the denomination as such does not.

I believe in a bigger Christ than I know and a greater cause than I now comprehend. This greatly challenges me. Association with folks bent on continually making denominational ideological noises does not challenge me. I do not need to be indoctrinated. I need to be challenged and then involved, and my soul needs first to be released, not fettered.

I believe Alexander Mack had a valid point — in his day. A valid point today may be in an entirely different direction. To expect Mack to define and indicate the thrust of the church in today's world is to expect too much of an eighteenth century human being no matter how dedicated a Christian he was. Not so of Christ. Here is the fallacy of denominationalism based on biases and/or convictions of humans. We cannot make "popes" of all the church founders.

To seek complete identity with Alexander Mack might be as fallacious as seeking such identity with Luther, Wesley, or Campbell, if it is complete identity. The true evaluation

of these men in their resurgence in the Christian movement is with reference to the needed thrust in their day. The fragmentary and ambiguous processes they represented cannot be revived today with the same effectiveness that obtained in their day. They would be limited by their own self-restriction. Under the continuing influence of these men the Christian movement is faced with a crisis in the image of the church.

This is the main basis for the interest in the ecumenical movement. This movement will not resolve the crisis by organizing the denominations. So far it is not a union of Christians or of churches; it is only the organization of them. To organize the Brethren, Methodists, Presbyterians, Lutherans, and all of the others will represent only the organization of which most denominations already have too much of their own.

But this is beside the real point, which is to supplant denominational emphasis with emphasis upon the Christ of God. Ecumenicity could be a good thing to have on the upper floor provided you have genuine Christianity on the ground floor. Genuine Christianity centers in Christ. In the world-shaking and catastrophic events of our world our commitment to the call and cause of Christ is geared more to a denomination than to the task itself. This applies also to the activity of the local church in its own community. Our grand oratory about the church and the world is rather harmless because it is proscribed by its comfortable habitat. Nothing happens. The cure for the situation is not clearly evident. That is what disturbs me most. I pray for a bigger church to represent a bigger Christ.

The Christian Home: a paraphras

by Fred M. Bowman

I appeal to you, therefore, brethren,
that you present your homes unto God as holy and acceptable,
a place of spiritual worship and sacrifice.

Do not let your home be conformed unto the world,
or determined by things of the world,
but make it a place wherein you may be transformed
by doing the will of God!

Within your home,
hold true to the things you have attained,
and press on
that you may attain the goal of the call of God,
a growing awareness of the living presence of Jesus Christ
in the life of each person within your home.

Children, obey your parents . . . in the Lord.
Honor your father and your mother.

Parents, do not provoke your children to anger,
but bring them up in the discipline and instruction of the Lord.

Be strong in the Lord.
Put on the whole armor of God,
that your home may become a bulwark of defense against the wi
of the devil.
For we know that in all things God works with us for good . . .
that neither death nor life nor anything else in all creation
will be able to separate the home that is built on Christ
from experiencing the love of God, which abides forever.

Walk worthy of the calling to which you have been called,
within the home, upbuilding one another in love!

Let not your home become a place of overanxiety about life,
wherein you lay up treasures on earth:
but make it a temple of service to God,
wherein you seek first his kingdom and his righteousness.

Remember always to love one another,
for the home which is built on love can never end.
Remember that love is not jealous or boastful,
it is not arrogant or rude; it is not irritable or resentful;
it does not rejoice in wrong, nor does it insist on its own way.
Rather, love is patient and kind;
it rejoices in the right.
Love bears all things, believes all things, hopes all things,
endures all things.
Love never ends.
Material things may pass away; knowledge may cease;
but love, the love of Christ,
which becomes a living reality in the home,
will abide forever.

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 5 and 12. This means that announcements normally intended for these issues should be sent to our office no later than July 13 so that they may appear in the issue for July 29.

Emmert F. Bittinger, 2305 Keener Road, Hagerstown, Md., has a week available for a meeting the last week of August or the second week of September, this year.

Leland Wilson, Overland Park, Kansas, has been named director of interpretation by the General Brotherhood Board. Pastor of the Cherokee Hills church in Kansas City, he will assume the new position around Sept. 1. The present director of interpretation, Donald C. Rowe, will become director of field program and Annual Conference manager about Sept. 1.

Amsey and Florence Bollinger, recently retired from service on the India mission field, will be leaving soon for Laos in Indochina. There Brother Bollinger will serve as chief of party for a unit of International Voluntary Service, Inc., which is working on educational programs in that country. The Church of the Brethren is related to IVS through the Brethren Service Commission of the General Brotherhood Board.

Groundbreaking ceremonies for the reconstruction of the old Church of the Brethren on the Antietam battlefield were held on May 6. Program participants turned shovels of soil within the stone foundations of the original building, where it will be rebuilt in time for dedication during the centennial observance next year. The church, which had served as a hospital during the battle of Antietam, was blown down in a wind storm in 1921.

Ellis Shenk with his wife Carolyn and ten-month-old daughter, Susanne, have gone to Italy for six weeks of intensive language study after which they go to Seimaxis, Sardinia, where Ellis will succeed John W. Barwick as director of the HELP Brethren Service Refugee project. Ellis, who received his Master of International Service degree from American University at its June commencement, has been serving as associate director of NSBRO for the past two years. John and Laura Barwick again return home to the States in August or September after another period of important overseas service with refugees.

Brotherhood Fund Giving

May 1960	$ 91,819
May 1961	$ 89,290
Decrease (3%)	$ 2,529
Eight months, 1959-60	$915,508
Eight months, 1960-61	$880,138
Decrease (4%)	$ 35,370

Ruth Early, formerly director of the refugee resettlement program at the New Windsor Brethren Service Center, has become associate secretary of the National Service Board for Religious Objectors with offices at 401 Third St., N.W., in Washington, D.C. Brethren, together with the Mennonites, guarantee the net cost of this important agency representing thousands of individuals and more than fifty organizations in liaison with the Selective Service System and other government offices.

The Church Calendar

July 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Mary, the Mother of Jesus. Matt. 1:18-25; 12:46-50; Luke 1:26 – 2:52; John 2:1-10; 19:25-27; Acts 1:14. Memory Selection: Mary said:

"My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has regarded the low estate of his handmaiden.
For behold, henceforth all generations will call me blessed." Luke 1:46-48 (R.S.V.)

Christian Citizenship Day

June 25-30 Kansas Council of Churches laboratory school, Emporia, Kansas

July 1-8 Writers' and Editors' Conference, Green Lake, Wis.

July 9 Church vocations workshop, North Dakota and Eastern Montana, Camp Mon-Dak

July 10-21 Faribault summer school of Christian education, Faribault, Minn.

July 12-14 Eastern Pennsylvania Women's Fellowship, Camp Swatara

July 14-16 Central Region youth conference

July 15-21 Dakota laboratory school of Christian education, Dakota Wesleyan University, Mitchell, S. Dak.

July 15-22 Chicagoland laboratory school, North Central College, Naperville, Ill.

July 16-21 Southeastern Region workshop, Bridgewater College, Va.

July 16-22 Central Region youth training laboratory

July 22 Church vocations workshop, Texas and Louisiana, Nocona

July 22-29 Religious drama workshop, Lake Forest College, Lake Forest, Ill.

July 23-29 Central Region laboratory school for children's and junior high workers, Manchester College, Ind.

July 23-28 Family life institute, Elizabethtown, Pa.

July 28-29 Conference on the healing arts, Richmond, Va.

July 30 – Aug. 5 Faith and group life laboratory, Juniata College, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Owen Horton of Dayton, Va., in the Mt. Zion congregation, Va., July 23-30.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Capon Chapel church, W. Va., July 20-30.

The Coventry Church Honors H. Stover Kulp

by Mary Jane Kulp

► A service of recognition was held Feb. 26, 1961, at the Coventry Church of the Brethren, honoring a pioneer missionary, H. Stover Kulp. It was arranged and conducted by Wilbur A. Martin, pastor of the Coventry church.

Born and raised in East Coventry Township, near Pottstown, Pa., Brother Kulp went to the mission field of Northern Nigeria, Africa, to which he has devoted thirty-eight years of his life.

In 1910, the International Missionary Conference pointed out that one of the strategic areas for mission work was the region south of the Sahara known as the Sudan. There were many animistic tribes that when brought in contact with Western civilization would give up their tribal religion. These would turn to Islam if the Christian gospel was not presented to them.

In response to this challenge, this area was chosen by the Church of the Brethren as a new mission field after World War I. In answer to the call for workers, Stover Kulp and his wife, Ruth, left New York Oct. 12, 1922. The mission in Nigeria was founded on March 17, 1923.

During the morning worship, Brother Kulp spoke about Mission Work in Nigeria. He told us that the large ingathering of the recent years demonstrates the insight of the International Missionary Conference. In 1960 alone, the baptisms were 1,712. The total church membership was up to 6,682. In the same eleven months 2,400 entered the class for baptism. In 1960 there were 290 places where weekly services were held with an average attendance of over 18,000.

There are twenty-four organized congregations. These compose a church district that is self-governing. Their district council meets twice a year. The district has three areas where meetings are held annually for fellowship and Bible study. As many as 2,000 people are in attendance at these meetings.

The aim of the mission work is to present the gospel and establish the work. The gospel is presented in word and demonstration. A part of the presentation by word is to learn the language and translate the Scriptures into their language. It is necessary to know their customs and culture so that they may understand the gospel communicated to them. Through the years, the entire New Testament has been translated into the Bura language and the Margi New Testament is soon to be completed. Stover Kulp and his second wife, the late Christina Kulp, did considerable of this translation work. There are hymnbooks in both Margi and Bura, in which his wife did major part of the work.

The gospel is demonstrated in e ucation, health, and agricultu services. To provide Christian lea ership for this rapidly growi church, a rural Bible Center w opened in 1960. The church is a suming more and more responsibili through evangelization of the su rounding areas. They have sent o three of their national workers in hitherto unworked areas. Four ot er areas are under consideration.

Today there are 44 prima schools in which there are ov 5,000 pupils enrolled with 1 teachers. All but five or six of t teachers are Nigerians. In additic there is a secondary school now its third year and a teacher-traini school with 100 students in t latter.

The health service has tv phases: the general medical wo and the leprosy work. There are tv general hospitals with 161 beds. these hospitals and 9 outvillage d pensaries 43,600 persons we treated in 1960. In addition, 6,4 leprosy patients were cared for the past year.

In the rural development wo thirty-seven farmers were supervis in a program of mixed farmi which means that they have beg to farm with oxen and plows. Th are being taught crop rotation a other improved methods of farmin

During Brother Kulp's period service, he had been field secreta for more than thirty years, superi tendent of schools, chairman board of governors, chairman teacher training center, and cha man of Hillcrest School. In additi to church and evangelistic work, served two years as chairman Christian Council of Nigeria.

• • •

We can accept the self-disciplin that is true freedom. We can neg tiate with sincerity and goodwill . . we can use and not prostitute t United Nations . . . we can disar and plan our economy for peac We can firm our flabby muscl into creative rectitude. We can d throne the triumvirate of prof liquor, and sex as the ruling attra tions of life, and instead of the accept the reign of God, high ar lifted up, whose presence fills t whole temple of life with moral sa isfaction, social fulfillment, and pu lic welfare. — *Nels F. S. Ferré.*



In the picture above with H. Stover Kulp are missionaries on furlough, former missionaries and I-W workers in Nigeria, and children of missionaries. They are: Jeanine Wine, Ronald Good, Mrs. J. C. Wine, Monroe Good, Veda Liskey, Clara Myer, Velva Jane Dick, Mrs. Monroe Good, John O. Grimley, Jr., David Good, Larry Bieber, Mrs. W. A. Martin, Roy Pfaltzgraff, Jr., J. C. Wine, W. A. Martin, Benjamin Sollenberger, and Timmy Martin

In Response to Violence

by Tom Reed

► Crash! I caught the projector as it toppled from the bench. I looked up to see one of the teen-age boys heading for the door.

I had been showing the movie, Something of Value, in the youth center of the West Side Christian Parish in Chicago. The movie deals with the relationship of two men, one white and one Negro. They lived like brothers until the issue of personal convictions and obligations stepped in and the two went in separate directions, fighting on opposite sides. At the climax to the movie, they meet face to face and the white man kills the Negro.

The abrupt ending, along with being a little drunk, was too much for this boy. The movie had brought to the surface his deep feelings of resentment and prejudice. He kicked over the projector on his way out the door. As soon as I had set the projector up, I called after him. I was hoping to find out his trouble and to show him that I was deeply concerned about him.



Tom Reed, center, listens intently to one of the boys in the club program he directs at the West Side Christian Parish. Ken Feasenhiser, another BVS'er working at the Parish, stands second from left

Four times I questioned him. The first three times I received the same answer, a fist in the chest. The fourth time we were on the street. He whirled around and came back to where I was, prepared to slug me again. I stood with my arms at my side and I looked him in the eyes, with a slight smile on my face. He stopped, looked at me, dropped his fists, and walked on down the street.

I do not think most of us are aware of the tremendous frustrations and mixed emotions that are inside many Negro teen-agers. To them it is like hell to see the white people strut around in their nice clothes. It seems to them that their opportunities are so limited that they must always do the dirty work. They burn inside and want to beat up on all of us.

I had shown this boy that I was on his side no matter what he had done, that I wanted to help, and that I was not afraid of him. The two of us have not had any trouble since. In fact, we have had some good talks.

► How and when should we tell our child about sex? Can we plan the size of our family — and if so, how? Where can we find help in managing our family finances? What types of recreation are there that all members of our family can enjoy? How can we help our youth with problems of courtship? How can we determine what is really true from all the fiction and facts concerning sex which we have heard through the years?

If these are questions for which you have been seeking answers, your search will soon be ended. These facets of family life are only a few of the many to be discussed at the Family Life Institute sponsored by the Eastern regional board of the Church of the Brethren to be held on the Elizabethtown College campus July 23-28, 1961.

The Family Life Institute

by Vivian S. Ziegler

Speaking from years of experience in the field of family life will be Dr. Roy Dickerson and Dr. Richard Hey, both of national renown. As an author, Dr. Dickerson is well known because of his two books, Growing Into Manhood and So Youth May Know, as well as for his many pamphlets and articles on sex. He has been an instructor in many college and university institutes on marriage and family life relationships and is presently serving as the executive secretary of the Social Hygiene Society of Cincinnati, Ohio.

Dr. Richard Hey, at forty-two years of age, is an ordained minister, a lecturer in the courses on family life education at the College for Women and the School of Medicine, both branches of the University of Pennsylvania in Philadelphia. In addition, he serves as special consultant to chaplains in the air force in Europe and North Africa and has written magazine articles pertaining to marriage and family life.

Besides covering topics which are of interest to all persons as they strive to make good marriages better, this institute has also been planned to provide help for those persons to whose lot falls the task of helping families achieve this goal.

For these, pastors, teachers, social workers, youth counselors, etc., are

special interest subjects such as Basic Principles in Counseling, Pre-Marital Counseling, A Philosophy of Helping People, and The Church and Its Community Opportunities.

Beginning with a get-acquainted and fellowship period on Sunday evening, July 23, the institute is planned to be informal – with sport shirts permissible for men; educational – new techniques and concepts will be explained; spiritual – with devotional periods planned for morning and evening; challenging – to send participants home with a renewed zeal for strengthening family life!

Registrants are still being accepted upon sending a check for $7.00 for a single registrant or $10.00 for husband and wife to Mrs. Nevin Zuck, Cedar and Chestnut Streets, Elizabethtown, Pa. The total cost of room and board for the week is $14 per individual adult and $10 per child under twelve years. Provision has been made for the care of children under twelve at the cost of $2.00 per week! (Please note this important correction of information on the registration blanks.) Printed programs or any additional information concerning the institute can be obtained by writing to Rev. Earl K. Ziegler, Brodbecks, Pa., who is Eastern regional family life director and is director of the institute.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

For the Minister

The Pastoral Calling. Paul Rowntree Clifford. Channel Press, 1961. 144 pages. $3.00.

Fellow ministers – beg, borrow, or buy this one!

The author is a British Baptist, who first published the substance of this book for a limited audience of British Baptist ministers. By request he wrote this revision for North American readers, after living for a while on this continent and teaching pastoral theology in a Canadian divinity school. Without knowing all of this, you would read this book thinking you were reading from the pen of an American pastor with many years of experience.

In the preface he states, "I am convinced that a theological perspective is necessary if our practice is to be adequately grounded in the mission of the church." The first chapter, The Nature of the Ministry, provides an excellent theological setting for the rest of the book. While by no means an exhaustive treatment of the several theological concepts of the ministry to be found in the various historical and contemporary traditions, the chapter is a brief but excellent examination of them. It alone would make the book very valuable.

In writing the book, Dr. Clifford recognizes three problems confronting the minister today: (1) the climate of anticlericalism, more widespread than many imagine, (2) the confusion that prevails concerning the priorities of the minister's calling, and (3) the failure to raise serious theological questions through preoccupation with practical techniques.

The burden of the book is to help the reader see the Christian ministry in its true perspective. It is written with warm and sympathetic understanding of the frustrations of the average pastor who feels torn between attending to the innumerable details of running an institutional church and doing the work which he really feels called by God to do. The author likewise speaks a pertinent word to the church, thus making the book valuable to any layman who would like to make it possible for the pastor to really fulfill his calling. — *G. A. Zook, McPherson, Kansas.*

Minister's Prayer Book. John W. Doberstein. Muhlenberg, 1960. 492 pages. $3.75.

The minister who is searching for a book that contains prayers that he may use verbatim in leading his congregation in worship will not want to buy this book. However, if he wishes to acquire helps for enriching his own devotional life which are drawn from the best of Christendom, this is a splendid book to own.

Lest the idea be conveyed that this is just a book of prayers, let more be stated: namely, that it contains scriptural selections for ea day of the church year, along w a title, text, and hymn for the we together with a variety of colle and prayers. However, the larg and perhaps most useful section is anthology of meditations for mir ters. Here is contained such subje as The Pastor's Life of Study, Port of the Pastor, Shepherd's Reco pense, and In Praise of Preachi to mention just a few.

Here, indeed, is a scholarly a unique collection of devotional he which the pastor will find direc enriching to his private worship, directly deepening his leading congregational worship. — *Chester Harley, West Milton, Ohio.*

Preaching on the Books of t Old Testament. Dwight E. Stev son. Harper, 1961. $3.95.

If any pastor is inclined to vi the Old Testament as not very fru ful for preaching, this book will pro to be a corrective for this attitu Sermon possibilities are explored broad perspective, and sermon su gestions are based on the m themes and the overall message each Old Testament book.

Some books, such as Samuel a Kings, are grouped as a unit. Ea chapter consists of two sectio (1) Working Your Way Into t Book, (2) Preparing Your Book S mon.

This book is not a crutch for s mon preparation; rather it is a sou book requiring each pastor to his own study of the Old Testame Most pastors will find the book u ful and provocative of good prea ing — *Virgil D. Weimer, Haxt Colo.*

***The Minister's Handbook Dedication.** William H. Lea Abingdon, 1961. 144 pages. $2.

From many sources, chiefly p tors, Dr. Leach, editor of Chur Management, has collected these cellent fifty-five services. For m isters, district and regional exec tives, and others who need assistan in preparing dedicatory or memor services, this is valuable. Name wh a local church or an institution lated to the church (college, hospit camp, etc.) might want to dedic or memorialize (everything from projector or an altar to groundbrea ing for a parsonage, a church, o college), here is a suggested se ice, including litany, scripture, a prayer. Users will appreciate t

criptural nature of the litanies. Prompted by the book, many users will be able to develop their own ervice or make adaptations which will suit their need.

Unusual inclusions: A Litany of ppreciation for an Old Church uilding; Bible Verses for the Dedi- ation of an Organ; Dedication of a ulletin Board; The Dedication of a usiness Establishment. — *Harold Z. omberger, McPherson, Kansas.*

For the Theologian

Fools for Christ. Jaroslav Pelikan. Muhlenberg, 1955. 172 pages. $1.35.

Recently a Yale seminarian told ie of his great personal debt to Jaroav Pelikan. With each new book om this prolific pen there are inreasing numbers who feel the same ay, for this young Lutheran profesr at the University of Chicago is theologian who combines depth of sight with clarity of language in ich a way as to be very helpful to any of us in our Christian commitent. In this paperback, Pelikan s a neat scheme. He treats the assic philosophical motifs of the rue, the Good, and the Beautiful, ch in relation to the Holy, First, deals with the error of the identiation of the True and the Holy, tellectualism, which leads to makg a Christ of truth instead of receivg the Truth in Christ. Next he monstrates the fallacy of equating e Good with the Holy, moralism, hich leads to finding a god in goodss instead of knowing the goodness God. And finally he points to the ror of the identification of the autiful with the Holy, estheticism, hich tempts us to believe in the liness of beauty instead of the auty of holiness.

Those who best discern the above ree errors are, respectively, Kierkegaard, Dostoevsky, and Nietzsche, who in their insanity have profound insights of which the more normal and balanced mind is rarely capable. Thus they are "fools for Christ." Following each of these biographical studies are studies of three who have properly seen the correct synthesis, namely, Paul, who preaches the truth in Christ; Luther, who knows the goodness of God, and Bach, who properly perceives the beauty of holiness.

Thus you have in one small paperback a theological critique of the three main branches of philosophy — metaphysics, ethics, and esthetics — and at the same time profound interpretive sketches of the thought of six great men. In this is the genius of this book. Those of us Brethren who have been most guilty of moralism, the identification of the Good and the Holy, would do well to read this critique. Having read it, we need not automatically accept everything Pelikan says. For his scheme is too neat. In the New Testament message and in life, it is not as easy for me to define the distinction between "so-called" moralism and a legitimate concern for sanctification and newness of life which permeates the Biblical message. Nevertheless, this book can serve as a good corrective for the typical Brethren idealist in his quest for the truth, the Brethren moralist in his equation of religion and life, as well as the summer camp enthusiast who equates God with the beauty of a sunset. For God is not the same as but the Creator and Redeemer of the True, the Good, and the Beautiful. — *Dale W. Brown, McPherson, Kansas.*

*Conversation on **Faith.** Eberhard Muller. Muhlenberg, 1961. 196 pages. $3.50.

The Evangelical Academies of Germany have made a major contribution toward enabling Christians to communicate their faith to the skeptical scientific age. The thought forms of the day when the New Testament was given structure are not the thought forms of today. These academies have diligently labored toward the end that modern man may understand in his own setting the message written by the New Testament man from his own peculiar perspective.

The above author is a director of one of these academies and this volume is written in the atmosphere of the academies. Although it is not a large document, the script covers a whole host of questions being asked by the searching, intellectual mind. Divided into three sections, Man Facing the Personal God, God in the Son of Man, Jesus Christ, and The Spirit of Life in God, it deals with such questions as "Haven't we modern men outgrown this quarreling about God, and isn't it best to apply ourselves to tangible things?"

Much of modern theological discussion easily loses the average reader because it does not deal with questions he asks in a language that gives understanding. Certainly this book will help such persons. Very few of the technical terms are used and the author addresses himself to basic issues. He tries with reason, logic, and testimony to deal with such things as the virgin birth, the bodily resurrection of Christ, and the necessity of the cross in such a manner as to reach the modern mind without hiding behind a lot of religious jargon. People who are similarly engaged in this effort (the modern preacher) will find his work quite valuable.

In spite of his excellent work, however, the reviewer had the feeling that Dr. Muller tried too hard to do what cannot really be done. In the final analysis the mysteries of our faith are unraveled in faith, and the



◆ Barbara Marie Nickey, M.D., house physician at Bethany Hospital for the past seven years, was presented a plaque in recognition of her services to the sick for nearly fifty years at the annual Membership Association dinner held May 12 in Chicago. Seen along with Dr. Nickey are John C. Eller (left), administrator of the hospital, and Ira H. Frantz, who was re-elected president of the hospital Membership Association. Eighty persons attending the dinner heard of Dr. Nickey's decision to retire to North Manchester, Indiana, after her many years of service, including some thirty-seven years in the field as a missionary doctor in India.

believer can probably never so explain these unknowns in such a manner that the nonbeliever will automatically believe. Any attempt to communicate in our time is conditioned by that fact. However, we have the responsibility to witness as clearly and understandably as we know how so that belief can be conveyed. This volume will help us. Perhaps the Holy Spirit will find more receptive persons to whom it can speak. — *Floyd E. Bantz, McPherson, Kansas.*

For Bible Study

***The Design of the Scriptures.** Robert C. Dentan. McGraw Hill, 1961. $5.00. 276 pages.

Aproaching the Bible as "the history of the people of God," which contains a body of doctrine founded upon a story and issuing in a distinctive manner of life, this "first reader in Biblical theology" by a very competent Anglican scholar has much to commend itself to Brethren readers. One first follows in it the history depicted in the Bible, all the way from the "Paradise lost" of Genesis 2 to the ongoing church after the days of Paul in the New Testament. Then one reads the Biblical thought about God, man, Christ, salvation, and other doctrines; and then, in part three, one is led into a discussion of the life that issues from the story and the doctrine: such items as newness of life, worship, work, prayer, and all the ethical teachings of the Bible. The style is readable and, at times, compelling. At each point in the book, Dr. Dentan assigns readings in both Old and New Testament and relates them to one another in a creative demonstration of the unity of the Scriptures. The reader gains from the experience a sense of belonging to this unity of the people of God and from this perspective sees more clearly his life and task in our own day. All ages from youth on up will profit from this book. — *Chalmer E. Faw, Chicago, Ill.*

Concerning Suffering

***Why Do Men Suffer?** Leslie D. Weatherhead. Abingdon, 1960. 224 pages. $1.25.

The last word on this theme, Why Do Men Suffer? has not yet been written. Though first published in 1936 and having had wide acceptance, this is one of the more Biblical, creative, provocative, and helpful attempts. Its frame of reference is somewhat dated, and while it will not answer all problems on this age-old, ever-disturbing theme, the book helps one to think closer to Christ. Not a theological or philosophical treatise, it is the authentic witness of a greathearted, beloved, world-famous, devout, and articulate pastor. — *Harold Z. Bomberger, McPherson, Kansas.*

Victory Over Suffering. A Graham Ikin. Channel Press, 1961. 144 pages. $2.50.

The author of this book is an English woman who has had firsthand experience both with her personal suffering as well as with the suffering of others. She has worked with doctors and others who deal with the ills of people. She deals with the factors causing suffering as well as with those which lead to healing.

A. Graham Ikin documents her theories with many personal illustrations which give clarity to her thesis that there can be victory over suffering. Ministers will find many very helpful illustrations. Any who deal with suffering, either with others or in themselves (and who doesn't?) will find this book very helpful. — *W. Glenn McFadden, Pasadena, Calif.*

For the Nature Lover

The Triumph of the Tree. John Stewart Collis. Viking, 1960. 276 pages. $1.25 (paper).

This book is one of the most stimulating and thought-provoking books that this reader has reviewed. The author has a unique way of presenting the history of the trees from the time of the great silent fern forests of millions of years ago to the present time. Many people, even the more alert persons, fail to recognize the importance the tree has had in the creation and development of life on this planet. Even the behavior and thought of mankind has been greatly influenced by trees.

The thoughts presented in this book concerning the relation of the tree (forests) and its effects upon evolution and the development of the religions of man are both interesting and challenging. The reader should be careful to see how this material fits into our religious beliefs before he accepts it as fact. — *Oswald H. Goering, Oregon, Ill.*

The Web of Nature. Ted S. Pettit. Garden City, 1960. 56 pages. $2.95.

The plants and animals with which we share the earth have been here far longer than man. The author prepared a basic book which c lines the interdependence of nat resources and should be of inte and value to both adults and yo The book is divided into these s tions: the web of nature, why pla grow where they do, plants and a mals live together, water commu ties, marsh communities, pra communities, desert communities, niferous tree communities, decidu tree communities, and man and web of nature. Color illustrati enhance the explanations.

The author concludes his b with the reason why all should rea by stating, "To survive as a nat every person must become conse tion minded, understand the ne of conservation, and do his part use our resources in a way that t will not be destroyed but will c tinue to produce." This book easily be read by those from tw to one hundred years. — *Paul Weaver.*

***Light From a Thousand Ca fires.** Kenneth Webb. Associat Press, 1960. $4.95.

I have found this book to be exceptional value to me in teach a course in camp leadership. I o give assignments of general nat such as "Read all you can about cipline in camp." I find that on n subjects having to do with camp there are several articles on that s ject which help to enrich our cussions and sharing with another. It is handy to have good ticles from a good magazine fi together within one cover.

The title is fitting, since thi the bringing together of ninety- different and entertaining arti and writings. I appreciate havin in my library. There are section this book on What Is Campin and Why? The Staff (counselor, rector); The Many Kinds of Ca (juniors through senior citize The Campers; and The Prog (program to meet the childr needs, place to teach democr five tests of the worth of your gram.) — *Doris E. Coppock, Pherson, Kansas.*

• • •

No longer can the church affor waste the talent and training of ministry in serving isolated small ishes when the church is crying good ministers in every field. The t and country church must form quate parishes which can challenge minister's talents.—*Victor Obenh professor, University of Chicago.*

News and Comment From Around the World

NAE Opposes U.S. Loans Aiding Parochial Construction

The National Association of Evangelicals has expressed strong opposition to extending loans under the National Defense Education Act for construction of parochial school classrooms. Dr. James DeForest Murch, chairman of the NAE's Commission on Evangelical Action, told a Senate subcommittee that once the government begins building classrooms in church schools, it makes little difference which particular classrooms are built with government funds, inasmuch as the practical effect for any given school will be assistance to the construction program."

United Andean Indian Mission Organizes First Church

Pentecost Sunday marked the first services as a congregation of the first church ever organized by the United Andean Indian mission in a mountainside village near Quito, Ecuador. This mission is a cooperative work of the Presbyterian Church in the U.S. (Southern), United Presbyterian Church in the U.S.A., Evangelical United Brethren Church, and the United Church of Christ.

The new church is one of the results of fifteen years' work among the isolated Andean Indians of rural Ecuador. A mission evangelist went into the region some months ago with two believers and began a baptism class. Eight adults enrolled, elected officers, collected for their treasury, and set up a chapel in one of their homes. The mission then agreed to their request for affiliation as a national church.

Missionary Alliance Hears Warning Against "Theological Relativism"

A warning against the peril of theological relativism was sounded at the sixty-fourth annual General Council of the Christian and Missionary Alliance. The meeting was held in Columbus, Ohio.

Robert W. Battles, pastor of the Christian and Missionary Alliance Church in Orlando, Fla., called for affirmation of Biblical absolutes. Dr. Nathan Bailey, president of the 67-year-old Alliance, told more than 1,000 delegates that "our generation seems to be the one that has lived to see the literal fulfillment of the end-time prophecies."

Dr. Bailey said that Alliance churches in North America now number 1,159 with a 68,230 membership. Overseas the Alliance has 130,341 members and 2,733 congregations in 24 countries. Last year Alliance churches contributed $3,754,532 for foreign missions.

Greater Government-Foreign Mission Co-operation in Aid Programs

Co-operation with foreign mission agencies in the administration of greatly increased assistance programs for underdeveloped countries is strongly desired by Scandinavian nations. This was made clear at a meeting held in Sigtuna, Sweden, by a Swedish government-appointed aid committee.

Scandinavian mission societies employed 2,700 missionaries in various capacities in newly developing countries. Voluntary contributions to their work adds up to some $7,000,000.

Nigerian Baptist Missionaries Serve in Sierra Leone

Two missionary couples from the Nigerian Baptist Convention recently arrived in Sierra Leone, a newly independent nation, to begin work in what is believed to be the first mission effort sponsored by a group of African Christians in a country other than their own.

A white missionary sponsored by the London Baptist Missionary Society, welcomed the two couples to Sierra Leone and helped them to establish a station in the bush country. About one tenth of Sierra Leone's 2,500,000 population is Christian.

South Pacific Churches Map Plans for Fiji Theological College

Plans for a $2,380,000 Central Theological College in the Fiji Islands have been announced at a Theological Education Consultation of Protestant churches in the South Pacific.

The International Missionary Council, sponsor of the consultation, is being asked for an initial grant of $500,000 toward construction and five-year annual grants of $1,000 for operating expenses. Participating churches would pay an annual affiliation fee of $140 entitling them to a vote in selection of members of a governing council.

Invited to participate in the project are the Methodist, Anglican, Presbyterian, Congregational, Lutheran, Dutch Reformed, and French Reformed churches, all of which were represented at the consultation. Delegates included nationals and missionaries from New Guinea, Tonga, Tahiti, Samoa, Fiji, Gilbert Islands, Papua, New Hebrides, Cook Islands, the Carolines, and New Guinea.

The college would have a doctrinal standard agreed upon by the co-operating churches which would be free to maintain their own disciplines and devotions. Separate residences would be provided for denominational groups if so desired, and an initial staff of six teachers is planned. The seminary not only would train students for the ministry but further the studies of already ordained clergymen.

Israel Aid to Christian Conferences Hit by Religious Front Party

Officials of Israel's National Religious Front Party have opposed any government assistance to Christian world conferences in the Holy City on the grounds that such action may be detrimental to Jewish communities. A party executive asked members of the Israeli cabinet and parliament to protest against the help given by the Government Tourist Corporation to the Pentecostal World Conference held in Jerusalem in May.

The Pentecostal meeting was expected to be attended by more than 3,000 delegates. The National Religious Front is an Orthodox group which has the third largest representation in parliament with twelve members.

Protestant-Government Relations "Noticeably Improved" in Italy

Relations between the Italian government and Protestant churches have "noticeably improved recently," according to Mario Sbaffi, president of the Italian Methodist church. He told a news conference at the conclusion of the denomination's annual synod that "there were times when the situation was worse due to application of the 1929 Fascist laws" but that now "after several constitutional court decisions, summit relations are satisfactory." He indicated, however, that occasional

difficulties on a local basis still persisted owing to pressure by local Roman Catholic authorities on civil officials.

Indian Christians Form Theological Association

An association to promote study and exchange of views on Christianity, especially as it is related to the Indian environment, has been formed in India with headquarters at Jabalpur.

Named the Indian Christian Theological Association, the new organization is designed to provide opportunities for discussion and forums with a view toward participants gaining a deeper understanding of Christianity. Its activities are to include periodical study conferences and encouragement of theses on theological subjects and the publication of such papers. Membership in the association is open to any Christian theological institution and to any professed Christian.

Methodist University to Train Young Asia-Africa Diplomats

American University, a Methodist institution in Washington, D.C., has announced the creation of a Center of Diplomacy and Foreign Policy for the purpose of training foreign service officers of newly independent Asian and African countries.

Students at the center must be between twenty-three and forty years of age and university graduates fluent in English. Priority will be given men and women who desire to enter the foreign service of countries that have gained their independence since 1945.

Burma Seen Adopting Buddhism as State Religion in August

Proclamation of Buddhism as the state religion of Burma probably will take place in August. Preparations for the action have been going on for more than a year. Muslim leaders recently joined Protestants and Catholics in protesting the establishment of Buddhism as the state religion. About 80 per cent of Burma's 20,250,000 population are Buddhist. Protestants number some 600,000 and Roman Catholics more than 177,000.

Church Losses Rise From Major Fires

Churches' losses from major fires in the United States and Canada showed a marked increase during the past year, according to the National Fire Protection Association headquarters in Boston. During 1960, in nine fires church buildings suffered $3,673,500 damage.

Records show that the cost of major church fires has more than tripled in the past three years. The association maintains that losses through church fires can be eliminated through proper design of building and through use of protection equipment like automatic sprinklers and alarm systems.

United Presbyterians Endorse Four-Way Merger Proposal

The United Presbyterian Church in the U.S.A., meeting in its annual General Assembly in Buffalo, N. Y., voted overwhelmingly to support a plan envisioning union of the United Presbyterian, Protestant Episcopal, and Methodist churches, and the United Church of Christ.

Specifically the action invites the Episcopal Church to join "with us in an invitation to the Methodist Church and United Church of Christ to explore the establishment of a United Church." The resolution sets up a nine-man committee to implement provisions for union. Other denominations accepting invitations to participate in the union also are asked to establish similar committees which would negotiate on plans acceptable to the various denominations involved.

The voting at Buffalo was preceded by about an hour of debate, at times sharp and pointed. Dr. Eugene Carson Blake, who had proposed the four-way merger last December, was instructed to communicate with the Presbyterian Church in the U.S. (Southern), the Cumberland Presbyterian Church and other churches in the Presbyterian-Reformed tradition which might have an interest in working toward union.

Efforts to mute the "social voice" of the United Presbyterian Church were defeated by the denomination's General Assembly. After sharp debate the assembly turned down two overtures which would have required a two-thirds vote in the assembly instead of a simple majority on any pronouncement on social issues and which would have disassociated the United Presbyterian Church from social policy statements of the National Council of Churches.

A report of the special committee on national purpose received by the General Assembly required that the so-called return to religion in American life had produced no corresponding moral fruitage. The report indicated that "double-minded religion — a failure to practice wh is preached — is a twentieth centu sickness."

Another report presented to t assembly asserted that most churc related colleges have failed to me the challenges of today's world. urged the denomination to assur more responsibility for higher ed cation. The statement warned th unless colleges do this some of t schools might have to sever th connections with the denominatic

A Los Angeles businessman, Pa D. McKelvey, elected the ne moderator of the General Assemb believes the church "must stu union thoroughly and then act." M McKelvey is the head of a real esta management firm who has served the denomination's General Coun and has been vice-chairman of long-range planning committee.

The assembly approved the pre aration of a new Book of Comm Worship and authorized represent tives of the church to work with similar group from the Presbyteri Church in the U.S. (Southern) prepare a selection of hymns a other musical elements of worsh to be published around 1970.

Cuba Releases Most Priests but Some Face Deportation

Most of Cuba's foreign Rom Catholic priests have been releas after being held under house arr for several weeks following t ill-fated invasion of mid-April. B under a new government edict, th face deportation unless they c prove they have not "opposed t revolution." The foreign priests a largely Spanish or of Spani extraction but they also inclu small numbers of Americans a Canadians.

India-China Cold War Called Major Crisis by Methodist Bish

A Methodist bishop observes th "almost no attention" is being giv to the great cold war between In and China, which he called the o major crisis of our times.

Bishop James K. Mathews w first went to India twenty-three ye ago, said "our greatest concern not in the brush-fire situations b in the crisis on the two sides the Himalayan Mountains." pointed out that India is the larg democracy in the world, with t and one-half times the populati of the United States. He sa "Southeast Asia and even Afr and Latin America are onlooke watching the outcome of this gr conflict."

ews Briefs

The Roman Catholic Archbishop Capetown, South Africa, recently ade a plea for African home vnership which is denied to natives ıder the apartheid or segregation olicies of the Union of South Africa overnment. The prelate said South frica would do well to follow the ample of the United States in oviding public housing and by aking private ownership possible rough increased wages.

Protestant churches in North rica were asked by the French eformed Church's National Synod take the initiative in seeking a utual understanding between op- sing factions in France and giers. At the same time the synod ged French Protestants to give ncrete proof of their solidarity with urches in North Africa.

The Bible was the most translated ok in the world in 1959 with 171 nslations, according to a survey leased by the United Nations ducation, Scientific, and Cultural ganization. Premier Khrushchev Russia was listed as the most nslated author in that year, but 0 of the 198 of his works never ssed beyond Soviet borders.

The city council of Forth Worth, xas, has broken traditional racial rriers in municipal affairs by ap- inting the first Negro members of e park and library boards. Negroes ve served previously in lesser nicipal units but not on major licy-making boards.

Quotes From the News

Dr. Robert J. McCracken, minister Riverside church, New York City: ur unity in essentials is such that should no longer tolerate purely tious divisions. What makes our isions not only economically steful but a sin is that in many es there is no justification for m other than custom and tradi- n. It is to a large extent the legacy the past that is keeping us apart d not present realities."

Esther C. Stamats, Department of alth, Education and Welfare: lder people have acquired valua- knowledge, experience, judg- nt, and perspective during their es. These older citizens should be greatest asset in helping the urches determine their new pro- ms and policies and should be d by the church in many volunteer acities. Churches have a respon- ility to study proposed legislation l to create a climate conducive to full discussion of measures advancing the well-being of older citizens."

Walter Dinsdale, member of the Canadian Parliament: "The man who repudiates religion, interprets human life in completely materialistic terms, and continues to talk of justice and liberty is acting on conclusions that have no base in his premises. He is living on spiritual capital to which he has lost title. Government of the people, by the people, and for the people can only survive as individuals can re-echo the pledge of the saints, "God shall have all there is of me."

Mrs. Clifford A. Bender: Methodist Church Women's Division of Christian Service: "We should not be amazed by the rise of new nations and the demand for liberty that has swept across the world. America is the greatest ex-colonial power in the world. It just happened that the shot fired at Lexington in 1776 and heard around the world has taken 100 years to reach Africa."

Evangelist Billy Graham: "Communism will not be stopped by bombs and rockets. We must demonstrate love for fellow man. We can't win unless there is a spiritual renaissance. I am not a pacifist. I believe there are times when a people has the right to fight back to defend itself. But we are not so much attacked by bullets as by ideas. Therefore, we need to develop a spiritual counteroffensive."

Senator Eugene McCarthy of Minnesota: "Where there are millions of our brothers starving, Christian principles forbid us to ask the color of their government as a qualification for aid."

Anniversaries

Fred and Laura Crain of Modesto, Calif., celebrated their fifty-seventh wedding anniversary on Feb. 3, 1961.

Mr. and Mrs. William L. Foor of Everett, Pa., celebrated their golden wedding anniversary on May 14, 1961. They have nine children, seventeen grandchildren, and two great-grandchildren. Both are members of the Bethel church, Pa. — Ethel Stayer, Everett, Pa.

Mr. and Mrs. Clayton R. Frey of Elizabethtown, Pa., observed their fiftieth wedding anniversary on May 14. A retired schoolteacher, Mr. Frey has taught a Sunday school class for forty-nine years. Mrs. Frey has been a member of the church for fifty-seven years. — Clayton R. Frey, Elizabethtown, Pa.

J. E. and Bessie Honeywell of Modesto, Calif., celebrated their fifty-third wedding anniversary on April 23, 1961.

Obituaries

Boozer, Ernest L., was born Jan. 9, 1878, and died April 14, 1961. He was a member of the Conewago church, Pa. Surviving are three sons, six grandchildren, seventeen great-grandchildren, and three great-great-grandchildren. The funeral service was conducted by Brethren Earl Eshleman and Frank Carper, and burial was in the Shenks cemetery. — Mrs. Ellen E. Young, Hershey, Pa.

Brandt, Earl B., was born Feb. 13, 1901, and died March 20, 1961. He was a member of the Conewago church, Pa. Surviving are his wife, Betty, one daughter, three sisters, and two brothers. The funeral service was conducted by Brethren Earl Eshleman, Daniel Kettering, Robert Young, and Harry Aldinger, and burial was in the Shenks cemetery. — Mrs. Ellen E. Young, Hershey, Pa.

Darkes, Elizabeth Wenger, was born Dec. 28, 1885, in Lebanon County, Pa., and died May 22, 1961, in Pasadena, Calif. She had been a member of the church since early childhood. Surviving are her husband, Charles H. Darkes, two daughters, three granddaughters, two great-grandsons, one sister, and brothers. The funeral service was conducted by Bro. Paul B. Studebaker, and burial was in the Rose Hills Memorial Park. — Mrs. Grant Cohick, Pasadena, Calif.

Diebus, Lizzie, daughter of Michael and Rosina Gieger Marz, was born in Liebling, Romania, July 17, 1917, and died near Annville, Pa., April 22, 1961. She and her husband came to America in April 1952. She was a member of the Annville church, Pa. Surviving are her husband, three sons, one daughter, one granddaughter, her mother, and one brother. The funeral service was conducted by Bro. Hiram Gingrich, and burial was in the Grand View memorial cemetery. — Sallie Bucher, Annville, Pa.

Dillman, Lawrence Earl, son of John Wesley and Elizabeth Ann Brower Dillman, was born May 14, 1888, near Roann, Ind., and died in Johnson City, Tenn., in 1961. He was married to Emma Earhart on Nov. 25, 1909. His wife, four children, nineteen grandchildren, and three great-grandchildren survive. He became a member of the Church of the Brethren at the age of twelve years. The funeral service was conducted by the undersigned and Bro. Ralph W. Hoffman, and burial was in the I.O.O.F. cemetery, Roann, Ind. — John D. Mishler, Decatur, Ind.

Driver, Jennie V. Wampler, was born Nov. 28, 1879, and died May 20, 1961. She was a long-time member of the Barren Ridge church, Va. In August 1901, she was married to Samuel Homer Driver. Surviving are her husband, one son, one daughter, one granddaughter, one great-grandson, two sisters, and two brothers. The funeral service was conducted by Bro. Norman L. Harsh, assisted by Bro. F. Y. Garber, and burial was in the Barren Ridge cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Fahrney, Harry Lee, son of Collo and Ella Fahrney, was born Sept. 8,

1880, and died May 13, 1961, at Sebring, Fla. In 1901 he was married to Agnes McDannel. Surviving are his wife, one son, one daughter, six grandchildren, two great-grandchildren, one brother, and one sister. For many years he served as a deacon and treasurer of the church. The funeral service was conducted by Bro. E. Myrl Weyant, and burial was in the Pinecrest cemetery. — Mrs. Joseph Eckstadt, Sebring, Fla.

Firestone, William A., son of William T. and Emma Whipp Firestone, was born Oct. 24, 1891, near Myersville, Md., and died May 11, 1961. He was married to Mamie Gilbert, who survives. Four daughters, seven grandchildren, and six great-grandchildren also survive. He was a member of the Grossnickle church, Md. The funeral service was conducted by Brethren C. Basil Grossnickle and Clyde C. Fry, and burial was in the Middletown Lutheran cemetery. — Mrs. Roger Moser, Myersville, Md.

Graybill, Samuel G., son of Reuben and Rebecca Graybill, was born Oct. 31, 1872, and died at the Neffsville Brethren Home, Pa., May 20, 1961. His wife, Katie Groff Graybill, preceded him in death in 1956. He was a charter member of the Elizabethtown church, Pa. The funeral service was conducted by the undersigned, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Hicks, Nancy Mary, daughter of George and Callie Stamback, was born in Roanoke County, Va., Sept. 7, 1885, and died at Roanoke, Va., April 7, 1961. On Sept. 25, 1906, she was married to J. H. Hicks. Surviving are her husband, five children, thirteen grandchildren, and nine great-grandchildren. She became a member of the church early in life. The funeral service was conducted at the Hollins Road church by Bro. E. E. Muntzing, and burial was in the Mt. View cemetery, Vinton, Va. — Mrs. Iona C. Sarver, Roanoke, Va.

Hoover, Clarence, was born in Kansas, Nov. 1, 1895, and died at Walkerton, Ind., May 24, 1961. On Feb. 17, 1917, he was married to Hazel Ritter, who survives. Two daughters, two sons, fourteen grandchildren, and two sisters also survive. He was a member of the Pine Creek church, Ind., for many years. The funeral service was conducted by Bro. Perry Huffaker, assisted by Sister Opal Pence, at the Pine Creek church, and burial was in the Walkerton cemetery. — Mrs. Elmer Halt, North Liberty, Ind.

Keesey, Adam M., was born Sept. 2, 1883, and died April 15, 1961. He was a long-time member of the Black Rock church, Pa. His wife preceded him in death in 1947. The funeral service was conducted by Bro. N. S. Sellers, assisted by Bro. Joseph A. Caricofe, and burial was in the Meadow Branch cemetery, Md. — Lydia M. Resser, Manchester, Md.

Killian, Irvin C., son of James and Mary Martha Spencer Killian, was born in Orrstown, Pa., Aug. 13, 1889, and died at Shippensburg, Pa., May 21, 1961. He was a member of the Ridge church, Pa. Surviving are his wife, Sevila Dora Golden Killian, six sons, two daughters, one brother, and one sister. The funeral service was conducted by Brethren Elmer C. Hall and C. Ray Miller, and burial was in the Ridge church cemetery. — Mrs. John Booz, Shippensburg, Pa.

McClain, Olive Etta, daughter of Leonard R. and Ruth Jane Burton, was born in Shelbyville, Ind., Feb. 8, 1874, and died at Middlebury, Ind., Feb. 21, 1961. Her husband, Theodore McClain, died in 1921. Surviving are two daughters, twelve grandchildren, and twenty great-grandchildren. The funeral service was held at the Pleasant Valley church, of which she was a member, by Bro. Allen Weldy, and burial was in the White Pigeon cemetery, Mich. — Allen Weldy, Elkhart, Ind.

Mock, H. Blair, son of Gideon and Margaret Kirk Mock, was born Dec. 19, 1879, and died at Alum Bank, Pa., April 19, 1961. He was preceded in death by his wife, Esther Callihan Mock, in 1947. One brother and one sister survive. The funeral service was conducted by Brethren Thomas E. Shoemaker and John E. Rowland, and burial was in the Fishertown cemetery. — Mrs. Walter Wingard, New Paris, Pa.

Mohler, Edward C., son of Charles and Margaret Davis Mohler, was born in Newburg, Pa., and died in Carlisle, Pa., May 21, 1961. His wife, Susan Rebecca Taylor Mohler, preceded him in death in 1947. Surviving are one son and one sister. He was a member of the Ridge church, Pa. The funeral service was conducted by Brethren James Heckman and Elmer Hall, and burial was in the Ridge church cemetery. — Mrs. John Booz, Shippensburg, Pa.

Mosholder, Elva M., daughter of Clement F. and Bertha Gardner Livingston, was born in Johnstown, Pa., July 16, 1901, and died April 28, 1961. Surviving are her husband, Merle Mosholder, one daughter, two grandchildren, and one brother. She was a long-time member of the Westmont church, Johnstown, Pa., where she had served as treasurer for eighteen years. The funeral service was conducted by Bro. W. Clemens Rosenberger, and burial was in the Grandview cemetery. — Loretta Park, Johnstown, Pa.

Neff, Charles Homer, son of Philip and Anna Swope Neff, was born Nov. 5, 1884, and died May 8, 1961. On June 2, 1910, he was married to Amanda Shank, who preceded him in death, Nov. 6, 1947. For more than fifty years he served the Trotwood church as deacon. He is survived by one sister. The funeral service was conducted by his pastor, Paul W. Kinsel, and burial was in the Lower Miami cemetery. — J. C. Flora, Trotwood, Ohio.

Phillipy, Adella was born June 1, 1876, and died May 16, 1961. She was a long-time member of the Richland church, Pa. Surviving are one son, five grandchildren, nine great-grandchildren, one brother, and four sisters. The funeral service was conducted in the Richland church by Brethren John Graham and Ray A. Kurtz, and burial was in the Richland cemetery, Pa. — Michael Kurtz, Richland, Pa.

Reese, Barbara E., daughter of P and Elizabeth Keenaman Miller, v born Feb. 22, 1869, in Middle Cre Township, Pa., and died April 7, 19 She was preceded in death by her h band, Josiah Reese. Surviving are o son and three grandchildren. She h been a member of the Middle Cre church, Pa. The funeral service v conducted by Bro. W. F. Berkebi and burial was in the Middle Cre cemetery. — Mrs. C. L. Cramer, Ro wood, Pa.

Spiker, Mary May, daughter of Jo and Lydia Falkner, was born Dec. 1878, and died May 14, 1961. S was married to Jacob G. Spiker Nov. 8, 1903. Surviving are one s one daughter, eight grandchildren, great-grandchild, one brother, and o sister. She was a member of t Church of the Brethren. The fune service was conducted by Brethr Earl D. Dietz and Walter Van Sic in the Hazelton church, W. Va., a burial was in the Webbs Chapel ce etery. — Grace H. Van Sickle, Haz ton, W. Va.

Thomas, Esther Margaret, daugh of John and Helen Ewing Crone, v born July 29, 1895, at Ashland, Oh and died at Ashland, March 22, 19 On Dec. 23, 1915, she was married Ralph Thomas. Surviving are her h band, two sons, five grandchildren, t sisters, and one brother. She had be a member of the Ashland Dick church, Ohio, for many years. T funeral service was conducted by B A. B. Pierson, and burial was in t Ashland Dickey church cemetery. Donald E. Thomas, Elgin, Ill.

Walton, Susie M. Cassel, was bo Oct. 2, 1895, and died Dec. 10, 19 She was married to Alfred L. Walt who preceded her in death. She v a long-time member of the Fi church, Roanoke, Va., and an acti worker in the women's fellowship. S viving are two daughters. The fune service was conducted by S. E Mitchell, and burial was in the Sh wood cemetery. — Mrs. Harmon Bow Roanoke, Va.

Webber, Edwin H., son of Fra and Carolina Fike Webber, died Lititz, Pa., April 3, 1961, at the a of eighty-one years. He had been member of the White Oak church, Surviving are his wife, one son, thr daughters, one foster daughter, fo teen grandchildren, six great-grandch dren, and one sister. His first wi Emma Beaver Webber, died in 19 The funeral service was conducted Brethren Ollie Hevener and Jere C sel in the Longenecker church, a burial was in the adjoining cemetery. Esther W. Cassel, Manheim, Pa.

Whirledge, Job, was born in Chu busco, Ind., Dec. 25, 1881, and di at Middlebury, Ind., Feb. 7, 1961. Oct. 24, 1911, he was married to Fl ence Kinzie, who died in 1936. T years later he was married to M Nora Zigler, who survives. Two so one daughter, four stepdaughters, f stepsons, two grandchildren, two s ters, and five brothers also survive. had been a faithful member of t Middlebury church for many yea The funeral service was conducted Richard Burger, and burial was in t

CAMPING AND OUTDOOR COOKING

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A practical, 259-page, how-to-do-it outdoor cookbook. Instructions and illustrations are given for trail cooking, foil cooking, use of dehydrated foods, wilderness cooking, barbecues, picnics, seafood and shore dinners, and how to prepare wild game. This book should be in the home library since every member of the family will find help.

$4.95

Church of the Brethren General Offices, Elgin, Illinois

rest Grove cemetery. — Mrs. Flor-e Kwilinski, Middlebury, Ind.

Whitacre, Frances A., died at Buena ta, Va., April 21, 1961, at the age thirty-eight years. Surviving are her sband, Richard H. Whitacre, three s, three brothers, four sisters, and mother. She was a member of the ena Vista church. The funeral vice was conducted by her pastor, . Robert L. Byrd, and burial was in Fairview cemetery, Roanoke, Va. Doris A. Byrd, Buena Vista, Va.

White, John S., son of James and cinda White, was born in Crubys-e, Mo., Jan. 2, 1878, and died at cona, Texas, May 8, 1961. On Aug. 1896, he was married to Mary el Goggans, who died in 1957. He a member of the Nocona church, as. Surviving are one brother, six s, four daughters, forty-five grand-ldren, forty-nine great-grandchil-n, and five great-great-grandchildren. ial was in the cemetery adjoining church with the undersigned in rge. — Marion Stern, Nocona, Texas.

Whitmore, Ella Florence, daughter A. R. and Nannie Landes Moyers, d May 15, 1961, at the age of seventy-six years. She was a member of the Pleasant Valley church, Va. Surviving are two brothers and one sister. The funeral service was conducted at the Salem Lutheran church near Mt. Sidney by Brethren Wilmer Q. Crummett and John T. Glick, and burial was in the church cemetery. — Verma E. Garber, Weyers Cave, Va.

Wolfe, Ida W., daughter of Thomas and Ellen King Winfield, was born April 17, 1884, at Garfield, Md., and died May 20, 1961, near Myersville, Md. She is survived by her husband, Albert C. Wolfe, four daughters, seven sons, forty-four grandchildren, and thirty-six great-grandchildren. She was a member of the Harmony church, Md. The funeral service was conducted by Brethren C. Basil Grossnickle, Clyde C. Fry, and Paul N. Leatherman, and burial was in the Harmony cemetery. — Mrs. Roger Moser, Myersville, Md.

Church News

Washington

Seattle, Olympic View Community — Mrs. Kathleen Gaylord, a member of the Olympic View church, helped to make the arrangements for the women's rally at the Lakewood church, also in Seattle. We had a good representation of our women at the May Fellowship Day luncheon sponsored by the Council of Churches. On May 7 the mortgage on the church was burned at the conclusion of the morning service. Plans are being projected for the enlargement of the building. The Peacemakers are now sewing for the children of the migrant workers. On May 21 the God and Country class of last year and the class now taking instruction under the pastor, Bro. Dewey Rowe, had charge of the morning service. The pastor has arranged to have two earlier services on Sunday morning during the summer season. — Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Colorado Springs — Shirley Hamilton, who had served in Brethren Service in Germany, showed slides of the work there. The pastor, Jack Havice, attended the Colorado-Nebraska ministers' retreat at the Bethel church, Colo. One evening in January the directors of the Lybrook mission, Mr. and Mrs. Galen Snell, with two of the Navajo Indians, showed slides and told of the work at the mission. Vickie Shelton attended the regional youth conference at McPherson, Kansas. We had an Easter sunrise service followed by breakfast. The pastor is conducting a prayer service every Wednesday evening. On April 21 the McPherson College ladies' trio and the flute trio presented a program of music. Mrs. Shirley Heckman showed slides and interpreted curriculum. On Sept. 1, Bro. Samuel J. McCaman will begin his work as pastor. — Mrs. Bessie Rink, Colorado Springs, Colo.

Western Kansas

Maple Grove — Dr. Sung Quak, a local physician who is a native of Korea, brought a message about his native country on Race Relations Sunday. A group of the men and boys heard Glen Cunningham speak at a supper at Quinter, Kansas. In February the CBYF had an all-day prayer vigil. The women's fellowship participated in the World Day of Prayer service with several other local churches. The women have made a great number of garments for relief. Four of the youth and their sponsor attended the regional youth conference at McPherson. The film, And I Beheld His Glory, was shown at a union service at Norcatur during the week before Easter. We observed the love feast on the evening of Good Friday. Ronald Morgan brought information about revised materials for the primary and junior classes. We have made improvements on the church building and at the church farm. A dedication service was held for the new church organ in June. — Inez Jackson, Norcatur, Kansas.

Southern Missouri and Arkansas

Peace Valley — Our church was represented at the men's and women's rally, the church vocation workshop, and the youth rally. Our youth group and the Cabool youth group have exchanged visits on Sunday evenings. The adults studied the book, One World, One Mission, during the school of missions. Bro. Clyde Fry of Myersville, Md., conducted the revival service in March. After attending a class in preparation for church membership, two were baptized. We had a basket dinner on March 12 in honor of P. L. Fike's ninety-first birthday. At Easter we saw the film, Beyond a Doubt. Bro. Lawrence E. Lehman, Missouri executive secretary, visited the church twice recently. On May 5 he was accompanied by Bro. Eugene Hartman of York, Pa., who showed pictures and spoke about his work with migrants in California. During Family Week the film, One Love — Conflicting Faiths, was shown at the church. We had our love feast on May 26. One of our members, Elverda Fike, is serving in BVS in migrant work in Florida. — Mrs. Robert Haney, West Plains, Mo.

Middle Indiana

Liberty Mills — William Crumley of North Manchester was the speaker at the New Year's evening service and Merril Gerble, at the union service on Jan. 8. One of the Sunday school classes visited the Wabash county home and the Peabody home at North Manchester and presented a short program at each place. The men's work sponsored a family fellowship supper in February, at which Rev. Richard Wood of South Whitley spoke. The choir presented an Easter cantata on Palm Sunday evening. William Eberly of North Manchester conducted the pre-Easter services and also officiated at the love feast. Three were baptized during Holy Week. The pastor, John Whitcraft, spoke at the union Good Friday service at the EUB church. E. Paul Weaver was the speaker for the young people's Easter sunrise service. The church had as their guests the senior fellowship group on April 25. — Mrs. Donald Warner, South Whitley, Ind.

on the spiritual life

CENTURIES

THOMAS TRAHERNE

Here is a radiant book on the spiritual life, a collection of beautifully written reflections and meditations. Traherne adopted the ancient practice of writing in sets of one hundred paragraphs — hence the title, Centuries. There are four "centuries" here and a fragment of a fifth. This edition for the general reader will make known to many for the first time a joyous man who loved both God and his creation with a mystical fervor. **$3.50**

Church of the Brethren
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Elgin, Illinois

Michigan

Shepherd — On May 15, 1960, we celebrated the forty-fifth anniversary of the church; J. Frank Baldwin was the speaker. In September Bro. Richard C. Overly became pastor of this congregation. Abe Sabbah of Nigeria, a student at Central Michigan University, was the speaker at the father and son banquet in April. The mothers and daughters heard Mrs. Lloyd Van Lente at their banquet in May. — Floyd Leffingwell, Mt. Pleasant, Mich.

Northeastern Ohio

East Chippewa — The pastor has completed a series of membership classes for both adult and junior age groups. We had guest speakers for two nights of our school of missions and a program highlighting the inner city parish, migrants, and the Navajo projects. Two of the youth attended the seminar at Washington and United Nations and brought back a good report to the church. The church has been host to Doris Gammer, an Austrian exchange student since last July. She has visited in various homes each week end. Bro. Willard Grant officiated at our love feast. The Apple Creek state hospital choir sang at our church. The women continue to sponsor a ward at the hospital, giving programs and visiting there each month. The men's fellowship is adopting a ward also. The Manchester College choir and the Smithville community choir sang at the church during Holy Week. Our youth won the district drama contest recently. Members of our church have been taking turns at providing services at the Wayne county home. Ervin Martin and Homer Hostetler are the chairmen for the united stewardship advance program. The pastor and his wife were our delegates to Annual Conference. During his absence Bro. Harold Showalter supplied the pulpit. Since our last report twenty-one have been added to the church. At the mother-daughter banquet, several women of the Wooster Baptist church were in charge of the program. Our church was host to the district conference on ministry and home missions and foreign missions. — Bessie F. Coffman, Dalton, Ohio.

Woodworth — The all-day prayer vigil on Ash Wednesday, with individuals coming for half-hour periods, was climaxed by a congregational prayer service in the evening. For several of the Holy Week services, Bro. Dean C. Rohrer, pastor of the Zion Hill church, exchanged pulpits with our pastor, Richard Speicher. The pastor has been conducting junior and adult membership training classes. Bro. S. Clyde Weaver was the evangelist for our meeting in April. The United Stewardship Advance has been organized and the men have attended an orientation session at the Springfield church at Akron. We plan to have an every-member canvass in September. Another guest speaker has been Morley J. Mays, dean of Juniata College. The church has approved the congregation joining the Fellowship of Tithing churches in Northeastern Ohio. The pastor and three young men attended the Christian vocations banquet at the First church in Akron in May. Babies and their parents were dedicated in a special service on Mother's Day. The vacation Bible school, which will include teen-agers and adults, will be held in the evening in August. The youth group conducted a worship service at the Rescue mission in Youngstown, and also sponsored a service led by Leonard Kirtz of the Mahoning County Council for Retarded Children. The collection of new socks for these children was made a church project. The mother-daughter tea was preceded by a program by local members. This tea is a church-sponsored community affair. A group of young women has been organized under the name of the Rebecca circle. Together with the ladies' aid and the friendship circle, they constitute the women's fellowship. Some of the men have joined the organization of Protestant men and attended the spring banquet of that group. — Mrs. Nevin Beight, East Palestine, Ohio.

Northwestern Ohio

Tiffin — The pastor, Bro. R. Earl Zimmerman, has resigned to continue his education. He will be moving to North Manchester, Ind. The interim pastor at the Oakton church, V Henry C. Eller, has accepted the c to serve the Tiffin church, beginn Sept. 1. Until he arrives, Bro. Wal J. Heisey will be the pastor. C feature of the mother-daughter tea v sharing some article of interest fr our homes, together with the st about it. We had a two-week Bi school in June. Lela Miller will rep sent our church at the district meeti We had a farewell dinner for the Zi mermans on May 21. — Mrs. Elias H erly, Fremont, Ohio.

Southern Ohio

Greenville — We had four Sun evenings of home mission studies d ing January under the leadership John Fourman. Clara Harper, former missionary to Nigeria, was teacher for the adult class. Bro. Mo Landis held a one-week meeting February. The pastor had classes church membership. Sixteen w baptized and three received by let on Palm Sunday. Seven of our yo attended the seminar in Washingt We had a vacation Bible school June. — Mrs. Jennie Eikenberry, Gre ville, Ohio.

Eastern Pennsylvania

Fredericksburg — G u e s t speak have been Ora Huston, peace counse for the Brotherhood, at the peace p gram in the Meyer church sponsored the CBYF; Bro. Mark R. Keeney, a m sionary to Africa living now in Little Swatara congregation, at Fredericksburg church; Bro. G Crago, superintendent of the Childre Aid Society at Neffsville, at the ch welfare meeting at the Meyer chur Bro. Robert A. Byerly of Elizabe town college conducted morning a evening sessions of a Bible instit in the Fredericksburg church. T youth of the congregation were charge of the worship services at b the Fredericksburg and Meyer churc on Youth Sunday. Since the destr tion of the Moonshine church members have been worshiping in Wenger church at Jonestown. E Abram N. Eshelman of the W Greentree congregation conducted consecration service for two deaco Galen Bollinger and Jonas Meyer, the Fredericksburg church. The yo were in charge of a worship serv at the Neffsville Children's Ho Bro. Conway E. Bennett of the Lit Swatara congregation held the revi meeting, March 5-12. Another gu speaker has been Norman K. Mus a member of the district board of ministration, who spoke on the o reach program. The pageant, T Challenge of the Cross, was presen by the youth at the Good Friday se ice in the Meyer church. — Grace Meyer, Ono, Pa.

Mt. Joy — Brother and Sister C Gibble, formerly of Palmyra, h joined our fellowship and will be se ing in the office of deacon. Bro. F Bernhard was relicensed to the m istry. Every third Sunday of the mo the morning worship service is bro cast over WEZN from 1:00 to 2 p.m. The women's fellowship gro spent a day sewing at the Lancas General hospital and a day iron

d mending at the Neffsville orphan-
e. The women also entertained the
men of the Stevens Hill and Swatara
ll churches. The men joined the
men in wrapping bandages for re-
f. On Youth Sunday the young
ople had charge of the Sunday
hool classes. Each Monday evening
six weeks we participated in leader-
p training school conducted in an-
er church in the community. We
ned with the EUB church for a
ies of Lenten services. The young
ople sponsored an old-fashioned
mn sing, featuring congregational
ging and musical groups in the home
ngregation. The local high school
oir presented a program also. Guest
eakers have included Bro. Robert By-
y, who conducted our Bible institute
March; Bro. Harold Fahnestock,
o held the pre-Easter services; Le-
Hawthorne, who officiated at the
e feast in April, assisted by Harry
ll; Brother and Sister Nevin Zuck,
o conducted the family life institute;
o. Murray Wagner, who spoke at
family night fellowship; and Bro.
nry Hackman, who showed slides
d told about his experiences in Po-
d. — Effie Ruth Eshelman, Mount
, Pa.

White Oak — Some groups from our
urch spent several days helping to
ocess clothing at New Windsor. Bro.
ner Brubaker delivered a temper-
e sermon and Bro. Norman Patrick,
missionary sermon. At the time of
e latter, an offering for our foreign
ssions was taken. The women did
ne sewing at the Lancaster General
spital. We took up an offering for
One Great Hour of Sharing and
e for Philhaven hospital. Bro. Gray-
ll Hershey conducted a Bible study
ss for the young people. Among our
iting ministers have been Brethren
nroe Good and Alton Bucher. Sev-
een were baptized following the
ngelistic services by Bro. Clarence
nsberger. At the quarterly council
o. Graybill Hershey was re-elected
er of the congregation. We ob-
ved the love feast in the Graybill
urch. Visiting ministers were Bro.
rray Lehman, who officiated, and
o. Eugene Martin. — Esther W. Cas-
, Manheim, Pa.

North Atlantic

Coventry — Olden D. Mitchell, pas-
of the Lititz church, was the speak-
for the parent-teacher meeting and
in January. Ralph W. Schlosser
Elizabethtown conducted three ses-
ns of Bible study. Feb. 26 was
Stover Kulp Sunday, when Brother
lp preached during the morning
vice and a recognition service was
d in the afternoon. The Coventry
urch has sent more than 1,000 cakes
soap to Tibet. The pastor, Wilbur
Martin, had classes in preparation
church membership. In March
n Crago, superintendent of the
ildren's Home at Neffsville, spoke.
e Martins had open house in March
order that the friends and church
mbers could see the newly reno-
ed parsonage. Nevin Zuck was the
aker. On Palm Sunday evening the
ior choir presented Hallelujah!
at a Savior! The church again par-
pated in the five-church Holy Week
services; the others were Royersford, Harmonyville, Parker Ford, and Pottstown. Twenty were baptized on Palm Sunday. Many from our congregation attended the district training conference at the Parker Ford church. Mrs. Martin was the speaker for the district women's fellowship rally at the Drexel Hill church. We observed the love feast on April 30. A team from Juniata College participated in the morning worship one Sunday. Our church was host to the Pottstown Council of Church Women's fellowship at a dessert meeting. The speaker addressed the crowd on the problems of migrant labor. For the last six months we have had Bible study lessons and lay leadership classes on Wednesday evenings. Regular evening vespers have begun. Guest ministers or guest vocalists add variation to the service. — Mary Jane Kulp, Pottstown, Pa.

Philadelphia, First — Ralph W. Schlosser of Elizabethtown, Pa., led the congregation in the study of the Book of James in January. The youth were in charge of the evening services on Jan. 29, with addresses given by Joan Creech and Jim Lengle. The pastor, W. Dean Crouse, was in charge of the devotional period over the TV station WPCA in February. During our school of missions, Wilbur H. Martin spoke about Nigeria, and Ie-Gan Pouw, former rector of the Djakarta Theological College, talked about Indonesia. Emma Ziegler, who spoke on India, and Monroe Good, who told us about Nigeria, have been other guest speakers. Special services during Lent and the Easter season included a Sunday evening service by Donal Rummel, a Palm Sunday evening service by the choir, love feast on the Thursday preceding Easter, and a community service on Good Friday at the Chestnut Hill Baptist church. In March a group of the women went to the Brethren Home at Neffsville to give shampoos to some of the residents. Six junior highs spent a week end at Camp Swatara in April. At the mother and daughter luncheon, Mrs. George Wells gave a review of the book, Preacher's Kids. Dr. H. M. Snyder, professor emeritus of Temple University, spoke at the appreciation dinner for the Sunday school teachers. Henry Eckenrode and Thomas Riethof have been installed in the permanent office of deacon. Two members have been baptized and six received by letter. — Mary L. Riethof, Lafayette Hill, Pa.

Southern Pennsylvania

Marsh Creek — On Feb. 18 and March 26 the CBYF had a banquet and a speech contest respectively. The Rev. Frank S. Carper of the Palmyra church, Pa., was the guest minister for the evangelistic meetings. On March 19 the men's work fellowship served breakfast to the youth. On Palm Sunday several were received by letter and baptism. The spring council was held in the afternoon. Several of our members have spent a day at New Windsor, Md., to help process clothing. We observed the love feast on the Thursday before Easter and had a sunrise service on Easter morning. The Elizabethtown College choir gave a program in April. On the evening of that day, Dr. Samuel D. Proctor spoke on the theme, The Abundant Life. Some of our youth and their counselor attended the spring rally at York, Pa. Other activities of the church have been a work night sponsored by the Brethren Service Commission, a leadership training school under the leadership of Robert Byerly and Ed Crill of Elizabethtown College, and a family night. — Jeanne Jacoby, Gettysburg, Pa.

Shippensburg — Dan West spoke one Sunday at the church. The district youth hymn sing was held in our church. Prior to the revival, a church membership class was conducted, and visitation teams were sent out. Bro. Wayne Nicarry of Greencastle was the evangelist, beginning his services March 19 and closing on Palm Sunday. Seven were baptized and two received



THE ROADS TO EVERYWHERE

Opal Catherine Hoover

Brethren children of junior age will enjoy reading of the new experiences which came to Helga Handke, a refugee girl, when she and her parents came to live in Chestertown, Ohio, and of those which came to the children of the local Church of the Brethren after she arrived.

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Church of the Brethren General Offices, Elgin, Illinois

Parents and Religion

A Preface to Christian Education

J. GORDON CHAMBERLIN

Parents give their children religion just as surely as they provide food, shelter, and clothing. The question is not whether to teach them, but how best to do it. Parents need help because, despite the prosperity of today's church, genuine Christian faith is more difficult than ever to grasp or to hold. The author helps the father and mother to grow in their own faith and understanding so they can be worthy examples and teachers of their children. An excellent book to help parents consider new ways of thinking about the Bible, the church, theology, and Christian education. $2.50

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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 501. Immigration Services seeks employment offer for: Stateless (Ethnic Bulgarian), S.O., age 20. Unmarried: Education: elementary. Experience: farmer (cows, tobacco growing), 8 years. Moslem. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-joiner, 3 years. Experience: Joiner and Cabinetmaker about 15 years. Fled when threatened with deportation to Siberia. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 512. Immigration Services seeks employment offer for: Bulgarian refugee, T.I. Unmarried. Age 26. Education: elementary, 3 years secondar 3 years Trade School (Constructio Joiner, Carpenter). Experience: far work at home, joiner and housepair er — 2 years, concentration camp, e cape, refugee camp — 1 year. Orthod Church. Contact: Immigration Ser ices, Brethren Service Center, Ne Windsor, Maryland.

No. 513. Immigration Services see employment offer for: Dutch-Ind nesian A.V. age 31. Unmarried. E perience: truckdriver, mechanic — years, welding (arc and acetylene) months course. Contact: Immigrati Services, Brethren Service Cent New Windsor, Maryland.

No. 514. Immigration Services see employment offer for: Dutch-Ind nesian refugee, P.M., unmarried, a 29. Education: elementary, 2 yea electromechanic technical school, radi mechanic technical school — 2 yea Experience: assembly of radios, trar mitters, senders, amplifiers — 2 yea repair of electrical appliances — 4 yea Reformed Church. Contact: Immigr tion Services, Brethren Service Cent New Windsor, Md.

No. 516. Immigration Services see employment offer for: Hungarian ref gee, J. N., unmarried, age 23. Educ tion: 8 years secondary school, 2-ye commercial, diploma from "Gastr nomical Institute" (cooking), Vienn Experience: hotel-waiter — 2 yea Reformed Church. Contact: Immigr tion Services, Brethren Service Cent New Windsor, Md.

No. 532. Immigration Services see employment offer for: Yugoslav ref gee, D.M., 28 years old. Education: years elementary and secondary scho 4 years technical school, 2 years tec nical academy. Skills: engine tec nician, technical draftsman, act Religion: Orthodox. Contact: Imm gration Services, Brethren Servi Center, New Windsor, Md.

by letter. The church participated in the community Good Friday service. At the spring rally we had a record Sunday school attendance of 202. The church is represented by two persons in the Shippensburg Council of Churches. — Mrs. Samuel Helm, Shippensburg, Pa.

Western Pennsylvania

Indiana — The past half year was highlighted in April when we broke ground for the new church to be constructed this summer. The district executive secretary, Glenn H. Bowlby, brought the message. We have had several special councils and board meetings in order to get our constitution and minutes set up to care for the legal aspects of the building project. Special phases in our church program featured these guest speakers: Mrs. Nancy Bubb, director of child welfare, who spoke about her experiences with migrants in Pennsylvania; Mrs. Helen Puskar, a home economist, who spoke about serving church banquets and equipping a church kitchen; H. Stover Kulp, missionary to Nigeria; and Clarence Rosenberger, the speaker for Juniata College Day. We have participated in many of the district and regional workshops and schools and a number of community events. The pastor was speaker at several community services. The church sponsored a carol sing at the county jail and worship services at the county home and Church of the Brethren Home in Windber. We will have charge of one of the community vesper services at Indiana State College in July. — Margaret R. Learn, Indiana, Pa.

Rummel — Bro. Lyle Klotz led the congregation in a week of pre-communion services. Two have been baptized. The Sunday school and church attendance has been increasing. Recognition was given on Mother's Day to five golden wedding couples: Samuel and Tena Knavel, Harvey and Ella Horner, Harry and Juanita Crum, Chauncey and Louise Rummel, and Ervin and Leila Shaffer. At the same service a number of children we dedicated. On May 28 we had a sp cial service for those graduating fr the high school this year. Vacati Bible school was held in June for the children from age three throu junior high. — A. Jay Replogle, Wi ber, Pa.

Westmont — Six have been baptiz and twelve received by letter since c last report. Ora Huston brought a m sage entitled Our Insane World a also had an afternoon session with t young people concerning peace a BVS. One of our youth attended t youth seminar and one adult the ad seminar. We sent a letter to the leg lature at Harrisburg supporting t state-wide petition to abolish capi punishment in Pennsylvania. A gro of young people from Juniata Colle had charge of one of our Sunday mo ing worship services. The pastor, Clemens Rosenberger, has been givi Bible study messages on Sunday e nings. The African M. E. Zion chu joins our congregation one night ea year for worship and fellowship. Stover Kulp spoke and showed sli about the work in Nigeria. Richa

vingston, a student of Bethany Seminary and a member of this church, ought the message at the Easter sunse service. — Loretta Park, Johnstown, a.

Florida, Georgia, and Puerto Rico

Orlando — The Sunday evening serve theme during January centered out Christian vocations. As a result these meetings, the congregation has rted a scholarship loan fund to prote Christian vocations among the uth. M. Guy West of York, Pa., ld evangelistic meetings during the ek of Feb. 12-19. During February d March we had a Christian leaderip school. Members of the official ard have organized according to the dershepherd plan; the congregation s been divided into seven areas, and couple will be appointed as shepherd each area. Three new deacons were cted for six-year terms at the March uncil meeting. Returned BVS workers, Thais Wingert and Lamar Wingert, ve a message and showed slides out the work on their projects. The oirs of the church attended the Black lls Passion Play at Lake Wales. We served the love feast on the Thursy preceding Easter. The choirs prented a program of Easter music on lm Sunday. Bro. Glenn Goshorn ke at the Easter sunrise service. ur of our young people attended regional round table at Bridgewater llege. Seven have been received by ter. Bro. Ora Huston, church peace unselor, spoke one Sunday in April. Mother's Day seven children were dicated. — Mrs. Gloria A. Baker, Orlando, Fla.

Sebring — We have received a spel offering for Bethany Seminary ocation project. We had a program of usic at the First Baptist Negro urch. A recent speaker was Mrs. rn Mecum, representing the charity rk of the Christian Herald administed in the Bowery Mission, New rk. The women's fellowship preted the drama, The Call, and also nsored the mother and daughter . Circles have been organized for summer months. The district rally the women's fellowship convened at church on March 4. We co-opted with the other churches of the nmunity in a series of Lenten servis each Wednesday noon. Mr. and s. J. H. Anderson, missionaries to soners in penal institutions in the ited States and Cuba, presented an ening program. About seventy of our mbers attended worship and a covd dish meal with the group at the keland church. The social welfare l temperance commission sponsored ee programs — one, a talk by the nty judge on juvenile problems; sec, a panel on the effects of alcohol; third, a drama, The Better Choice, en by the youth. The pastor conted one service at the jail and also weeks of radio devotions. Ora ston directed a special peace emsis. We had an all-day and allht prayer vigil. Members of the rch participated in the community ir which sang at the Easter sunrise vice. About twelve of our youth atled the district round table at Win- Park. Bro. J. D. Hamel, pastor of the Brethren church at Sarasota, conducted the evangelistic services. Two were received by letter and five were baptized. The homebuilders committee sponsored a family night fellowship meal and worship service. Fifteen babies were dedicated on Mother's Day. We were host to the district leadership training conference. — Mrs. Joseph Eckstadt, Sebring, Fla.

Eastern Maryland

Frederick — Duane Ramsey, pastor of the Washington City church, held a series of meetings, March 5-12. We observed the love feast on Palm Sunday evening with the largest attendance on record. We joined with the Good Shephard Lutheran church for a sunrise service on Easter. The Golden Rule Sunday school class, which recently observed its fortieth anniversary, presented to the church a pair of silver candlesticks and a silver cross for the main auditorium. The Bridgewater College choir gave a program of sacred music at the morning worship hour on April 16. Since our last report, fourteen have been baptized and six received by letter. Three new deacons were recently installed for a five-year period. — Mrs. Bertha E. Nicholson, Frederick, Md.

Middle Maryland

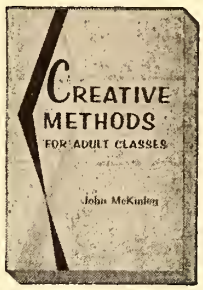
Manor — Ralph Moyer, the intern minister at the Hagerstown church, was the speaker at the program the WCTU had at the Rescue mission, in Hagerstown, Md. A midwinter training program was held on Jan. 29 under the leadership of the Christian education commission. We had a special dedication service for the newly installed baptistry. Following the service, two junior high boys were baptized. The pastor of the Adventist church in Hagerstown, Rev. Harvey Sauder, was a speaker at the temperance meeting at the Manor church. The pastor, Bro. J. Rowland Reichard, spoke at the union sunrise service at the Downsville Christian church on Easter. The Manor Sunday school presented a program of songs, poems, and scripture and a dramatization of the visit to the tomb on the first Easter morning. Carl E. Myers, pastor of the Mt. Morris church, Ill., conducted a series of meetings, April 10-16; as a result five were baptized. Thirteen members of the congregation along with members of other churches of Middle Maryland are serving as workers in the Crusade for Excellence program to raise funds for Bridgewater College. On April 30 Alaric J. Bowman, Jr., spoke at the Downsville church in the interest of Bridgewater College. The White Ribbon recruits held a public meeting under the leadership of Sister Eva Baker. We observed the love feast on May 14; Bro. Arthur Scrogum was the officiating minister. Mrs. Howard Burtner of Keedysville, Md., was the speaker for the mother and daughter banquet sponsored by the Cheerful Workers class. The vacation Bible-school began June 19. — Namoi H. Coffman, Hagerstown, Md.

First Virginia

Roanoke, First — We had a dedication service for the new parsonage and an open house in the afternoon. The pastor, Bro. S. Earl Mitchell, conducted the preaching mission. The college students were in charge of the Sunday morning service on Jan. 1, with Don Jordan, who is attending Bethany Seminary, delivering the sermon. The annual school of Christian living, in which our church and Peters Creek church co-operate, was held for six Sunday evenings during January and February. Fifty-six were enrolled from our church, with fourteen receiving standard leadership credits. Six of our church school workers enrolled in the Roanoke area Bethany extension school. Each Friday evening during Lent, the

CREATIVE METHODS for ADULT CLASSES

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devotional committee arranged for services at which neighboring Brethren pastors were guest speakers. We had an all-day prayer vigil on Good Friday. A variety show was presented by the youth at the father and son banquet. Twenty-six new members have been received during the church year. — Mrs. Harmon Bower, Roanoke, Va.

Roanoke, Hollins Road — Cecil Showalter conducted a revival which was followed by a service of baptism. In January the Hollins Road and Williamson Road churches combined for a leadership training school. A group attended the Christian education workshop on April 12-13 at the Central church and we were also represented at the district youth banquet at the Cloverdale church. Bro. Lawrence Rice conducted a revival meeting March 26 — April 2, and we observed the love feast on April 16. Since the last report, seven have been baptized and eight received by letter. Six babies were dedicated on Mother's Day. — Mrs. Iona C. Sarver, Roanoke, Va.

Northern Virginia

Flat Rock — Six have been elected and installed temporarily in the office of deacon. The pastor, Bro. Dee Flory, conducted the service of installation. Bro. Mark Roller of Toms Brook, Va., showed his slides of the Holy Land at the March meeting of the men's fellowship. The Flat Rock church has been remodeled recently. For the past two years Dee Flory has been pastor and has been doing fine work for the congregation. The district music and worship committee met at the Cedar Grove church in February and gave us help on music and worship. The love feast was observed at the Cedar Grove church on April 23. The women's fellowship of the congregation has sent comforters and clothing for relief. We are planning to have vacation Bible schools at all three churches in the congregation sometime during the summer months. — Mrs. D. Oswald Showns, Mt. Jackson, Va.

First West Virginia

Morgantown — In April the Keeney family visited the church. Brother Keeney, who had been pastor here and is now a missionary to Nigeria, showed pictures of the work in Nigeria. Mrs. Keeney talked along with the pictu and the daughters sang two songs. O of the Sunday school classes ga twenty-five dollars toward the work the Keeneys in Nigeria. The men p pared and served the mother a daughter banquet on May 12. T pastor, Wendell Bohrer, conducted consecration service for a baby Easter. On May 21 Brother Boh was ordained to the eldership, w Brethren Jesse Whitacre and Ga Fike in charge of the ordination se ice. The pastor had a class in chu membership. On June 4 fourteen w baptized and one was received by l ter. The daily vacation Bible sch was held for two weeks in June. T pastor's wife participated in the Wo Day of Prayer program at the Meth ist church. — Allie D. Fike, Morg town, W. V.



A Guide to Church Ushering

Homer J. R. Elford

A handbook of fundamentals for the church usher — duties, preparation, appearance — including detailed suggestions for assisting in communion, funerals, weddings, and other special services of the church. Also contains a suggested plan for organizing a church ushering staff. 50c

The Minister's Handbook of Dedications

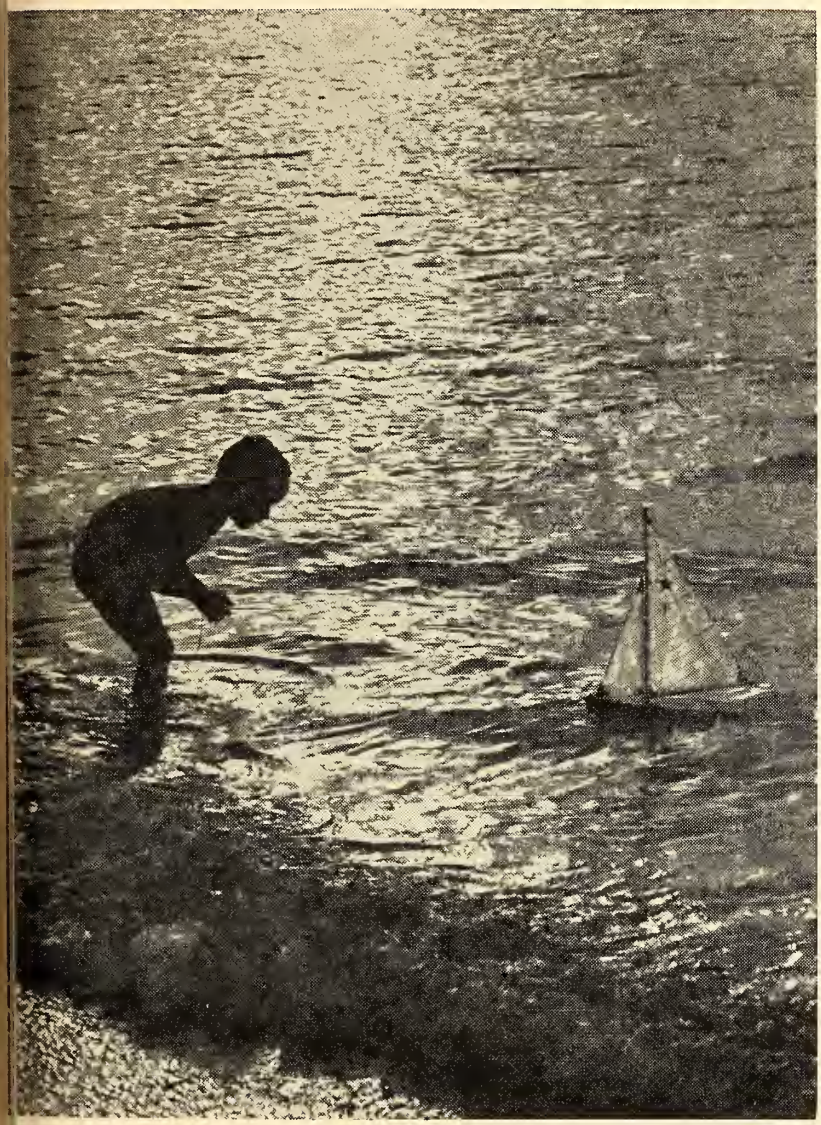


William H. Leach

A collection of 55 dedicatory services for special occasions connected with the church. The three sections are devoted to the dedication of buildings and sites; furnishings and equipment; camps, hospitals, parsonages, and other dedications. An outstanding feature is the number of resources offered for each type of dedication: scripture, poetry, litanies, and prayers. $2.00

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 8, 1961



Luoma

Put Out Into the Deep

ADULTS are the timid souls who must be urged to launch out into the deep. Left alone the young mariner who watches his tiny sails lean toward the sunset will not ways hug the shoreline. Adventure calls beyond the limits of safety. The trouble is t at after decades of being guarded and warned against the deep, he may lose his i erest, his dreaming, and his daring. Where now are the great adventurers, men of f ith like Abraham and Moses, pioneers of the Spirit like Paul and his companions, e plorers like Columbus and Livingstone? The unknown may lie close at hand. God s ll calls for sailors to put out into the deep, and for fishermen to let down their nets.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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John Brennecke is director of Christian education in the Pomona church, California.

Edith Barnes is former assistant editor of church school publications.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles .. news. Letters should be brief and brotherly.

The Answer Lies in Christ

May I share a few observations received while attending the Adult Seminar this year?

I believe the seminar was informative, educational, and helpful in becoming more acquainted with government and the UN.

Urgent desires to help in some way to solve the problems of disarmament, racial tension and world peace were manifested by all. The wanting to do that which is good was present. The know-how to do it was the question. . . .

The answer lies in Christ who is our Deliverer. Would to God that all mankind would come to the knowledge that He has come, is here now (present tense), within each one, knocking at our heart's door from within, not from without, as we have thought, waiting patiently for us to open the door, that he might come forth, out of the prison house wherein we have kept him imprisoned, to manifest his love, his mercy and his loving kindness to all whom we come in contact with. Greater is He, Christ, that is in us, than he (carnal self) that is in the world.

What then is the Christian's responsibility today? As ambassadors of Christ in his stead, we must bring ourselves into subjection to him who is greater; and allow him to sit upon the throne of David, which we have so long occupied, permitting him to set up his kingdom, which is of heaven, that all mankind regardless of race or color, even our enemies, might come to know the blessings God has prepared for them, that he has created for himself.

Any other way or method, outside of Christ, shall perish with the using and will result in greater chaos. God forbid that anyone of us will even attempt any other way. — Willard. E. Stump, R. 2, Box 623, Walkerton, Indiana.

Ministers Should Not Interfere

I'm going to write my views on the news article in the May 20 Messenger about "Ministers Issue Guide on Christian Funerals." (Pastors of seven Lutheran churches near Minneapolis, Minn., have asked their parishioners to make no funeral arrangements until they consult them.)

I think this is an insult to a bereaved family. No minister has any right to interfere with bereaved family's business of rangements — that is between bereaved family and the fune director (or undertaker). As where a funeral should be held entirely up to the bereaved to cide, whether held at the ho church, or funeral home. (For I prefer the funeral home.)

And as for the lavish funera this is also the bereaved's decis to make. As for social or frater groups, if the bereaved wishes soc fraternal groups to attend the fun al of a loved one, the pastor, preacher, has no right to interfe (They also cautioned against much emphasis upon viewing person in the casket.) This I th is none of the pastor's business. say the bereaved and friends a relatives should spend as much e phasis upon viewing the person the casket as they wish.

The preachers should keep sil on such matters. I don't think th pastors or preachers would like a person to interfere in their affa should one of their loved ones d So why should those ministers to interfere in other people's fairs? — Mrs. M. L. Haupt, Willia port, Pa.

Best Answer

I was much interested in article entitled, "Peace of Mind," Ronald A. Beverlin in the Apri Messenger.

Someone had asked me recen What is peace of mind? I gave views as best I could, but whe read this short article, I turned over to the one who questioned and said, "This is the best ans I can give you." We had it th in short, and to the point.

I like the Gospel Messenger its interesting short stories rat than too lengthy. Many times wh on our rushing duties we will r a short story when written to point and receive as much ben from it as in lengthy pages. C dren also enjoy short stories. — I Dassdorf Campbell, 266 Duns St., Pittsburgh 13, Pa.

May Be a Detriment

It is disturbing to think that s of our church leaders are lean toward the idea of an organic chu

Continued on page 19

lake Some Concessions to Conscience

JUST about the time that Valentine Byler, an Amish farmer in Pennsylvania, was ready to start his spring plowing, the ternal Revenue Service seized his three work rses and sold them at auction. The reason as that Byler, who is conscientiously opposed Social Security, had refused to pay a self-nployment tax for that purpose.

Many members of the Amish sect regard cial Security as a form of insurance, and they e opposed to it. They have consistently re-sed to accept its benefits and do not take a cial Security number. While agreeing to the rmal taxes on their property, they object to ying the Social Security tax required of rmers.

Thus we have another of those ironical uations in which the government finds itself nishing some of its most thrifty and self-liant citizens. Fortunately, as a result of the ler case, several bills have now been intro-ced in Congress which would allow persons o are conscientiously opposed to Social curity to be excused from participating either its support or its benefits.

We hope that some legal provision can be made for the benefit of those independent persons who have such scruples. Many of us who would argue in favor of Social Security and even urge that it become available to more people still recognize the rights of conscience. We respect the integrity of citizens who, like the Amish, may have some unique ideas as to how they contribute to the general welfare.

At the same time, is it not just as reasonable for the federal government to give some consideration to the scruples of citizens who are conscientiously opposed to paying taxes for war purposes? A friend who is employed in the Treasury Department tells us it should not be too difficult for Congress to set up a general fund for nonmilitary purposes to which the tax payments of peace-minded citizens could be directed. This would not satisfy all the concerns raised by taxprotesters, but it might at least provide an alternative more acceptable than the present arrangement.

A wise government should be able to find some way of conserving the conscientious contributions of citizens who cannot conform to policies they regard as wrong but who still desire to serve in constructive ways. — K.M.

he One Who Gave More Than Any Other

AND Jesus sat down in the church sanctuary where he could see how the members of the congregation filled out the dge cards they had received in their every-mber canvass. There were some who tried avoid his watchful eye. They thought it in-nsistent of him to pry into their affairs, for d he not once said the left hand should be norant of what the right hand was doing? w could they keep their acts of charity ret if some financial secretary might observe w much they intended to give?

There were others, however, who would ve delighted in a flourish of trumpets to nounce their gifts. They devised their own ys of attracting attention to themselves, in-ting that certain amounts should be desig-ted for a favorite charity or contributed in mory of a loved one; some even stipulated t their personal pledge would not be fulfilled less it was "matched" by others as large.

But still the Master waited and watched. listened to the grumbling of certain ones who complained that the church always wanted money (and he glanced down at his nail-pierced hands.) He heard the murmurs of those who thought too many dollars would be used overseas when there was need for a new parking lot for the church (and he thought of the crowded streets through which he had carried a cross in Jerusalem). But many of the pledges were substantial, almost as costly as the monthly payments on the combined color TV and stereo phonograph.

Then Jesus observed how a poor widow, with limited income and two small children, pledged far more than her resources would warrant. How foolish, how thoughtless, how lacking in good judgment to give out of all proportion to her income! So commented the financial committee which was composed of dedicated — but also reasonable — men. Yet Jesus said, "This woman has given more than any of the others. For they contributed out of their abundance, but out of her poverty she gave everything she had." — K.M.

One Who Walke

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

O Master, let me walk with thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide the light,
The sore distress of souls sincere
Who cannot read thy judgments clear,
The dullness of the multitude
Who dimly guess that thou art good.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give—
With thee, O Master, let me live.

Christianity," said Washingt
Gladden, "is simply fellowship with Christ. He who
the friend and follower of Christ is the true Christia
If we would walk with the Master, we must follow h
onto one of the paths of service that continually cr
the walk of life each day. His companionship gives
us strength for the journey – and our destination dra
already near!

He who follows Christ talks and walks the gosp
of love – love, not just for friend and family, but f
all who sit along the pathways of service. The gre
commandment is the call of the Master that tu
wayward feet and the slow of heart to the homewa
way.

Talking with the Master is much more direct, a
may be much more constant, than with even t
closest earthly friend. Christ gives us the patience a
hope that guides us along his way. Our confidence
not in ourselves, but in God, who is working might
in this world to divert us away from the boulevards
sin and onto paths of peace and eternal life. It is t
Master who gives us power to fulfill the law of lo
and journey confidently into the future.

O Master, Let Me Walk With Thee is a movi
hymn of petition. Dr. Gladden himself titled it T
Disciple; it is, throughout, petition that we might
made true and faithful disciples of the Master, a
thus share in his saving gospel of love.

As an active Congregational minister of the l
century, Solomon Washington Gladden wrote o
forty books and dozens of pamphlets, articles, a
poems during his labors for the kingdom of his Je
Christ. One of his concerns is embodied in the hy
above; it is the prayerful hope that we live the life
Christian disciples. This meant to Dr. Gladden t
we bring Christlike benevolence to all realms of li
social, economic, and political, as well as perso

With the Master

by Kenneth Brown

actory, labor, government – all social institutions – ould be brought under the Christian rule of love. ich "applied Christianity" was a new and bold mes- ge for that day.

Washington Gladden was one of the fathers of the cial gospel movement and a proponent of what was lled the "new theology." This was a faith emphasiz- g the nearness of a loving Father, the brotherhood of l men as his sons, and the building of the kingdom earth through the growing acceptance of Christ's nical teachings as grasped by intuition and reason.

Dr. Gladden has contributed a second hymn to our ethren Hymnal that clearly reflects this latter point. Lord of Life, to Thee We Lift was written in 1897, r the dedication of a church in Gainsborough, Eng- nd. In these verses, the Ohio pastor clearly expresses s faith in God's progressive revelation to mankind roughout history.

Dr. Gladden rightly held to an unwavering faith the redemptive power of God's grace over sin and il; optimistically he trusted that man would use his edom to avail himself of this powerful saving force. is sad – our loss of this eminent hope for a kingdom love and peace and wisdom about to descend upon nkind. But it is no longer ours to cherish. Our faith mains, nevertheless, in God's eternal purpose and imate triumph, though we envision such victory in mirror but dimly.

Washington Gladden lived the gospel he preached. ethren sing his hymns in their fellowships with nviction that stems from a common understanding what the gospel is and how it is made manifest in n. We, like Washington Gladden, find the gospel claimed in word and life by those who possess and liate the spirit of our Master. We, too, hear God ling us through Jesus to "paths of lowly service e."

O Lord of life, to thee we lift
Our hearts in praise for those,
Thy prophets, who have shown thy gift
Of grace that ever grows,
Of truth that spreads from shore to shore,
Of wisdom's widening ray,
Of light that shineth more and more
Unto thy perfect day.

Shine forth, O light, that we may see,
With hearts all unafraid,
The meaning and the mystery
Of things that thou hast made.
Shine forth, and let the darkling past
Beneath thy beam grow bright.
Shine forth, and touch the future vast
With thine untroubled light.

Light up thy Word; the fettered page
From killing bondage free.
Light up our way; lead forth this age
In love's large liberty.
O Light of light! within us dwell,
Through us thy radiance pour,
That word and life thy truths may tell,
And praise thee evermore.

by David J. Wieand

What is the

BEST NEW TESTAMENT?

"WHAT is the best New Testament?" This is the question which the appearance of the New English Bible — New Testament has inevitably posed. A book carrying the question as a title appeared following the publication of the Revised Standard Version. In it Ernest Cadman Colwell voiced the view that people have generally been more concerned about the auto they drive than the New Testament they read.

In the opinion of the writer, many people have been aroused from their lethargy by the issuance from the press in recent years of a flood of translations which have won a fairly large public and by the flurry caused by the Bible burnings of the RSV and the discovery of the Dead Sea Scrolls.

What is the best New Testament? The ideal answer of course would be, "The original one written in Greek on papyrus by the New Testament authors themselves or by their scribes." But the difficulty is that most of us do not know Greek, and, what is more, since we do not have the original manuscripts, we are dependent upon the labor of scholars to reconstruct the best text possible from more than four thousand five hundred Greek manuscripts, from quotations in the writings of the church fathers and from early versions.

The truth of the matter is that the best New Testament is "as yet unborn." The job of reconstructing the earliest attainable Greek text is now seen to be herculean in size and scope, so that scholars generally recognize that they "know too much to believe the old" reconstructions and too little to build the new, though a great deal of research sponsored by the Bible societies and by the International New Testament Manuscript Project toward producing t best Greek New Testament is under way.

Meanwhile, this leaves those who wou translate the Greek New Testament into En lish with the alternatives of using the old r constructions or of following their modifi forms such as may be found in the new editio of the Nestle text issued by the Germany Bib Society or by the British and Foreign Bib Society, or of weighing the manuscript eviden for each verse when coming to it. The trans tors of the New English Bible have followed t latter procedure.

For those of us who cannot use Greek t question, What is the best New Testament? r solves itself into what is the best translati into English. This issue must be viewed fi in the light of a person's language attainmen needs, and purposes.

Obviously a person whose vocabulary severely limited will be best served by a tra lation such as The New Testament in Ba English, which has a vocabulary of slightly ov one thousand words.

On this very point the writer wonde whether the translators of the New Engli Bible would not have done well to have i cluded on the literary panel a few perso representing the general public for whom t translation was made. The writer questio whether words such as "pilfer," "populac "truckling," "tether," "darnel," "patriarch "dissolution," "constituent," "dupes," "flippan "deluded," "potentates," "tremor," "wrangling "rectitude," "magnanimity," "imperial," "c league," "mortification," "console," "cloal

palpable," "malice," "fortitude," "inculcate," nd "disparage," to mention but a few, are unerstood by the general public.

Then one must ask what are the purposes r which one intends to use the translation. Is e a student seeking to delve deeply into the ner meaning and relationships of the text? so, he will want to use a translation in which rallel passages are translated identically. He ill also desire a more literal translation in hich the same Greek word is usually transted by the same English word so that he will e able to use a concordance intelligently.

Or is his purpose that of the simple reading the Scriptures for personal edification? If so, e will prize intelligibility in a translation above l else and likely place the graphic, gripping ıality of the language a close second, for he ants the Scriptures to satisfy his deep, pernal, and spiritual needs.

Or is he primarily interested in the suitaility of the translation for use in public worip? If so, he will be interested in literary yle, in a reverent, dignified, smooth-flowing ythm and diction. He will wish to avoid nderings that are racy or indelicate such as ıke 1:41 in a translation of 1834 which reads, When Elizabeth heard the salutation of Mary e embryo was joyfully agitated."

Above all the supreme test of a translation what we believe to be the revelation of God man is,"Is it accurate?" In the words of W. Irwin, the translator "is charged to tell as curately as he can in his own language presely what the original says."

How does the New English Bible measure to these criteria? When it first came into e hands of the writer, putting aside critical vestigation, he read it aloud letting it speak to his heart. And speak it did in an amazing way. Here there was a fluency and delightful rhythm, a vigor and sharp cutting edge that let the gospel stand forth in diamondlike clarity, an incisiveness and deeply satisfying warmth that should speak to the heart of every serious reader and rivet the attention of those who hear. Read 1 John 1:1-4 (printed at the bottom of first column on this page).

When this reviewer came to the epistles his ardor was somewhat dimmed for in certain passages the majestic sweep of Pauline thought was broken by chopping the long sentences of the Greek text into shorter English ones. Some of the sinews of thought were gone. A comparison of the rendering of Eph. 3:14-19 in the New English Bible with that in the Revised Standard Version will demonstrate this.

When we turn to a more critical evaluation of the new Bible as a translation the criteria mentioned earlier come to the fore: Is it understandable? Is it suitable for public worship? Is it accurate?

Is the New English Bible understandable? According to Professor Dodd the overwhelming aim of the translators was intelligibility. A beautiful job of typesetting contributes to this end. Chapter and verse numbers are placed in the outer margins. Headings are given to the major sections of each book.

The translators have followed well the admonition to use "native idiom and current usage of the English language" and to avoid "Hebraisms, Greecisms and other un-English expressions." Here Jesus talks to the rich young ruler about "going the whole way." Felix wishes to "curry favor" with the Jews. Paul informs Agrippa that the gospel has been no "hole-and-corner" business. The disciples "scold" the crowd. Clouds "bank up" in the west. The prodigal "began to feel the pinch." Paul tells the Galatians, "You can take it from me," and condemns their fighting "tooth and nail."

The New English Bible has succeeded in removing archaisms and in introducing present-day meanings. However, "thy" and "thou" are rightly retained in prayers.

But the translators have gone even further and have often made the translation simpler and clearer than the original. This has been accomplished by such means as the breaking up of long sentences into several simpler ones, and the rewriting of sentences and paragraphs on the basis of having "soaked into his own [the translator's] understanding" the meaning of the context as a whole. Thus the translators have sought to make ambiguous meanings unam-

> IT WAS there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete *(1 John 1:1-4).*

REVISED STANDARD VERSION

FOR THIS REASON I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

NEW ENGLISH BIBLE—NEW TESTAMENT

WITH THIS IN MIND, then, I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name, that out of the treasures of his glory he may grant you strength and power through his Spirit in your inner being, that through faith Christ may dwell in your hearts in love. With deep roots and firm foundations, may you be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to know it, though it is beyond knowledge. So may you attain to fullness of being, the fullness of God himself.

biguous, implicit meanings explicit, and explicit meanings clear.

The American reader will be struck by what he would call Britishisms. Here would be included the excessive use of hyphens and some typically British spellings. More important are expressions which are not native to this side of the Atlantic.

In Matt. 20:31 we are told, "The people rounded on them." In a number of passages we read, "This touched them on the raw. . . ." Other expressions such as "becoming incorporate with him," trying to "catch me out," "falling foul," and "hole-and-corner" and "corn" for grain can hardly be described as American usage. All in all such expressions are at a minimum and do not seriously detract from the intelligibility of the book.

Is the New English Bible suitable for public worship? It is not completely clear to what extent the translators hope that it will supplant the King James. One surmises that this hope is far greater than they have been willing to admit publicly or perhaps even privately to themselves. Publicly the Archbishop of York said that it was designed to supplement the Authorized Version. Their radical departure in providing a new translation rather than a revision, the relegation of the King James to the realm of the classics, and the acknowledgement by the director — doubtless with the full concurrence of the committee — that the King James is "not understood by a large part of the contemporary English public" and sounds "unnatural" and "unreal" suggest that our surmise may be correct.

The free-flowing style, the cadence of its language, the crystalline clarity of its simple sentences admirably suit the New English Bible for use in public worship. There is a punch to it that will keep many a man and woman from going to sleep.

Is it accurate? In a book that is considered to be the revelation from God this is of utmost importance. It is at this point that most of the debate which is bound to arise over the translation will come. Everyone will concede that the translators had at their disposal more and better Greek manuscripts than were available to King James' men and the Revisers of 18... Everyone will also grant that the translators of the New English Bible understood the Greek language of the New Testament better than did their predecessors.

Yet many scholars will dispute the basic principles on which this translation was ma... According to Professor Dodd, each translator was charged with the task of pondering over the context as a whole until the meaning soaked into his understanding. Then he was to give fresh expression to that meaning in his own language. "The shape of the sentences will be different (from the Hebrew and Greek); the words and phrases will follow a different order; some words may not be translated at all. . ." But is this translation?

Many would hold with Theophile J. Meek, sometime editor of The American Translation, "When a literal translation makes good English, the literal translation should have the way," and with W. Schwarz in his Principles and Problems of Biblical Translation, who writes that the translator "must strive to convey the artistic form of the original, preserving the author's use of imagery, the rhythm of the sentences, and in the case of a poem its metre and rhythm. He tries to re-create in his rendering the very tone and atmosphere of the foreign literary work."

From this point of view obscuring the roughness of the original, heightening and vivifying the style, changing the figures of speech, making what is ambiguous unambiguous, and making the conveyance of thought overwhelming predominant over the form move in the direction of paraphrase rather than translation.

e new translation some passages such as 1 r. 5:6-8 and 1 John 1:1-4 Professor Paul E. vies would see as moving even beyond raphrase to commentary.

The intent of this evaluation is not to sparage the New English Bible, for as Pro- sor Dodd and his colleagues are keenly aware mplete success is not to be expected; trans- ion is in the end an impossible art." "Only se who have meditated long upon the Greek ginal are aware of the richness and sublety meaning that may lie even within the most parently simple sentence, or know the despair at attends all efforts to bring it out through e medium of a different language. . . ."

Where does this leave us? The New English ble is indispensable to but not sufficient for e minister and Bible student, nor does it go enough in bringing the vocabulary of the riptures into the orbit of the common man. vertheless, it is crisp, vigorous, resilient, and eply satisfying, and, as Cecil Northcott so ll says, it is a sharp sword, stripped for action an evangelizing weapon. It is well suited th for public worship and private reading. may well be that the New English Bible is best New Testament for you.

The New English Bible, translated directly m the Greek, supported by the Bible socie- s of Britain, acclaimed by conservatives and erals alike, fresh, understandable, and in- orating, in the opinion of the writer has a tter chance than any other existing translation supplanting the King James. It is devoutly be hoped that the New Testament panel will ntinue its work in the light of the construc- e criticisms that are beginning to arise and m time to time sharpen even further this ord of the Lord. It is also devoutly to be ped that an American edition freed from Btishisms unfamiliar to us may be forth- ning.

Church Groups Step Up Fight Against Housing Bias

CHURCH groups have been conspicuously active, especially in recent months, in the fight against racial and religious discrimination in housing — of the darkest areas of the segregation picture in United States.

Their latest activities have focused largely around in New York and four other states — New Mexico, nsylvania, Minnesota, and New Jersey — aimed at ing what one religious group has called "the num- one social problem facing our big cities." All these were concerned with discrimination in the area rivate housing.

Minnesota became the seventh state to prohibit racial or religious bias in the sale and rental of private housing when Governor Elmer L. Anderson signed into law a "fair housing" bill which had been vigorously supported by Protestant, Roman Catholic, and Jewish bodies. The other states which have outlawed discrimination in private housing are Colorado, Connecticut, Massachusetts, Oregon, Pennsylvania, and New York.

In seven other states — California, Indiana, Michigan, New Jersey, Rhode Island, Washington, and Wisconsin — laws have been enacted outlawing discrimination in public or federally financed housing, and in urban renewal projects. In some of these states the laws are aimed also against discriminatory practices by realtors or loan-making institutions.

Minnesota's action came a month after Governor Nelson D. Rockefeller of New York signed a law against discrimination in the sale of all commercial properties and of all multiple dwellings, except one and two family homes and three-family units occupied by the owner.

In March also, a law barring discrimination in the sale and rental of real estate on the grounds of race, creed or color was enacted in Pennsylvania. A similar bill is pending in the New Jersey legislature.

Meanwhile, however, a New Mexico measure making discrimination in the renting, leasing, and transfer of housing property illegal was killed by the state House despite the support given by the New Mexico Council of Churches and the New Mexico Register, official Catholic paper of the state.

The Minnesota legislation — passed after similar bills were defeated in the 1957 and 1959 sessions — was hailed by the governor, a Lutheran layman, as "not only a milestone for Minnesota's human relations program, but another evidence for all the world to see that progress is being made."

Due to go into effect Dec. 31, 1962, the new law prohibits discrimination by owners, real estate agents, and financial institutions in the handling of real property. However, owner-occupied duplexes and rooming houses and dwellings not financed by public funds are excluded from its provisions.

Introduced in both houses of the Minnesota legislature in February, the successful legislation provided a graphic illustration of the unanimity with which religious leaders are coping with discriminatory treatment of Negroes and other minorities in the field of housing.

The "open housing" principle of the bill was promptly endorsed by the Minnesota Council of Churches' legislative committee, the Catholic Interracial Council of the Twin Cities, the Minnesota Rabbinical Association, and the Pastors' Action Group of Minneapolis.

Previously, on Race Relations Sunday, Feb. 12, Protestant churches in Minneapolis and its suburbs had launched a special campaign to open racially segregated areas there to Negroes and other minorities. A statement prepared by Dr. Theodore Matson, executive director of the Augustana Lutheran Church's Board of American Missions, noted that although Negroes make up less than two per cent of Greater Minneapolis, they constituted twenty-one per cent of the residents in four census tracts and more than eighteen per cent in two more.

In another action, more than 150 Protestant,

Continued on page 29

Faith That's Catching

by John Brennecke

WHAT is it that makes the difference between two boys? What is it that makes one boy fight, while the boy next door will not? What makes one boy go into the armed forces and the kid down the street enter alternative service? These are some of the questions that intrigue us when we look at the problems of war and peace. We would like to tell a story that will give some answers — not all of them — but one that shows how the chain reaction of faith and conviction makes certain boys become peacemakers. We would like to tell the story of the Vardaman family.

Delbert and Nina Vardaman of Ft. Wayne, Indiana (now of Pomona, California), had five boys and one girl, four of whom have been in Brethren Volunteer Service as conscientious objectors to war. In time the two youngest children will likely follow the others into BVS.

Melvin Eugene, called "Gene," was the first to volunteer. After training with the September 1952 unit at New Windsor, Maryland, he went to Falfurrias, Texas, for two years of service. What does a BVS worker do at Falfurrias, smack in the middle of the hot, dusty Texas desert? Gene took care of irrigation, the dairy, and the poultry end of the farm project there, and he "loved every minute of it!" As a representative of his church, Gene furnished transportation for the churchgoers of the county area who had no other means of getting to church activities.

Wayne was the next brother to "join up." He entered New Windsor in the June 1953 unit, right after finishing high school. Wayne went to Falfurrias, where he did "everything from farming to bathing kids to taking them to the doctor!" Mechanically inclined, Wayne was in charge of the shop at Falfurrias. The purpose of the Falfurrias project was to elevate the living standards of the people, but the boys feel that as much was done in the area of spiritual and moral uplift as well. Is that any less important than farming? They thought not. Then, his second year Wayne went to Carlisle, Pennsylvania, to work in the children's home, doing maintenance and counseling work with problem boys.

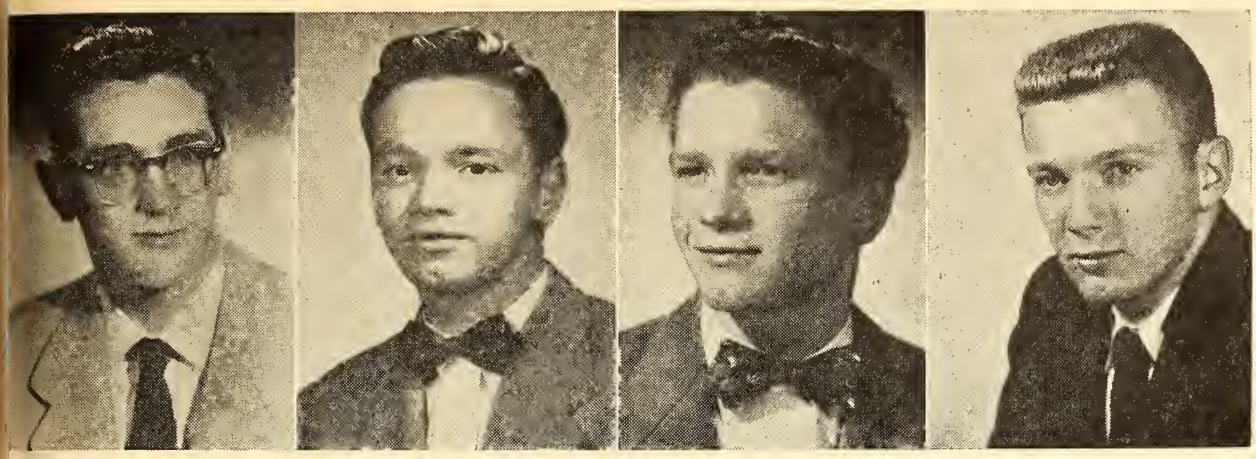
Bob — Robert Lee — joined the September 1955 unit and spent his entire first year at New Windsor in "processing." This word *processing* speaks volumes to many ex-BVS'ers. It designates the sorting, stacki[ng], baling and loading of us[ed] clothing for relief, which [is] done in the processing pla[nt]. Bob's second year was [at] Modesto, California, where [he] engaged in similar processi[ng] work.

Keith Owen Vardaman w[ent] into the September 1959 u[nit] and, after spending a year [at] New Windsor, was sent to [El]gin, Illinois, where at pres[ent] he is assistant in volunt[eer] services in the Brethren Serv[ice] Commission.

Bob and Wayne got "extr[a]" out of their BVS experien[ce]: they both found wives. Bo[b's] wife, Pat Wyman, was [in] the September 1955 unit a[nd] Wayne's wife, Kay Faust, w[as] in the September 1953 u[nit]. Keith also found his wife, Ja[net] Arnold of Elgin (and also [an] ex-BVS'er), in his work, a[nd] they were married on June [1].

Unusual cases? Not rea[lly]. The Vardaman boys grew up [in] a happy, middle-class fam[ily]. Delbert Vardaman was in r[ail]roading. In 1948, in a railr[oad] accident, Delbert lost both le[gs]. It often takes "tragedy" to br[ing] about real unity, and, in [the] case of an already close fam[ily], it brings greater oneness.

There was oneness in spi[rit], but there was also oneness [in]



Robert Lee Eugene Wayne Keith

titudes in this family. The
arents believed in what the
urch had taught them, and
lieved that this business of
acemaking must be taken
riously. In addition, the Ft.
ayne church has had a long
story of pastors who not only
eached peace, but who lived
and helped young men and
omen who were struggling
ith their feelings. Brother Leo
. Miller was the first pastor
ith whom the Vardamans
me into contact, and he went
e second and even the third
ile in helping the boys to un-
rstand, believe, and apply the
ace position to their lives.
Sermons on peace, Sunday
hool lessons, family devo-
ns, reading the Bible together
specially Jesus' Sermon on
e Mount), discussing them
gether — all of these things
lped to plant the seed in the
inds of the Vardaman boys.
rs. Vardaman says: "We just
ed to do our part by reading
sus' words to them, helping
em to understand, and to
ve the way for the Holy
irit."

After Pastor Miller, there fol-
wed a whole succession of
stors who had this concern
r peace education: Van B.
right, Eugene B. Gnagy,
arlan Smith, who directly in-
enced Gene Vardaman, and
us started things rolling.

This is fine, you may say, but do not most of our Brethren pastors preach peace? The answer is: Yes. But the Vardaman boys were fortunate in that the peace teachings were not left solely to the summers at Camp Mack, where peace (not just as a technique, but as an attitude of love) was taught and practiced and so inculcated into their thinking that their reactions were natural and spontaneous: "We will not take part in the war machine. We will work positively and constructively for peace and reconciliation!" There is no higher recommendation that a church camp program can get than that it inspired its youth to live Christian lives. And inspire is what Camp Mack did.

Here, then, is the story — the story of four very normal, very happy, very active (all engaged in sports, camping, music, cars) young American Christian boys. It is important I think, that the word *American* be not underplayed, for this type of witness can be seen as the highest form of patriotism, higher than the patriotism (some would call it "jingoism") that says: "My country has been insulted, provoked. Let's slap back! An eye for an eye!" For the peace stand has this in its favor: It intends not to bring the country into war, wherein every good quality of that country can be lost or destroyed. If pushed to its most positive and constructive applications, the peace witness is the most noble, most elevated, most Christian sort of patriotism that can be found.

The Vardamans agree that "BVS is no fairyland of do-gooders, dashing forth to save the world overnight; BVS is harsh reality!" In addition to the constructive aspects of social concern which BVS promotes, they found it fostered an appreciation for hard work! Here, in the "harsh reality" of working with people who have known little else but poverty (as at Falfurrias) and children who knew nothing but loneliness and insecurity (as at Carlisle), and in the manual, routine work of hauling, delivering, sorting, and packaging, a new concept of the dignity of labor was born. Here, the sacrament of work finds real meaning, for the fruits of the work can be seen as in few other situations.

"The Holy Spirit gets the credit," says Nina Vardaman, in describing the motivation that prompted her four older sons to go into BVS and which has already captured the minds of eighth-grader Paul and seventh-grader Sharon, who say

Continued on page 25



WAITING for a word

World Council of Churches

THEIR names are long and hard to say — names like Kovalekov, Razonovic, Prokanov, Dulemanowski. But they are no longer than thousands of American names in telephone directories all over the country, and one day they may be American names, born with pride by baseball-playing grandchildren.

Two thousand persons, most of them with tongue-twisting names, are waiting in Europe for a magic word that will speed them on their way to the United States. They are the kind of people that founded America, and the kind we have always welcomed, people who chafed at the restrictions of a system that stifles initiative, who wanted a fuller life than they could see ahead in their homeland, and who had the courage to risk their safety for their dreams.

Take the case of Budimir Zlatko. Zlatko was thirty-seven on the fifteenth of May — a broad-shouldered man with graying hair and a pleasant, forthright expression. But in the last six months there has been a subtle change in the set of his shoulders, his speech is less frank, his step less independent. Sometimes he seems not to hear questions that are asked him; his mind is far away.

Since August 1960, Zlatko has lived in a refugee camp in Greece, an army barracks converted into quarters for 600 refugees. And he is beginning to wonder, though he tries to push back his doubt, why he risked escape from his native Yugoslavia.

Six months ago the reasons were clear-cut and compelli Zlatko had struggled and sac ficed to build a small busine he owned a truck, an orcha and a mill. With his wife a children he was beginning enjoy comforts and develop self-assurance he had nev known on his father's farm. was a minor success story the best American tradition, tradition that has no place that corner of Europe.

The government acted suppress it. Zlatko's land w confiscated for the benefit the community. He was offer a job as a hired hand, wi no voice in running his far Many of his countrymen ha accepted such terms; Budim could not accept them. If was to live, he must have roo and the right, to grow. Sendi his wife and children to

ather's home he set out on foot cross the rugged mountains hat separate Yugoslavia from Greece. Once over the border ie surrendered to the police and vas sent to a refugee camp at Attica, where he wrote to the World Council of Churches, sking the help he needed to et to the United States.

It was a letter full of ope, and, for a while, as e was interviewed, corre-ponded with, photographed, nterviewed again, Budimir ode high on a tide of hope. But the months are wearing on, ray, empty, idle, and the tide eems to be receding.

Budimir has a roof over his ead; it tops a crowded bar-acks room he shares with thers, but it is shelter. He has nough to eat — surplus food rom the United States, but nore than he might have in ugoslavia. He has clothes o wear — used clothing, again rom America, but it is warm nd whole. But his life has round to a stop; he is suspend-d between two worlds. Con-itioned to hard, eager work, e is bored with no job to do. He misses his family, is at once rateful for and resentful of the government charity that keeps him alive. All around him are persons who share his misery and increase it, for most of them have been in the camp months, even years, longer than Budimir. Some of them have given up, accepted life in limbo as all they will ever know. Budimir Zlatko has not yet surrendered to the apathy that saps the souls of camp refugees; but he is beginning to realize that he must fight it every day.

The Razonovic family has at once the same and a different problem than Budimir's. Like him they are Yugoslavs; like him they are refugees. But Aleksander, his dark-eyed wife Irinia, and their bright ten-year-old son Dmitri took a different route out of their native country when restrictions became unbearably confining. They escaped into Italy, tasted refugee camp life for several months, and then decided to break away when they, too, felt themselves beginning to cling to the squalid camp security that smothers courage. Illegally they crossed the border into France; and, like Budimir, have sometimes wondered if escape was worth the struggle they have faced.

Irina and Aleksander Razonovic are both scientists, trained in a highly specialized field. Ironically, experts in their line are in great demand and command high wages, both in Europe and the United States. But, without visas, they cannot get work permits in France, and Aleksander has been forced to accept a poorly paid job as a laborer which barely feeds his family and leaves him with a sense of frustration because his capabilities are atrophying. Even this work is precarious, for his employer has warned Razonovic that he must leave at a moment's notice if his presence is discovered by the authorities.

In the United States the Razonovics would take their place among highly educated, intelligent people able to make an outstanding contribution to their community. As out-of-camp refugees they live in a wooden shack in a marshy field, depend on Church World Service distributing centers for their clothes and food to supplement their scanty diet. The brisk battle to survive leaves them no time for the camp refugee's enervating hours of gloomy introspection, but adversity is damaging their physical health and souring their outlook. Their eyes shine with desperate hope when they say "America."

And America is willing to welcome Budimir Zlatko, the Razonovics, and the two thousand other refugees they represent. They have not been rejected; they are not entangled in a snarl of red tape; they have been screened, cleared, declared eligible for immigration under U.S. Public Law 86-648. Planes are literally warming their motors to bring them to America. Only one thing is



Valija Zobens, her father, and a Church World Service representative rejoice with her after Valija's arrival in the U.S. after fourteen years in a forced labor camp in Czechoslovakia, where she contracted tuberculosis

Church World Service



Church World Service

Representatives of Church World Service, the churches, and the government meet the refugees as they arri

lacking — one magic word unspoken: sponsorship.

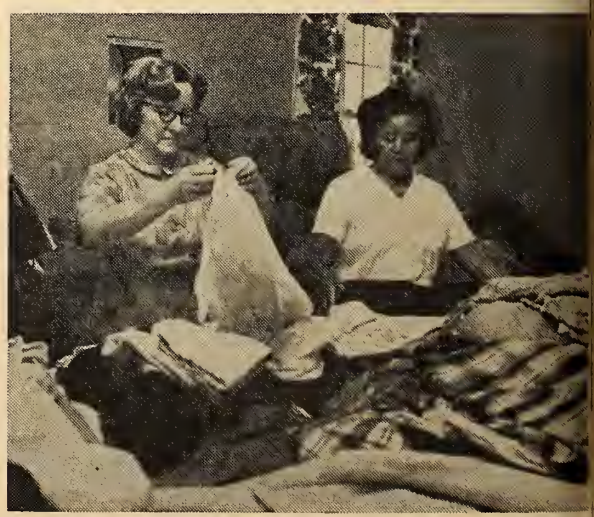
Every refugee, before he can be admitted to the United States, must be sponsored by an American family or a church. The obligation is simple; sponsors agree to find refugees adequate homes, help them look for jobs, behave like "good neighbors" until they are self-supporting and make an initial adjustment to American life. There is no financial burden; refugees' passage is paid either by the World Council of Churches or our State Department, for the United States government regards the admission of refugees as an eloquent testimonial to our way of life, the vigor of our traditions, and the strength of our commitment to freedom.

Representatives of Church World Service meet each refugee at his plane or ship and arrange his trip to the sponsor's home.

For most sponsors it is an exciting, challenging, and rewarding experience, an introduction to another culture, an adventure in Christian friendship. Yet two thousand persons in Europe are watching clocks tick off anxious, purposeless hours because enough Americans cannot be found to sponsor them.

Would you like to help a family or a single refugee to start a new life in America? If you would, see your pastor. Through the Immigration Service Office, New Windsc Maryland, he can obtain dc siers describing several ref gees and their particular need Once you or your church h decided on a family or a individual you would like sponsor, an exchange of lette and pictures will begin, friends, not strangers, will f from overseas. And throug their eyes you will see Americ and what we stand for, wi fresh vision.

Workers at the Presbyterian center in Miami, Florida, sort gifts of clothing for distribution to Cuban refugees



Church World Service

Vacation Tips

by Vivian S. Ziegler

Attend Church Wherever You Are!

Visiting other churches can rovide rich and varied wor- ip experiences. This is your nance to observe new tech- iques and make new friendship. You can exercise a complete freedom of choice. Perhaps you will want to look up the nearest Church of the Brethren, or you may seek a church with a decidedly more formal (or informal) type of service than you attend at home. Only by attending their services and mingling with them can we better understand the viewpoints of groups different from ours. Do not miss this opportunity of setting apart the Sunday morning worship hour for God!

2. *Look for the Beautiful and Wonderful in Nature Wherever You Are!*

Use these to increase your insights of God's power and loving care. Unforgettable object lessons which teach our children great truths are around us everywhere and should not be ignored. On vacation, as well as at home, you, the parent, are your child's best teacher about God. Mountaintops in family worship can be experienced by gathering together in the twilight beside a stream, on the beach, around a fire, on a hill, or by pondering together the intricacies of a fragile flower, an ant hill, or a bird's nest.

3. *Remember That You Are an Ambassador for Christ Wherever You Are!*

Practice courtesy when behind the wheel of your car; refrain from littering the highway, public restrooms, your motel room or cabin. A simple grace should be said before meals — at home and when on vacation, whether it is a restaurant meal or a weiner roast, as a witness of your Christian faith and your appreciation of God's goodness.

This is not the time to take a few tempting licks at the sweetness of sin, to satisfy your curiosity about the wickedness of notoriously sordid films or to wear the bikini that you would be embarrassed to wear at your local swimming pool! When in doubt as to the conduct of a Christian in a given circumstance, use this yardstick: "So, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31).

4. *Remember to Lay Aside Your Weekly Offering Wherever You Are!*

When you return to your home church, place all your tithe and offering in the plate. Your church budget was planned with your regular gifts in mind; if you "skip" one week or two or more, the budget will have difficulty being balanced, and you will miss the joy of giving regularly and cheerfully!



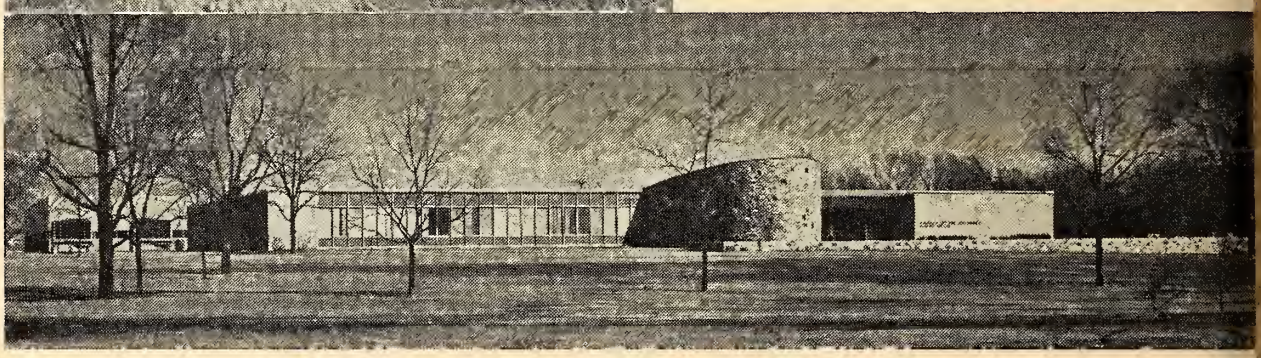
The beautiful and wonderful in nature afford opportunities to teach children about God and to experience high moments of worship

Luoma



From a Loft to Twenty-four Acres

by Edith Barnes



WHEN Robert E. Arnold shared in the dedication service of the new General Offices building in April 1959, he could look back over fifty-five years of close association with the publishing interests of the church. He could look ahead, too, with the five-year-old at his side as they placed important records in the copper niche at the entrance to the new building.

Brother Arnold passed from this earthly scene on Feb. 22, 1961. He had been the manager of the Brethren Publishing House for thirty-six years, from 1904 to 1940. His death has caused many to reflect on the growth of printing and publishing in the Church of the Brethren.

The story of printing in the church began in 1738 at Germantown, Pa., when Christopher Saur set up his press. What Christopher Saur and Christopher Saur, Jr., turned out from their press had incalculable influence not only in the church but in colonial America. The destruction of the Saur printing plant during the Revolutionary War tragically ended the first active printing efforts in the Church of the Brethren in America.

It was not until almost a hundred years later that printing was revived in the church and that in a modest and limited way. Henry Kurtz, an active, scholarly man, felt the church must take advantage of the press and use it for the honor and glory of God. With the foresight of a seer, he started to agitate the matter of a religious journal for the church and by the church. He did not have Annual Conference sanction for issuing a church paper, but neither did he get a negative answer to his request. He brought forth The Gospel Visitor on April 1, 1851, in a loft over an old springhouse near Poland, Ohio.

The new church paper was only halfheartedly welcomed in the church. Some of the brethren discussed the danger of having a paper printed. It would lead to discussion and discussion could lead to division! Having the Bible, what additional reading was needed? The editor had his misgivings about a balance of public opinion. The Conference of 1853 decided, "Inasmuch as The Gospel Visitor is a private undertaking of its editor, we unanimously conclude that this Meeting should not further interfere with it." Effort to stop the church paper were ended.

There came a period of expansion in publishing by individuals. No less than seventeen papers came from the press in a period of less than fifty years. Some of these had a brief existence. Finally, in 1883, the Gospel Messenger, by consolidation, became the one paper of the church. It was published at Mt. Morris, Ill. until 1899, when the publishing activities were moved to Elgin.

As early as 1882, D. L. Miller urged the church to take over, manage, and control the publishing interests. But it was not until the Conference of 1897 at Frederick, Md., that Annual Conference voted that the General Mission Board should assume the ownership of the publishing house. Brother Miller finally persuaded the church that the profits accruing from the business should go to the church to advance the missionary cause rather than into the pockets of individuals; that the profits were beyond the deserving

Continued on page 21

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 5 and 12. This means that announcements normally intended for these issues should be sent to our office no later than July 13 so that they may appear in the issue for July 29.

The following missionaries returned to the States ing April, May, and June for furlough or retire- nt: the Amsey Bollingers and Dr. Leonard Blicken- f family, from India; the Philip Kulp family, Dr. yl McCann family, the Glenn Shank family (Breth-), the Charles Baldwin family, the Ira Petre family, ry Dadisman, and Grayce Brumbaugh, from Nigeria.

Waterloo Church of the Brethren, Iowa, broke und for a new building on June 11. Costing approxi- ely $160,000, the new structure will be L-shaped; sanctuary will seat 250 persons, and there will be en classrooms. A cornerstone-laying ceremony has n scheduled for Sept. 10. It is expected that the ding will be completed about the middle of Janu- The dedication is tentatively set for June 17, 1962.

Licensed and Ordained to the Ministry

David Yingling, licensed in the Hanover church, thern Pennsylvania.

Wendell Bohrer, ordained in the Morgantown rch, First West Virginia.

Home-coming

Spring Creek congregation in Hershey, Pa., will e a home-coming service on Sunday, July 30. mer members will serve as teachers for the adult ses. At 10:30 a.m. Joseph Long, director of youth k for the Church of the Brethren and a former nber of Spring Creek, will bring the morning mes- e. The noon box lunch will be followed by a show- of films on the activities of the congregation. In evening, at 7:00 p.m., there will be a service of ic, including German singing and special music ups.

New Fellowships in the Washington Area

Two new fellowships of the Church of the Brethren meeting regularly in the Washington, D. C., area wish to contact others who would be interested in blishing a congregation.

The first, in the *Alexandria, Va., area*, meets at Community Hall on Ft. Drive and Park Place, xandria, the first and third Sundays of the month, :00 p.m. For further information about the group's vities, write: Mrs. Willard Stratton, 917 Potomac ., Alexandria, Va.

The second group, in the *Annandale-Springfield, area*, meets the second and fourth Sundays of the th. Anyone in the locale may contact the secretary, . Robert Eisenhard, 1115 Vellex Lane, Annandale, for further information.

Wedding Music, by Nancy E. Rosenberger, has been made available in the form of a twelve-page pamphlet. The article after giving hints on selection of appropriate music for the church wedding, then lists a number of resources for church musicians. Order from: Family Education Department, Church of the Brethren General Offices, Elgin, Ill.

The Church Calendar

July 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Andrew, a Fisher of Men. Matt. 4:18-20; Mark 3:14-19a; John 1:35-44; 6:8-9; 12:20-22. Memory Selection: [Jesus said] Follow me and I will make you become fishers of men. Mark 1:17 (R.S.V.)

July 9 Church vocations workshop, North Dakota and Eastern Montana, Camp Mon-Dak

July 10-21 Faribault summer school of Christian education, Faribault, Minn.

July 12-14 Eastern Pennsylvania Women's Fellowship, Camp Swatara

July 14-16 Central Region youth conference

July 15-21 Dakota laboratory school of Christian education, Dakota Wesleyan University, Mitchell, S. Dak.

July 15-22 Chicagoland laboratory school, North Central College, Naperville, Ill.

July 16-21 Southeastern Region workshop, Bridgewater College, Va.

July 16-22 Central Region youth training laboratory

July 22 Church vocations workshop, Texas and Louisiana, Nocona

July 22-29 Religious drama workshop, Lake Forest College, Lake Forest, Ill.

July 23-29 Central Region laboratory school for children's and junior high workers, Manchester College, Ind.

July 23-28 Family life institute, Elizabethtown, Pa.

July 28-29 Conference on the healing arts, Richmond, Va.

July 30 — Aug. 5 Faith and group life laboratory, Juniata College, Pa.

July 31 — Aug. 5 Curriculum consultation, Elgin, Ill.

Aug. 6-12 Eastern Region laboratory school, Juniata College, Pa.

Aug. 7-12 Bethany extension school, Juniata College, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. James D'Amico of Brooklyn, N. Y., in the Meyer house, Fredericksburg congregation, Pa., Aug. 6-13.

Gains for the Kingdom

Seven baptized and one received by letter in the Dallas Center church, Iowa. Fourteen baptized and five received by letter in the Ivester church, Iowa.

Six baptized in the Cedar Lake church, Ind. Eight baptized in the English Prairie church, Ind.

Eight baptized and two received by letter in the Mt. Joy church, Pa.

Four baptized in the Pleasant Hill church, Tenn. Nineteen baptized and one received by letter in the Morgantown church, W. Va.

50th Unit of Volunteers Begins Project Work



► Volunteers in the fiftieth training unit of Brethren Volunteer Service went to their project assignments on June 3. The nine-week training program which began with the intensive lab week at Camp Woodbrook, near New Windsor, ended June 2 with a meaningful love feast. Each of the volunteers accepted the challenge of his assignment and dedicated himself to the task of service.

A highlight of the training program was a week-end work camp held at the Calvary Church of the Brethren in Brooklyn, N. Y. While in New York, the unit participated in a seminar at the United Nations. A work camp was also held at Cylburn Children's Home, Baltimore, Md. In addition to the church visitation and deputation work of the unit, the group participated in the Southeastern regional round table at Bridgewater.

The training staff of Al Huston, Anne Haynes, and Val Petersen was augmented at various times for training activities by Harold Row, Dan West, Rodney Davis, Lee Whipple, Ken Morse, James V. D'Amico, Ora Hust Loren Simpson, Father Robert Powell of the St. James Episcopal Church, Baltimore, Dr. J. H. Caricofe, and R Kyle.

Members of the training unit and their project assignments are: Keith Burger of Howe, Ind., and La Eisenhour of Syracuse, Ind., to the Brethren Service Center, New Windsor, Md.; Kenneth Dauer of Dunkirk, Oh to the Protestant Student Center, Brigham City, Utah; Joyce Eikenberry of Greeneville, Tenn., to the childre Aid Society, Neffsville, Pa.; Dennis Elker of Surrey, N. Dak., and Virgil Huber of Elida, Ohio, to the Natio

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An Invitation to the Conference on the Healing Arts and the Churc

by A. Stauffer Curry

ALL active church workers are invited to a conference at the Medical College of Virginia in Richmond, Va., on July 28-29, on The Healing Arts and the Church. Some observations are in order.

A "Theology" of the Healing Arts

At a research committee seminar in 1957, William M. Beahm outlined a theological basis of the church's work through the healing arts. First, the Christian system teaches that the body of man is good. While some religions teach that the body is evil, the Bible says that God looked on man and pronounced him and all creation "good." Paul speaks of our bodies as the "temple of the Holy Spirit."

Second, health is the will of God. Jesus spent much of his time in the art of healing. He cleansed the lepers, opened the eyes of the blind, raised the dead, and even defied the Jewish law in order to heal on the Sabbath. While ill-health is always present, the rule among humans is good health.

Third, according to Brother Beahm, the Bible teaches that health is a matter of the total person. Translated into today's language, Jesus taught the concept of physical health, emotional health, and spiritual well-being.

Fourth, says Brother William, healing is a combined divine and physical process. We do not go all out for "faith healing," nor do we depend entirely upon science and medicine, but upon faith, prayer, and hope as well. The French Academy of Medicine has over its doors the words, "I dressed his wounds; God healed him."

Fifth, Christians are "enjoined to engage in a healing ministry," sa Brother Beahm. Hospitals are a p of the institution of the church, j as are church buildings. Doctors a nurses are as evident in missiona teams as are ministers and evan lists. Jesus healed about as mu as he preached.

For these basic reasons t Church of the Brethren is and ways has been interested in t healing arts. Hence this conferen on the healing arts.

Four Conference Objectives

The planners of the conferen have spelled out four objectives follows: (1) to develop a sense Christian vocation in the healing ar (2) to discuss trends and develo ments in nursing education; (3) explore the relationship of t church to the healing arts; (4) bring together Brethren who need have a meeting for the discussion these topics.

Christian Education Commission's representative on the Consultative Research Committee on Nursing Education and a member of the Bethany Hospital Nursing Education Council



Back row (left to right):
John Shuman
Eugene Roth
Joyce Eikenberry
Larry Eisenhour
Val Petersen, volunteer assistant
Albert Huston, training director
James Gibbel
Carolyn Wood
Melvin Pentecost
Dain Morehouse
Virgil Huber
Harry Gilreath
Dennis Elker
Anna Sellers
Keith Burger
Front row:
Kenneth Dauer
Patricia Smith
Anne Haynes, associate training director

titutes of Health, Bethesda, Md.; James Gibbel of Lititz, Pa., to the mission program, Quito, Ecuador; Harry reath of Panorama City, Calif., to the West Side Christian Parish, Chicago, Ill.; Dain Morehouse of New Paris, l., to the Inner-City Protestant Parish, Cleveland, Ohio; Melvin Pentecost of Springfield, Ohio, and John Shuman, of Lebanon, Pa., to the University hospital research department, Ann Arbor, Mich.; Eugene Roth of Carlisle, , and Patricia Smith of Ligonier, Pa., to the North Avenue Community Center, Fresno, Calif.; Anna Sellers of w Freedom, Pa., to Hollyday House, Washington, D. C.; and Carolyn Wood of Springfield, Ill., to the Brethren vice Project, Falfurrias, Texas.

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ristian Education-Hospital nsorship

The conference is being sponsored the General Brotherhood Board's ristian Education Commission and thany Hospital's Nursing Educan Council. All interested persons invited. It is hoped that especialcollege administrators, professors, ith counselors, GBB members, nanal, area and local youth leaders, a fieldmen, doctors, nurses, genl staff members, and pastors will end.

e Program Features Dr. Sanger

Dr. W. T. Sanger, a Brethren in kground, is a leading figure on program, both in planning and ticipation. For years he was head the Medical College of Virginia l is now chancellor emeritus. bert Eshleman worked with Dr. ger in developing groundwork the program.

n addition to Dr. Sanger and Mr. leman, participants in the two- program include: Dr. Curtis vman, John C. Eller, Paul Green, nuel Harley, John W. Boitnott, R. V. Bollinger, W. Harold Row, Paul H. Bowman, S. Loren Bowman, Mrs. Betty Kunz, Olga Bendsen, Earl S. Garver, together with members of the staff of the Medical College of Virginia — Dr. Doris Yingling, Dr. W. William F. Malony, and Dr. Ebbe C. Hoff — as well as Mrs. Cynthia Warren of the Virginia Council on Health and Medical Care.

Persons interested in registering for the conference or in securing further information should write to John C. Eller, 3420 W. Van Buren St., Chicago 24, Ill.

Readers Write

Continued from page 2

union, which may be a great detriment for the Lord's work.

We should learn from history because the idea of an amalgamation of religions is not new.

Why should my church, whose aim is to further peace through love and understanding by the Word of God, join and help to build a great power, which, as years go by and new leaders get hold of it, may be misused and bring a greater calamity? And will it not restrain preaching truths which may offend other members of different beliefs?

My dear fellow Christians, if we compare the number of church members of years ago with that of today, we would see that the small churches do lead more souls to the feet of the Savior than the larger ones. Why, then, do we have to bury our church in a plot in the field of a big organization? Are we unable to stand up on our own feet?

Yes, dear Christian brothers and sisters, "Salvation belongs to the Lord," not to man. To accumulate power in the hands of a group of leaders, even if they are Christians, is dangerous. For in time, false Christian leaders may get hold of that power and bring great calamity to our children. Therefore, our Christian duty is to use the Holy Scriptures to "demolish power and principality," and "compel every human thought to surrender in obedience to Christ" (2 Cor. 10:4-5). — Eleonora Di Muzio, 607 Twenty-third St., Windber, Pa.

Dedicated to the Glory of Go



► Longmeadow church, near Hagerstown, Md., dedicated its new educational unit on May 21. Samue Harley, regional executive secretary, brought the dedicatory address at the afternoon service; the pastor Emmert F. Bittinger, led the congregation in the act of dedication. At the evening service five historica dramatizations, written by Mae Rowland and directed by Pauline Rowland, depicted events in the life of the church. Following the playlets Freeman Ankrum pastor of the St. James Brethren church, gave a brief talk on local history. The new building, erected at a cost of $100,000, contains six classrooms, a fellowship hall, a kitchen, a baptistry and rest rooms on two floors. In 1958 the congregation built and dedicated a new parsonage.

► Mill Creek congregation dedicated the first unit in its long-range development plan on May 7, when the regional executive secretary spoke on the theme, What Mean These Bricks? This $100,000 educational unit contains a chapel with pipe organ, pastor's study, secretary's office, lounge, nursery, library, crib room, and classrooms for older youth, young married people, and adults. Carved in stone over the main doorway is the inscription: For the Glory of God and My Neighbors' Good. The brick and stone structure was designed by Arthur Dean, church building counselor. Bro. Paul H. Bowman, moderator of the congregation, spoke at the morning service. Building committee spokesmen outlined the plans for future development, one of which is a second educational unit behind the one just dedicated. A social hall was built ten years ago.





► On May 21, nearly nine months after the cornerstone was laid in the first unit of the Golden Valley church building, the completed structure was dedicated. Circumstances had led to the cancellation of the service scheduled last fall. The district executive secretary spoke about the three requirements of a church: evangelical zeal, educational fervor, and close fellowship. The pastor, Norman Long, was in charge of the service. The first unit, consisting of a temporary sanctuary and fellowship hall, seven classrooms, kitchen, and rest rooms, was planned by Arthur Dean, the church building counselor. Golden Valley church is located in a suburb of Minneapolis and serves approximately 1,000 homes.

From a Loft

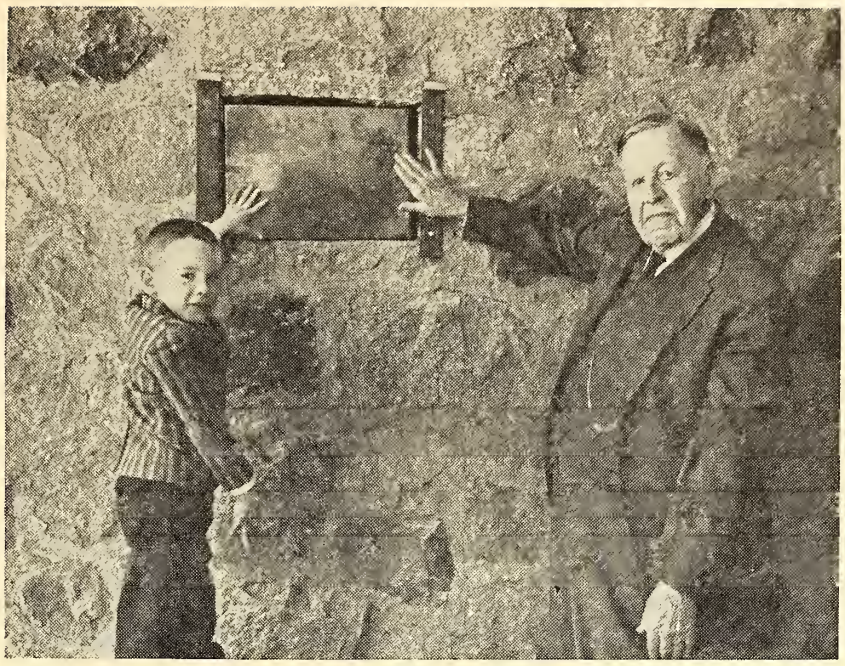
Continued from page 16

individual stockholders; that the urch-owned publishing interests ould unify the body and strengthen e membership.

For the first five years in Elgin the siness manager was Joseph Amick ho some years before, with D. L. iller, had helped to make a finan- ally profitable business out of a nkrupt one. Brother Amick had ill in managing financial affairs. pon Brother Amick's retirement, E. Arnold was chosen to become siness manager and remained in is position until his retirement.

In a report to Annual Conference, E. Arnold once stated that the blishing interests of the church re a most important factor in the ogram of the church. We could t afford to dispense with a church blishing plant even if it had to be n at a financial loss." As long as was in the position of manager ere were no red figures in the finan- l records at the end of the year. thought of every member of the urch of the Brethren as an equal ckholder in the publishing busi- ss as well as a worker in the great rk of the kingdom.

In thirty-six years of service in the offices at church headquarters, the manager observed changes in personnel and program. He had personal satisfactions in the memories of dedication of life and the vision of a ministry yet to come in evangelism, education, service, and spiritual guidance. Mr. Arnold was a living witness to the inscription which hung in Christopher Saur's print shop and which is engraved on the bronze plaque on the new building, "To the glory of God and our neighbors' good."



R. E. Arnold (right) and Andy Stern place the copper box in its niche in the entrance to the General Offices building at the time of its dedication

Home Mission Churches Build for the Future

by Owen W. Stultz

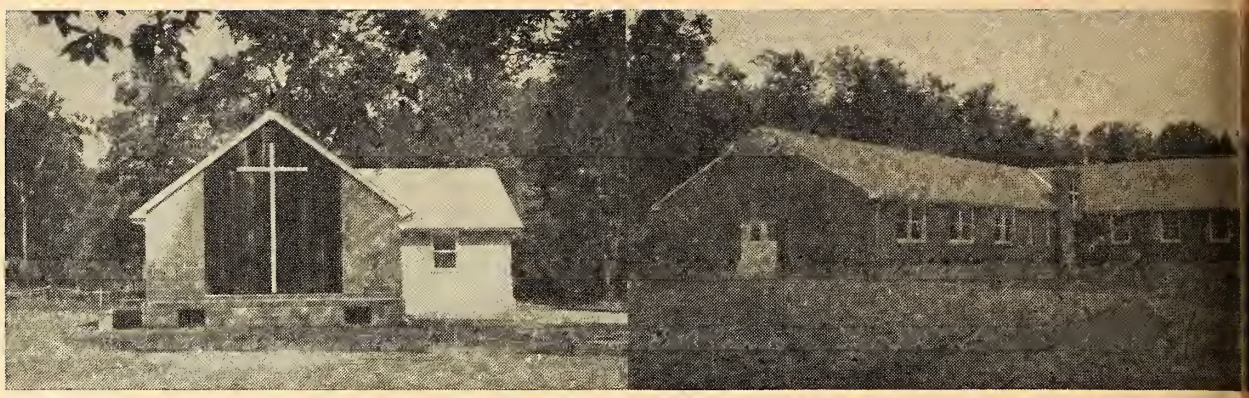


FINANCIAL aid from the Brotherhood and district does make a difference. As a result, the Sunnyside, Knobley, and Harness Run churches of First West Virginia look to the future with a new spirit — a spirit of optimism and Christian adventure.

The Brotherhood and the district began their investment in these churches through supplementary pastoral support in 1951 with the coming of a full-time pastor, Bro. Norman L. Harsh. This support was continued on the normal decreasing scale in 1954, when the present pastor, Bro. Owen Stultz, began his work with the churches. During the past nine years, the Brotherhood Board has invested $3,000 and the district board, $2,760 for supplementary pastoral support.

Members of these churches are looking forward to the time when reduced indebtedness will permit a more rapid increase in giving to Brotherhood and district funds, so that other churches can be helped as they have been. The recent building programs, partially supported by Brotherhood loans and grants, reflect something of the renewed spirit in these congregations.

SUNNYSIDE — The Sunnyside church dates back to 1889. The first house of worship, erected in 1891, was known as the Leatherman church. It was torn down in 1919,



The Sunnyside church, W. Va. (page 21); the Harness Run (left, above) and Knobley churches

when the congregation moved to the Sunnyside schoolhouse on Route 50, one mile east of New Creek, W. Va. In 1938, a brick church building, with full basement, was constructed on the schoolhouse lot. That year the congregation officially changed its name from the New Creek congregation to the Sunnyside congregation.

The parsonage at Sunnyside was built in 1953 under the pastoral leadership of Bro. Norman Harsh. By 1957 the parsonage indebtedness was paid and plans were being made for church building expansion. In 1958, using building plans drawn by Bro. Arthur Dean, a $53,000 educational addition with enlarged sanctuary and fellowship hall was erected. Because of the urgent need the church, in a real venture of faith, borrowed $50,000, $25,000 locally and $25,000 from the Church Extension Loan Fund of the General Brotherhood Board. The Ministry and Home Mission Commission is paying interest on $15,000 of this amount for five years. Note payments are being made on schedule.

Numerical growth in this rural church has not been spectacular. Growth in stewardship has been more notable. Giving recorded for 1950-51 was slightly over $1,500. Last year, giving totaled $9,061. The budget for the present year is $10,620, the majority of which is needed for debt reduction. The every-member canvass has been a primary means of stewardship growth.

Sunnyside is in a growing rural area relatively near to an industrial area. With these improved facilities and an awakened spirit of lay visitation, the future should bring accelerated growth.

KNOBLEY — Knobley, located six miles south of Antioch, W. Va., is a typical rural West Virginia church with a somewhat decreasing population at present, but close enough to growing industrial areas that the population trend may be reversed in the future.

Church activity in the Knobley community dates to 1840, when it was included as a part of the Greenland congregation. Pioneer ministers serving the Knobley church were: Joseph Arnold, John Kline of Virginia, and William George (first elder).

The first church building, now being dismantled, was built in 1876 and was used until the congregation moved into its new building in August 1960.

The present L-shaped, one-floor brick structure greatly improves the educational and fellowship facilities at Knobley. The new structure was dedicated in November 1960, with the sanctuary, including four classrooms, completed except for the baptistry. The fellowship hall, kitchen, rest rooms, and narthex are still in the process of being complete The spire will be constructed late When completed, the building co will total about $30,000. In additi to a local loan of $7,500, the buil ing was made possible by a Gener Brotherhood loan of $7,000, with i terest paid by the Ministry and Hon Mission Commission for five yea and a capital grant of $3,000.

The new Knobley church buil ing represents the largest expenditu for any building in the communit The silent witness of the church l cated upon a hill, with its illuminat cross at night, is a testimony to ne hope and greater sacrificial dedic tion.

Attendance has remained fair static over the past few years b growth in stewardship has been e couraging. Total giving last ye at Knobley was slightly over $6,00 This represents nearly a 300 per ce growth since 1957, the time of t first every-member canvass with ou side direction.

Brethren Hold First Fellowship Meeting in Kalamazoo

► The members and friends of the Church of the Brethren in Kalamazo Mich., met Sunday, May 21, 1961, for the first time as a fellowship grou The fellowship plans to meet twice a month. This initial meeting was hel in the home of Mr. and Mrs. Max Royer. Co-hosting the meeting were M and Mrs. Ray Judy.

Twenty-seven people crowded the Royer home in a congenial period fellowship and worship. After a brief message by the pastor of the Batt Creek church, the district executive secretary, J. F. Baldwin, led a discussio period in which the group made further plans.

Though a temporary organization will be formed at another meetin when the group is better acquainted, secretaries were named. Max Roy and Mrs. Ray Judy were asked to keep records and report to the newspape the plans of the group. The next meeting will be in the home of Mr. an Mrs. Max G. Kinney, 101 W. Inkster, Kalamazoo.

District interest has been mounting in Kalamazoo after several years study and survey. Land was purchased by the district last fall on the we side of the city as a future home for the Church of the Brethren. — Ernest J Jehnsen, district director of church extension.

HARNESS RUN — Until June 60, the Harness Run fellowship et in a one-room schoolhouse. The llowship in the past had been rved by the Beaver Run congrega- n but in more recent years has en considered a part of the Knob- congregation. In October 1959, strict conference granted Harness n the status of an independent ngregation. The charter member- ip period closed in July 1960 with venty charter members, eighteen of se baptized during the summer.

The need for better facilities was ite apparent to any member of the e Sunday school classes in session nultaneously in the one small room. the fall of 1958, excavation work s done, and foundation poured, ains laid and basement walls ected. The following year work s continued and by June 1960, the ilding was complete enough to be ed. The sanctuary is small, but th the basement provides over four es the space as was provided by old school building. The entrance ng (to the right in the picture) cludes narthex, stairways, coat and t racks, room for rest rooms, and rage area. The building is still the process of completion. Rest oms need to be finished, the kitch- finished and equipped, and ws obtained to replace the chairs nporarily in use. Brick veneer is t to be applied to complete the terior walls. The cost to date als about $10,000, of which less an $2,000 was spent for employed bor. Contributions of labor and terials were excellent.

During the last four years the at- dance has increased from an aver- e of thirty-two to fifty-one. Sunday hool attendance during the same riod grew from twenty-nine to ty-eight. In stewardship, giving t year totaled $3,559, which is a 1 per cent increase over 1956.

Harness Run is deeply grateful to e General Brotherhood Board for e $1,500 grant and the $5,000 in- est-free loan provided to aid in e building. This has not only in- red the people to build a church; has inspired increased giving to e Brotherhood and district funds, en in this period of local need.

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A rough and ready description of college education might be this: king the truth. — *Dr. George A. ttrick*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Living With the Seven Words. John Alexander McElroy. Abingdon, 1961. $2.00.

This book is a fresh approach to an old subject, the Seven Last Words of Jesus from the cross. The author presents seven cycles of meditations on the Seven Words, each cycle dealing with each of the words. The material for this book came out of Dr. McElroy's preaching at Arch Street Methodist church, Philadelphia.

These meditations focus on the experience of Christian faith. The author wants to kindle a fire in every man's heart who comes close to Christ on the cross. By the same token, little insight is gathered from these pages as to the meaning of the sacrifice of Christ on the cross — that is, with the objective element in the New Testament faith.

The book is easy to read, having the advantage of a direct conversational, catchy style. — *Richard A. Bollinger, Topeka, Kansas.*

***A Place for Johnny Bill.** Ruth Bishop Juline. Westminster, 1961. 144 pages. $2.95.

Johnny Bill Mason and his family were traveling bean pickers who longed for a place of their own; especially Johnny Bill wanted a place. Adventure, surprise, danger, and happiness are the varied moods of this credible story of persons so real to the reader that he rejoices when the family at last comes to a place for Johnny Bill. — *Hazel M. Kennedy.*

***Love So Amazing.** D. Reginald Thomas. Revell, 1961. 128 pages. $2.50.

The shelves of religious bookstores are abundantly full of books of sermons. Usually such books convey the thought of the preacher, but less frequently do they make the same impact as does his personal appearance. This volume fits into the majority class.

Because it is a book of sermons it lacks a clear central theme which contributes to captivating the reader. The best chapter, "No Gain Without Pain," points out the price of Christianity at the same time it speaks of Christianity's ultimate reward. The title chapter, which is not first, makes an interesting story of the Adam and Eve account and of the serpent in the story of Moses and the Israelites in the wilderness. The author, although a pastor in the United States, is a native of Wales, and this fact brings an interesting flavor to his illustrative material. Although this book is helpful, readers will not find it startling or particularly enlightening. — *Floyd E. Bantz, McPherson, Kansas.*

The Authority of the Bible in Christian Belief. Montgomery J. Shroyer. Tidings, 1961. 72 pages. 50c.

This small book is a document of basic Christian beliefs, each firmly supported with scriptural references. Every one of the twelve chapters deals with a separate article of faith such as We Believe in God — in Jesus Christ, in Salvation, etc. The discussion is quite sound, the author shrinking from his own opinion in favor of what he believes the Bible to say on each matter.

Easy to read, the book could become a study guide for a lay person or group of lay persons who want to review and explore the elements of Christian belief. — *Glennis Parks, Elgin, Ill.*

Man of Cyrene. Avin Harry Johnston. Concordia, 1961. 179 pages. $3.00.

Many a Bible reader has wished he knew more about Simon of Cyrene, whom the Roman soldiers forced to carry Christ's cross. The author of this historical novel wished this also, to the extent that he spent two years in research and writing. He has produced a powerful and dramatic account of how it might have been. To him Simon was not forced against his will to do this for Christ; rather, from early childhood God had made him conscious of something he was to do someday, something he must prepare well for. What that something was he never knew but it would not let him rest. Parents, wife, and friends often saw him with a faraway look in his eyes, but he himself could not explain it. It was not until he was under the cross that the same voice which had spoken through the years assured him that this is what he was to do. He had strained every nerve and fiber of his body to be in Jerusalem to do



Elizabethtown College President A. C. Baugher (center) and Mrs. Baugher are congratulated by Joseph W. Kettering, chairman of the college's board of trustees, during a recent testimonial dinner. Brother Baugher retired on June 30

A. C. Baugher Honored

► On a warm afternoon in April 1914, a young lad arrived at the Pennsylvania station in Elizabethtown, Pa., picked up his two pieces of luggage, and then walked a mile and a half to his ultimate destination. A short time later, still a bit winded as a result of his hike, he stood before Alpha Hall, one of the two buildings on the campus of Elizabethtown College.

In this manner, A. C. Baugher arrived at the college that he was to serve continuously from that time to the present. Over the years since 1914, Dr. Baugher h been a student, a teacher, dean of men, dean of instru tion, and ultimately president of the college. On June 3 of this year, Dr. Baugher retired after twenty years president to become president-emeritus. He will be t first man in the history of the college to hold this r spected position.

Recently, the board of trustees of the colleg honored President and Mrs. Baugher with a testimoni dinner in Harrisburg. More than 300 friends of t Baughers attended to hear representatives of Christia higher education, the Church of the Brethren, and indu try pay their tribute.

Speaking on behalf of the Church of the Brethre Dr. Frank S. Carper, of Palmyra, Pa., said in part: "D Baugher united with the church in 1909, was elected the ministry in 1918, and ordained to the eldership i 1929. Through all these years he has carried an i creasing responsibility in the leadership of the distric region, and general Brotherhood. He has given valuab service in many areas in the life of the church. A through his life in the church the fruit of the Spirit suc as love, joy, peace, kindness, tolerance, and self-contr have been evidences of his maturity in Christ."

Dr. Calvert Ellis, president of Juniata College, spok for all the Church of the Brethren colleges as he co gratulated Dr. Baugher for his efforts in guiding th growth of Elizabethtown College. Dr. Ellis concluded "President Baugher had only one aim — the building Elizabethtown College. Tonight we congratulate hi on his success. He will live on in the lives of hundred of students who came under his influence and benefite from all that he and Elizabethtown College contribute to their lives."

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this, being blindly driven on by an inner compulsion he could not control. Once it was done, a great inner peace filled his tortured mind. He was a new man.

The book is shorter than most historical novels. It is simply written, but dynamic and forceful in its presentation. I believe it will find its place along with other great Biblical novels.

It has come to me that in reality the experience of the Cyrenian is symbolic of the great drama in every human being. The "Hound of Heaven" drives us all on to God's purposes for us. Are not our hearts restless within us until we find and fulfill that purpose? — *Mrs. Charles E. Zunkel, Port Republic, Va.*

That God Is Love. Mildred Mabry. Bethany Press, 1960. 93 pages. $1.25.

This is a story of people — real persons, met on a round-the-world missionary tour, told by a woman with "seeing eyes" and a "listening heart."

Mildred Mabry, with her gifted pen, has given us a glimpse into the lives of seven people, each of them troubled, with a sorrow resting on his soul. She knows how they find their way to peace and achievement through the help of their fellow man and a personal awakening of the feeling of God's presence in their hearts.

Selections from this book would make a very interesting addition to any church-centered program. — *Mrs. Dan Fierheller, Polo, Ill.*

***Prayers for the Family.** Josephine and Christopher Bunch. Revell, 1961. 62 pages. $1.50.

As an aid to family worship, this small book of prayers written on a level which speaks pertinently to youth as well as to adults, will open new vistas of prayer concerns for the family.

There are guided prayers for families of parental control, selfishness, disbelief, bereavement, and fear, as well as children's difficulties concerning honesty, carelessness, laziness, grumbling, hate, ingratitude, and death.

For helping the family express gratitude and appreciation there are prayers about books and music, fami lies, health, laughter, happiness friendship, peace, and love. Thes prayers flood the love and wisdom o God on the scientific and physica world, as well as on the spiritua problems of life.

The authors are parents of a grow ing family and share in the work o the pastorate. They have used fel needs and expressed them simply an beautifully to lift the family to new heights in prayer. — *Mrs. Jacob T Dick, Fresno, Calif.*

The Practice of Prayer. G. Camp bell Morgan. Revell, 1960. 128 pages. $2.00.

This reprint of a book copyrighted in 1906 is a clear statement of a great Christian's understanding o prayer. G. Campbell Morgan was a conservative preacher well-known on both sides of the Atlantic a generation or two ago.

Solidly basing his thought on Scripture Dr. Morgan discusses The Possibility of Prayer, The Platform of Prayer, The Preparation for Prayer, The Plane of Prayer, and The Practice of Prayer.

While the language is to some extent that of another day, the author's thought is logical, his message is understandable, and his advice sound. Those who follow it will find their lives increasing in spiritual depth and power. — *David J. Wieand, Lombard, Ill.*

°Prayers for Church Workers. Wendig Brubaker Cully. Westminster, 1961. $2.00.

Contained in this book are 235 prayers arranged under the following sections: for guidance, for families, for children, for the church, for church schools, for schools of learning, for days in the Christian year, for community occasions, for young people, for adults in their life and work, and for anniversaries.

These brief prayers come from ancient and modern sources. They are deeply spiritual and will be found useful for many other occasions which may not be suggested by the category under which they are listed. As the title suggests, it will be useful to church workers. — *Chester I. Harley, West Milton, Ohio.*

The Way of the Ascetics. Tito Colliander. Harper, 1960. 122 pages. $3.50.

Here is another in the series of little books known as the "Little Gold-Jacketed Series," books which have to do with the inner life.

Tito Colliander, the son of Finnish parents, since 1918 has been one of that country's leading writers, both in religious and secular fields. As an active layman in the Orthodox Church, he has delved into their ancient tradition and has given us twenty-six little excerpts designed to enrich modern souls seeking a deeper meaning for their religious lives. The book is based on the wisdom of the Eastern Orthodox Fathers, and it draws upon both their lives and their writings to make clear the method and psychology of self-control. The writings deal with such subjects as the denial of self, the transfer of love from self to Christ, the conquest of the world, obedience, humility, prayer, and the like.

To read it, one is thrust back into other centuries of devotional thought and life. — *Charles E. Zunkel, Port Republic, Va.*

My Hand in His. Herman W. Gockel. Concordia, 1961. 229 pages. $2.75.

This is a book of devotional meditations. Practically all of them are built around a significant story that illuminates and illustrates some facet of our faith and life under God.

The writer aims at helping the reader grow in appreciating the love of God in Christ for us. The titles of each meditation is suggestive and appealing. This book will nurture the love of God in the heart. The spiritually sensitive soul of the author will warm the reader's heart.

This book would enrich the faith and life of youth and adults. The minister will find many sermon suggestions in it as well as apt illustrations for his own use in sermon making. — *Glen Weimer, Arlington, Va.*

Floral Decorations for Your Church. Fern Bowers Hunt. Chilton, 1960. 223 pages. $6.95.

While this book devotes one chapter to church architecture it gives no help to the flower arranger in relating arrangement to architecture. The chapters on the mechanics of arrangement and on the principles of flower arrangements are good. They differ little from other books of flower arrangements. Much of this book is devoted to other than altar arrangements — arrangements for social functions, weddings, etc. — *Grace Hollinger.*

°Youth Programs on Nature Themes. Ruth Schroeder. Abingdon, 1959. 192 pages. $2.75.

For those wanting "canned" programs, this book would, no doubt, be very useful. This type of thing, however, always concerns me because it leaves very little opportunity, if any, for creativity.

I believe some of the stories would be too young for high school youth; the leader using this book would need to read carefully to be sure of age level. Some are very good for youth, however.

The above does not mean to imply that this book is not good; it is very good for its purpose. The idea and point of nature which is treated in the program is also illustrated by selections from the Bible. The programs are varied, some giving opportunity for drama. Many nature themes are used as bases for programs, so that one could find help for almost any setting. The book could be used creatively, depending on the leader, by using the parts fitting best and developing your own ideas around those. — *Doris E. Coppock, McPherson, Kansas.*

SCHOOL OF PEACE, WICHITA, KANSAS

The Things That Make for Peace (Luke 19:42, Twentieth Century N.T.) was the theme of the third annual school of peace of the First Church of the Brethren, Wichita, Kansas. In six Sunday evening sessions, beginning Feb. 12 and ending March 19, the school considered three areas of life in which the sponsoring commission on missions and service felt that Wichitans needed guidance, especially at this time.

Much agitation and some progress in integrated housing, schools, churches, increasing economic reliance upon war industries, and continuance of military conscription were examined in the light of theme. Separate sessions were held by all age groups below the high school department, whose members met with older youth and the adults.

Speakers, panelists, and resource persons included representatives of local schools, the school board, PTA's, churches, business, the professions, and McPherson College. The following films were used: The Peacemaker, Brotherhood of Man, Sing a Song of Friendship, Dave's Own Decision, and The Broken Mask. — *Claron Brown.*

Faith That's Catching

Continued from page 11

enth-grader Sharon, who say they are going into BVS! A definite pattern of influence has been felt in this family and in others. The spirit that moved the several pastors and teachers in a church also moved an older son, who in turn influenced three brothers, who in turn have set the example for two younger children. Others (who can say how many?) have seen their work, have seen the good done and have been influenced. Wayne Vardaman says that he is sure that the success of programs like BVS had much to do with the formation of the Youth Peace Corps of Senator Humphrey and President Kennedy.

Keith Vardaman, in summing up his experience, said, "The supreme need in life is to understand the expression of love demonstrated in face-to-face encounters." Is there a more realistic definition of the Holy Spirit?

News and Comment From Around the Worl

Dr. King Asks Presidential "Emancipation Proclamation"

Martin Luther King, clergyman president of the Southern Christian Leadership Conference, has proposed that President Kennedy issue an emancipation proclamation banning all segregation in the country.

He told a press conference, "The time has come now for the President of the United States to issue a firm executive order declaring all forms of racial segregation illegal. While such an executive order would be rather far-reaching, it would not be too much to ask, since it would be falling almost 100 years after the first Emancipation Proclamation."

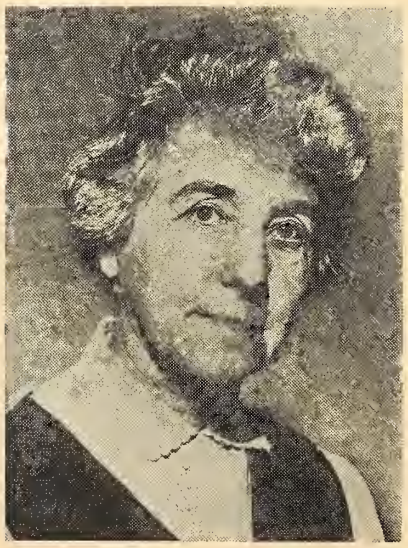
CCIA Urges Portugal to Speed Angolan Independence

Alarmed at the "wanton destruction of human life" in Angola, South-West Africa, the Commission of the Churches on International Affairs issued a statement in Geneva, Switzerland, calling on the Portuguese government to recognize "the legitimate right" of the people of Angola "to determine their own political future."

The commission, a joint agency of the World Council of Churches and the International Missionary Council, declared that "administering authorities should take reasonable risks in speeding progress" toward Angolan independence or self-government.

A delegation representing the major Canadian Protestant denominations has urged their government to use its influence in bringing "an immediate end to the excessive punitive actions by the Portuguese government in Angola." The delegation added that the Canadians should call on the Portuguese to guarantee the fundamental human rights for Africans and to prepare them for full participation in all the affairs of their country.

A spokesman for the delegation said Canadian missionaries are carrying on their work in Angola except for mothers with children who returned to Canada in May.



Religious News Service

Mrs. Ingrid Bjerkas, fifty-nine, a widow with three grandchildren, was ordained as Norway's first woman pastor of the State Lutheran Church. The Norwegian government gave permission for her ordination as an assistant pastor after she had been passed over in nominations for five vacancies. She is a graduate of the Oslo Theological Seminary



Religious News Service

Italy has issued a new set of postage stamps for regular use of post of patrons, depicting the most inspiring works of Michelangelo. Many the figures, including those shown above, are from his famous painti in the Sistine Chapel of the Vatican. The figures are, top row, left right: Isaiah, Daniel, Zachariah; bottom row: Jonah, Jeremiah, Ezel

Atlanta Churches Set Prayer Day for Peaceful School Integration

The Greater Atlanta Council of Churches, concerned about the possibility of trouble when four city high schools integrate in September, has voted to designate the last Sunday in August as a day of prayer law and order.

The council voted unanimously approve a resolution requesting 400 member churches to particip in the day of prayer. The Sun chosen comes three days before Negro youths are scheduled to be integrated classes at four Atla high schools.

Foreign Methodist Ministers Serve as Pastors' Aides

The World Missions Division the Methodist Board of Missions set up a special ministerial progr which will provide foreign associ pastors to fifteen Methodist chur es across the nation.

Under the program, which first developed in 1958, each chu will have an associate pastor wh a native minister in a Methodist Methodist-related church overse The fifteen foreign ministers h come to America from Africa, A and South America, and have b studying since February at D Theological Seminary.

The purpose of the combi study and pastoral internship pla to strengthen the ministerial lea

p of overseas churches and to help velop better understanding be- teen The Methodist Church in this ntry and Methodist churches erseas.

otestant Episcopal Church ms Expansion in Puerto Rico

The Protestant Episcopal Church Puerto Rico is planning an island- le expansion over the next three rs. The expansion program, ac- ding to a statement by a church cial, follows in the wake of the troversy involving the Roman tholic hierarchy in the 1960 com- nwealth elections.

The Protestant Episcopal Bishop of erto Rico has asked for $1,000,000 m church authorities in New York order to construct a student cen- at the University of Puerto Rico l to establish ten new parishes hin the next three years. The to- island membership of the church bout 8,000 persons.

rman Catholics Again House Protestants Church Congress

Roman Catholic authorities in st Berlin have urged their flock elp accommodate the thousands of out-of-town Protestants who are expected to attend the German Evangelical Church Day Congress in July. This type of assistance has become traditional between the DEKT and its Catholic counterpart, the German Catholic Day Congress.

Both Protestant and Catholic leaders have hailed the co-operation as a "genuine sign of Protestant-Catholic brotherhood in Christ."

Christian Scientists Urge Greater Spiritual Alertness

Unprecedented challenges and opportunities presented by the current world upheaval require greater spiritual alertness, the Christian Science Board of Directors said at the annual meeting of the Mother Church in Boston. The directors called for renewed vigilance on the part of all who cherish freedom, brotherhood, and truth.

Mrs. Mary Lee Gough Nay, a Christian Science teacher and practitioner of Boston, was named president of the Mother Church for the coming year. It was reported that new branches of the Mother Church were established during the year in Ghana, Uruguay, and many other areas outside the United States. New Christian Science college organizations were formed in South Africa and South America. New translations of writings by Mary Baker Eddy also were announced.

Latter Day Saints Reunion Seen Unlikely

The president of one of the two main denominations of Latter Day Saints recently indicated there is no possibility for reunion of the two groups.

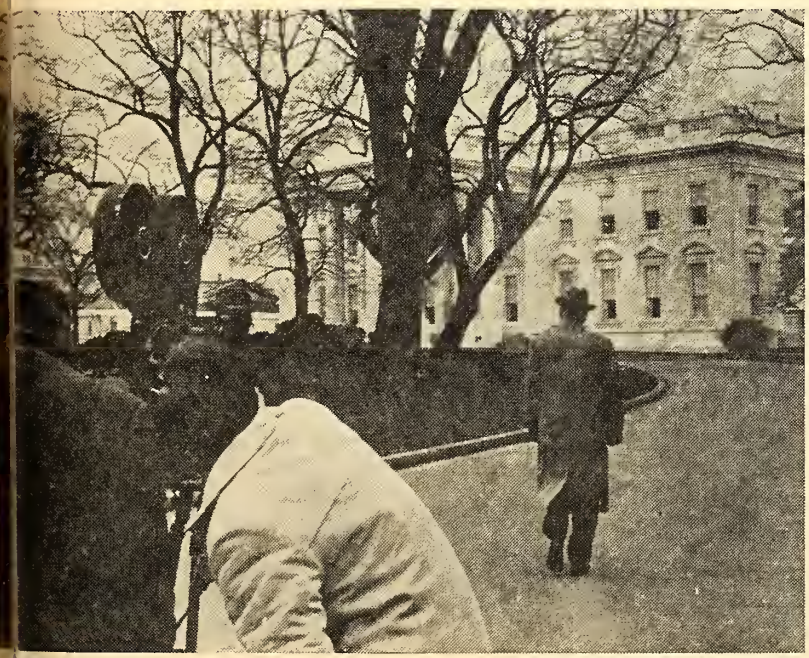
W. Wallace Smith, sixty, head of the Reorganized Church of Jesus Christ of Latter Day Saints, was asked about the likelihood of merger with the much larger Church of Jesus Christ of Latter Day Saints. Although both groups look to his grandfather, Joseph Smith, as their common founder, reconciliation would be impossible because of incompatible beliefs, Mr. Smith said in an interview.

The Reorganized Church has its headquarters in Independence, Mo., and has a world membership of some 200,000 members. The Mormon Church is headquartered in Salt Lake City, Utah, and has nearly two million members around the world. Separation of the movement came after founder Joseph Smith was killed in 1844 in Carthage, Ill. Brigham Young assumed leadership of the group that went to Utah while Smith's son led the group that stayed in the Middle West.

Schools Urged to Teach "Place of Religion" in History

Instruction on the place of religion in our history and our present way of life should be included in the public school curriculum, according to a statement by the Maryland Council of Churches. The council said, "It would be a matter of grave import if the need to keep the public schools free of sectarianism leads the schools to be silent as to the pertinence of moral and spiritual values to our American life and institutions or as to the role of religious organizations in the establishment and preservation of those values."

The statement was the result of a three-month study by a special committee of religious programs in Baltimore's high schools. The study was prompted by a Baltimore mother's protest of a school board ruling requiring reading of the Bible or recitation of the Lord's Prayer or both at opening school exercises each day.



Religious News Service

E. Stanley Jones, noted Methodist missionary-evangelist and author, is rayed in a sequence from the MGM picture, Bridge to the Sun, which released in June. He is depicted walking toward the White House on . 3, 1941, for a meeting with President Roosevelt to urge a conciliatory sage to Emperor Hirohito of Japan at a moment when the Japanese fleet already en route to Pearl Harbor. The message was sent but was inter- ed by Japanese militarists who withheld it from the emperor. Presi- Kennedy gave permission for use of the White House as a backdrop for film, an authorization never given before as far as any can recall

Good Reading for Children

The Bell of Kamela

LILLIAN BUDD

In a style rich in poetic imagery, the author weaves a suspenseful tale around the mysterious sound of a speaking bell in the forest of Kamela, Oregon. She skillfully blends the experiences of a twentieth-century lumberjack, who believes that he hears a bell even though he can't see it or give an explanation to why a bell would be in the forest, with that of a young pioneer family. Ages 10-12. $2.95



Adventures With the Buttonwoods

EDNA BEILER

The heart-warming adventures of a farm family who have problems as modern as 1960 but who lived in the days of the Model T. Mom, Dad, Betsy, Pudge, Flora, the twins Crish and Peter, and small Susie make up the family of Buttonwoods. Of course, there was Midget Mouse, Peter's pet, which was almost one of the family. Ages 8-10. $2.00

The Golden Bible — The New Testament

ELSA JANE WERNER, editor

A beautiful book, gloriously illustrated in color. The text combines the beauty and cadence of the King James Version and the clarity and vigor of twentieth century language. Ninety-six pages, laminated hard cover. Size 10 x 12¾ inches. $3.95

CHURCH of the BRETHREN GENERAL OFFICES,
Elgin, Illinois

West German Religious Press Featuring Eichmann Trial

West German religious publications have devoted extensive space to report on the Eichmann trial in Jerusalem in an effort to publicize the full extent of Nazi crimes against European Jews. Many church papers also have featured pages of documentary photos to illustrate the horrors of concentration camps, gas chambers, and enforced ghetto conditions.

Editorially, the papers, both Protestant and Catholic, have stressed the disgust and shame Germans should have for the Nazi crimes committed in the name of Germany. The editorial columns have noted that the Hitler regime could never be erased from the annals of German history.

The publications have also printed extracts of statements, sermons, and pastoral letters of German church leaders who had publicly condemned Nazi racial policies during the Hitler regime.

Antisegregation Demonstrators Imitate the Battle of Jericho

Antisegregation demonstrators in Oklahoma City used an Old Testament story as their pattern as they walked seven times past entrances to five establishments there. A spokesman for the group composed largely of Negroes said they were following the account of Joshua, who led t Israelites around the walls of Jeric seven times before the walls fell.

The group of about thirty includ a few white youths and Dr. Dona Yates, a white physician who is ordained Disciples of Christ minist He had been fined previously f attempting to accompany a Neg into a downtown cafeteria.

The cafeteria was one of the fi establishments passed by the marc ers. The others were a departme store and a variety store, whose lun counters are closed to Negroes, segregated restaurant, and a ho whose coffee shop does not adn Negroes.

Peace Corps Will Send Thirty to India This Year

A first contingent of thirty v unteers of the U.S. Peace Corps expected to arrive in India towa the end of the year to offer assistan in health and educational fiel This was announced by R. Sarge Shriver, Jr., director of the Cor after talks with Prime Minister Neh and other government leaders.

Mr. Shriver predicted that In would prove to be one of the m popular countries among the Cor volunteers. He said their first ar of work would be the Punjab, whe they would have the co-operation universities, labor unions and ind trial groups. He explained that t Peace Corps was completely n political and the volunteers would given strict instructions against re gious propagandizing or proselyt ing in the countries to which th were assigned.

Soviet Zone Newspapers Permit Religion Reference in Funeral Notices

Communist newspapers in E Germany have abandoned th years-long practice of omitting references to religion in funeral r tices. Reports from Soviet Zo Protestant sources indicate t change of policy was apparently d tated by the church affairs office the Central Committee of the Soci ist Unity (Communist) Party.

The office had ruled that elimin ing references to religious matters death notices drafted by relatives a sent to papers for publication c tracted guarantees of religious fr dom. Observers, however, describ the ruling as a concession to re gion in a matter which the E German regime regards as of mi importance.

here has been no change in the Communists' antireligious principles, but rather a change of strategy. The plan is now to concentrate on the ideological struggle between Christianity and the atheistic Communism they are trying to impose on the people.

German Youth Asked to Give Day's Pay for Refugee Center

Members of all Protestant youth groups in West Germany were recently called on to donate one day's pay to aid young people suffering as a result of Germany's division following World War II. The fund campaign, sponsored by the Working Committee of Evangelical Youth in (West) Germany, marks the eighth anniversary of the uprising of East German workers against the Communist regime in 1953.

Money raised will be used to finance the construction of a youth center at the refugee camp at Hamburg-Finkenwerder, which accommodates about 2,000 fugitives from East Germany. Last year, a similar drive was conducted to benefit the building of a settlement for youthful refugees at Sindelfingen in Wuerttemberg.

The sponsoring committee said that personal sacrifices were more appropriate than mass demonstrations which do not obligate the individual to anything.

Church-State Conflict Marked Closing Years of Trujillo Era

The assassination of Generalissimo Rafael Leonidas Trujillo, dictator of the Dominican Republic, at the hands of political foes came as a stealthily growing campaign of repression against the Roman Catholic Church — to which the vast majority of people belong — had reached an explosive pitch.

Only weeks before the sixty-nine-year-old strong man, who had ruled the country with an iron hand for thirty-one years, was shot down, legislation was introduced in parliament that would have paved the way for confiscating properties of the church and abolishing religious instruction in the schools.

Quotes From the News

Dr. Robert Paul Roth, professor Lutheran Theological Southern Seminary: "The church has become a cell in the general structure of the society . . . Sometimes it is welcomed as the bastion of decency and sobriety; sometimes it is only tolerated as a training school for children, and often it is rejected as an obstacle to progress and creativity."

Dr. James Alfred Martin, Jr., professor, Union Theological Seminary: "Jerusalem cannot speak meaningfully to Athens or the church to the academy if the church does not know the vocabulary of the academy, and is not willing to enter into genuine dialogue, hearing as well as speaking. Dr. Niebuhr has reminded us that nothing is so irrelevant as an answer to an unasked question. We might also add that relevant answers to asked qeustions are themselves intelligible only if they speak the language of and make contact with the world of the questioner."

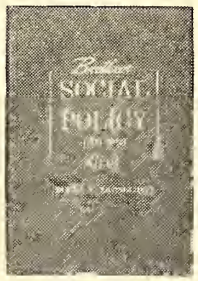
Robert E. Lee, pastor, Redeemer Lutheran church, Atlanta, Ga.: "If you want a picture of how the church is registering in modern life, analyze any large metropolitan newspaper. Page one is covered with political double-talk and double-dealing. Page two is a diary of murder, violence, and tragedy. Pages three to fifteen are splashed with advertisements that not so subtly maneuver you into the camp of economic determinists. Pages sixteen to twenty invite you to two dozen 'adult only' motion pictures, and somewhere back on pages thirty or forty there's a squib or two about some changes in pastorates in the city or about a meeting of the ladies' aid . . ."

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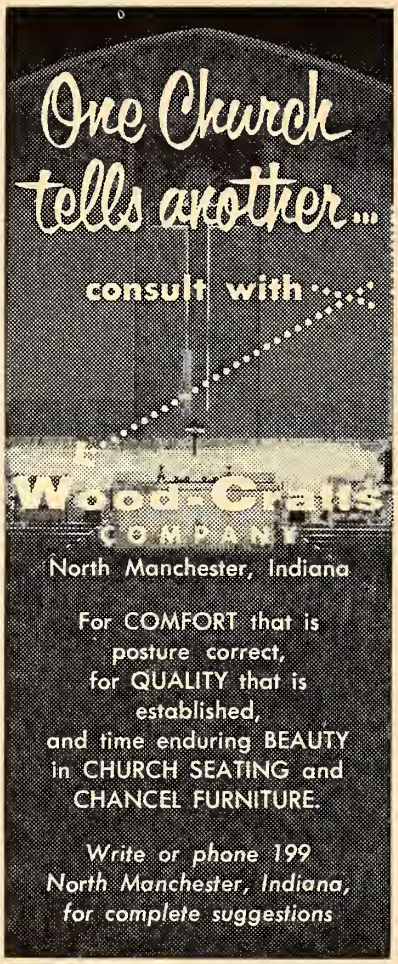
CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church Group Steps Up Fight Against Housing Bias

Continued from page 9

Catholic, and Jewish clergymen attended a luncheon along with 100 legislators to hear appeals for the outlawing of housing discrimination. The speakers included Dr. Wesley C. Ewert, chairman of the Minnesota Council of Churches' legislative committee; Rabbi Kassel Abelson, president of the Minnesota Rabbinical Association; and Auxiliary Bishop Leonard P. Cowley of the St. Paul Catholic archdiocese.

Pledging the support of Protestant groups in the war against discrimination Dr. Ewert said, "The right to live in the place of one's



choice is as precious as the right of assembly. We deplore the economic forces and the racial prejudices which have caused ghetto situations in a desegregated society."

More dramatic support for the fair housing bill came when some 300 Twin Cities' Negroes went from house to house distributing literature and asking donations for the Minnesota Council on Civil and Human Rights, a citizens' volunteer group, which promoted the legislation.

The united antidiscrimination stand by the religious bodies was publicly commended by Federal Judge Luther W. Youngdahl of Washington, D.C., when he addressed the annual meeting in February of the Greater Minneapolis Council of Churches.

"Thank God," said the former Minnesota governor, "that you people have the courage to stand up. Millions of people standing on the brink between communism and democracy will be influenced in the way they go by how this nation deals with its racial minorities."

Protestant sentiment behind fair housing laws also was strongly reflected as Pennsylvania legislators debate the bill before them. Overwhelming endorsement of the bill was voiced by over 500 ministers and elders attending sessions of the Pittsburgh and Philadelphia presbyteries of the United Presbyterian Church in the U.S.A. The bill pending in the New Jersey legislature meanwhile has been formally endorsed by the church's Newark presbytery.

One of the most forthright appeals against housing discrimination in the country was made meanwhile by the National Council of the Protestant Episcopal Church. In a resolution adopted at its quarterly meeting in Greenwich, Conn., the church's national administrative body urged that federal agencies "related in any way to housing" be directed to operate in such a manner as to insure that all housing "reflects the letter and spirit of the Fourteenth Amendment and related laws."

Leadership in fighting bias in housing also has been given in recent months by several Catholic groups and individuals.

Among the groups are the Chicago Interracial Council which announced its support of a state fair housing law — the so-called "open occupancy" measure — and the Los Apostolate Coordinating Committee of the Portland, Oregon, archdiocese, which urged all Catholics in the area to assist minority groups in obtaining adequate housing.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 501. Immigration Services seeks employment offer for: Stateless (Ethnic Bulgarian), S.O., age 20. Unmarried. Education: elementary. Experience: farmer (cows, tobacco growing), 8 years. Moslem. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-joiner, 3 years. Experience: Joiner and Cabinetmaker about 15 years. Fled when threatened with deportation to Siberia. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 512. Immigration Services seeks employment offer for: Bulgarian refugee, T.I. Unmarried. Age 26. Education: elementary, 3 years secondary, 3 years Trade School (Constructi Joiner, Carpenter). Experience: fa work at home, joiner and housepa er — 2 years, concentration camp, cape, refugee camp — 1 year. Ortho Church. Contact: Immigration Se ices, Brethren Service Center, N Windsor, Maryland.

No. 513. Immigration Services se employment offer for: Dutch-In nesian A.V. age 31. Unmarried. perience: truckdriver, mechanic — years, welding (arc and acetylene) months course. Contact: Immigrat Services, Brethren Service Cen New Windsor, Maryland.

No. 514. Immigration Services se employment offer for: Dutch-In nesian refugee, P.M., unmarried, 29. Education: elementary, 2 ye electromechanic technical school, rad mechanic technical school — 2 ye Experience: assembly of radios, tra mitters, senders, amplifiers — 2 ye repair of electrical appliances — 4 ye Reformed Church. Contact: Immig tion Services, Brethren Service Cen New Windsor, Md.

No. 532. Immigration Services se employment offer for: Yugoslav re gee, D.M., 28 years old. Education years elementary and secondary sch 4 years technical school, 2 years te nical academy. Skills: engine te nician, technical draftsman, ac Religion: Orthodox, Contact: Im gration Services, Brethren Serv Center, New Windsor, Md.

No. 533. Needed: A couple or l to care for elderly lady in her nine who is still ambulatory, in exchange rent-free private apartment. If ot housing is used, wages will be p Work is available for husband, if sired, in our town of 17,000 populati Member of Church of the Brethr Contact: Mrs. Ada M. Dilgard, Cherry St., Ashland, Ohio.

Obituaries

Beckner, Alvia J., was born Oct. 1875, in Virden, Ill., and died at F crest Homes, La Verne, Calif., M

1961. At one time he was business nager of La Verne College. Survivare his wife, Maude Beckner, one , two daughters, two sisters, one ther, six grandchildren, and five at-grandchildren. The funeral servwas conducted at the La Verne urch by the undersigned and Bro. V. Funderburgh, and burial was in Evergreen cemetery. — Harry K. ler, Jr., La Verne, Calif.

enninger, Elsie, daughter of Levi Catherine Zug Horst, was born in ynesboro, Pa., and died in Ephrata, May 23, 1961, at the age of seventive years. Surviving are her husd, Fred Fenninger, three sons, four ndchildren, and one sister. The fual service was conducted in the hrata church, of which she was a nber, by Bro. Guy E. Wampler, Jr., burial was in the Zeltenreich cemry. — Mrs. H. Spencer Fry, Terre , Pa.

ifer, John William, son of George Margaret Cupp Fifer, was born Bridgewater, Va., Dec. 5, 1871, died March 19, 1961. He was a nber of the Sangerville church, Va. June 27, 1910, he was married to ecca Howdyshell. Surviving are sons, four daughters, nineteen ndchildren, and five great-grandghters. The funeral service was ducted by Brethren Beverly A. th and Cecil Fike, and burial was he Sangerville church cemetery. — . O. W. Fifer, Bridgewater, Va.

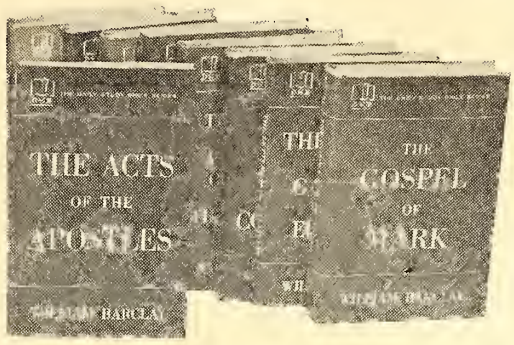
ox, Fred S., son of Jacob and Lillie k Fox, was born March 30, 1881, died April 11, 1961, at Hagersn, Md. He is survived by two sons, grandchildren, two great-grandldren, three sisters, and one brother. funeral service was conducted by thren S. Omar Nicarry and John Rowland, and burial was in the es church cemetery, Pa. — Helen L. n, Waynesboro, Pa.

lamel, William, son of Martin and bara Weber Hamel, was born at a, Ill., June 25, 1880, and died Carleton, Nebr., April 15, 1961. Feb. 12, 1902, he was married to Lena Quellhorst. For more than years he had been a member of Bethel church, Nebr., serving many those years as a Sunday school her. He is survived by his wife two daughters. The funeral service conducted at the Bethel church, Carleton, Nebr., by the undered, and burial was in the adjoining etery. — Sylvus D. Flora, Carleton, r.

ruger, Nina, daughter of Mr. and John W. Click, died May 20, l, at the age of seventy-seven years. was a charter member of the St. rsburg church, Fla. In 1910 she married to Mervin E. Kruger, who ives, together with two sisters and brothers. The funeral service was ducted by Bro. Merril Heinz and H. D. Oeschger, and burial was he Memorial Park mausoleum. — y Schaeffer, St. Petersburg, Fla.

esser, Susan, daughter of Joel and ia Miller, was born Sept. 26, 1871, died April 6, 1961, near Manches- Md. She was a long-time member e Black Rock church in the Upper orus congregation. She was marfirst to Charles Walker. After his death, she was married to George Resser, who was a minister in the Church of the Brethren. Surviving are one daughter, several stepsons and stepdaughters, grandchildren, and great-grandchildren. The memorial service was conducted in the Black Rock church by the undersigned, assisted by Bro. Noah S. Sellers, and burial was in the Black Rock cemetery. — Earl K. Ziegler, Brodbecks, Pa.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church News

Idaho and Western Montana

Payette — During the past year Bro. William Riddlebarger has served the congregation on a part-time basis. He is a counselor in the high school in Ontario, Oregon, just across the river from Payette. Three were baptized recently. The women's fellowship meets every week for a quilting and enjoyment of visiting while working. A daily vacation Bible school is held annually for the children who attend the church. In May we had a fathers and sons banquet, a new experience for the congregation. — G. G. Bollinger, Payette, Idaho.

North Dakota and Eastern Montana

Minot — At the quarterly council in June, the delegates to the district meeting, which will be held at Camp Mon-Dak this year, were selected. We were also represented at Annual Conference. Rev. Kenneth Johnson of the New Tribes mission showed pictures and explained the work which he is doing. The McPherson ladies' trio and flute ensemble gave a message in song and word one Sunday. The Minot women's fellowship entertained the Surrey women's fellowship at a picnic meeting in

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June; the program was given by the Surrey women. We expect to have an exchange meeting with Surrey at a later date. The youth groups of Surrey and Minot have joined forces for the summer months. The church will do some remodeling during the summer. — Jennie Lang, Minot, N. Dak.

Oklahoma

Bartlesville — Since the last report, five have been baptized and one has been received by letter. Several from the church attended the men's and women's rally at the Antelope Valley church. The women's fellowship entertained the families of the church on April 14, and the film, Radiant Treasure, was shown. The love feast was observed on May 8. The young people and children gave a program on Mother's Day. One evening Eugene Hartman told us about his experiences with the migrants in California. We meet each Wednesday evening for prayer meeting and Bible study. — Mrs. T. J. Larmore, Bartlesville, Okla.

Southern Indiana

Indianapolis, Northview — We observed the love feast on March 26. Prior to the service members met in the church sanctuary for a period of worship. The women of the church took part in the women's fellowship meeting at the Middletown church in April. Mrs. H. F. Richards of our congregation was in charge of the afternoon devotions. Sixty were present for the mother-daughter banquet and program the last of April. A dedication service for babies was held on the morning of Mother's Day. The council meeting convened on Sunday afternoon following the morning worship service and a carry-in dinner. Bro. H. F. Richards has been serving as interim pastor since March 1 and will continue to serve until we secure a new pastor. Several of our members and the pastor attended the district evangelism rally in the Anderson church. Two delegates were selected to attend Annual Conference. — Annis Heiny, Noblesville, Ind.

Southern Ohio

Springfield — Chester Harley conducted revival meetings. Six were baptized and eight received by letter. Bessie Crim showed pictures of mission work in Colorado. At two of the Sunday evening meetings we had a film, The Household of Faith, and presented the play, Where the World Begins. A girl's choir has been organized. The music and worship committee are collecting funds to purchase an organ for the church. On Easter we had sunrise services and a breakfast sponsored by the Homebuilders class, and special music by the girl's choir at the church service. The pastor had a personal relations seminar on three Sunday evenings especially for the young married people's class and the homebuilders. We have had two prayer study groups during the year, and the women are continuing their weekly prayer group. One of our young men has entered Brethren Volunteer Service. On National College Day three of our boys, who are attending Manchester, spoke at the morning service, with Byron Hollinger acting as moderator. [illegible] church has sent $100 for the pigs [illegible] Paraguay project. The program, [illegible] terns for living, was used at the mo[illegible] and daughter banquet. On May [illegible] the junior highs had a progressive [illegible] ner. Dan West spoke one Sun[illegible] morning and led the discussion in [illegible] adult church school. While the pa[illegible] and his family attended Annual C[illegible] ference, Don Binkley, Thoms Hur[illegible] and Rev. Koepp brought the Sun[illegible] morning messages. Carole Bran[illegible] was the Annual Conference delegat[illegible] Barbara J. Hinkle, Springfield, O[illegible]

Eastern Maryland

Thurmont — We have a family n[illegible] each month including a fellowship [illegible] per and worship. At the one in Ja[illegible] ary, Robert McKay showed slides [illegible] the mission work in Nigeria. The [illegible] tor, David Eberly, conducted a m[illegible] bership class beginning Jan. 1; [illegible] were baptized. The church is b[illegible] redecorated inside and outside, an[illegible] dedication service will be held w[illegible] the work is completed. On May [illegible] we had a fellowship dinner after [illegible] morning worship to welcome [illegible] former pastor, Philip Kulp, and [illegible] family, who are home from their w[illegible] at the Waka Training School in Nig[illegible] The lot back of the church has b[illegible] cleared so that we can have our fa[illegible] night outdoors during the sum[illegible] months. — Mrs. James Gaver, Way[illegible] boro, Pa.

MINISTER'S BOOK OF THE MONTH

Selection for AUGUST

The New Shape of American Religion

MARTIN E. MARTY

Here is a hard-hitting, intensive look at the Protestantism of our era. Basically, Dr. Marty, associate editor of THE CHRISTIAN CENTURY, believes Protestantism has lost its distinctive witness, becoming in effect Americanized "religion-in-general." This is true, he thinks, despite the much heralded "revival" in our country. Suggested for the book club by a Brethren pastor.

Regular price $3.50; to members $2.45 plus postage and handlin[illegible]

CHURCH of the BRETHREN GENERAL OFFICES . . . Elgin, Illi[illegible]

Church of the Brethren
Gospel MESSENGER
JULY 15, 1961



Hays from Monkmeyer

A Time and a Place for Meeting God . . .

Every young person deserves an opportunity to sit outdoors and think and pray. Church camps offer many such locations where the shadow of a cross falls over a meeting place, and many such occasions when a trusted counselor is available for conference. A summer camp can provide a time and place for meeting God each day. If a young heart is seeking guidance, here is an ideal spot for discovering life's best purpose under God's sure direction.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Kenneth B. Byerly graduated from Bethany Biblical Seminary this year and will be serving the University church at Columbus, Ohio.

Linda Tweddell was a BVS'er, serving at an Indian school.

Clement Bontrager is pastor of the Covington church, Washington.

Elsa Kruuse is a staff writer for the World Council of Churches.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

On Rendering to Caesar

The Readers Write section of the Gospel Messenger carried a letter (Gospel Messenger, May 27), concerning why Brethren should protest income tax money being used for military purposes. I think it well to protest the high military expenditure. But the type of letter that was written to Mr. Kennedy and to the Internal Revenue Department I think does not show good grace. I am a bit embarrassed that leaders in our own church would write that type of letter and refuse to pay taxes which our Lord distinctly told the Jews, under a military occupation, they should pay. "Render unto Caesar the things that are Caesar's and unto God the things that are God.'s."

I, too, am a pacifist. But I don't think the time will come when I refuse to pay my taxes. — Jack Kline, 411 S. Montgomery, Bremen, Ind.

Grateful for Witness

I just felt as if I must write to you today and express my appreciation of the Gospel Messenger for this week (May 27 issue).

I am grateful for a Conference moderator and his wife who have made a clear-cut witness in refusing to pay tax for war purposes. I am grateful for the report of Rosalind Bucy, "A Witness for Peace," at Newport, Ind. I am grateful for the editorial, "A Swelling Tide of Protest and Prayer." I am grateful for the 100,000 persons who joined in protest marches and silent peace vigils during the Easter season in Europe and North America.

If there are better ways of witnessing, I too would like to hear reports from others who believe the Son of God was the Prince of Peace and are searching for ways to be a Christlike witness. — Mrs. Clarence R. Cripe.

Mere Semblance

I must agree with Bro. Roy E. Clark, as to the ineffectiveness of the peace efforts that have been and are now being made. It is obvious that all of the conferences, negotiations, treaties, pacts, and promises of the past, have only resulted in a mere semblance of a temporary peace.

Certainly, we cannot afford to compromise, or make concessions, in a situation like that which the f world faces today. We should sur know, after these many years, t we are having to deal with an "at istic" element or power, void of conscientious scruples.

We have had some fifteen ye to see and measure the results the so-called United Nations, a as yet there is no visible evide that we are any nearer to a solut of our problems than when it first established.

If only the free nations, or th who desired freedom and justice all men, had united themselves gether, to form a solid front aga those who were and are determi to destroy all freedom, justice, godliness from among the people the earth, then we might have complished that which free pe love and cherish.

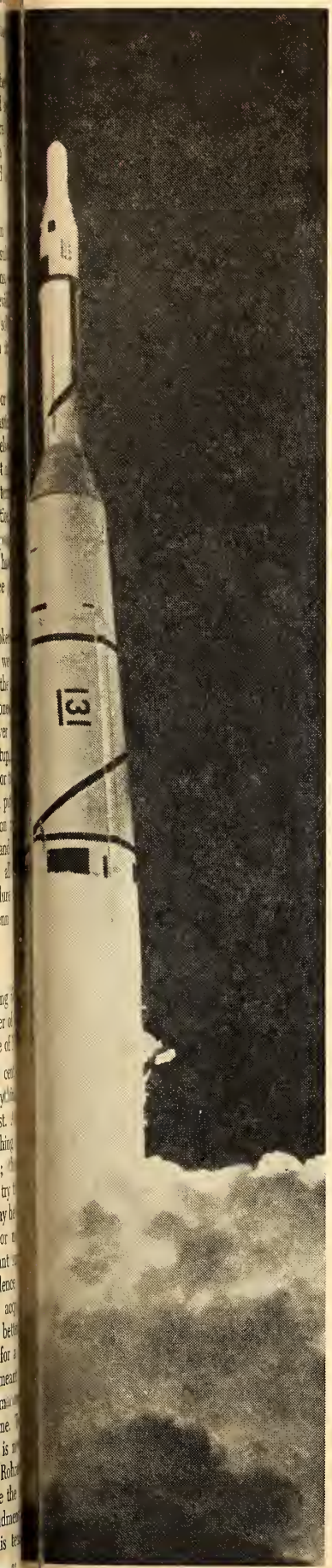
But, alas! We have yoked selves with those whom we h long since conceded to be the gr est menace the free and honest p ple of the world have ever fa Yet, under the present setup, t have the power to object or to any proposal or suggestion put f that might offer a solution to problems of the world and b peace and prosperity to all m kind. — Henry C. McClure, Walnut St., Knoxville, Tenn.

"Un-Christlike?"

Many thanks for printing the ter from Mrs. F. C. Rohrer of O chobee, Fla., in your issue of Ma

She is right, 100 per cent. cannot have union of anything side of obedience to Christ. Any Jesus did not say anything a union of denominations; they man's inventions, and to try to t any of Jesus' sayings to say he m there was a necessity or nee one organic union or giant supe nomination is doing violence to teachings. Yes, I am acquai with John 17, perhaps better many of those arguing for a su church. What Jesus meant t was "oneness" in the manner he and the Father are one. To l his disciples be one, it is neces to obey him, as Mrs. Rohrer This means (1) to have the lo the eleventh commandment, then we will follow his teachi

Continued on page 24



the ULTIMATE WEAPON

Since the days of the cave man, man has sought the ultimate weapon, to no avail. He has generally neglected the "more excellent way"

by M. Guy West

IN AN effort to find the ultimate weapon the military forces of the world have made astonishing progress. I doubt seriously if most people realize what fiendishly destructive weapons are now in human hands.

Consider the bombs now being stockpiled by the major nations of the world. The largest of these, I am told, is the 20-megaton variety which is said to be equivalent to 20 million tons of TNT. Here are a few examples of its destructive power: It contains 1,000 times the destructive power of the bomb which destroyed Hiroshima in 1945. It has more destructive power than a mountain of TNT four times the height of the Empire State building or a caravan of one million trucks, each carrying twenty thousand pounds of TNT. One 20-megaton bomb, if exploded in the air midway between Akron and Cleveland, Ohio, could incinerate both cities.

Such is the destructive power of one 20-megaton bomb. Yet many of these, and smaller bombs, have been manufactured

Developing missiles capable of striking from great distances, stockpiling nuclear bombs, manufacturing deadly gases and germs do not insure our protection, but rather increase the feeling of insecurity

A. Devaney

and stockpiled by both the United States and the Soviet Union. General John B. Medaris says the amount of nuclear power stockpiled in the American arsenal is equivalent to more than 20,000 pounds of TNT for every human being now alive.

And the explosive power of the nuclear bomb is but one of its deadly features. Another is the radiation aftereffects. Strontium 90, Cesium 137, Carbon 14, and other deadly elements are produced by nuclear explosion, some of the acknowledged results of which are bone cancer, leukemia, and genetic damage. Already, as a result of bomb testing, traces of these radioactive materials can be found in many foods and, according to Norman Cousins from whose book, In Place of Folly, I have taken much of this information, "it is quite likely that every child in the Northern Hemisphere now carries detectable traces of radioactive strontium in his bones."

Whether or not there is a danger line below which small quantities of such materials can be carried in the body without serious effects, we are not yet sure. Experts do agree that 25,000 to 100,000 people died or will die of leukemia in the period from 1954 to 1978 as a direct result of nuclear tests which have already been made. Furthermore, it is agreed that a continuation of, and a spread of such tests to other nations, could result in a serious radiation hazard to world health.

From the clubs used by cave men we have gone a long way toward finding the ultimate weapon. Maybe this is it. It is difficult to imagine one more destructive, especially when coupled with the intercontinental ballistic missile capable of special delivery from as far away as the heart of Europe to the United States in a matter of fifteen minutes. But the military has other weapons today which, in some respects, are even deadlier than the hydrogen bomb. They call them CBR — chemical, biological, radiological weapons.

A good example of the chemical weapon is a nerve gas known as "GB" now being manufactured by the U.S. army medical corps. It is described as odorless, invisible, and easy to disseminate. It can be delivered by a long-range missile and easily spread over a wide area. Yet it is so deadly that a liquid droplet the size of a pencil dot on the skin will penetrate the surface and kill a man in ten to fifteen minutes.

The term *biological warfare* refers to the use of disease germs. Here, according to Leroy D. Fothergill, adviser to the U.S. army biological laboratory, many types of deadly germs, stored and ready to use, can be disseminated in an invisible, odorless, tasteless cloud which will permeate most structures, search out, and infect all that breathes. Such weapons will contaminate food and water and under ideal meteorological conditions could easily infect an entire continent.

By radiological weapons is meant the use of nuclear power for radiation effects. These three together make up what known as the CBR weapo which many people consider horrible that no country wou dare to use them. Indeed, 1925 a number of the major n tions signed a treaty in Gene under which both chemical a biological weapons were ou lawed. But the United Stat was not one of those signe Some of our military men b lieve we ought to use CB weapons in case of war, sin they are relatively cheap a effective, and have the adva tage of destroying human li while leaving cities and i dustrial establishments inta Surely this is the ultima weapon, especially when co bined with the long range m sile and the hydrogen bomb!

But is it? Maybe in terms terror and destructiveness, b not in effectiveness. The obj of a military weapon, I take is to prevent aggression and keep the peace. If it does t it is effective; if it does not is ineffective. A popular slog continues to be "If you w peace, prepare for war" a there are many people who c fidently believe it. So we sto pile our bombs and store CBR weapons which are s posed to keep other nati afraid to start trouble.

Continued on page 9

I CLING TO HOPE

VELTA MYRLE ALLEN

Could I turn back the yesteryears and hope
To find a greater peace than I have found,
My mind, perhaps, might know a broader scope
And strength of purpose which the flesh has bound.
But knowing not what future years might bring
In fragrances of each recurring spring,
I cling to hope for better things to be
And hear this joyous message come to me:
"Today is just tomorrow's painful birth
That ushers in millennium's jubilee
With power to bring Truth's endless peace to earth."

The Unity We Seek -- and the Gifts We Bring

The Church of Jesus Christ is one church. There may be many local congregations, many types of organization, many traditions and many confessions — but essentially the church is one. This is the New Testament concept that no Christian can afford to overlook.

The essential oneness of Christ's body has been emphasized in recent articles in this paper as writers have sought to recall us to a concept of the church as one.

In the light of these assertions about unity, someone is sure to ask, "Then what need is there at all for a denominational program? If what Brethren are seeking to do is essentially what the church at large should do, would it not be more sensible and more economical to entrust all our programs to larger, better financed organizations already at work? Why should we shoulder the cost of a duplicate program?"

There are two answers to this question. The first is that we already have a responsibility to represent Jesus Christ in many existing communities, and we should be challenged to take responsibility for many more. We have facilities for ministering in the name of Christ in areas where no such witness is otherwise available.

The second answer is suggested by the same New Testament passage that so well affirms the unity of the church. In Ephesians 4 Paul writes frankly about the diversity of individual differences in the body of Christ. Unity is stressed, but certainly not uniformity. Christ is the vine, but the branches are many and varied. There is one head but the body has many members, different in appearance, different also in function. There is one Spirit, but there are widely differing gifts. What is more, Paul says in this passage that these gifts are also of divine origin. God made us different as persons, though we are all members of one body.

Is it strange then that there should be a wide diversity among groups that claim one Lord, one faith, one baptism? Even in the New Testament church there were differences of interpretation. And throughout the history of the church, various groups have discovered insights and convictions that are not to be lightly dismissed. Brethren, for example, simply by existing as a church for more than 250 years, have developed certain convictions and followed certain practices that ought not to be abandoned, but rather humbly represented and shared for all they are worth with the larger body of which we are a part.

We can say, therefore, that the Church of the Brethren has a mission to bear witness to its own unique discoveries and cherished values. We have, indeed, an obligation to share them with the larger fellowship. We do so in the hope that our convictions will commend themselves to others and be a means by which the church generally comes to a fuller understanding of the mind of the Master. We must also remember that such values as we have may be lost to the whole church if we neglect them. This is certainly true of our peace testimony.

There are several implications of this aspect of our mission. We can bear witness to the gifts we bring without detracting from the unity we already acknowledge, but there are several points at which we need to be on our guard.

1. What we cherish in our background or in our special beliefs or practice must be cherished not because they are in some way ours, rather because we believe they belong to all Christians. If we make a strong case for pacifism it is not because pacifism is Brethren or peculiar to the peace churches but because we believe it to be Christian.

2. We cannot adequately witness to these gifts we have unless we take a responsible part in the co-operative work of Christians — locally, regionally, nationally, universally. If we withdraw from such bodies because of fear or selfishness, we not only violate the principle of unity, but we also close the door to making the witness that we are responsible for making.

3. We cannot carry on our part in the conversations between churches unless we are willing to learn the language in which the discussions take place. In this respect we as a church have been lacking until recently. We have been slow to speak the language of theological discussion in which many of the important inquiries are taking place.

4. There is always danger that those who hold a minority position, like the one-talent man, may develop an attitude that defeats the cause they would serve. We may easily become defensive or apologetic. We may be tempted to withdraw into ourselves, finding solace with like-minded persons and developing a sectarian attitude. If we do so, we are poor witnesses, we fail the church, and we fail to fulfill our own mission. — K.M.



Joseph Binder

Micah pointed out the indifference to injustice and the self-sufficient living of the people

"Do not preach" — thus they preach —
"one should not preach of such things;
disgrace will not overtake us." . . .
Do not my words do good
to him who walks uprightly?
But you rise against my people as an enem;
you strip the robe from the peaceful,
from those who pass by trustingly
with no thought of war.
The women of my people you drive out
from their pleasant houses;
from their young children you take away
my glory for ever. . . .
If a man should go about and utter wind
and lies,
saying, "I will preach to you of wine
and strong drink,"
he would be the preacher for this
people! — Micah 2:6-11

The Deeper Distemper

by Kenneth Byerly

The church is faced with a predicament
Of vocation.
It must be an instrument
Of God's plan of salvation;
At the same time it must judge
The culture in which it lives.
How can men be brought to Christ
When we slap their habits with one hand
And lead them with the other?
What word shall we have for the world today
When it apparently has everything it needs?

Micah faced the same problem.
The question of temperance arose in his society —
As it has arisen in ours.
Let us not think temperance to mean alcohol,
For this is only one aspect
Of a distemperate people.
In our scripture, Micah used the problem of alcohol
To point out a deeper distemper
In the souls of men.
It is a distemper caused
By the closing of eyes to justice;
The concreting of hearts
That ought to beat with the rhythm
Of God's love.

So it was with Micah:
His word for the self-sufficient living of his people
Was shunned
As though he had disease.
And so it is with the church today:
A beacon pointing to the potential downfall
Of "good living"
Is lost in the hurrah
Of the crowd at Joe's Bar and Grill.

t does no service to become red in the face.
To damn a man for drinking does more harm
To the corn-hops than to
The real enemy.
The real problem is
Man himself.
Too hastily we have concluded
That alcohol is bad —
nherent evil in itself.
The evil comes in its connection
With men like us.
Here it becomes a distemperate stream in society.

Our message then must be
To man.
But what is our word?
What was Micah's word?
udging from the first reactions,
Micah would have done just as well
To speak his word
To the face on the barroom floor.
The comfort-cult had no time for preaching.
"Do not preach of such silly things," they said.
"Disgrace will not overtake us."
Easy living had beclouded the possibility
Of being wrong.
The habits of comfort soon develop
The routine of contentment —
And contentment breeds a corruption . . .
Corruption in the manner of veiling eyes
To the real issues.
Time had shown that
This was the life.
Gracious living became righteous living —
Because it hoodwinked the question of justice.
Life was more of a power play
By those who had it,
Rather than an upbuilding of all.
Time is always for those in comfort and content.
But how much time —
That is the question.

Today man whistles his way to the kitchen,
Whistling a catchy jingle —
"Know the real joy of good living . . . move up . . ."
Real living is associated with the
Good things of life —
Wall-to-wall speakers,
Curb-to-curb cars,
Elbow-to-elbow easy chairs —
All good things like these.
For some reason or another,
Billy Graham does not sound so potent
When heard from a reclining vibrator chair.
Dozing off to the land of Nod
We mutter nonchalantly —
"Do not preach —
What kind of stuff is this that he says?
Look at how time has shown that this is the life —
The real living."
But how much time —
That is the question.

Deceit flaunted Micah.
Masters of disguise looked him in the eye
And laughed:
"Who, us?"
The active life of the comfort-cult always finds
Its destructive means.
"Keep politics out of the pulpit" becomes
"Listen, preacher, forget this bit about judgment."
"Keep temperance out of your programs" becomes
"What does the church have to do with the drunkard?"
Our society is ordered
In many ways similar to Micah's.
It is puzzling

How a civilization perpetuates itself
Upon the false hypothesis that
Living is better than ever.
Better in what way?
In materials?
Where well-being is the index of possession and ability to endure?
In wisdom?
Where well-being is knowing how to pull a business deal?
Or in deceit?
Where well-being is the day to day process of delusion?

We are the distemperate deceitful
In that we make today's norm
The norm for all time.
We judge history,
So we think,
And it bears us out.
The sustenance of this illusion
May be projected by alcohol,
Debauchery,
Lying,
Pharisaism.
This is what Micah meant when he said,
"I will preach to you of wine and strong drink,
Then I will be the preacher of this people."

We deal with the constant tit for tat game
Of trying to make something temporal

Seem as if it is eternal.
The game is sin —
Rebellion proposing to cover itself
In a window-dressed reality of would-be beneficence.
Our separation from the
Agent of life
Is so extreme that we make life a conglomeration
Of agents —
Drink,
Sport,
Sex,
Love —
All deceitful apart from
The power of the Agent.

The problem of alcohol, then,
Is the world's problem,
Because man is a problem unto himself.
There is no great difference between
The man who eats too much for Sunday dinner,
And the man who drinks too much
Becoming raging drunk —
Except that one has carried the illusive power
Of comforting deceit to a destructive dissipation.
The gracious dame of alcohol and the ambushing euphoria of gluttony
Are first cousins.

Alcoholism is a disease,
But what disease besets a man who cannot
Escape the grasp of a fork and knife?
There is a disease that besets each of us.

The problem is man —
As he lives out of himself —
Not grounded in the source of his being —
In God.

In the resolution of this concern of us all
Micah pronounces a familiar word from God.
He points beyond the present situation
To something that involves time more than man —
Man of the present —
Can know.
His message is that the remnant,
The elect of God,
Shall lead man into a new understanding of life
That takes full account of the process of history.
Today is no island;
No people can stand alone;
For time is going some place,
And present anxieties,
Dreads,
Fears,
Are judged by history —
Not vice versa.
The time of the comfort-cult
In which we are all a part,
Finds its consummation not in itself.
The time that man bides is incomplete in itself.
Time runs out for the distemperate!

The church is made of
People of the distemperate
Who have repented of the sickness of sin.
The church, as it fulfills its mission
As the new Israel,
As the redeeming remnant,
Declares in the cult of comfort,
Anxiety,
That we are caught up into something
Greater and lasting.

Here is the lasting word:
That Christ has triumphed over every period of history,
Whether the roaring twenties,
Or fabulous fifties,
And all living is matched for its worth
Against his complete triumph —
Present now,
Fully later.
This is the word of the church of God
To the noisy multitude of men.
I will surely gather all of you, O Jacob,
I will gather the remnant of Israel;
I will set them together
like sheep in a fold,
like a flock in its pasture,
a noisy multitude of men.
He who opens the breach will go up before them;
They will break through and pass the gate,
going out by it.
Their king will pass on before them,
the Lord at their head.
Thus spoke Micah.
We of the New Israel
Know these words to be fulfilled
In our time also.
We are the remnant.
Christ is the Shepherd.
Christ is Lord.

Our faith is that
Christ prevails.
In him is the good life.
Move up —
Move up to him,
And know the real joy of good living.

The Ultimate Weapon

Continued from page 4

But history tells a different tory. According to Norman Cousins, since 650 B.C. the nations of the world have engaged in 1656 armament races which resulted in 1640 wars. And the sixteen occasions which did not result in war brought economic collapse to the nations concerned. This leads this discerning man to the conclusion that "armaments can fulfill a vital function for a limited period of time [only]. Beyond this they become economically ruinous and militarily they create a stimulus for surprise attack."

So from the standpoint of preventing aggression and keeping the peace, military weapons do not have a very impressive record, and while the present ones appear ultimate in their destructive power, I do not know of any good reason for believing they are going to be any more effective than their simpler and cruder ancestors. They may very well destroy the greater part of humanity, but to prevent aggression and keep the peace these weapons, like others of their nature, are impotent. So we must keep looking for the ultimate weapon or, if you prefer, an ultimate defense which will save us from the deadly perils about us.

Until something better is discovered, may I suggest a new look at an old one which has been available, but largely unried all these years. In Romans 2:21, Paul writes: "Do not be overcome by evil." Clearly that is the goal. That is the only use for weapons of any nature, be they the cave man's club or modern weapons of mass destruction. The object is to provide security from the evil which threatens. But how, and with what weapon? Let's start the sentence again and hear its conclusion: "Do not be overcome by evil, *but overcome evil with good.*"

Now what sort of unrealistic nonsense is this? How could an intelligent man believe that love, goodwill, kindness, helpfulness, truth, and all that we associate with the word *good*, could withstand the powerful destructive evil which is militantly aggressive in our world? It does seem impossible, does it not? The idea of pitting "good" in any and all of its forms against a 20-megaton bomb or CBR weapons strikes one as downright unrealistic. But this is no armchair philosophy, for it came from the pen of a man who used it against some tough adversaries, and he was the disciple of one who matched it against the Roman legions and every conspiring evil of his day. So, although it does seem unrealistic, maybe we ought to take a new look at this theory that in the struggle against evil the ultimate weapon is described by this little word *good.*

This was the philosophy preached and practiced by Jesus. *"Do good to them that hate you and pray for them that despitefully use you."* This was a bold, new theory of how to deal with evil. Before, and largely since, the theory had been "an eye for an eye and a tooth for a tooth," which is to say return evil for evil. Or to put it in a modern context, "The only way to deal with men like Khrushchev is to get tough. That's the only language they understand." So rattle your missiles and rockets, flex your nuclear muscles in their faces, and, if necessary, use them! But Jesus said, "Do good to them that hate you," and this disciple of his said, "Overcome evil with good."

Advocates of this theory believe this is the ultimate weapon; that this, and this alone, will be effective in dealing with evil. We do not claim that the results will always and everywhere be immediately good. Obviously, the immediate results for Jesus were not gratifying. But taking the long view and looking at ultimate objectives this appears to be the only realistic approach to the problems of evil. Other weapons create hatred and a desire to retaliate, and so a vicious cycle is set in motion. This method of dealing with evil breaks the cycle and creates, eventually, goodwill.

So, although the results may not be immediately spectacular, there are people who confidently believe that our best defense now against communism and revolution and unrest and the threat of a nuclear war is found in constructive programs of human helpfulness. Let me cite a few examples.

During 1960 Heifer Project, Inc., made 108 shipments to 23 different countries. These shipments included cattle, goats, pigs, sheep, rabbits, chicks, hatching eggs, ducks, vaccine, and seeds. This year, 1961, HPI is closing its work in Germany which began in 1949. During that period more than 4,000 cattle have been shipped to this one nation alone. Through the years these 4,000 heifers have produced and reproduced. These calves have been passed on to other needy families until multiplied thousands have been helped. And wherever these gifts went friendship and goodwill were created.

One German woman said, "It must take a lot of love to give away a cow." Be that as it may, the gift of a cow, or any other deed of kindness and helpfulness, creates love and goodwill. So today there are bonds of friendship between thousands

of German families and the people of America because through HPI somebody has been using this weapon recommended by Paul. This is true, obviously, in the twenty-two other countries where the program continues and in any other lands where it may subsequently be started.

And Heifer Project is just an illustration of the many opportunities which we have to do good in the world. Church World Service is a kindred agency committed to the task of relieving human misery and doing good in the name of Christ. You may have noticed in connection with the report of the National Council of Churches that Church World Service has distributed foods and medicines in the last three years the total value of which would exceed a billion dollars. When you add to that the clothing, multiplied hundreds of tons of clothing which have been shipped to the needy people of the world, you begin to understand the good which is being done through the channels of this organization. Such are the opportunities to do good in the world, and in so doing help to overcome evil.

Such channels are almost unlimited. There is our whole program of Brethren Service including Brethren Volunteer Service through which our young people may give a year of their lives, investing themselves in this task of overcoming evil with good. And do not overlook the world mission enterprise of the church. What a chance to invest both life and money in a program committed to doing good in the name of our Lord. Unfortunately we do not take these opportunities seriously. We "share our surplus" and that not very generously. If we put into the channels of constructive goodwill one half of what we are spending for weapons of destruction, we could very likely transform the world.

Here is potentially the ultimate weapon, "overcome evil with good." It may not be as spectacular as a 20-megaton bomb or a long-range missile loaded with CBR weapons, but while they may represent the ultimate in destruction, they are powerless to overcome evil and to create good. So to people who are concerned with such problems as how to prevent the spread of communism, what to do about the revolution in Cuba and the uprising in the Congo and Laos, how to find security in a world of 0-megaton bombs and CBR weapons, or even how to handle tensions and conflicts which arise between members of the family or people of the community, I recommend a look at an old weapon largely untried — "Overcome evil with good." It may yet be proved that, in terms of long-range effectiveness, this is it. Effective or not, this is our mandate: "Be not overcome by evil, but overcome evil with good."

The Land of Hogans

by Linda Tweddell

■ The Indian reservation is a strange unconquerable land with imposing ridges, massive mountains, endless expanses of desert and sky. It has vivid color, contrasting with bleakness and barrenness. Little mud huts or hogans speckle the landscape so inconspicuously blending in with its environment that only a keen eye can detect them.

Here proud people live in simplicity and quiet dignity. Their religion has given them the ability to live in harmony with their God, their fellow men and the elements. The Navajo's religion is intricately intertwined with their daily pattern of living. They are very superstitious and primitive, yet their communication with each other is a mystery. From what I gather, after talking to the children here, they are highly advanced in extrasensory perception.

The Navajos have a pride that would shock most white men whose vanity is known throughout the world. The Navajos consider themselves a superior people. Even the most shabbily dressed Navajo walks with a stately erect carriage. They have a hard life. Tuberculosis constantly haunts the hogans because of their lack of a nutritional diet. The average age expectancy for a Navajo is forty years. Yet I can see how one could grow to love this harsh land, lavish in its unique beauty and challenging in its ruthlessness. The Indians have patiently learned many of its secrets and respected its mysteries.

The most breathtaking sight we saw was a desert sunset when we were leaving the land of hogans. It had such vivid color and splendor that we watched it in silence until the last crimson streaked across the sky and the sun slowly sank behind the massive mountains. It was actually a worship experience.



SEARCH

by Anne Albright

A. Devaney

Are you there, God? Are you still there?
With space so filled with unidentified flying objects
Is there room still for your throne?
With earth trembling toward nuclear fission
Have you chosen a likelier footstool?

Can the Intelligence who stacked the atoms
Really be Father of that Carpenter
Who told stories of lilies and birds and boys who fed swine—
Born so long ago in an unscientific culture?

I have lost you, God, misplaced you somewhere
Among the centuries, tangled you aloft among the Pleiades.
Between Sunday school in the Little Brown Church
And Cape Canaveral's throbbing launching pads, I have lost you.
Are you there, God? Are you still there?



Burnand Three Lions

"But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us"
New English Bible-New Testament

ONE IN CHRIST

by Clement Bontrager

THERE is new interest in a united church. Whether one considers recent merger proposals, the cumulative experiences of denominations serving communities, the importance of the community church movement, or whether it be the experiences of Brethren at the Urbana-Champaign Conference, one is impressed with a definite trend again in the direction of a unity of some kind or another. There is a new imperative upon us to move in the direction of answering the prayer of our Lord, "That they may all be one," and to make real the ideal of the early church which conceived the church as the united body of Christ.

There are difficulties confronting us whenever we consider this matter of the members of the body of Christ getting together. One of these is that the mind-set of most Christians is still one of fragmentation when it comes to thinking about a more uni d church. Denominational Ch i- anity as we know it is a qu e recent phenomenon. And wh n one reads carefully about t e Reformation, its leaders, t e times out of which it came, a d the more or less immediate - sults coming hard upon s heels, one is almost made o ask, "Can any good thing co e out of Nazareth?"

The miracle is, and mira e it must be, that the Refor - tion as we know it could p - duce so much of good. Frank , the good produced was not l -

cause of but in spite of. When Luther came to die he was a very discouraged man, having lived to see much of what he had accomplished going back to Rome. The years following were years of religious war and bloodshed. Calvin established his model city at Geneva, where he ruled with an iron hand. In one year he executed fifty or more people.

Some of the facts of the Reformation in England do not make for good reading. Even the pious Menno Simmons came to the end of his life a discouraged man and died very much like the man who has received greater acclaim as a reformer: Martin Luther. To be sure, the "wheat and the tares" were together then, and the good bore fruit. But the miracle remains. And the difficulty of objective reasoning perhaps lies in the fact that we are children of the Reformation.

The use that is often made of New Testament scriptures concerning a united church would sometimes be pathetic were it not for the fact that the interpreters are so very sincere. Such sincerity must be respected. To say that Jesus in his prayer in John 17 was not referring to organic unity but rather to an acceptance of denominations among themselves is too much. Division had not yet taken place in the church, and to make our Lord say that he approved of what took place since his sojourn on earth is straining the truth of the matter. No doubt he did anticipate the probability of division, but his prayer was, "That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us; so that the world may believe that thou hast sent me" (John 17: 21).

And the fact is that the world is not believing! To equate the various denominations as the members of the body of Christ is again too much. Paul's teaching was that the persons in the church, individually, were the members. It seems that we all might well again "search the Scriptures" to our benefit and good.

Several years ago we were on the bandwagon. Ecumenical concerns received a great deal of emphasis and encouragement. Brethren pastors in some quarters were encouraged to go ahead and do what needed to be done to minister to communities for which they were responsible. Then reaction set in. A strong wave of denominational interest and emphasis took over. Times were quite confusing.

Now again there is evidence of another swing of the pendulum. It is with the concern of how a united church could function that this article primarily deals. It is here that Christians with a concern for a united church have often bogged down. I have spent some years thinking about this

The letter of the Dutch Reformed Church is an ecclesiastical passport

NHK

ECCLESIASTICAL PASSPORT

*

L.S.

The Consistory of the "Nederlandse Hervormde Kerk" at

AMSTERDAM

declares herewith that the persons named on the next page are members of our Church and are registered in the administration of our parish.

Our Consistory recommends them cordially to all the consistories of all Protestant Denominations in the world, hoping You will take them in Your pastoral care (and allow them, as far as possible, to share in the celebration of our Lords Holy Supper).

With fraternal greetings,

On behalf of the above-mentioned Consistory,

praeses

scriba

Delivered at: the 24th of November 1959.

matter. I do not claim to be sure, but I do claim that we need to consider several possible characteristics of such an arrangement.

In the first place, we need a new concept of the ministry. Our Catholic brethren have held out for the doctrine of "the succession." Many of them have come to know by the evident witness of the Spirit that a nonsuccession ministry is also, and equally, valid. Beyond this we all believe that there is a ministry of lay persons, a "priesthood of all believers." Perhaps all three need a new looking at. Even many of us in the free churches would not wish to abolish the succession. We have seen too much of carelessness in the laying on of hands. We have not taken seriously the words of Paul to Timothy (1 Tim. 5:22): "Lay hands suddenly on no man."

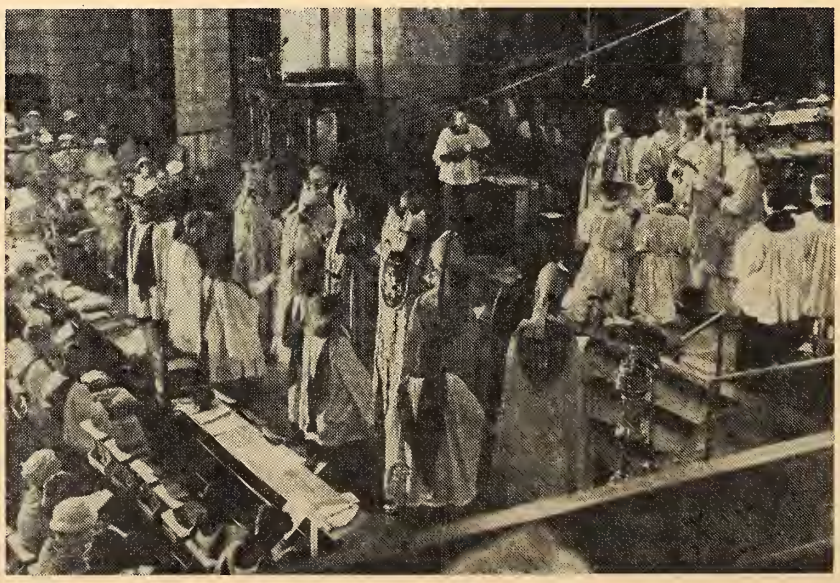
Especially has this been true with us Brethren and others like us. We have too many ordained farmers and businessmen, men who never intend to give full time to the calling of a minister. And we have many others who have also been ordained who ought to be "plowing corn." Somehow, somewhere, we need to find a way to put greater care into the selection, the ordering, and the ordaining of ministers. There needs to be dignity, honesty, and holiness about it all. And the succession speaks to this problem.

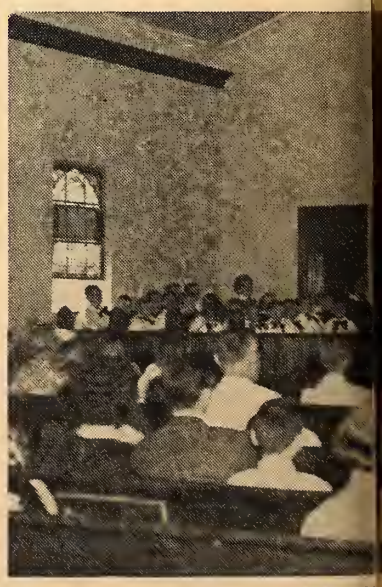
But the nonsuccession ministry, where the gifts of the Spirit are in manifest evidence, cannot be ignored. After all, the literal laying on of hands is not what truly matters, ultimately. Peter may or may not have laid hands on someone through whom the succession has come to the present. If he did, there is evidence that the concern in principle had some validity in apostolic days when an apostle must have been one who had seen Jesus (see in this connection 1 Cor. 9:1). Important though this may have been, the final authority is the gifts of the Spirit, and let no one lightly esteem such a ministry.

Again, there are those who never had "holy hands" laid on them, but who nonetheless evidence the gifts of the Spirit, with only the authority of "the nail-pierced hands." These laymen must likewise be recognized as ministers of the grace of God.

In the second place, we need a new approach to the doctrine of the church. The catholic approach is, of course, that of body of Christ idea. Perh this idea has been stated more palatable form by Diet Bonhoeffer in The Cost Discipleship. He says, "Si the first Whitsunday the lif Christ has been perpetuate earth in the form of his bo the church. Here is his bo crucified and risen; here is humanity he took upon hi And further, "The church is man. . . . The church is 'm the new man. . . . The 'n man' is one, not many. Bey the confines of the church, new man, there is only the humanity with all its divisio Might not a corollary to this that where division is church is not? In other wo we must completely rethink concept of the church. W then is the church?

Obviously, the church c not be the mess and mass names and organizations t seek to dignify themselves assuming the name of Ch somewhere (although his Na has all but been dropped many conferences, worksho and committee meeting There are only two ways which the word *church* sho be used: that of the univer body of Christ, and that o local congregation. There is





scriptural warrant for its use otherwise. And perhaps this basic change needs to be made before we can hope for much in a united way. There is no such thing, finally, as the Methodist Church, the Church of the Brethren, put in any other names you care to. These are groups, denominations, fellowships, and they may have much that is Christian about them, but they are not the church! We must discover what the church is and where it is.

The church is the one Christian body of believers, called out from every nation and tongue under heaven. It goes back in time and includes all of God's children. It reaches into eternity and includes all the redeemed. This is a holy (whole, entire) group, not limited by space or time. It is essentially so much the creation and will of God that it is the extension of Christ in the world, the continuation of the incarnation. Through the church the work of God in Christ goes on. Through the church God still speaks, and the speaking is in a sense *ex-cathedra,* for Christ himself is present to bind and to loose. But this is very important; a divided church can never claim these characteristics. It is only when even only two or three are gathered together in his name that these promises hold. A divided church cannot speak *ex-cathedra,* nor can it claim the power of the heavens in carrying forward its mission.

How would it be possible for a united church to operate? What might it look like? There is no question but that such a church would be largely autonomous locally. There would also be close co-operation directly, among the churches themselves and not necessarily through a multifarious organizational pattern in between. Obviously, there would be differences because of geographical factors. Climatic conditions would also be determinative. Rural and urban factors would figure in the nature of the several congregations. The coming of suburbia is a factor which cannot be lightly moved aside. There would be "diversities of operations, but the same Lord." The numerous ways people express themselves would also be determinative. Indeed, these factors all figured in the early church. But the church would be one, making use of the very variety within itself for the enrichment of the whole.

There would be room for a varied operational pattern, for the use of several liturgical patterns, for the expression of numerous shades of doctrinal beliefs. All this, and much more, would add to the wonder of the church, as each and all would minister to the welfare and enrichment of the entire group. For truth is not one-sided. It has many facets. This church would seek out the richness of its resources instead of seeking to curtail and to limit.

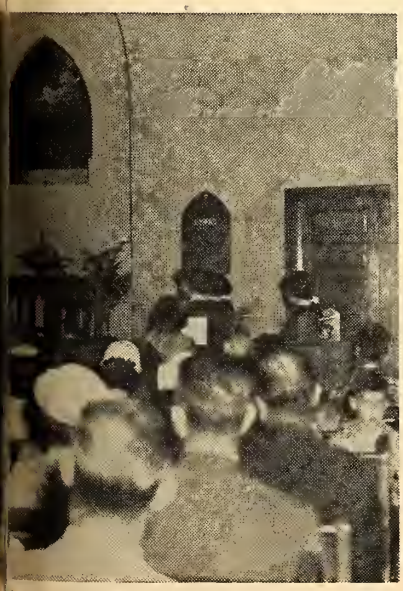
But over all there would be a simple pattern of a loose-knit organization. Necessary organization would come in as a matter of course. But it ought at the beginning to interpret to itself the nature of its primary function, ever seeking not to allow organizational and work patterns to snuff out the life of the body. The Christian groupings of today have become organizational monoliths.

The united church ought to remember its nature: an organism, alive, moving, whole. Within such a framework there would be room for the least and every other grade of Christian attainment. Such an arrangement would provide an occasion for the expression of those whom we have called "Pentecostal." But it would also provide for the moving formal service of our more catholic-minded brethren who seek a stateliness and dignity in worship. There would be no dull moments in such a church. That is, there would not need to be. Think of the enrichment this could bring about!

With the limitations of organizational patterns and staff there could be let loose a young army of persons who ought to be "apostles, some prophets, some evangelists, some pastors and teachers" (Eph. 4:11). In a time when we scrape the bottom of the barrel for leadership it makes poor sense to syphon off some of the best leadership and hold it to less important tasks.

Finally, there would be a new approach to church membership. A Christian would

Continued on page 23



A united church that was alive, moving, and whole would provide for those who desire a simple, less formal pattern of worship like the one at left as well as for those who desire the stateliness and dignity of a more formal service like the Episcoal at far left

Far left: Religious News Service
Left: Courtesy of Forest O. Wells



Soldiers and volunteers are assisting Israeli archeologists and scholars in their search for more artifacts following the recent discovery of a new hoard of scrolls in the cave area near the Dead Sea. Here two workers use a mine detector loaned by the army to hunt for metallic objects such as ancient tools, coins, and weapons

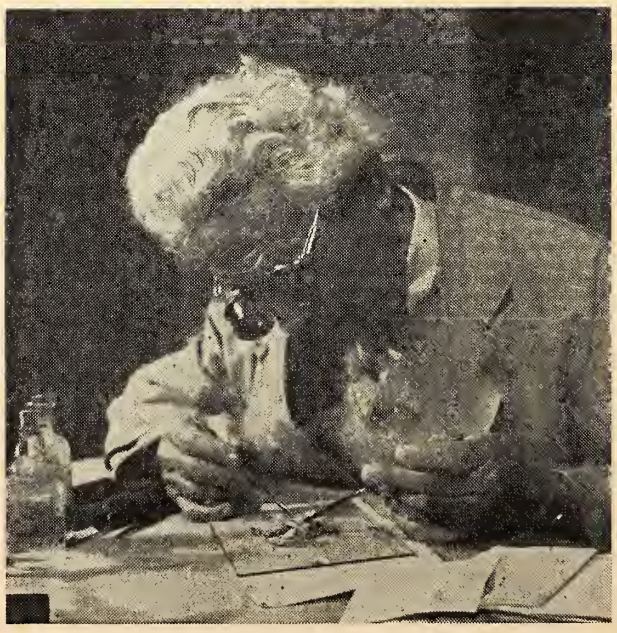


Pitchers and other utensils were amo the artifacts discovered along with sev ty parchment scrolls and papyri in t Dead Sea cave area by an expedition archeologists, scholars, and volunte

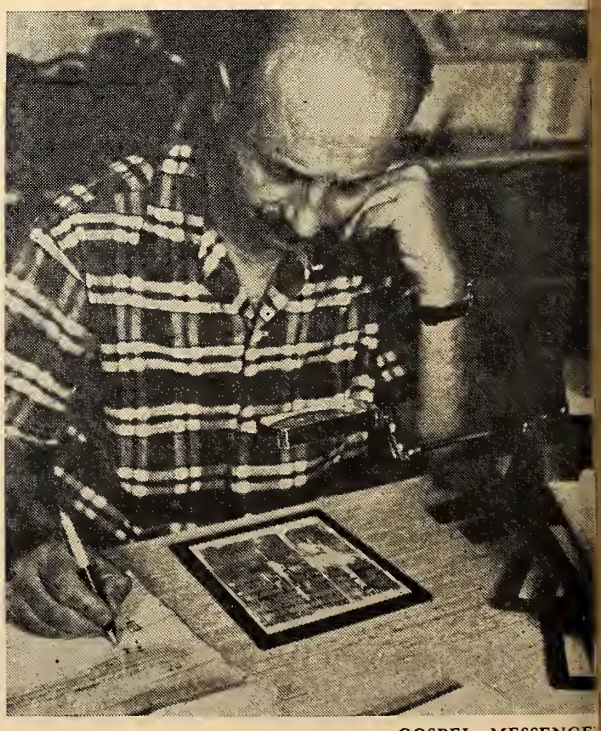
Dead Sea Findings

Photos by Religious News Service

With a brain surgeon's delicacy, Professor Biberkraut prepares to "operate" on one of the fragile documents found in the Dead Sea cave area. He is one of the few men in the world who can open up the ancient scrolls which crumble at the touch of a hand. Scholars believe that the seventy parchment scrolls and papyri found last March may surpass in importance anything unearthed so far in Israel and Jordan



Prof. Yigal Yadin deciphers through a magnifiying glass one of the seventy parchment scrolls and papyri relating to the period of the last Jewish revolt against the Romans in the second century



KINGDOM GLEANINGS

The Conference Offering this year totaled $188,979, bout $10,000 less than last year. When Conference as on the West Coast five years ago the offering was 170,575.

Medford D. Neher is retiring from pastoral service nd will be available during September and October churches of the Central Region for evangelistic mis- ons, Bible institutes with mural paintings and chalk- lustrated themes. His address is 278 N.E. 42nd Court, ompano Beach, Fla., until Aug. 1; after that he should e addressed at 636 Brooklyn Ave., Brooklyn 3, N. Y., /o Arthur Sirkis.

Dr. Konrad Pfalygraf, an instructor at the Melanch- on Schule, Steinatal, Germany, will be a visiting structor of German and history at Manchester Col- ge, beginning in the fall. A native of East Prussia, r. Pfalygraf's family fled to West Germany during the ar. He will be taking over the teaching assignment ld during the present year by Dr. Reinhold Frenden- ein, also of Germany.

Local and district women's fellowships please note at a new leaflet, A Stitch in Time, is available for oups that are interested in the latest material aid ggestions for Africa and Latin America. The leaflet als with the new cut garments for children project ing stressed this next year. The project is related to ir Brethren work and to the World Community Day oject sponsored by the United Church Women. rder the leaflets in quantities from the Brethren rvice Center, New Windsor, Md.

nniversary and Reunion

Roanoke congregation, La., will celebrate its sev- tieth anniversary on Sunday, Aug. 13, with an all-day me-coming. There will be services in the morning d afternoon and a basket dinner at noon.

Conscientious Objectors of World War I will hold eir reunion at Black Rock Retreat on route 472, four iles south of Quarryville, Pa., on Sunday, Aug. 13, ginning at 9:15 a.m. Bring your own lunch.

hanges of Address

The Ivan Eikenberry family, from Kaduna, Nigeria, 11 W. Sherry Drive, Trotwood, Ohio. The Eiken- rrys returned on furlough to the States early in July.

Mark Keeney and his family are now living at R. 1, yerstown, Pa., instead of Bethel, Pa.

Herbert D. Michael and family have returned to the ates from Nigeria and should now be addressed at gley, Iowa, % Dee Krueger.

The Ira Petres should be addressed at R. 1, Hag- stown, Md., % Russell V. Petre. They reached the ates from Nigeria in May.

The Fred Butterbaughs will be coming back to the ited States early in August. Accordingly, their ad- ess changes from Yola, Nigeria, to 1433 Nunnelley ad, Paradise, Calif.

Ralph G. Rarick, from South Bend, Ind., to R. 1, na Green, Ind. He is now serving the Camp Creek urch in Northern Indiana.

Total gifts to La Verne College for the past year have passed $213,000. Of this $37,000 is in the form of life income and annuity contracts, $36,000 for the gymnasium fund, and more than $121,000 for unrestricted use in the general budget.

The age requirement for those entering Brethren Volunteer Service was changed by action of the Brethren Service Commission at Annual Conference. Those either eighteen years of age or having completed high school will be considered for the program.

The Church Calendar

July 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Matthew, the Converted Publican. Matt. 9:9-13; 10:1-4; Luke 5:27-32. Memory Selection: He left everything, and rose and followed him. Luke 5:28 (R.S.V.).

July 15-21 Dakota laboratory school of Christian education, Dakota Wesleyan University, Mitchell, S. Dak.

July 15-22 Chicagoland laboratory school, North Central College, Naperville, Ill.

July 16-21 Southeastern Region workshop, Bridgewater College, Va.

July 21-22 Southeastern Region district CBYF officers' training conference, Bridgewater College

July 22 Church vocations workshop, Texas and Louisiana, Nocona

July 22-29 Religious drama workshop, Lake Forest College, Lake Forest, Ill.

July 23-29 Central Region laboratory school for children's and junior high workers, Manchester College, Ind.

July 23-28 Family life institute, Elizabethtown, Pa.

July 28-29 Conference on the healing arts, Richmond, Va.

July 30 — Aug. 5 Faith and group life laboratory, Juniata College, Pa.

July 31 — Aug. 5 Curriculum consultation, Elgin, Ill.

Aug. 6-12 Eastern Region laboratory school, Juniata College, Pa.

Aug. 7-12 Bethany extension school, Juniata College, Pa.

Aug. 9-10 Middle Pennsylvania women's fellowship workshop, Juniata College

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Eicher of Martinsville, Va., in the Fairview, Rocky Mount church, Va., Aug. 11-20.

Gains for the Kingdom

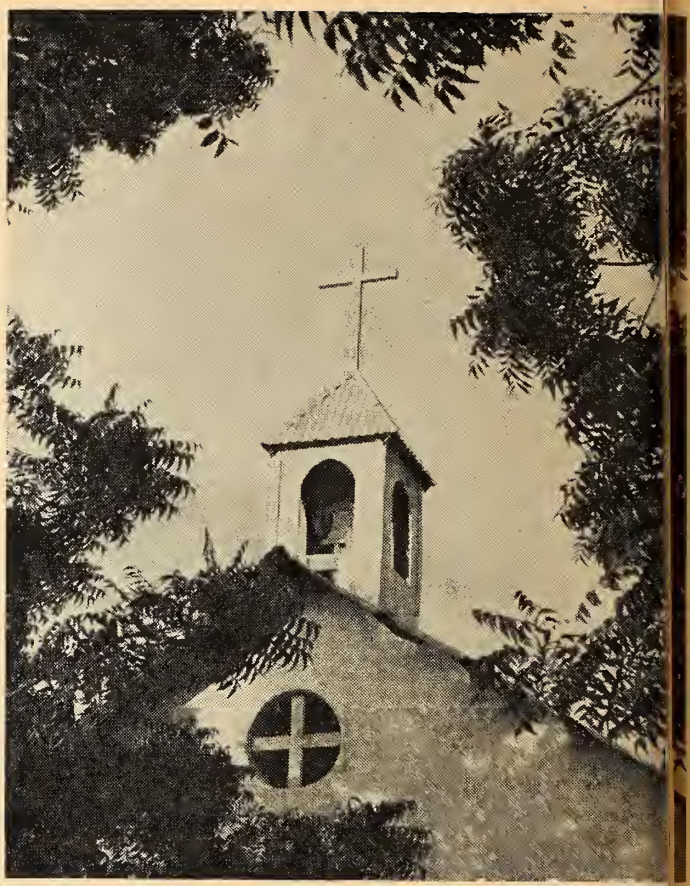
Six baptized in the Batavia church, Ill. **Thirteen** baptized and seven received by letter in the Bethel church, Naperville, Ill. **Two** baptized in the Bethel Center church, Ind. **Six** baptized in the Spring Creek church, Ind.

Seven baptized in the Rummel church, Pa.

Five baptized and two received by letter in the Jackson Park church, Tenn. **Five** baptized in the Buena Vista church, Va.

Our Sister Church at Work

by Charles M. Bieber



The steeple of the Lassa church surrounded by neem trees

THIS was the church in council. Delegates from the twenty-four congregations of the Church of the Brethren in Nigeria met in district council to hear reports, to rejoice in progress, to grapple with problems, to plan for the months ahead. Here was the Holy Spirit at work, unifying men and women from eight different tribal groups, inspiring them, guiding them, seeking to work his will for his church.

Reports to this council suggested the breadth of the work of the church. They came from organizers of Boys Brigade and Girls Life Brigade, from committees on literature, rural development, and evangelism, from the elders, and from the principal of the institution named by council action the Kulp Bible School. (Other committees, on education and medical work, did not bring reports to this meeting.)

These reports told of newly organized Boys Brigades and Girls Life Brigades in some of the local churches; of the distribution of newly printed literature; of the progress of the mixed-farming program. They told of the gospel recording teams which had been in the area recording in seventeen different languages. They told of the completion of the first year of classes in the Bible school, and of progress in new Bible school buildings nearing completion.

Topics discussed under the moderatorship of Elder Mai Sule Biu brought a wide participation by both Nigerian and missionary (with less than a dozen missionaries involved in this meeting of fifty people). As M. R. Zigler, visiting and watching, said, "It was thrilling to see how their ideas and actions flowed together."

Some of the subjects discussed were common to churches everywhere:

Item: What can be done to help new members to grow in grace and knowledge? Many of them seem to go to sleep too near where they get into the church. At the same time, what can be done to deepen the spiritual life of the church?

Program suggestions: To appoint someone already faithful in the church to be a spiritual guide and helper to each newly baptized Christian for at least the first year. To hold refresher courses for the village evangelists. To extend the use of postbaptism study materials. To emphasize spiritual growth in the annual Bible institutes of each of the three areas of the district.

Item: Finance. District fees paid were less than half of the total due, and the seating of delegates was limited by neglect of some churches to complete their payments. But two thirds of all the fees paid, more than $600, would go toward building the Bible school. Another $150

Receiving the offering at the cha tering service for the new congr gation at Moda, Northern Nigeri



would help pay expenses of the district's two students in the theological college. And, in addition to fees, the churches had contributed a special offering of $240 to the Bible school.

Item: Women's Work. Just as do the women's fellowship groups in America, the women of Nigeria District had special projects. They built one of the students' houses at the Bible school. They led in the World Day of Prayer services and will present their offerings for Christian literature. They found new strength in joining with other Christian women of Northern Nigeria in the Fellowship of Women of the Church.

Other subjects under discussion were more nearly peculiar to a younger church:

Item: By what plan could Nigerians receive responsibility for the service programs which have been carried on by the Church of the Brethren mission: education, medicine, rural development, and higher education? Two possible plans discussed were for the Nigerians to receive these programs under trustees either of the Christian community of the area served or of the church itself. In a discussion of nearly three hours, thoughts and ideas were exchanged in a mood of mutual seeking for the best, but no decision was reached.

Item: Mission to Moslems. So successful has the work of the church been among pagan peoples and so limiting have been government restrictions on work among Moslems that Islam in Nigeria has been neglected by the church. As a result of the effort of W. A. Bijlefeld, a Netherlands missionary working for the churches in Northern Nigeria under the Islam-in-Africa project, there is strong, growing interest in a new program of evangelism among the Moslems. The council proposed plans to prepare for such work, through the Bible school, through local church study groups, and through the training of selected Nigerians.

Item: How should the church voice her opinion on whether or not an individual missionary shall return to the field of Nigeria? How can they express their evaluation of his work or the lack of it? The proposition being studied is that there are to be committees in each of the three church areas to receive local church opinion . . . then to forward them for advice to the Foreign Mission Commission. The present mood is that the machinery should be developed so we can ask the commission to send back missionaries who might otherwise stay in the U.S., but there is the possibility for a negative voice as well.

So this was the Nigerian church in action. Once it was a daughter church of that in America, looking to the parent for all of its earthly strength and support. Now it is a sister church, with her own ideas, her own problems, her own program and, one of these days, this younger sister will be sharing with the American church her own message.



Hope Replaces Despair

by Mary Velma Ober

■ Most of the people at Waka had been attending the pre-Easter services at the chapel. Many of the pupils of the girls' school attended the meeting, but some had stayed in their compounds because of mumps. One girl who had seemed to be quite well attended the meeting, but afterward when she had almost reached her compound, she began to tremble and then fainted. Some of her companions carried her to my house, and all of the others accompanied them, wailing and crying and screaming.

One onlooker said that they were acting like wild beasts, and surely they were as difficult to get quieted as if they had been wild.

Years before one had become ill in a similar way, and there had not been medical knowledge to cure her. So they expected this one to die too. Because they were filled with fear and hopelessness, they began to give expression to their panic with wails.

The nurse, who was quickly summoned, came in a short time and diagnosed it as an attack of malarial fever. Treatment was begun at once, and by morning the girl was better and was soon normal again.

Christ's coming into the world has led to the healing of the body and soul and to the advancement of medical healing for the afflicted. With faith in the help of the medical people one need not despair at the first sign of sickness, for there may be ways of bringing healing to the body.

I rejoice that we have a risen Savior who brings hope, joy, and healing to those who receive him.

Church Honors Pastor of 30 Years

■ Rare are the congregations who have attained thirty years of full-time leadership from the same pastor.

This was the milestone recorded this spring by the Moxham Church of the Brethren, Johnstown, Pa., with its pastor, John D. Ellis. The period of church and pastoral relationship is the longest for churches of all denominations in the Greater Johnstown area and one of the longest for Brethren congregations in the Brotherhood.

At commemorative services on May 7 the mood naturally was reminiscent. One of the 514 members of the Moxham church recalled their pastor's first visit thus:

"On May 3, 1931, a very youthful John Ellis first stood in the pulpit of our church. It was a trial sermon, to a congregation which had just heard a series of them in the process of looking for a minister. That day it expected no more, no less, than it had heard before.

"But many of us who were young then, or not so young, can still remember the impact he made, and the comments afterward: 'He's certainly young . . .' followed quickly with '. . . but he's certainly *good.*'

"He was very young and very good. He commanded attention immediately. How? Just exactly how, we can't remember. (We wonder whether he himself remembers what he told us that first time.) But we do remember the electric excitement that seemed to flash from one person to another.

"We didn't know, then, what it was . . . this new quickening that we felt . . . this quietness . . . and all of us listening — really listening. But now, looking back, we know. We had witnessed the magnetism of a personality — articulate and warmly sincere — make contact with his own congregation.

"Yet this young minister — dynamically aggressive as he spoke from the pulpit — seemed when we met him hand to hand, rather shy and surprisingly modest . . . as though he did not recognize his talent as his own . . . as though the clear, keen voice that cut through the apathy of the congregation was only an instrument to help him in the work to follow.

"Was this, then, the touch of greatness that his people recognized?"

During the commemorative service no attempt was made to enumerate the church's statistical activity during the thirty years. Brother Ellis himself pointed out that only as the rites of the church are "translated into happy homes, consecrated Christians, and dedicated men and women do they assume any significance."

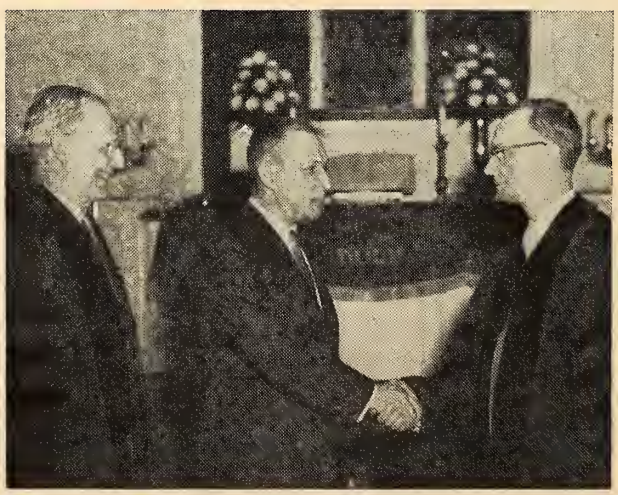
He continued, "Our association and fellowship indeed have had their heart throbs and palpitations until the professional side of the pulpit and pew has been merged into an intimate personal relationship where both the jars and joys of life have been shared together.

"The joy of every true preacher is not that he preaches to this number of people or that, but that once in a while he comes within the reach of an individual soul upon whom he can exercise a creative influence and they return another way."

One highlight which the congregation did not overlook at the commemoration was the new $300 church plant in which they worshiping. It was dedicated years ago.

Participating in the commemorative service were Dean Morley of Juniata College; Dr. George ter, mayor of Johnstown; Rev. old Loveless, president of Greater Johnstown Minister Rev. Glenn Bowlby, Western P sylvania executive secretary, and Calvert N. Ellis, president of Ju College and brother of the hon pastor.

In addition to the leade which he has given to the We Pennsylvania district, the Mox pastor has been active in area i denominational programs. He g uated from Juniata College Bethany Biblical Seminary, and graduate work at Northwestern versity and the University of I burgh. He held student pasto at Champaign and Peoria, Ill., Bellefontaine, Ohio.



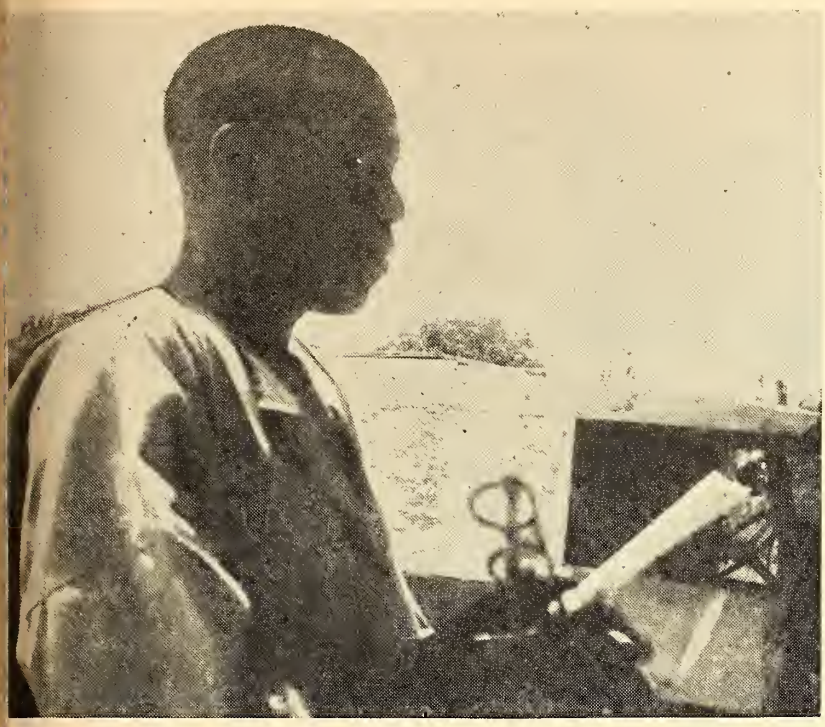
Pastor Ellis (right) with Juniata College president (left) and Johnstown mayor

Now It Is Written Dow

■ As we read the daily newspa a magazine, or the Sunday sc lesson it is hard for us to ima the tribes scattered over the w who have not even one word wr down in their mother tongue. cause there are no books in t own languages, the schools church services are often carrie in some other language, perhaps which is poorly understood by m of them.

One such tribe is the Higi t of Northern Cameroons along eastern borders of Nigeria. P ably the first contact of any of Higi people with Christianity through the leprosarium at Gark where some of them came for t ment years ago. Eventually som these people were released and turned to their homes. A few came to school at Lassa and wen to further education. In the 19 four primary schools were ope in Higi country by our mission the station at Mbororo began special project of the Brethren lowship. But attempts to w down the language were slow, pa because missionaries were unabl converse in it.

In 1960 the Literature Commi



t last the Higi people have a book in their own language, a book containing ıe basic writings for every Christian — the Lord's Prayer, the Ten Command- ents, the Twenty-third Psalm, and a series of lessons on the Christian way

ndertook the project of making a nall book in the Higi language. here were some difficult problems. here are many dialects in Higi and ne must be chosen to use. There as the choice of symbols to use or all the different sounds — several ot found at all in English. What ymbols could be used which would lentify the sound and yet not be ifficult to reproduce in printing? nly after these were decided could ıe actual translation begin.

The first Higi book is really just small mimeographed booklet. But is does not make it less important, for the words it contains are the words of life — written, not in some strange language they scarcely understand, but in the beautiful language of the Higi people. The treasures it holds include the basic writings for every Christian — the Lord's Prayer, the Ten Commandments, the 23rd Psalm — and a series of twelve lessons for those who are studying the Christian way.

Now it is written down. Each one can read for himself — "Hyalatimwe Thlamda mdi ki ya ra, ka zizi psi ra we" — "The Lord is my Shepherd, I shall not want . . ."

NNUAL CONFERENCE--

hurch of the Brethren Mission in Nigeria

This conference was unlike any hich had ever been held before, r three very important reasons. In ıe first place, the site for the meet- ıg was moved to Waka Training enter, where we could take ad- ıntage of the beautiful new build- gs and conveniences. There was ace to spare with adequate rooms r special meetings and nursery cilities. The dining room was acious; the sleeping rooms were mfortable. Such surroundings added a note of gaiety and allowed a relaxed fellowship not possible before in cramped and inadequate quarters.

The second difference came in the fact that the mission is now operating under a new administrative set-up which was given its first trial at this meeting. However, it appeared to function smoothly and well with a minimum of confusion for all of its newness.

This conference also represented a time of farewell for six missionaries who have reached or neared the time for retirement. These are the first of our number to be retiring. Many times during the meeting, we were reminded of the years represented by these workers who helped to lay the foundation of the mission as we know it now.

Stover Kulp was at home on his final furlough at the time of the conference. He was one of the first two missionaries to reach Garkida in 1922.

Clara Harper, who had already returned to the States in 1960, had given thirty-four years to the women of this area in women's work and evangelism.

Sara Shisler was due to leave immediately after the meeting. Her years in building up the educational program on all levels began in 1926.

Ruth Utz will retire in Nigeria in 1961. Her home will continue to be among the people whom she has loved and served for thirty years.

Lucile and Clarence Heckman came two years after the mission was started. They have worked in almost every area of mission endeavor.

But the time of looking back was also a time of looking forward. The more than 2,000 Nigerians in our area who made their decision to follow the Christian way in 1960 and the continued upsurge of response in every area of mission work gave impetus to our discussions and plans. The progress of the Bible school was a source of joy to all of us. But our concern is deepened as we enter a year marked by an increased work load in the medical field but a greatly decreased staff.

The best method to further Nigerianize the program was discussed at length and positive steps taken to continue implementation of this important movement.

The feeling that the present program should be firmly established before new areas of work are begun was evident in decisions made, and so a larger share of funds will go to repair of present equipment and to strengthening the existing program.

The 1961 mission conference was a highlight in fellowship and progress, and a touch of sadness for the departure of retiring fellow workers, but great joy that their lives have counted for so much in the work which we are left to carry on.

A New Ministry in South America



Lester Miley

■ With the June 9 arrival of Lester M. Miley of Lima, Ohio, in Campinas, Sao Paulo, Brazil, the Church of the Brethren opened a new ministry in South America. Mr. Miley, an alternative service worker in the Brethren Volunteer Service program, has gone to Brazil to serve with the Centro Audio Visual Evangélico, or CAVE as it is known in our alphabetical age. CAVE is an autonomous department of the Confederaçao Evangélica do Brasil, the Brazilian National Council of Churches. The Church of the Brethren joins twenty-three Protestant denominations, missions, and church agencies that co-operate in this interdenominational work.

CAVE has as its aim the production and distribution of audio-visual aids in support of the evangelism and educational efforts of member churches and agencies. Because Brazil has almost half of the area and population of South America and over half of all radios, CAVE is busily engaged in a radio and broadcasting program that produces more than 300 programs a month for release to more than two dozen stations. Negotiations are under way with the government to construct a Christian radio station and it is because of Mr. Miley's technical background in radio and television electronics that he was sent to Brazil.

Lester M. Miley was an employee of WIMA-TV in Lima, Ohio, before being called in June 1960 by Selective Service for civilian work as a conscientious objector. He is the son of Mr. and Mrs. Clarence M. Miley and a member of the Elm Street Church of the Brethren. He was born in Lima, Ohio, and attended public schools there, majoring in industrial arts. While in school he participated in cross-country running and in church league basketball. He graduated from the Radio, Electronic, and Television School in Detroit.

Mr. Miley joined Brethren Volunteer Service with the 1960 summer unit. After training at New Windsor, Md., he was assigned to the Clinical Center of the National Institutes of Health, where he served as a normal control patient until his transfer to Brazil. At NIH, Miley was active in working with electronic equipment in the laboratories of the Clinical Center.

Mr. Miley's address is Caixa Postal 943, Campinas, Sao Paulo, Brazil.

AFRICA AND ALASKA—

New frontiers for America's church women

by Elsa Kruuse

■ "No one can measure the impact of so stupendous an undertaking." This personal view of Dr. Donald M'Timkulu, when he learned of a plan to produce one million books written by Africans, for Africans, in Africa, is shared by several million church women around the world who are helping make it possible.

Elected secretary of the All-Africa Church Conference at its first assembly in Nigeria, he presided recently over a similar conference, this time at the Kitwe Literacy Center in Northern Rhodesia, where plans for this massive literature program were worked out.

On the other side of the globe, as well as at the opposite end of it, the myriad problems and challenges of transition to statehood will be easier in Alaska because church women saw the need for some hard pioneering there.

There must be few church people left today who do not know about the World Day of Prayer — one of the high points in the church calendar for United Church Women in this country and in national Christian councils in most other lands. Each year for three quarters of a century, their gifts have transformed their Christian love and concern into concrete terms of improved living conditions, healthier children, educational opportunities for fu leaders in new and old nations, increased self-sufficiency for mil of the world's "have-nots."

To crown the seventy-fifth a niversary of the Day this year, Ur Church Women decided to themselves, and they are well the way to doing it. Setting g of $100,000 each for special A and Alaska projects, more than quarter of these funds is alread work — funds over and above r lar UCW world commitments. the World Day of Prayer was served on Feb. 17 — not so very ago.

By this time almost everyone ognizes the urgency in teaching ple in the newly developing nat to read and write. In fact, churches have long been in the f front in this teaching, both thro their own programs and through Committee on World Literacy Christian Literature of the Nati Council of Churches.

In developing millions of new erates, however, they created an er problem. There was very l literature available for the pe to read. In some areas, the Com nists jumped at the chance to f local communities with their spe brand of educational mater Asked about this situation in Af Dr. Floyd Shacklock, director of Lit, reported that this has not happened widely in African c tries and added: "Our job is offer them something better fi

To meet the enormous deman the Africans for reading mater some people cannot see why we not just ship religious books magazines from this country and it go at that, Dr. Shacklock c mented. There are many g reasons why not, and the lite experts at the Kitwe Center (wh he joins them for the conference month) are eager to explain them

One of the most important is too many Africans associate Ch tianity with Westernism or color ism. Not only is a lot of our lit ture paternalistic, they say, much is incomprehensible in thinking and expression to the a age African.

Training courses for African w ers have been under way at Ki for two years now and some lit ture has already been produced Africans for their people. Cou in journalism, printing, layout, so on, are also conducted at center, which has just gradua

hirty-nine journalism students. In ddition to religious books, the pro-uction will include texts on sanita-on, child care, agriculture, and oth-r basic subjects.

One million books by Africans nd for Africans is, therefore, no nger a dream. With funds still oming in from church women all ver the world, it is hoped that ne goal of $100,000 this year will e met. The money for this "stu-endous undertaking" will also be sed to provide scholarships for ore students and, in general, to eed the book project. A part of ne fund, too, will be used for broad-st training for Africans. Among ther plans, one-year radio training holarships are being set up for ree Africans who will operate dio stations, train new radio per-nnel, and serve the Christian oadcasting station now being uilt in Ethiopia.

The work of the churches on merica's last and newest frontier Alaska also presents special prob-ms which church women plan do something about. From a rritory in which a few U.S. de-ominations have been working in-ependently for many years, this vast ew state is now going through the roes of complete reorganization.

Its Council of Churches, of which ne president of Sheldon Jackson Jr. ollege, Dr. Roland Armstrong, is xecutive secretary, is barely one nd a half years old. All council ork must be strengthened and ac-vated. The part-time services of least three church planners are eeded as well as a parish worker Anchorage to co-ordinate social ork already under way in the city, nd an associate religious work di-ctor in Sitka is badly needed.

These things take money — a lot it — but some is already at work Alaska, too, as a result of the dedi-ted prayers and offerings of wom-n all over the world on the enty-fifth anniversary of the orld Day of Prayer.

The Alaska of today and tomor-w calls for many new approaches its special needs, chief among em a total Protestant strategy to rve all the people in the forty-nth state. This is the vision of e Division of Home Missions of e National Council of Churches d of United Church Women, as ey work together toward making a reality.

One in Christ

Continued from page 15

have a church home anywhere and everywhere. Simple forms of transfer could be provided. And whether a person came from rural Kansas and transferred to the big city he would have a home. Right now, in Africa one of the problems is that of the African from the various tribes inland coming to the city. Everything is new. What if there were a united church, the same church that ministered to him in the bush right there to meet him in the city? What if America could have such a pattern? Our losses are too great to laugh off. We are members of denominations, and very often, if we do not find our own denomination, we are too timid to try another. Many people coming to the Pacific Coast have left their religion east of the mountains. We have a divided mind-set. It is a very costly bit of our Reformation heritage. In the united church a Christian would be welcomed as a Christian wherever he went.

But all this and more must come as the Spirit leads. If it means that a united church is to be only the merging of groups in a larger organization it cannot last. Nor will such an arrangement fulfill the will of God. It must come because of the moving and the leading of the Holy Spirit, the same Holy Spirit which came as cloven tongues on a united people at Pentecost and gave them miraculous power.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***Philosophy of Recreation and Leisure.** Jay B. Nash. Wm. C. Brown Company, 1960. 222 pages. $3.50.

Jay B. Nash has been a teacher and a recreation consultant and worker for many years. He writes in a vivid, pertinent and informative manner on a vital subject of concern of all — one that each of us participates in whether we know it or not and whether we use it wisely or not. The problem is stated by the author: "Man's dream of leisure has come true — still he must choose. Will he use leisure for dissipation, empty idleness, or will he reach for the peak of creative achievement?"

This book enables one to "reach the peak." It is written with the firm belief "that happiness and the will-to-live result from active participation, not from passive observation." If the reader keeps this in mind and does not become overly embarrassed with some of his own inactivity and lazy-appearing ways of occupying his leisure, he will find this a most stimulating book — a book that has many of the best thoughts, classroom notes, and writings of the author.

I would recommend this book to anyone who is really concerned about leisure and recreation — and who wants some handles so that he can do something about a more creative approach to it. This book rightly considers recreation as re-creation. It would make a good source book or text for an adult or youth study unit on leisure. The first chapter, Can America Be Trusted With Leisure? gets you off to a running start! — *Paul M. Weaver.*

***The Letters to Timothy, Titus and Philemon.** William Barclay. Westminster Press, 1961. $2.50. 324 pages.

Here we have another notable addition to the growing Daily Study Bible Series library of expository works by the Scottish divine, William Barclay. As in each number in the series, we are presented with a fresh translation, pertinent and rather ample comments by the scholarly and reverent teacher of the Bible, with many leads for the preacher and instruction. Of handbook size (4½ x 7 inches), yet containing 300 idea-packed pages, this volume is worth many times its modest cost. The Pastoral Epistles, as the letters to Timothy and Titus are called, are among the eminently useful New Testament writings for church life and polity today. And, in addition, one gets the priceless "private" letter to Philemon on brotherhood and reconciliation, in the bargain. — *Chalmer E. Faw, Chicago, Ill.*

***Basic Writings in Christian Education.** Edited by Kendig Brubaker Cully. Westminster, 1960. $4.95. 350 pages.

The educational task of the Christian church began with the emergence of the church itself. As soon as converts were won to the fellowship, some means had to be used to nurture them in the faith. It is interesting to note that the problems we have which we think are peculiar to our time were equally considered and discussed by people of many generations ago. There are thirty-one writings from Clement of Alexandria in the second century to that of George Albert Coe in the early twentieth century. This book should open new vistas for students, professors, ministers, and teachers of Christian education. I found it most intriguing and valuable as background and historical material as well as helping in the interpreting of the heritage given to us in this area. — *Glee Yoder, McPherson, Kansas.*

***Creative Methods for Adult Classes.** John McKinley. Bethany Press, 1960. 96 pages. $1.50.

This is a book worthy of the attention of all who are concerned with the program of Christian adult education in the church. The author is a university teacher of adult education. In concise form and in an understandable way he shows how the findings of psychology and of experimentation with group processes may be successfully utilized by the church in carrying on its educational work among adults.

Part I of the book deals in three short chapters with the nature of the adult learner, the conditions of his effective participation in learning as a member of a group, and with the learner's motivations. Part II consists of seven chapters on various types of adult educational methods, such as panels, forums, seminars, and others. The author tells not only how to use each method but also points out the dangers to be avoided. This book should be quite helpful to teachers of adult classes, members of Christian education commissions, and to all who carry responsibilty for the program of Christian adult education. — *Glen E. Norris.*

As Thy Days So Thy Strength. Jesse Jai McNeil. Eerdmans, 1960. 167 pages. $3.00.

This book contains forty-two chapters of a devotional character. The author's purpose is to bring every experience common to man into the light of Biblical faith to show how it can be understood and dealt with. The conditions of the human spirit thus laid open to view range from those of fear, failure, and weakness to joy and triumph. Each chapter begins with well-chosen Scripture references and ends with a carefully worded prayer.

This book pierces deeper than conventional spiritual counsel. Introspection and psychological insight is matched by a thorough concern for theological grounding. This is helpful reading. — *Richard A. Bollinger, Topeka, Kansas.*

Home Altar Treasures. Daniel Nystrom. Augustana Press, 1960. 397 pages. $3.00.

Here is a devotional book of the conventional type. The book follows the cycle of the Christian year. Each day's thought is centered in a passage of Scripture appropriate for the day. The meditation thought on the Biblical text is warm, stimulating, strengthening, and deeply evangelical.

To live with this volume will help a pastor and a layman to appreciate the whole range of Christian faith and life as celebrated and symbolized in the liturgical year. At the end of each mediation there is a short but meaningful prayer. — *Glen Weimer, Arlington, Va.*

Arranging Flowers for the Sanctuary. Francis Patteson Knight and Margaret McReynolds St. Claire. Harper, 1961. 126 pages. $3.50.

This little book tries to cover floral arrangements from synagogue to cathedral. There are one or two sections which are quite helpful but the lack of illustrations seems to me to limit its usefulness to the average person. — *Grace Hollinger.*

Jesus Says to You. Daniel A. Poling. McGraw-Hill, 1961. 118 pages. $2.95.

Using as points of illustration many incidents both from his own life and from lives of other persons, the author elaborates on forty different sayings of Jesus, making them contemporary. Possibly the book would have greatest appeal to male readers who think in terms of adventure for Mr. Poling's illustrations travel around the world, many of them citing men employed in varied vigorous and executive positions.

The book may be used as a series of meditations at any time of the year though it was designed for Lenten reading. — *Glennis Parks, Elgin, Ill.*

Readers Write

Continued from page 2

(2) by being baptized as he c- manded, namely by trine immersi-, and as Paul explained it, a forw- action. Then (3) we will wash f- as Jesus commanded his disciples do. Then (4) we will do all e- others of his commands for Christ- living.

This New Testament bapti-, called "the baptism of Jesus Chr-" or at times "baptized in the na- of Jesus," to distinguish this m- from others, is a "believers" bapti-, which many denominations do follow. How can there be un- with such un-Christlike practices! I am willing to have all the peo- of the world come into the Chu- of the Brethren by the New Tes- ment way; perhaps that would res- in one denomination; so what? if it is done Jesus' way, seems to it might be O.K. — Dan L. Blick- staff, 1840 Catherine Ave., Mus- gon, Mich.

Cannot Serve God and Mammo-

The social science Institute on t- Revolution in Africa, held at M- chester College, was a wonderful, - vealing and stimulating progra-. The white race has not recogniz- the great culture that the Negr- have developed in the past, but l- made slaves of them and is tod- robbing them of their natural - sources. Many of the Negroes t- they do educate they try to use - keep the rest of the Negroes - subjection. Since the Christian m- sionaries do not seem to be a- to cope with this problem they t- are under suspicion.

Somehow we have failed to li- up to Jesus' ideal that we can bu- a world like a kingdom of heav- on earth if we carry out his dir- tions as given in the Sermon on t- Mount. This African situation is good illustration of Jesus' warni- that you can't serve Mammon, i- the money grabbers, and God at t- same time, for if we do our Christi efforts are doomed to failure. T- three delegates from Africa let know that they did not have much respect for our investors we do.

Let us have peace so that all pe- ples may have their own gover- ments, not puppet governments th- are controlled by vested interes- Then our message of Christi- brotherhood will not be suspect. D. H. Ashley, R. 4, Wabash, In-

News and Comment From Around the World

Supreme Court Upholds Bans Against Sunday Retail Sales

The United States Supreme Court has upheld the constitutionality of three state laws prohibiting the operation of retail stores on Sunday, but the Court disagreed sharply as to the restrictions which constitutional guarantees of the free exercise of religion place on state legislatures in enacting Sunday "blue laws."

The Court came closest to unanimity in upholding the Sunday law of the state of Maryland, ruling right to one that it is constitutional.

The Court by a vote of eight to one upheld Pennsylvania's Sunday law but divided six to three in upholding the law's application against a group of Orthodox Jewish merchants in the City of Philadelphia.

Expert Study of Communism Urged on Southern Baptists

The Southern Baptist Convention adopted a resolution at its annual meeting calling on the denomination's more than nine million members to study communism "as medical experts study cancer."

Noting that recent international crises make it plainer than ever that Communists seek to conquer the world, the resolution expressed the convention's "gratefulness to all agencies, organizations, and persons who guard our homes, our churches, and our nation against Communist subversion."

At the same time the Baptists cautioned "against irresponsible use of the Communist label as an accusation without sufficient evidence."

A resolution asking that Southern Baptist colleges admit all students regardless of race and that the denomination seek closer fellowship with other Protestant bodies was referred to the convention's resolution committee, which took no action.

Dr. Herschel H. Hobbs, pastor of the First Baptist church, Oklahoma City, was elected the new president of the convention.

The outgoing president of the convention, Dr. W. Ramsey Pollard, in his farewell address attacked the teaching of "modernism" in Baptist schools and seminaries. He said, "We want our schools to be unashamedly Christian and we want them to be Baptist without apology."

The convention went on record as rejecting both mob violence and unwarranted provocation as solutions to racial problems in a resolution that referred to the "freedom rider" incident in Alabama.

One of the speakers at the convention was Josephine Skaggas, a Southern Baptist missionary to Nigeria. She said her "heart was chilled" when invited to speak on mission work in Africa at American churches where Negroes are not permitted. She said, "What good can the Peace Corps do as they say in effect, 'I hate Negroes at home, but I love them in Africa'?"

World Council Breaks Ground for New Headquarters Building

A ground-breaking ceremony for the new headquarters building of the World Council of Churches was held Wednesday, June 21, in Geneva, Switzerland.

The 250-office building will be constructed at a site on the northwest side of Lake Geneva, a short distance from the Palais des Nations and headquarters of various other international organizations. The building is expected to be ready for occupancy by mid-1963. It will cost $2,500,000. Funds have been raised by the World Council's member churches and by special fund-raising appeals in several countries.

Former Danish Missionary Heads Bengal Refugee Service

A former Danish missionary in northern India, Johannes Krohn, has been named first director of the Bengal Refugee Service, which was set up last year to help some 3,000,000 Hindu refugees who fled East Pakistan after the partition of India in 1947.

Co-operating in the project are the World Council of Churches, Church World Service, Lutheran World Federation, National Christian Council of India, the British Council of Churches, and other Protestant agencies in Germany, Switzerland, and Scandinavian countries, Australia, and New Zealand.

The service hopes to administer a series of projects for the displaced Hindus costing at least $1,500,000 over the next five years.

Southern Presbyterian Missionaries Permitted to Resume Work in Congo

Faced with the alternative of closing its work in the Congo, the Board of World Missions of the Presbyterian Church in the U.S. (Southern) has voted to permit many missionaries to return to the field.

Fourteen married men were



Religious News Service

The Brush Run church, first church erected by the Christian Churches (Disciples of Christ), was built under the leadership of Alexander Campbell, the denomination's founder. The drawing is an artist's concept of how the church looked one hundred fifty years ago. This year in honor of the sesquicentennial of its founding a replica is being built on the original site, using some of the timbers salvaged from the first building

authorized to return to the Congo in July. Wives and children will be allowed to go later if the men decide it is safe enough. Eleven single women missionaries also were authorized to return in July.

The board emphasized that the decision for returning is up to the individual missionaries who "should face the problem of their own willingness to submit graciously to Congolese authority, where it exists, or to work under the chaotic conditions which prevail when this authority breaks down."

Prior to the outbreak of violence in the Congo last year the denomination had 161 persons on its mission staff there. At present there are only forty-three.

In another action the board revised its policy on the marriage of missionaries to nationals. In the past a missionary was not permitted to serve in the country of which his wife is a national. Under the new policy, if he marries a national he may continue as a missionary in that country provided his wife is approved by the mission and the board.



West Berlin's new Evangelical Kaiser Wilhelm Memorial church is rising beside the half-shattered tower of the old church named for Wilhelm I. The $1,500,000 octagonal structure of stone and glass, with a separate steeple and baptistry, will replace the church destroyed during World War II

Religious News Service

Dowries Now Illegal in India

Dowries have been banned among Hindus and Christians alike in India — at least legally.

President Rajendra Prasad has given final approval of the Dowry Prohibition Bill, which forbids the demanding, giving, or taking of dowries, with violators subject to six months' imprisonment or a $1,000 fine. Observers feel, however, that the custom is so strongly entrenched in India that the new law is not enough, and a radical change in heart among the people is needed to rid the country of the practice.

In recent decades the custom of a bridegroom receiving large gifts in consideration of the wedding — both in cash and in such presents as an automobile, silverware, gold watch, etc. — has assumed the proportions of a national scandal. Girls with poor fathers have found it difficult to marry; some were never able to get husbands.

The custom is widespread among Hindus and Christians. In one case which attained some notoriety, a poor Christian woman schoolteacher in a small town near Madras had a son and three daughters. A bright student, the son passed a competitive examination to enter the Indian administration service to which all top government officials belong and membership in which carries great prestige.

The richest Christian in the town — who until the son's achievement disdained even talking to the teacher — suggested that her son marry his daughter. The teacher demanded and received a dowry of more than $5,000. After the wedding the teacher spent the dowry in getting two of her daughters married. Her son, feeling it an unfair way of spending his dowry, stopped speaking to his mother.

Interchurch Language School to Open in Philippines

A new interchurch language school will open soon in Manila for incoming Protestant missionaries going to work in the Philippines.

Sponsored by the Presbyterian mission in the Philippines in cooperation with the United Church of Christ in the Philippines, the school will offer instruction in three Philippine languages — Tagalong, Ilocana, and Cebuano.

Church Trading Stamp Campaigns Rapped by NCC Department

The use of trading stamps to raise church building funds was condemned by the National Council of Churches' Department of Stewardship and Benevolence, which termed it a "tie-in with commercialism contrary to the principles of Christian stewardship."

The department director, T. K. Thompson, said, "This is a commercial device whereby youths and adults of a church are enlisted as salesmen for a particular group of products and stores, which give them an inconsequential rebate or their work."

Mr. Thompson stressed that by far the most efficient fund-raisin is the voluntary giving of church m- bers as an act of worship on Sun y morning."

Conservative Baptists Hit Trend Toward "Ecumenical Inclusivism"

Opposition to the "obvious tr d of Christendom towards a w ld church" was expressed by the C- servative Baptist Association of America in a resolution adopte at its annual meeting in Portl d, Oregon.

The association's more than 1,0 local churches were asked to e their representatives in Congres to defeat any proposal for federal d to parochial schools.

In other actions, the Conserva e Baptists said they were against e admission of Communist China the United Nations and asked e United States to "withdraw offi l recognition from all countries in e Communist block — the pattern which has already been set w h regard to Cuba."

Washington Cathedral to Ha World's First Two-Set Bell Tower

The ancient English ritual kn as "change ringing" will soon c e to Washington, D. C. The W - ington Cathedral (Episcopal) nounces that its new tower, wh h will rise 300 feet above the ca - dral, will have two sets of bells a ten-bell set of peals for cha e ringing and a 53-bell carillon. Th e are only two other sets of bells n



Michelangelo's paintings of Adam and Eve appear on new postage stamps issued by Italy

Religious News Service

e United States which can be
ialed in change ringing.
In the mathematical system of
ange ringing, each bell is handled
a trained ringer. The bells are
lanced, and are rung stroke by
oke, faster or slower, according to
e weight the ringer exerts on the
pe, and in the sequence decided
on.
Unlike the carillon, a tune is not
ayed on the peals, but a musical
ttern is accomplished. It is in-
nded to be always joyous, never
leful.

ldiers Advised Not to Attend rlin's Church Day Congress

West German Protestant service-
en have been asked by the military
hop of the Evangelical Church in
rmany not to attend the forth-
ming Church Day Congress in
rlin lest their participation create
re difficulties for the church in
mmunist East Germany.
Attendance of members of the
est German armed forces at pre-
ous Church Day Congresses has
en branded by Communist propa-
ndists as "evidence" of the alleged
se ties between NATO and the
urch.
The Church Day officials have an-
nounced also that there will be no meetings of refugees and expellees in connection with the congress because these have been invariably denounced in the past by the East German Communists as "promoting revenge and hatred against the East."

Red China Refugees to Be Admitted to Hong Kong Without Visas

The government of the British Crown Colony of Hong Kong has informed the United Nations High Commissioner's Executive Committee that European refugees from mainland China would be admitted to that overcrowded city even if they lacked final resettlement visas. About 1,000 out of 6,000 refugees in China are reported to be without resettlement visas and hitherto have been barred from entering Hong Kong.

UN officials have disclosed that Chinese authorities have issued exit visas willingly, but somewhat erratically, in the past. They said there was a large exodus of European refugees at the end of 1960 and that up to May 15 more than 450 persons have left Red China through Hong Kong.



Religious News Service

own at Lambeth Palace are Dr. Arthur Michael Ramsey (left), former chbishop of York who succeeded Dr. Geoffrey Francis Fisher (center) as chbishop of Canterbury and primate of the Church of England when Dr. sher retired the end of May, and Dr. Frederick Donald Coggan, who ceeded Dr. Ramsey as the church's second highest ranking prelate

News Briefs

A group of Protestant missionaries of Quito, Ecuador, has obtained a government permit to establish the first television station there. The same group has operated radio station HCJB in Quito, better known as the "Voice of the Andes," which has been broadcasting for twenty-nine years.

Patriarch Athenagoras of Istanbul, the supreme leader of Eastern Orthodox Churches, has invited heads of Orthodox churches around the world to a Pan-Orthodox meeting on the Island of Rhodes, Sept. 25 – Oct. 2. The purpose of the meeting will be to set up a definite agenda for the larger and more extensive Pan-Orthodox Council to be convened at a later date.

The National Council of Churches has received an Outstanding Citizenship Award from the American Heritage Foundation and was cited for "its educational program encouraging informed voting and responsible participation" by citizens in the last presidential election. The presentation marked the first such award given to a national religious organization.

Quotes From the News

William Derrick Lindsay Greer, Anglican Bishop of Manchester, England: "To see the great nations boasting their achievements against one another, like small boys bragging about the speed of their fathers' cars, seems to me plain silly. But it is worse than silly when vast sums are spent on this enterprise, sums that had much better be used in feeding the hungry and healing the sick.

"No one would wish to bar space research, but it should be co-operative, not nationalistic. The sums spent upon it should be reasonable, not astronomic. The man who has made two blades of grass grow where one grew before, the man who by his imagination and service turns one of our young delinquents into a useful citizen, has done more than Major Gargarin."

Dr. Ralph A. Straetz, chairman of the Department of Political Science, New York University: "Too many urban Protestant churches look and act as if they are prepared to do battle not so much for the Lord but against any invasion of newcomers. They must stop running from the fact that we live in a predominantly urban world and that the trend will increase."

Protestant, Catholic, Jew

WILL HERBERG

This is a most fascinating work and reveals a vast perusal of "relevant historical, sociological and other analytical studies." The author makes a vigorous and fresh approach to the American scene, depicting it, not as one melting pot of various cultures, but as a triple melting pot. He intelligently discusses and describes each of these religious faiths, their past, their struggles and their present, and interprets our present cultural situation.

$1.25

Church of the Brethren
General Offices,
Elgin, Illinois

Evangelist Billy Graham: "I predict that our next generation is going to turn away and against the church if Protestantism does not make its witness felt.

"The Protestant churches of America need a spiritual revival that will put new dynamics and power back in our churches. We've allowed our members to have prejudices in matters of race and practice immorality in business ethics which would make Satan blush. And they sit in our pews on Sundays and we call them saints.

"The Protestant church today needs to come to a point of humility and dedication to Christ. We need a spiritual awakening that would put a new moral fiber in our society; we need unity to work together — spiritual unity."

Bishop Michael Hollis, United Theological College in Bangalore: "In the past, Christians of Asia and Africa have at times been made to feel as if God had no direct line to them, but must speak through London or Edinburgh, New York or Berlin. That ought never to have been true."

Anniversaries

Mr. and Mrs. Charles Beasley observed their golden wedding anniversary on May 21, 1961. They have been members of the Church of the Brethren for fifty-eight years, serving in the office of deacon for forty years. They have four children, eleven grandchildren, and two great-grandchildren. — Mrs. Myrtle Gauch, Eaton, Ohio.

Mr. and Mrs. Norman C. Clemens celebrated their fiftieth wedding anniversary on May 13, 1961. They are members of the Indian Creek church, Pa. They have three sons, three daughters, twenty-four grandchildren, and one great-grandchild. — L. G. Nyce, Vernfield, Pa.

Mr. and Mrs. Silas Keim celebrated their fifty-second wedding anniversary on June 21, 1961. They have two daughters, six grandchildren, and two great-grandchildren. — The Keims, Chicago, Ill.

Obituaries

Ballard, Leanor Williford, was born April 20, 1873, in Dandridge, Tenn., and died at Freeport, Ill., May 31, 1961. She had been a member of the Church of the Brethren for many years. She was married to William Ballard, who died in 1950. Surviving are six daughters, three sons, one brother, two sisters, twenty-five grandchildren, thirty-four great-grandchildren, and seven great-great-grandchildren. The funeral service was conducted by Bro. Carl E. Myers, and burial was in the Plainview cemetery. — Mrs. Harold Alter, Mount Morris, Ill.

Brantner, Mary Susan, daughter of George and Rebecca Diehl Stauffer, was born in Polo, Ill., Aug. 26, 1890, and died at Rockford, Ill., April 22, 1961. On March 22, 1911, she was married to Joseph Brantner. She was a member of the Church of the Brethren. Surviving are her husband, one daughter, one son, five grandchildren, and one great grandchild. The funeral service was conducted by Bro. Don Snider, pastor of the Dixon church, and burial was in the Chapel Hill cemetery. — Hazel L. Whitebread, Dixon, Ill.

Crook, Marion Kenneth, son of Lem and Nora Crook, was born near Quinter, Kansas, Sept. 4, 1918, and died at Modesto, Calif., May 19, 1961. He became a member of the church at the age of twelve years. In 1940 he was married to Alberta Miller, who survives. Two daughters, two sons, one grandson, his mother, three sisters, and three brothers also survive. Burial was in the Lakewood Memorial Park near Modesto. — Mrs. R. W. Webber, Modesto, Calif.

Crowder, Mollie, daughter of Thomas and Fannie Porter, was born in Botetourt County, Va., April 2, 1[illegible], and died in Roanoke, Va., May [illegible], 1961. She was married to Jacob [illegible] Crowder in 1950. She was a lifel[illegible]g member of the Methodist Church. [illegible]e memorial service was conducted by [illegible]er pastor, Dr. John Owens, assisted [illegible]y the undersigned. She is survived [illegible]y her husband, one stepson, and [illegible]e stepdaughters. — Edward Ziegler, [illegible]- anoke, Va.

Delk, Lola May, daughter of Ja[illegible]b and Amelia Garber Kleppinger, [illegible] born May 31, 1892, and died Jun[illegible], 1961. On Nov. 30, 1913, she [illegible]s married to Cletus A. Delk, who [illegible]d March 26, 1958. Both were cha[illegible]r members of the Potsdam church, O[illegible]. Surviving are one son, one daugh[illegible]r, and five grandchildren. The fun[illegible]l service was conducted by the un[illegible]- signed in the Potsdam church, [illegible]d burial was in the Mote cemeter[illegible]- L. John Weaver, Potsdam, Ohio.

Dowden, Erma V., daughter [illegible]f Wesley and Myrtle Mullinex Boly[illegible], was born in Barbour County, W. [illegible], Dec. 18, 1920, and died at Falls Cr[illegible], Pa., March 22, 1961. She was mar[illegible]d to George E. Dowden, who survi[illegible]s. Also surviving are one daughter, th[illegible]e brothers, six sisters, and her mot[illegible]. She was a member of the Sh[illegible]h church, W. Va. The funeral ser[illegible]e was conducted by Brethren H. [illegible]. Poling and H. F. Wilson, and bu[illegible]l was in the Shiloh cemetery. — Geo[illegible]a Wilson, Kasson, W. Va.

Friend, Laura Catherine, daugh[illegible]r of William H. and Barbara El[illegible] Guthrie Thomas, died June 3, 1961 [illegible]t Hazelton, W. Va., at the age [illegible]f seventy years. She was a long-t[illegible]e member of the Church of the Brethr[illegible]. Surviving are her husband, seven c[illegible]- dren, nineteen grandchildren, se[illegible] great-grandchildren, three brothers, [illegible]i two sisters. The funeral service [illegible]s conducted by Brethren Earl D. D[illegible]z and Walter Van Sickle, and bu[illegible]l was in the Union cemetery near Br[illegible]- donville, W. Va. — Grace H. [illegible] Sickle, Hazelton, W. Va.

Guyer, Eldon S., son of Josiah [illegible] Rosanna Snoberger Guyer, was b[illegible] Oct. 17, 1895, and died May 7, 19[illegible]. He was married to Sara E. Ritchey [illegible] Feb. 18, 1914. Surviving are his w[illegible], three daughters, five grandchildr[illegible], one great-grandchild, and two broth[illegible]. The funeral service was conducted [illegible] the Yellow Creek church, Pa., of wh[illegible] he was a member, by Bro. Cha[illegible]s Heltzel, and burial was in the I[illegible] Hill cemetery. — Mary Stayer Ho[illegible] well, Pa.

Hundley, William H., died April [illegible], 1961, at Spray, N. C., at the age [illegible]f seventy-six years. He was a mem[illegible] of the Spray church. Surviving [illegible] his wife, Eliza Owens Hundley, t[illegible] daughters, two sons, and several gra[illegible] children. The funeral service was c[illegible] ducted at the Spray church by B[illegible]. Homer Miller, assisted by Bro. H. [illegible] Peters and Rev. J. K. McConnell, a[illegible] burial was in the Woodlawn cemete[illegible] — Minnie Boone, Leaksville, N. C.

Landis, Jennie E., daughter of Josh[illegible] F. and Nancy Mowry Bright, was b[illegible] near Decatur, Ind., Nov. 16, 1889, a[illegible] died at Dayton, Ohio, May 26, 19[illegible]. She was a member of the Trotwo[illegible] church, Ohio. On April 21, 1907, [illegible]

s married to Willis H. Landis. viving are her husband, three sons, ee granddaughters, one grandson, great-granddaughter, two sisters, l two brothers. The funeral service s conducted by her pastor, Paul sel, and burial was in the Trissel netery. — J. C. Flora, Trotwood, io.

Messamer, Irene Etheline, daughter Ben and Anna Peterson, was born b. 8, 1893, in Barnum, Minn., and d at Modesto, Calif., May 10, 1961. Dec. 1916, she was married to Don ssamer. She and her husband were rter members of the Modesto rch, Calif. She is survived by her sband, one son, three daughters, sister, one brother, and ten grandldren. Burial was in the Lakewood morial Park, Calif. — Mrs. R. W. bber, Modesto, Calif.

hurch News

Northern California

Laton — In February, the pastor, vis C. Hunt, accompanied by a mber of laymen, attended a workop at the McFarland church. The n fellowship group, under the leadhip of Mrs. Garth Sutphin and Mrs. xie Sutphin, made and gave stuffed mals to the children of the state spital in Porterville and also colted and mended used clothing for hospital. On March 14, seven of r women joined with the other womof the district at the Fresno church celebrate the seventy-fifth annirsary of the women's work in Church of the Brethren. A mber of guest speakers, including ethren C. C. Yoder, Dayton Root, ul Longenecker, Jack Allen, and Spenser Minnich, have served the absence of the pastor and other occasions. Dayton E. Root, presenting La Verne College, ought the Easter message, and the ildren of the Sunday school gave a ogram. Clarence Brubaker, presly pastor of the Springfield church, egon, will begin his service with r congregation on Sept. 1. The inim pastor, Jarvis C. Hunt, left ne 1. Guest speakers are filling in til Brother Brubaker arrives. — Mrs. ldie De Hart, Laton, Calif.

Modesto — Joseph R. Jennings of McFarland, Calif., conducted a spiritual e mission, March 21-26. He centered work about the purpose and funcn of each organization within the urch, and dinner meetings were held th a number of the groups. There re also three family meetings, but e main impact was to assist various urch groups to plan more effectively d to co-ordinate their activities so at the greatest opportunity might given all to witness for Christ. Folv-up activities included an everymber visitation with emphasis on the treach program of the church. — Mrs. lph Webber, Modesto, Calif.

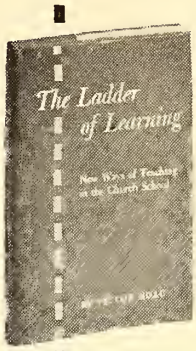
Idaho and Western Montana

Bowmont — The Bennette school ilding in which the Bowmont mems first held Sunday school and church was donated to Idaho churches. It was torn down and is being reconstructed as a dining hall at Camp Stover. Members of the Bowmont and Nampa churches have been working to complete the project. A former pastor, LeMar Bollinger, and his family were present for the birthday dinner. As a climax for the study on race problems the youth group gave the pageant, White Unto Harvest. J. E. Glover, moderator of the Boise Valley church, conducted the Holy Week services. On Friday night we had a worship program in drama and music, followed by the communion. On Sunday morning three deacons and their wives were installed. The men attended the district men's conference at the Nampa church and the women the women's rally at the Mountain View church in Boise. The children gave an Easter program. Our church was host to the district youth fellowship the second week end of April. Since the last report six have been received by letter and two have been baptized. The first baptism was held in the new baptistry on June 4. The church is planning to purchase the lot adjoining the church property for a recreation center. Guest speakers at the regular services of the church have been Dr. Wiston Goering, of Nampa, Idaho, Kozuto Hirotoni, a Japanese student at the College of Idaho, the Idaho civic representative at Emmette, and Glen Shaw of Bowmont who is a recent newcomer to our community. — Chloe V. Gross, Nampa, Idaho.

Washington

Seattle, Olympic View Community — May 7 was an outstanding day, for after the morning service the congregation joined in the ceremony of burning the mortgage on their building. The peacemakers took the 2,000 party favors that they had made during the year to Buckley, a home for retarded children. They have set a goal of fifty dozen diapers for the migrant workers' children, and hope to be able to deliver them during this month. On June 4 the new members who joined the church together with the high school and university graduates were honored at a reception after the service. The vacation Bible school began on July 10. On July 16, the pastor, Dewey Rowe, and the choir will be on the And I Give Thee Peace program on TV. From Aug. 6 to 19 the junior and senior high camp will be held at Koinonia. — Mrs. Calder Muirhead, Seattle, Wash.

Sunnyslope — Since the beginning of the year one of the young people has assisted the pastor each Sunday morning in the worship service. For three weeks we had a school of peace, using the peace packet as the major source of material. Don Stern of Elgin and Jeff Mathis, the regional secretary, conducted a leadership training conference on May 11 and 12. During the month of February, we had special mission programs each Sunday evening. The speakers showed pictures of their work and travels in other countries. Mark Carmichael of the Sunnyside church held a series of meetings in our church, following which sixteen were baptized. The Service class has sent seeds to Nigeria and is also supporting a student of Africa for one year at school. The Dorcas circle sponsored a mother and daughter tea and a program on the 12th. The pastor, Clifford Ruff, has resigned; the family left the first of June to attend Annual Conference and then go to their new pastorate at Empire, Calif. Harlan Brooks of Chico, Calif., a former missionary to India, will serve our church as pastor. The congregation has decided to purchase land across the street from the church house for a parsonage. We have not quite completed the new educational wing. — Mrs. Charles E. Holland, Wenatchee, Wash.



The LADDER OF LEARNING

New Ways of Teaching in the Church School

VICTOR HOAG

These "talks with teachers" are a striking presentation of contemporary thinking and methods in religious education. Every person charged with the responsibility of the educational program will find this book a means of clarifying and deepening the meaning and objectives of church school teaching. The author describes some of the new techniques, including role playing, the open-end story, questioning for concerns, and guided conversations. He shows the importance of spiritual devotion, enthusiasm, and faithfulness as qualities of the teacher and makes clear the need to call forth honest, original responses from the class. **$3.75**

Church of the Brethren
General Offices
Elgin, Illinois



Lillian and Godfrey Frankel

101 Best Nature Games and Projects

Children appear to have a natural interest in the outdoors and the things they find there. Here is a book which is filled with outdoor game and project ideas which will stimulate a child's interest rather than stifle it when he wants to bring a bug or worm into the house or transplant a weed. The book is written in such a manner that even young children can understand and follow the simple and concise directions, and from these suggestions and ideas will find hours of pleasurable activities as well as develop a greater interest in God's great out of doors. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 501. Immigration Services seeks employment offer for: Stateless (Ethnic Bulgarian), S.O. age 20. Unmarried. Education: elementary. Experience: farmer (cows, tobacco growing), 8 years. Moslem. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 511. Immigration Services seeks employment offer for: Hungarian refugee, A.B. Unmarried. Age 46. Education: elementary, 3 years secondary, Trade School and Apprentice-joiner, 3 years. Experience: Joiner and Cabinetmaker about 15 years. Fled when threatened with deportation to Siberia. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 512. Immigration Service seeks employment offer for: Bulgarian refugee, T.I. Unmarried. Age 26. Education: elementary, 3 years secondary, 3 years Trade School (Construction, Joiner, Carpenter). Experience: farm work at home, joiner and housepainter — 2 years, concentration camp, escape, refugee camp — 1 year. Orthodox Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 513. Immigration Services s employment offer for: Dutch-I nesian A.V., age 31. Unmarried. perience: truckdriver, mechanic- years, welding (arc and acetylen months course. Contact: Immigra Services, Brethren Service Ce New Windsor, Maryland.

No. 514. Immigration Services s employment offer for: Dutch-I nesian refugee, P.M., unmarried, 29. Education: elementary, 2 y electromechanic technical school, ra mechanic technical school — 2 y Experience: assembly of radios, t mitters, senders, amplifiers — 2 y repair of electrical appliances — 4 y Reformed Church. Contact: Immi tion Services, Brethren Service Ce New Windsor, Md.

No. 516. Immigration Services s employment offer for: Hungarian r gee, J. N., unmarried, age 23. Ed tion: 8 years secondary school, 2- commercial diploma from "Gas nomical Institute" (cooking), Vie Experience: hotel-waiter — 2 y Reformed Church. Contact: Immi tion Services, Brethren Service Ce New Windsor, Md.

No. 532. Immigration Services s employment offer for: Yugoslav r gee, D.M., 28 years old. Educatio years elementary and secondary sch 4 years technical school, 2 years t nical academy. Skills: engine t nician, technical draftsman, a Religion: Orthodox. Contact: Im gration Services, Brethren Ser Center, New Windsor, Md.

No. 534. Needed: Houseparent Mature people to work in therape program for emotionally distur children, ages 7-18. Maximum twelve children per department. M tenance and comfortable living q ters provided, regular salary in ments, and a two-week vacation w pay, plus other benefits. Challeng and rewarding work. Contact: F Wayne Children's Home, Box 2 Station "A", 2525 Lake Ave., F Wayne 3, Ind.

Iowa — Minnesota

Dallas Center — Guest speakers for two Sundays during the school of missions were James Bowman of Elgin and Van Hall of Ames, Iowa. Some of the youth took part in the church service the Sunday of Youth Week. We have taken an offering for the Bethany Seminary relocation. The pastor, George W. Harvey, attends Bethany Seminary six months each year. We had a winter family camp sponsored by the church the first week end in March. Three of our youth and the pastor and his family attended the youth conference at McPherson. For the Holy Week services Alvin F. Brightbill of Chicago was the guest speaker. We also had a sunrise service and breakfast. The love feast was observed the Wednesday after Easter. — Mrs. Andrew J. Wise, Minburn, Iowa.

Southern Missouri and Arkansas

Mountain Grove — In February we carried out a visitation program, calling on members unable to attend church services. The school of missions was held during March. On the fifth Sunday in April the Cabool and Greenwood churches joined our church for the service. Evangelistic meetings were held in the Greenwood church during the week ending May 20 by Bro. James Parks of the Good Shepherd church, Springfield, Mo. Assisting him were Brethren R. L. Gass of the Broadwater church and Lee Kendall of the Cabool church. Sixteen were added to the Greenwood and Mountain Grove churches. Bro. L. M. Baldwin of Clovis, N.M., preached at the Greenwood and Mountain Grove churches on May 21 and will become pastor of the two congregations not later than Sept 1. The vacation Bible school for the Greenwood and Mountain Grove children meets at the Mo tain Grove church. — Verta Peters Mountain Grove, Mo.

Oklahoma

Clovis, N. Mex. — Two have b baptized. On March 26 three deac and their wives elected in the Janu business meeting were installed. T father-son banquet was sponsored the women's fellowship. On Eas seven babies were consecrated and f more on Mother's Day. Sixteen fr our church attended a rally at Pam Texas, in April. In the same mo the first love feast was held in the n church. The Bob Bischof family w present on May 30. After a potlu supper they showed pictures of t mission work in Nigeria. We had Bible school in June. Our church w be host to the district conference t latter part of July. — Mrs. L. M. Ba win, Clovis, N. Mex.

Northern Indiana

Osceola — Wilmer Petry of Akron, hio, was the speaker for the spring vivals which closed with the love ast. The local Brethren churches ared in the pre-Easter services for ie week prior to Easter. The Good riday service was held in the Osce- a Methodist church, with the four cal community Protestant churches -operating. On Easter we had sun- se services followed by breakfast id a baptismal service at night. Three ere received by letter. The congre- tion has approved the purchase of roperty adjoining the church for a rking lot. We had a father and son nquet in April and a mother- aughter banquet in May. The va- tion Bible school was held for two eeks in June. — Betty R. Frick, ishawaka, Ind.

Southern Indiana

Buck Creek — Bro. John Good held a vival. While the pastor was con- lescing from surgery, Carl Hilbert of agerstown filled the pulpit. Since e last report eight have been bap- ed and three received by letter. Pre- aster meetings were conducted by ro. Charles Oberlin of Peru. The sement has been redecorated and the nctuary will also be redecorated on. The spring love feast was ob- rved on the Thursday before Easter. n Palm Sunday three babies were nsecrated. Thirteen women of the ngregation attended the area one eeting at the Four Mile church. We ve started an organ fund. We ited with the other churches in the wnship for a daily vacation Bible hool. The women's fellowship has en making comforters for relief and lling bandages for the leper colony. r. John Hamer's mother showed ctures of Nigeria at church on June 5. — Catherine Swinger, Muncie, Ind.

Upper Fall Creek — Since the last port we have been having a song st once a month with one group in e church taking charge. The local lent and some groups from other mmunities have been featured in ese meetings. Allen C. Deeter from anchester College conducted the pre- aster services. We observed the love ast on the Thursday before Easter. n Friday afternoon a community urch prayer service was held at the ethodist church in Middletown with e pastor of our church, Perry R. oover, in charge of some of the rvice. Each fifth Sunday in the onth we have a family night with fellowship supper. At this service April Bro. Mahlon Rhinehart of agerstown, Ind., spoke about his ip to Europe and Africa. Eight of ur congregation visited Manchester ollege on church visitation day. The aily vacation Bible school was held r one week in June. — Mrs. Martha handeler, Middletown, Ind.

Southern Ohio

Brookville — Ten have been bap- zed. The youth had a sunrise service Easter followed by breakfast at one the homes. The Ruth circle with e assistance of the Lydia circle ade fifty shoulder capes for the Greenville Home. On April 9 approx- imately one hundred laymen met for informal fellowship and discussion on the church, its program and outreach. For the four Sundays after Easter, in- stead of the regular Sunday school lessons, our adult classes had dis- cussions on stewardship with a differ- ent leader each Sunday. Jesse Ziegler, formerly of the Bethany Seminary faculty, but now associate executive secretary of the National Association of Theological Seminaries, spoke on April 30 on the subject, Members of the Household of God. In that wor- ship service we rededicated our talents and resources to Christ. The offerings of the children for three Sundays, which totaled $52, were used for buy- ing 208 chicks to send to Haiti; $57.50 was donated in a special offering by adults for pigs for Paraguay. Clara Harper, former missionary to Nigeria, was the speaker for the mother-daugh- ter tea. Stories for the children on the first Sunday of each month continue to be enjoyed by both young and old. At the worship hour on June 4, the chil- dren's classes presented some of the things they had been learning, and the celeste choir gave a litany of the commandments. We had the daily vacation Bible school in June. — Mrs. W. Russell Miller, Brookville, Ohio.

Eastern Pennsylvania

Little Swatara — For the spring re- vival, Bro. Mark Keeney, missionary to Africa, was the evangelist. As a result of the meetings ten were baptized. The youth at the Schubert church had as a special speaker Bro. Gerald Greiner of the Chiques church. A group of the men attended the men's work fellowship at the Florin church. Guest ministers at the love feast were Brethren Cyrus Krall and Alton Bucher. On Mother's Day Bro. Paul Bashore was the speaker. We had a mother- daughter tea in May. — Mrs. Carl Brightbill, Myerstown, Pa.

Western Pennsylvania

Locust Grove — In a special council Mr. and Mrs. Elmer Berkebile were called to the office of deacon and were installed later. Wesley Berkebile was relicensed to the ministry for another year. The pastor, Bro. Homer Hoover, represented the church at Annual Con- ference. Ruth Yoder told about her experience as a volunteer nurse in Peru. The Bible school was held the last week in June. Members of our women's fellowship have been frequent visitors at the home for the aged. Two of the women attended the district women's fellowship rally at the Scalp Level church, and a group of the young people a youth rally at Camp Harmony. The young people's as- sociate chorus gave a musical program. Eleven of our young people are plan- ning to attend camp this season. — Mrs. June Dishong, Johnstown, Pa.

First Virginia

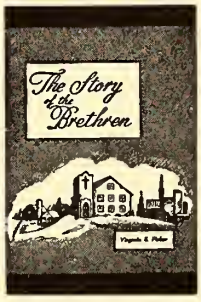
Oak Grove — We had a school of Christian living for one month be- ginning Feb. 26, with three adult classes: the Christian home, instructed by John E. Sayre and Mrs. Ray Martin- dale, when children worship, by Mrs. Paul White and Mrs. John Sayre, and marriage for moderns, by William E. Hale. The first love feast in our new church was on Easter evening. The women's fellowship canned soup for relief on the Monday following love feast. We have set up a visitation program for visiting in our area each Thursday. This is headed by the evangelism chairman, Horace C. Spang- ler. In May we had a consecration service for seven babies. The church participated in the Bridgewater Col- lege crusade for excellence program which was carried out in February. The trustees of the church have sold the old church building to a local dramatic club, and the money was used to apply on the bank loan and completing the new church. The pas- tor, John E. Sayre, has accepted a call to the Timberville congregation ef- fective Sept. 1. Six of the junior highs and two counselors attended the district junior high overnight retreat

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at Camp Bethel. The church music committee sponsored a school of music education with Harry Simmers conducting the classes. Mrs. E. K. Ziegler was the speaker for the mother-daughter banquet in May. Three of our members attended Bethany extension school at Brick church. Don Shank will be the evangelist for the revival in the fall. — Mrs. William E. Broyles, Roanoke, Va.

Williamson Road — On Sept. 1, Harold Moyer of Woodbridge, Va., will become the pastor succeeding Edward K. Ziegler. We recently completed the new parking lot on the church property. At the family night banquet on May 9, 160 were present. Since the last report, we have received six by baptism and eight by letter. We will join the other congregations of the Church of the Brethren in the area for vesper services during the summer months. We had a vacation Bible school for one week during June. — Mrs. F. A. Strickler, Roanoke, Va.

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Church of the Brethren
Gospel MESSENGER

JULY 22, 1961



Ted Kimmel

Message Center . . . An important service to Annual Conference participants was ıdered by the Message Center, a place of contact and information, a place to leave and receive ·sonal communications, a place to keep in touch with persons you might never meet even ce in a crowd of several thousands. . . . In one respect every local church should be a essage center," not merely as a service to members of its immediate fellowship or even to itors and guests, but rather in recognition of its essential calling to convey the "message" of us Christ as divine Lord and Savior. A sound church program will put this message at its ıter and thus become not only a means of reconciling persons to persons but also a way of onciling men to God. Churches, like one of the first great Christians, are "entrusted with the pel" the message to keep at the center.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Frances Rolston has been a farmer's wife, housemother at Kassel House, Germany, while her husband, Wendell, was with the Brethren Service Commission, and has worked with the women of Laos, when Wendell was chief of party for IVS there.

Leland Wilson is pastor of the Overland Park church, Kansas City, Kansas, a joint church extension project of the Kansas districts.

Glenn C. Zug is the pastor of the developing East Harrisburg fellowship, Pennsylvania.

READERS WRITE . . . to the edi

The Gospel Messenger welcomes letters commenting on editorials, article news. Letters should be brief and brotherly.

Some Things to Do

We appreciate the article you had not so long ago on movies. The ladies of our church discussed this at their last meeting. Several things were suggested that we could do. Would the Gospel Messenger print a list of recommended movies for us?

Our families and friends could follow this list. Groups could take out an evening or afternoon to write letters to theater owners, congressmen, and local newspapers. Also when an actor or actress decides not to take a part in a certain show because of the immorality and wrongs we could write him and let him know he has our backing for his stands.

We can also write to newspapers giving a report of the meeting and listing some things each could do. It would help to write on our own to TV sponsors and producers about their good educational shows. — Mrs. Harold Groves, Waka, Texas.

Abiding Impressions

In reading the brief article in the May 13, 1961, Gospel Messenger, by Harper M. Snavely of Lawn, Pa., entitled "Appropriate Response," my mind reverted to the occasion he mentioned. I also recall further statements made by Elder W. J. Swigart, not in his exact words possibly but somewhat as follows: Brother Brumbaugh is one of us and is well acquainted with the problems with which we are confronted in our local churches and would be just as appreciative if you will withhold your present applause and put that energy into action with your local groups on returning home after Conference.

I suppose applause or response is in place at times if it is in keeping with the occasion. I recall how our older brethren in connection with the special season of prayers preparatory to the observance of the communion service used to say, that if we could say "a hearty amen" to the prayer offered by the one leading in prayer, it was as acceptable to the Lord as if we had offered the prayer ourselves. Many of us who were not so gifted in prayer appreciated this privilege and used it too.

Some platform speakers are very adept in extracting responses from their audiences, preparatory to the delivery of the address of the ... sion; however, that does not al... bring results, for very much de... upon the disposition of the audi... An incident is related in whic... audience was composed of s... minded folks, Quakers, as I r... The lecturer tried his skill repea... and unsuccessfully on his audi... before giving up in despair. A... conclusion of the lecture, one o... ladies came up to the speak... express her personal appreciatio... which she said: "Doctor, thee ... very funny tonight; thee al... made us smile."

I think that it is sometimes a... priate that applause and respon... withheld so that the speaker ... have time to meditate on his e... and decide whether he has said ... done the appropriate thing. — W... Zigler, Churchville, Va.

Negative Implications of Tax Re...

I am sorry I cannot respon... your challenging invitation (Ma... issue) to suggest a more clea... witness for peace. Neverthele... do not think this lack should pre... me from pointing out some neg... implications which I think I s... in one of the peace protests which ou... say some of the Brethren are ac... ing, namely the war tax withhol... action. I do this as one who s... and prizes the Brethren heritag... peace witness, though I do no... ways concur in the policies or ... assumptions of nonviolence and ... resistance that are a part of Bret... heritage. My own position migh... described as one of opport... pacifism.

It seems to me that by partic... ing in the economic life of ou... tional community and accepting ... incomes from it, we obligate ... selves to payment of the tax w... by democratic procedures, a m... ity of our citizens have imp... upon us. Until exemptions ... granted, refusal to pay the ta... any part of it is a denial of a ... obligation which we assume ... we accept the income. We w... be unwilling to concede to crimi... who are dissenters on the othe... treme of our moral community ... right to refuse payment of that ... of the tax which is used for ... enforcement. Minorities do ... rights, but in most cases they ...

Continued on page 24



Jesse E. and Ada Kimmel Rolston

My Husband's Mother

"Her children rise up and call her blessed"

by Frances Rolston

MY HUSBAND'S mother, who today is almost eighty-five years old, is example to us, her children, at "the best is yet to come." ith an unfailing faith which uals her courageous spirit, e is living life to the fullest. hese present years crown a etime of purposeful living as ey represent the accumulated ys of pastor's wife, mother, ndmother, and neighbor.

I have been thinking of the y, over thirty years ago, when went to Iowa as a bride. It s toward evening when we drove in the driveway and Mother Rolston came to greet me with a kiss. In later days I have learned that such expressions were the exception rather than the rule with her, and so I have cherished this memory more than ever.

After this greeting we walked into the house where Father Rolston in his reserved manner also welcomed me into the family and then, with a twinkle in his eye, asked: "Are you going to be a helpmeet or a hindrance to Wendell?" Those words never were forgotten either, for Father Rolston usually spoke seriously and to the point.

It was in 1894 that Jesse Edward Rolston left the Shenandoah Valley to go west. He drove with horse and buggy, first arriving in Kingsley, Iowa. He taught school here a short time. He then moved on to Sheldon, where he taught school and assisted in the ministry of the first Church of the Brethren. It was here that he met

Miss Ada Kimmel, the oldest daughter of the W. C. Kimmel's, who were pioneer residents of northwest Iowa and organizers of the Sheldon Church in 1888.

In November 1900, Jesse Rolston and Ada Kimmel were married in the bride's home with Brother Herschel Maust of Ireton performing the ceremony. A lovely wedding it was, for Ada Rolston was a pretty young lady and Jesse Rolston was a handsome young man. They established their home on a farm north of the church where they lived for almost a half century.

A member of the free ministry, Father Rolston served the church continuously until 1951 as pastor, preacher, and counselor. I remember him as he sat Sunday after Sunday, quietly and reverently, meditating for a period of time before the service began. His devotion to the church has had special meaning to our children for our son and his cousin chose to go to Sheldon to be baptized.

In 1908 Bro. Charles E. Kimmel was elected to the ministry and assisted in the work of the Sheldon church. This small congregation was active in support of missionary work. Father Rolston preached regularly on the missions, and, on one particular Sunday in 1918, Bro. Russell Glessner said, "Now, Brother J. E., it is time that we do something about this."

That same Sunday $2,280 was raised and a pledge was made to assume the entire cost of a church to be built at Anklesvar, India.

This action is recorded in The Missionary Visitor, November 1918, as follows: "Sheldon Church, Iowa, (J. E. Rolston, elder), has pledged an amount up to $3,500 to erect a church at Anklesvar, India, to be known as the McCann Memorial church, in honor of Bro. S. N. McCann, who, with his good wife, gave some of the best years of his life to lay the foundations of that station broad and deep. What a joy it will be to Sheldon brethren as they meet in their church on Sunday mornings, when this new house for the Lord is erected, to have the consciousness that through them another congregation, dusky in complexion, pure in heart, faithful to God, is enjoying like comforts as they on the other side of the globe! May God bless Sheldon for this gift."

This church, which was built of brick and has a seating capacity of about 500, was dedicated on June 15, 1930. A picture of the completed church hangs on the wall in the Sheldon church.

It is with justifiable pride and joy that Mother Rolston tells her children and grandchildren of this accomplishment, along with many others, for, indeed, she was a helpmeet of genuine worth to her husband. The day was never too busy nor the hour too late for her to prepare an extra meal or make up another bed, for both she and Father Rolston believed in a hospitality that left no one out.

The center of Mother's household, of course, was her family of eleven children, six sons and five daughters. Mother believed firmly in the dignity of work and her daughters were taught to cook and bake and sew. Her sons were taught the responsibility of doing their chores each day, regardless of the time that they came home from school. There was a lot of fun, too, and the boys today tell of many pranks they played, often followed by the woodshed discipline. It seems that none of them regret this, however, for only recently one son told me, "The longer I live, the more I appreciate the way that I was raised."

A basic rule in this rearing was that everyone went to church every Sunday. Mother herself was baptized in the nearby Otter Creek on a cold winter day when it was necessary to cut the ice. She tells of going the two miles in a sled. From her girlhood days she remembers many of the Annual Conferences and the Cedar Rapids Conference in 1892 in particular. According to the Gospel Messenger, June 1,

Continued on page 9

TO HELEN AT HOME

HOWARD W. WINGER

What do you think when night has overcome
These summer days that twisting of the hand
Of clocks to save an hour of daylight and
Tired babies fall to sleep at last, when some
Unskillful gardener rests his blackened thumb,
When ball and book and horn and music stand
Are put away with every ampersand
And darkness strikes the noisy household dumb?
Ah! Think of Bright October when the night
Treads coolly on the heels of standard time
And study lamps subdue the evening din,
Of healthy bodies tanned in summer light,
Of cuffs let down for legs that love to climb,
Of season's labor done — and harvest in!

nnual Conference on the Pacific Coast

F YOU travel westward across the country and follow one of the familiar highways — Route 6 — to the very end, it will take you a marker in front of the auditorium at Long ach, California.

If you are a young girl, unmarried and at- ctive, you may compete in local, state, and tional contests that converge eventually in Miss Universe pageant — with headquarters the auditorium at Long Beach, California.

If you are a dog owner living in one of the rbor Cities of Southern California you may ter your canine competitor in the All-Breed g Show — ($15,000 in trophies) held on turday and Sunday in late June within yelp- g distance of the auditorium at Long Beach, lifornia.

So far as we know none of these reasons counted for the presence of several thousand ethren in Long Beach a few weeks ago. True, ny of them traveled along Route 6 some part the way, but we are confident that they were arching for a higher way than a national road. d some must have been curious about the ternational Beauty Contest to be held there n. But a speech contest concerning religious edom seemed more exciting to Brethren uth — and had its share of beauty.

We hasten also to add that Conference dele- tes did not go to the dogs — or to the dog ow. There were a few moments when the odles, pointers, and pugs, the setters, spaniels d sheep dogs, the dachshunds, Dinmonts d Dalmatians, not to mention the bull terriers d boxers, threatened to outshine and out- rk the Brethren; but week-end activities of rship and praise went on as planned even ough a few stray dogs, looking for owners, ndered about among the delegates and ends.

No, there were better reasons for assembling Long Beach in June. The annual meeting the church, whether it is scheduled for the st Coast or the West Coast or somewhere in tween, always constitutes an invitation for ilgrimage. And Brethren respond, some as cted delegates, happy to represent their urch in conducting the business of the otherhood, many others as visitors and ends, eager to manifest the family spirit that l characterizes a Brethren Annual Confer- ce.

Next week's Gospel Messenger will be de- ed almost exclusively to articles, news pic- tures, and other features interpreting the Long Beach Conference. Although this may not have been one of the "great" Conferences, in the sense of dealing decisively with the most pro- found issues, it did take a serious look at the responsibilities that confront Brethren as a part of the body of Christ, in the world today. And it did point some directions for the future, direc- tions that need now to be carefully reviewed by local congregations, since it is in our home com- munities essentially that we decide whether conferences are useful or not. We determine their effectiveness by what we do in response to the leadership they give us.

In 1933 the city of Long Beach was serious- ly damaged by an earthquake. Some lives were lost, property losses ran into the millions, and the effect of the earth tremors was upsetting to every local resident. There was no earthquake in Long Beach during the time of the Brethren Conference there — and some delegates may have gone home disappointed that nothing more earth-shaking had been accomplished. But it is helpful to recall that a prophet of God once came to the discovery that God was not as eager to speak to him in the tremor of an earth- quake or even in the brilliance of fire from heaven as in a "still small voice." You may have to wait some time to see all the results, but we are confident that the "still small voice," if not an earthquake, spoke to many who came to- gether at the Conference on the Pacific Coast. You can look for lives to be changed, for churches to be renewed and for testimonies to be strengthened as they heed the voice they heard. — K.M.

A Good Word for In-Laws

SEVERAL weeks ago one of our frequent contributors, Kermit Eby, provided us with an interesting appreciation for the life of his father-in-law. In this issue Frances Rolston writes perceptively and warmly about her mother-in-law. In a time when "in-laws" are so often the victims of thoughtless jokes, we would do well to look more closely at the family ties which may bind us just as firmly "in love" as they join us "in law." Along with Mother's Day and Father's Day, as well as the times to remember sons and daughters, there ought to be some special occasion on which to honor legal as well as blood relationships. — K.M.

THE TIME IS NOW



Though it may be like a candle in the midst of neon lights we must speak out about our peace convictions

by Leland Wilson

THE BRETHREN hav a message, an idea, wh se time has come! If eve in the pageant of history n n have been aware of the n d for peace, it is now.

When a Galilean said, "Bl s- ed are the peacemakers," pe e may have been optional. W n Alexander Mack said that no Brethren "will be found in w ," peace may have been optio l. Even when Annual Confere e in 1943 declared "that in he midst of the present tragic ar the church's historic convic on that violence in the relation of men is contrary to the spiri of Christ must be reaffirm ," peace may still have been an option.

Thermonuclear weap s thrust upon mankind a rev u- tion in thinking. Staggerin is this change of dimension; et, many go whistling in the rk about "war as usual." Thi is folly! Scientists tell us that he explosive power of a W ld War II blockbuster might be represented by a twelve-i ch ruler. By that scale the b b that demolished Hirosh a would have to be represe ed by the height of the Em re State building, and a twe y- megaton thermonuclear b b by the height of the orbi of Sputnik I.

Peace is now a necessity

All men of good faith d sound mind would prob ly agree. There is a serious q st for peace in most quar s. Some would seek it thro h balances of power; ot s through an arms build-up t would frighten any pote d aggressor. Some would s k peace by a forceful and r d preservation of our pre t world situation; others w peace can be attained only y an overhaul of the econo c structures in the various co n- tries about the globe. Some e lieve that Christ has releva ce

this critical world situation, ıd that his teaching ultimate- leads to a renunciation of ar as a means of settling inter- ıtional disputes. The Breth- n are among the latter, taking is position, first of all, as a atter of personal discipleship, ıt seeing in it, secondly, a ope for peace — fraught with nger, defect, and discrepan- , yes, but less so than the al- rnatives.

If we share the belief that e Brethren understanding of e gospel is at least a part of e answer to the question man- nd is asking, "How shall we ve peace?" then we are left mply with the question of nether or not the world will ar this answer. If our candle light, shall we let it shine? there evidence that men will ve an opportunity to hear m us and thus consider the y of the Prince of Peace?

How good it would be to give hale and hearty affirmative swer! We may not be, how- er, that smug. There is an en question as to how effec- ely we are communicating r convictions to those about Indeed, the query is deep- probing the vitals of our n fellowship. There are ne indications that we are too timid, too apologetic, and too unimaginative.

Let me give two illustrations. Several months ago a Disciples of Christ pastor and I were discussing the civil defense program of our country. Johnson County, Kansas, holds the dubious distinction of having one of the model civil defense programs in the nation (along with attendant expenditures, financial and otherwise). We were concerned about the effects this was having on our community, but we did not see any immediate action we might take to stem an overwhelming tide.

Not long after our conversation, another resident of Johnson County, Mr. C. Y. Thomas, appeared before the county commissioners to lodge a protest against the civil defense program and to advocate a complete rethinking of the matter of survival in a nuclear age. Mr. Thomas is one of the most highly respected businessmen in Kansas City, chairman of the board for the Spencer Chemical Company, and the mayor of a suburban city. Contending that the shelter programs, both locally and nationally, took no real account of the scientific facts of life, he offered the services of his company's nuclear physicists to advise the commissioners on the scientific feasibility of the civil defense program.

(Mr. Thomas has now proposed that a national committee of citizens in whom the nation has confidence and who have no investment in civil defense, be established to evaluate the entire program. This proposal has been presented to Congress and is a matter of record in the Congressional Record.)

Here was action from an unexpected (for me) source — the business and scientific community. How thankful we can be that God does not depend upon preachers alone for all his prophets!

Again, my friend and I talked. This time we began to see opportunities. They had existed, no doubt, all along. We contacted John Swomley, professor of ethics at National Methodist Seminary, Dr. Stanley I. Stuber, general secretary of the Council of Churches of Greater Kansas City, both residents of Johnson County, and other leading church officials. Some fourteen of us began seriously to study civil defense and its workings and implications.

When we later appeared be-



In the local church study groups, men's and women's groups offer opportunities for peace witnessing

fore the county commissioners, one of them asked a very pointed and pertinent question, "Where were you when this program was developing and budget hearings for it were held?"

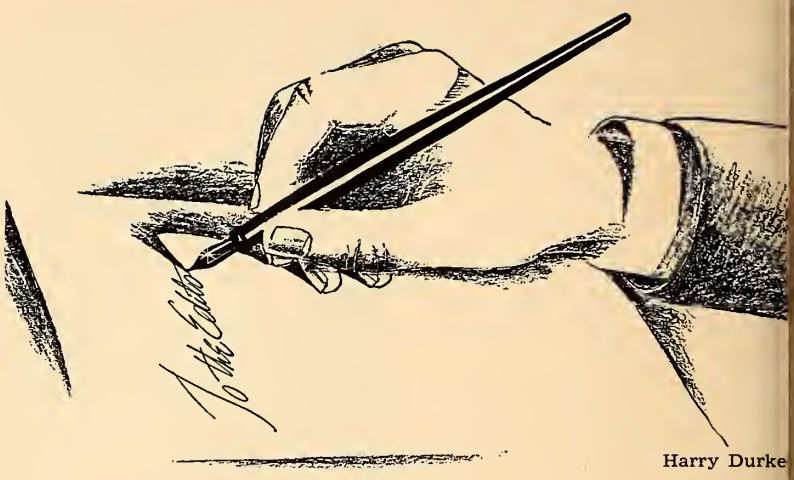
The total impact of our efforts is not yet known. Certainly the task is made the more difficult by virtue of our delay.

The second illustration is briefer and concerns the motion picture, Alternatives. This audio-visual is an attempt to inform people of the conscientious objector position. Strangely, one man writes that he "actually had more trouble getting the film into Brethren churches" than a television station or a service club meeting. A pastor who has taken responsibility for showing Alternatives reports from his experiences, "The schools in our community are less hesitant or fearful about letting the young people receive this information than our churches are."

These two examples are sufficient to suggest that the prayer of the early church might appropriately be ours as well, "Grant to thy servants to speak thy word with all boldness."

A part of our problem relates, however, not to courage, but to vision. As with a greased pig, there is the question of where to take hold. But, after that, there is also the problem of keeping hold. Even vision is insufficient if it is not acted upon. So many demands are made for our time and energy that when someone suggests we write another letter to a congressman about disarmament, it easily can go undone just by waiting for a more convenient time.

The determination, the ability to follow through — these are elements which each Christian faces in a relationship of faith. This is one place where each



Harry Durke

man must meet his Maker utterly alone. Not so, vision. A fertile imagination is really a cross-fertilized one. The creative and imaginative thinker is the one who is able to gather and garner from many sources.

Let us begin to explore and to utilize some of the open possibilities in our communities for our peace witness:

1. A letter to the editor. This might be in response to an editorial, a columnist, or a news story — either laudatory or critical. Here is one of the most popular sections of the newspaper. There are always the jingoists who will write. If the public is to have an opportunity to know the Brethren point of view, shall we not also need to write?

2. Interviews on radio and television. When one of our church leaders visits the area, why not arrange an interview to discuss the issue of peace? Or the local pastor might use peace as a topic when he takes his turn at preaching. Could a panel or a debate be arranged which would give opportunity to present our convictions?

3. A parade. Could the Brethren present a float featuring the dove of peace? Perhaps this could begin to offset the effect of the extensive military displays which mark our current parades.

4. Booths. At fairs and expositions, we might arrang a booth whose motif is peace by means other than war.

5. Audio-visuals. A num er of Brethren churches h/e made the film, Alternati s, available to schools, ser ce clubs, and other churches w- out charge. There are o er movies and filmstrips wl ch might be purchased and gi en to a council of churches c a public library. Also, our pu ic libraries would appreciate g ts of Brethren books. They w ld take our suggestions into c n- sideration when making p r- chases.

6. Letters. Letters to u governmental officials are ill one of the most direct me s by which they gauge pu ic opinion and support. Ther is such vast need in this area at we must be careful lest ve grow weary in welldoing.

The range is limitless. Th se suggestions have said notl g of the local church where ve have the most resources: st ly groups; men's, women's, d youth fellowships; display c i- nets (those bowling and s ft- ball trophies could be in a cl et for a time); bulletin boards; e pulpit.

May the search continue. In a time when the world is hungry for peace, let us ot offer a stone. The Bretl en have come for such a tim as this!

My Husband's Mother

Continued from page 4

892, this Conference was haracterized by its spirit and nterprise and brotherly love," hich appealed to her own pirit.

She was one of the Sheldon omen who organized the dies' aid in 1924. Within the ast few years, it has been sug-ested that some of the older omen of the aid assume the atus of honorary members, aving the younger women to rry on the work. When lother was asked her opinion, e quickly replied: "I think at I still can do my part," and e has.

Besides her concern for the ildren's religion, my hus-and's mother had a burning de-re that they have opportunity r education. When I went to heldon, I remember her iron-g the white shirts for one of e boys who was going to cPherson to college. The unk was being packed with much care as if it had been e first one, although she and ather already had sent six ildren to college and one to urse's training. (The younger ildren went later.) Father lanned well and Mother orked hard that their family ight have the kind of school-g each one desired. They ere wise in that they rec-gnized and appreciated the aried interests of their chil-ren.

There was an atmosphere of utual helpfulness in the home. Whether the venture was going college or starting to farm or uying a car, the children elped each other. There was uch co-operative effort. There ere the usual disagreements, o, but woe to the person from e outside who caused any ouble to one of the Rolstons! ven though they have grown lder, and many have grand-children, this trait holds true today.

The children like to tell about their singing, for it was a favorite pastime. Mother played the organ, while Father sang with the family. Many times instead of the usual grace at the table, they sang hymns, a favorite one being "Jesus, Lover of My Soul."

Time passed . . . The twenty-fifth wedding anniversary . . . The marriages of the children . . . The grandchildren . . . The fiftieth wedding anniversary. It was a beautiful occasion. The youngest son and his wife, who were living in the old home-stead, invited the family for a reunion and celebration. Father, now with snow-white beard and Mother, radiant and enthusiastic, enjoyed the day with their children, their grand-children, relatives, and friends.

Then one day the father of this family, at ninety-one years of age, died. That was in 1955. He had lived long and well, leaving to his family a noteworthy interpretation of religious conviction and faith-fulness. His final years were enriched by the presence of Reverend and Mrs. Quincy Holsopple, who had assumed the ministry of the Sheldon church. Mother Rolston con-tinues to tell of "the many things that the Holsopples did for us and our church."

It was a reassuring experi-ence to observe the growth of my husband's parents into spir-itual maturity. Their horizons widened as their interests in the mission and service programs continued to grow. Their faith had brought inward peace.

Mother visited in our home last winter, and as soon as the Gospel Messenger came she was reading it. She challenged us with her interest in Lybrook and Puerto Rico. She is out ahead in her conviction regard-ing integration. Her feeling is that the Church of the Brethren teaches "what the Bible says," but "does not talk enough about peace."

My husband's mother truly is enjoying these golden years. Her grandchildren bring the world to her in their many and varied interests, and she shares in their lives as she visits with them. In spite of arthritic fingers, she carries on an exten-sive correspondence with those who are away, which seems to form a network between all members of the family.

The youngest daughter is es-pecially mindful of her mother's well-being, but it is only fair to say that she is treated with deserved respect and admira-tion by all her children. To them she will leave the memory of one who lived and spoke the truth, even when it sometimes hurt. A vital and courageous spirit has characterized her life.

To me, among a host of memories, this little prayer ever will remain a symbol of Mother Rolston's faith and trust:

"Accept our thanks for this food, O Lord,
And bless our association to-gether for good;
Keep us from harm and danger,
And ever guide us in the ways of truth and right,
For Jesus' sake. Amen."

ONE THING MORE

RUTH JOHNSON

Tomorrow there will not be one thing more
That I can do, if I should die today.
Not one more treasure piece for heaven's store,
Not one more footprint here to guide the way.

Lord, help me do today that one more task
Which I would wish, too late, that I had done.
Grant me today to live as thou dost ask;
Then, quietly, to watch the setting sun.

the Church in the Community

by Glenn C. Zug

The church is the corporate life of people, living in the complexity of the world, but guided and directed by God the Father

Luoma



IN A day when we hear much of "the new frontier" in terms of our national life, of the newness and change in our society and throughout the world because of scientific and technological advance, of world-shattering developments in new, independent nations, and of the unbelievable potentials of a plastic, prefab, electronic age, in which moon landings, shots for tooth decay, atomic generators to produce electricity, and planes traveling three times the speed of sound will be very much a part of our life, we need to think also in terms of a new horizon for the church.

We must be reminded, however, of several basic truths about the church. First of all, it is God's church, and history alone will describe how all of the current rapidity and mobility of our human existence has been met by her. Secondly, amazing and unrecognized though it continues to be, the church is not buildings, program, good and poor pastor, but people, the independent and corporate life of people, living within the complexity of the world, but guided and directed from without, by God the Father. Thirdly, God permits his church to be ineffective, but this is never his purpose. God's representation in Christ as the Lord of all life means that it is his will for the church to be related to all life, to be redeeming, healing, and restoring.

If we believe this we must find a "new frontier" or "new horizon" for the church. Foreign missions and Brethren service continue to have the challenge, but the thrill and emotion of their calling is gone. Much of what is done in these programs is interwoven with the welfare and humanitarian programs of government, in

istry and private organiza-
on. It is important for us, in
e name of the church and
hrist, to enrich and add to
hat is being done. We dare
ver forget the Great Com-
ission and the fact that, given
ique opportunities, we can
al and serve throughout the
orld in this modern age.

We have ignored an idea
at is beginning to sprout and
at was represented as the
sic challenge of the early
urch and Christian history,
mely, to establish the church
the community. By commun-
y we mean not only the giant
burban community with forty
illion citizens in our country,
t the community every-
here around the long-estab-
shed congregation, within the
rban, inner-city areas, in Ni-
eria and Puerto Rico; in short,
e community of God's chil-
ren wherever it may be, and
nder all conditions.

The Brethren, with tradition-
l emphasis on practical serv-
g, are peculiarly suited for
is day, despite the fact that
nly one out of every one thou-
nd Protestant Christians is of
ur background or affiliated
ith us in any way. But this
wers the boom on us. The
oncept of the leaven takes on
ew import with this statistic!

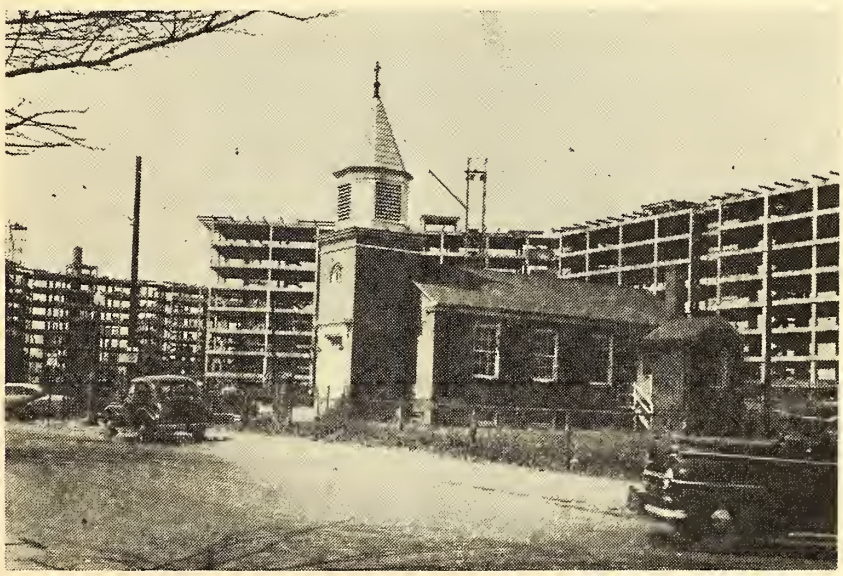
But we have as good a
hance as any religious group,
espite the statistical disadvan-
ge, because we have the spir-
ual and ethical emphasis so
esperately needed to interpret
fe in this jet age. We must be
ble to translate our beliefs
om the simple, upper-middle
lass rural setting to the "new-
ess" of our time — the urban,
ndustrial, technical and mobile
ulture, which has caught us
lmost unawares.

The experts tell us that the
ansitions in our pluralistic and
mall world will continue at an
ven greater pace in the im-



Waltner

To be effective the church must be in the community, the urban, inner-city areas, the large suburban community, or the center of a rural area



Religious News Service

mediate years ahead; so we must set our thinking straight! We must find creative answers to give meaning again to three central ideas of the Brethren, which suit us especially for the challenge of this day: (1) the concept of the simple life, (2) the emphasis on family life and the centrality of the Bible, and (3) pacifism. In a society of materialism and consumption of goods, of militarism with its cancerous and blinding power, and of godless communism, using all types of means to reach an end, our interpretation of the gospel is urgent and vital.

Just as John in such a contagious way witnessed to the Greek world concerning the miracle of God's Incarnation, and just as Paul and the early Christians used Roman methods and means to spread the new faith, so we today dare not hesitate to exploit our contemporary situation with all of

its miracles of communication, technology, and motivation, in order to confront people with Christ.

Whatever we do must be centered around the firm basis of three important concepts within religious life today, which are not easy to accept, much less use as a framework. Whatever our ideals and hopes, the establishment of the church in the community is impossible without these basic premises:

First, A scientific knowledge of the community. This involves hard work. For the church to be truly the church, meeting tomorrow's needs, it cannot be planted or transplanted from the outside. It grows out of the hopes and needs and aspirations of the people of the neighborhood. If the church does not have the community as its parish, then it is no longer the church, but a meeting place, a building, a program, and it has no right to be centered there in a location among people who are not a part of it.

It welcomes all; it invites all. It does not live to itself. This is possible only by knowing what people live in a given place, their ages, their occupations, their dreams, and their needs. Program and activity sponsored by the church then are an outgrowth and not ends in themselves.

Second, a working within the ecumenical spirit. Keeping in mind that this is a spirit and attitude, we recognize that the Lord's table is for all, regardless of sect or denomination. The great opportunities of our time demand all of the unity and cooperation the Christian church in total can muster. And then it will be a struggle and bitter fight! The Apostle Paul longed to see the spirit of unity and purpose which he found in the athletic events of his day in Rome demonstrated in the Christian movement.

A short time ago in that same city, under the name of athletics, a $23,000,000 stadium was built, members of teams from eighty-three nations were assembled, and the World Olympics were held. The purpose of the Olympics was centered around humanity and physical achievement. We long earnestly for a similar strength and purpose for our faith. We hope for a matchless spiritual attainment, through the grace of God. We have an abundant source of energy largely unu The spectacle of this age take on a different glow.

Third, a recognition of role of the laity. In our chu we are learning that the i vidual person's talents, abili and time are really what depend on to translate faith into the world. Again, is not a new idea, but rath latent one. In terms of parish programs, organizati and plans we have not re trusted and used our laity. know what they can do, for forward progress of the chu in our day in terms of lea ship, stewardship methods education, building progra and undershepherd plans evangelism and visitation largely depended on lay ini tive and ingenuity. We m challenge them to larger bigger tasks! We must pres the question plainly, as Mordecai to Esther, "W knows whether you have come to this place for such a time as this?"

The church in the commu ty represents the rallying po for us today. Twenty mill people in new areas with the church's ministry, the of the inner-city, and the



Wherever God's child are — it may be Nigeri Christians in the midst of a Muslim province the church can be the leaven

Religious News Service

ential of the younger churches f Asia and Africa all demand hat we use this understanding f our task and mission.

The Apostle Paul in the econd Letter to the Corinthi- ns refers to "this priceless reasure we hold" and also to he fact that "we are handi- apped on all sides, but we are ever frustrated; we are puz- led, but never in despair. We re persecuted, but we never ave to stand it alone: we may e knocked down but we are ever knocked out!" This J. B. hillips translation of the pas- age is a great call to our gen- ration and situation.

Instead of being hesitant and essimistic, God will use us to ring our dreams into reality. t is a gracious privilege to be- eve this. It is demonstrated eautifully in an ancient tale: The King of Syracuse one day sked Archimedes, the philoso- her-scientist to demonstrate he lever. He explained simply hat the lever was a means of oving a great weight with a mall force, and then he added ramatically, 'Give me a place o stand, and I will move the arth.'"

We have been given a place o stand, in the here and now f a complicated society, per- aps by chance and circum- tance, perhaps by the plan of God; the church is God's lever r device which he has given s and which is us; the great veight is human sin which is taggering and blinding even to he insensitive; and the small orce is a group of devoted, oyal people, challenged by the all of God, making themselves vailable to his power, using heir minds and abilities in cre- tive and imaginative ways to- ard establishing the church in he community. It is a glorious ossibility!

The Church Must Speak *on Social Issues*

ALONG BEACH pastor urged ministers of the Church of the Brethren to "be aware of the relevance of the Christian gospel to social issues and not to be afraid to preach it."

The Rev. Emerson G. Hangen, pastor of the First Congregational church of Long Beach, addressed the Pastors' Association meeting in advance of Annual Conference.

The speaker, who once served as chairman of the Congregational Christian Service Committee, insisted that a program of social action is "absolutely essential" to a vital church. He regarded it as an integral part of evangelism, which begins with personal religion but must be reflected in "the social and political aspects of our order."

The modern pulpit, said Mr. Hangen, is often remiss in failing to speak out on controversial issues. "The church too often tends to sanctify the values of the society in which it lives."

The speaker specifically referred to the controversy surounding the film, Operation Abolition, released by the House Un-American Activities Committee. He said that several of the ministers who spoke out in criticism of the film were charged with being "soft on communism." He observed that some ministers remain silent during a time of hysteria because they are fearful lest their church may lose the financial support of some influential members.

"What is this but a bribe?" he asked in reference to the use of economic pressure to force the church to conform to the status quo. The real issue, said Mr. Hangen, is the right of Christian brothers to hold opposite points of view and to express them.

Because ministers are often reluctant to discuss social issues in the pulpit, many laymen are not aware of what the Christian gospel says concerning them. Or, if ministers do discuss issues publicly, they deal with them in general terms. Said the speaker, "Let a preacher relate the gospel to the restrictive housing covenants that prevail in his community, and then see the trouble he gets into."

The task of the minister, according to the Congregational pastor, is persuasion rather than alienation, yet he must speak what he feels to be true even if some of his hearers are alienated.

"Religion," he said, "must not be a reflection of the social order but rather a means of determining the nature of the social order."

As example of the dire results that follow when the church fails to speak out on social issues, Mr. Hangen pointed to the church in Czarist Russia, which became the tool of the nobility, and the church in Germany which was servile to the political authority of the state and came to realize, almost too late, that Christianity and national socialism were irreconcilable.



Performing without scenery or costumes, the Drama Trio of Redlands College, California, presented Lower Than Angels at the pastors' dinner at Annual Conference. The play was written by Professor Albert Johnson, who with his wife, Bertha, heads the drama program at the university. The Trio, which at the present includes Bonnie Nagy, Jack deVries, and Bob Clymire, holds a Freedoms Foundation Award. The Johnsons are national leaders in returning the drama to the church

Russian Church Applies for World Council Membership

◆ A development of far-reaching implications was seen in the announcement that the Russian Orthodox Church — with a generally accepted estimated membership of at least 40,000,000 — has made formal application for admission to the World Council of Churches.

If the application is accepted — it will be voted upon by the WCC's Third Assembly at New Delhi, India, Nov. 18 — Dec 6 — this will mean that for the first time an Eastern Orthodox body inside the Soviet orbit has become affiliated with the world's largest ecumenical body of which 176 Protestant, Anglican, and Eastern Orthodox autonomous church bodies in more than 50 countries are now members.

One of the questions that remains to be answered is whether the Russian Church's example will be followed by Orthodox bodies in Bulgaria, Romania, and other satellite countries, thus making the World Council a vital new East-West meeting ground. One straw in the wind was seen in the recent decision of the Orthodox Church in Romania to send observers to the New Delhi Assembly.

Among the first to hail the Russian Church's decision was Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, and one of the presidents of the WCC. He said he spoke for Ecumenical Patriarch Athenagoras in Istanbul who had, he recalled, issued an encyclical in 1952 "inviting all Orthodox Churches to belong to the World Council."

Although there has been no open intimation of the sort, it could appear to be beyond question that the Holy Synod of the Russian Orthodox Church in Moscow made its bid for membership in the World Council with the express sanction, if not urging, of the Soviet government. Whether the approval was part of the Kremlin's familiar "peace" movement or a further step to strengthen Russian influence on the Orthodox communion abroad may be matters of conjecture. But at all events it seems valid to assume that the Russian Church could hardly take such an important and significant step without the prior blessing of the government.

By its action, the Russian Church repudiated the stand it took in 1948, the year in which the World Council was formed. At that time it rejected an invitation to join the new organization on the ground that the ecumenical movement was pursuing mostly political, antidemocratic and not religious aims.

This was promptly denied by WCC general secretary, Dr. W. A. Visser 't Hooft, who said the Russian Church's negative decision was "based upon a complete misunderstanding of the true nature of the ecumenical movement — a misunderstanding such as can easily arise in a church whose leaders have no firsthand knowledge of ecumenical life." Increasing contacts in recent years between Russian Orthodox and Western church leaders would seem to have remedied this deficiency.

In finally submitting an application for affiliation with the WCC, Patriarch Alexei of Moscow, supreme head of the Russian Church, noted, first, that his church was in accord with the WCC's requirement that all members accept Jesus Christ as Savior.

His church, he then went on to say, has "always attached the utmost importance to the problems of mutual rapprochement between all Christians, the deepening of mutual understanding among divided Christians, and the strengthening of universal brotherhood, love, and peace among the nations on the basis of the gospel."

The Patriarch then went on to state that the Russian Church was fully determined to contribute to "the great task of Christian unity along the lines of the previous movements of Faith and Order, Life and Work, and to international friendship through the churches which now find their common expression in the different forms and aspects of the W Council."

The prospective emergence of Russian Church as an active par in the ecumenical movement — a sibility which had seemed doome 1948 — is due largely to cont established in subsequent years tween the World Council Russian Church leaders. The mination came during 1960 w Russian Church observers atten a number of WCC ecumenical m ings and Bishop Nicodim, hea the Moscow Patriarchate's Dep ment of Foreign Church Relat paid visits to the WCC headquar in Geneva.

According to Dr. Paul Ande overseas secretary of the YM and an expert on the Ortho Churches, there are valid fears t the entry of the Russian Church the World Council may result "obstructionist tactics" when mat affecting the role of the churche the world community arise.

At the same time, however, stressed that the Russian Church a potentially rich contribution make to the World Council st ming from its deep and abiding s itual traditions, and the wholehear Christian devotion and piety t permeate its believers.

A sharply critical comment ca from Ivan Czap, Philadelphia law and layman of the Russian Ortho Greek Catholic Church of Amer which does not recognize the ju diction of the Moscow Patriarch He said that because of the polit situation in Russia and the possibi of further religious persecution, may be doing the Russian Churc greater service by allowing it to main with observer status."

Although its almost certain mittance into the World Council fi the Russian Church still critici for its policy of compromising w an atheistic government, many servers have pointed with satisf tion to the appreciable degree w which it has succeeded in recapt ing the influence it had almost tirely lost prior to World War These observers said the alarm be voiced by Soviet propagandists o the strong and persistent signs f religious faith among large mas of the Russian people is proof t the Russian Church has kept inviol its inner core of faith. They beli that it will continue to preserve inner moral and spiritual integri even in an atheistic society. — *R gious News Service.*

Kulp Bible School

by Pattie and Irven Stern

A dream was fulfilled when we ·ured the permanent site for the ıristian Rural Bible Center, which e Nigerian Church has recently med Kulp Bible School.

We are located just ten miles from ubi in the midst of the "bush," gether with the Gerald Neher fami- and twenty-five student families. ır settlement is attracting lots of tice in the community.

As you turn off the main road to me back to the Bible school, you low a road lined on both sides by ıdent farms. Each student has o plots of one acre each. They are sy clearing their farms now and ırning to drive the plow oxen. As ɔn as we get a planting rain (which uld be any day now) they will gin planting. They will raise pea- ts, guinea corn, and cotton in a ree-crop rotation. In addition, each ıdent has a kitchen garden behind compound for okra, tomatoes, ppers, greens, etc.; and probably ll have a bean patch also. Each ıdent has a number on his garden, d we are considering putting each ıdent's name on a sign in his farm give greater incentive for excel- ıce! Farming is done from daylight 9:30 and from 4:00 until darkness fatigue overtakes one. The other urs are spent in school.

At the end of the three-fourth mile road you reach the building site. ı the right side is the school build- g and on the left side the staff mes. This is called Niger Avenue. ıen the first cross street is called nue Street and here the student mpounds begin. They are laid out checkerboard pattern to allow ace for small gardens and for pri- cy. The other cross streets are lled Hawal Street, Yedseram reet, Nile Street and Gonggola reet — all African rivers. Naming ıs done by the students. One al- ɔst expects a gondolier to come ding down the street.

There are twenty-five compounds is year. Next year if there is suf- ient money for building we hope take in another class and build e remaining twenty-five com- unds.

Each compound contains a two- ɔm house and a round house for cooking. The students are fencing their own compounds and are taking a lot of pride in fixing them up. They are very pleased with their homes and say they have "arrived in Canaan" after a year of "wandering in the wilderness" at the temporary location in Mubi.

In February, which was the close of our academic year, the Bible school took to the road. We called it a mobile Bible school. Actually the students were doing their field work — learning the work of leading and teaching in the church from firsthand experience.

The students were divided into five teams of five men each. They were taught plays, flannelgraphs, puppet shows to do, and instructed in the arts of selling Christian literature, teaching classes, leading discussions, leading singing, and lighting kerosene pressure lamps. Each student carefully worked out the sermon that he would preach when his turn came.

Then they were loaded into the mission lorry (named Joshua) and taken to the extreme western area of our mission. Each team was left in a different village to carry out its program from Monday noon to Saturday noon. Some teams were as far as 150 miles from our starting point.

On Saturday each team was gathered up (what was left of it) and taken to a central place to rest over the week end until beginning another week of it in a completely different area.

After the second week there was rest and then a third week of work. And after three weeks the students had spent roughly five days in each of sixteen villages. (The discrepancy is due to the fact that in the second week we had to split into six teams because one church had hurt feelings that they were not included.)

Gerald Neher and Irven toured with the teams. They stayed one day and night in each village observing the work of the various teams during the three weeks' duration. They did no preaching or teaching of classes. It was their task to be critical of the students and to encourage them and make suggestions.

Irven just returned last week from a study conference in Ibadan. Ibadan is the largest native city in Africa. It is about 1,200 miles from here. The conference studied a report on Christian Responsibility in Independent Nigeria, which had been prepared by Dr. Hogan, a professor at La Verne College, Calif.; and Canon Kale, the head of a teacher training college in Southern Nigeria. Resolutions to be carried out by the Christian Council of Nigeria and recommended changes in the report were results of the week's study conference. The World Council of Churches was represented at the meeting, and their representative gave the only address not given by a native Nigerian. It was a real thrill to see mature Nigerian church leadership of the caliber that attended.



The Rev. Ernesto Sosa counsels with a Cuban refugee at the Presbyterian Spanish center in Miami

Church World Service

KINGDOM GLEANINGS

The Geneva School of Missions will be held at Conference Point, Williams Bay, Wis., Aug. 6-13. For further information concerning this school write Miss Margaret Webb, 483 S. State St., Elgin, Ill.

A meeting of all conscientious objectors to all wars will be held at the Fairview Church of the Brethren near Harrisonburg, Va., all day, Sunday, Aug. 20. John Eberly of New Windsor, Md., will speak. A basket lunch.

Randall T. Chew, curator of mineralogy, Los Angeles County Museum, will join the La Verne College staff next year as assistant professor of physical science and will teach the freshman section of physical science survey and assist in general chemistry.

The Foreign Mission Commission at its meeting at Long Beach in June accepted the resignation of Ira and Mary Petre. The Petres have given twenty years of service in Nigeria; they are planning to take up pastoral work.

Mrs. Sue Johnson, a member of this year's graduating class at La Verne, won first place recognition for a historical paper submitted to the Southern California historical society. She competed with history students from sixteen state and private institutions.

Four of the La Verne Class of 1961 will enter medical schools in the fall, two at Northwestern University School of Medicine in Chicago, one the Los Angeles College of Osteopathic Physicians and Surgeons, and one the University of St. Louis School of Dentistry.

The services of a dietitian are needed at Manchester College. Her responsibilities will include menu planning, supervision of food preparation and service, and training personnel. The position is open Sept. 1. Interested applicants should write to the president, A. Blair Helman, Manchester College, North Manchester, Ind.

Plans have been completed for Rosa Page Welch to serve for two years as missionary at large in Nigeria, beginning in November. Mrs. Welch, a member of the Christian Churches (Disciples), has been in some of our church camps and spoke at an Annual Conference, following a round-the-world trip she had made under the auspices of United Church Women.

The summer conference of the Virginia United Christian Youth Movement will be held at Massanetta Springs, Harrisonburg, Va., Aug. 5-11. Sponsored by the Virginia Council of Churches, it will offer "a summer ecumenical encounter" for young people fifteen years of age and older. Program high lights include Our Protestant Heritage, Understanding Our Denominations, Our Churches Working Together, Bible study, and prayer fellowship groups. Write the Virginia Council of Churches, 109 W. Grace St., Richmond 20, for further information.

Seven members of the 1961 McPherson Col ge graduating class plan to enroll at Bethany Biblical S n- inary in the fall. This is the largest class grou of McPherson ministerial students in several years to e er Bethany.

A CPS reunion will be held at the Brethren Se ce Center, New Windsor, Md., on Sunday, Aug. 20, be n- ning with the noon meal at 12:00. The afternoon ill include a business session and an address. Overn ht lodging is available at $1.50 for adults and 75c or children. Meals are: breakfast, 50c; dinner, $1.35 or adults and 85c for children.

Kenneth L. Bowers, for the past two years a tea er of English at the Hershey high school, will join he Elizabethtown College staff this fall as directo of publications, a newly created position at the coll e. He will serve as faculty adviser to the college ne s- paper and yearbook, edit a monthly alumni publicat n, co-ordinate college radio and television program g, and assist the director of admissions in stu nt recruitment.

A British scientist, Peter Sykes, fellow at Chr 's College, Cambridge, England, an American ch n- istry teacher, Elbert C. Weaver, at Phillips Acade y, Andover, Mass., and two American analytical chem s, Dr. Charles N. Reilley, University of North Carol a, and Dr. David N. Hume, Massachusetts Institute of Technology, are visiting lecturers at Juniata Colle 's Institute in Chemical Equilibrium, which opened ly 10 and will continue for eight weeks. It is being c n- ducted for forty high school teachers of chemistry f m throughout the country.

Changes of Address

Robert E. Martin, from Lawrence, Kansas, to 2 Church St., Adrian, Mich., about Aug. 23. Bro r Martin will be serving the Adrian church after t t date.

The following missionary families have returne o the States on furlough and should be addressed s indicated:

Philip Kulp, 117 Garfield St., Waynesboro, Pa.

Dr. Beryl McCann, % D. J. McCann, 708 N.E. 1 h St., Oklahoma City, Okla.

Glenn Shank (Brethren), 1113 Troy Road, Ashla d, Ohio.

Charles Baldwin, North Manchester, Ind.

Dr. Leonard Blickenstaff, % Lynn Blickenstaff, a Verne, California.

Single missionaries who have returned are:

Grayce Brumbaugh and *Mary Dadisman,* Fern d Station, Nevada, Iowa.

Larry Weaver (I-W), 3401 Mishawaka Ave., So h Bend, Ind.

Addresses for those who have recently begun w k in other countries are:

Dr. Wilbur McFadden family, Dewan Geredja i Indonesia, Konisi Pekabaran Indjil, Djakarta IV, Salemba Raya 10.

The Paul Weaver family, Hillcrest School, Jos, I x 145, Nigeria, West Africa.

Bridgewater College's Crusade for Excellence has raised $485,952 during the past year, it was reported to the steering committee. It is expected that the crusade will reach its victory goal of $500,000, for additional gifts totaling $50,000 have been promised. Since only half of the Southeastern Region has been covered, Paul H. Bowman, general chairman, felt confident that the challenge goal of $750,000 would be reached.

Annual Conference Appointments and Elections

Officers of Conference
Nevin H. Zuck, moderator
Harry K. Zeller, Jr., associate moderator

Committee on Resolutions
Lorell E. Weiss, 1966

Annual Conference Central Committee
. H. Mathis, 1964

Committee on Fraternal Relations
Paul H. Bowman, Sr., 1964
Harper S. Will, 1964

Electors of Bethany Biblical Seminary
Perry L. Rohrer (laity), 1966
. Wayne Rieman (colleges), 1966

Pastors' Association
Clarence D. Sink, 1964

General Brotherhood Board
Clarence D. Sink (Western Region), 1966
Harold D. Fasnacht (Pacific Coast), 1966
Raymond R. Peters (Central Region), 1966
. Earl Mitchell (Southeastern Region), 1966
. Herbert Miller (Eastern Region), 1966
Mrs. John D. Long (member-at-large), 1963

Organization of General Brotherhood Board

Chairman — George L. Detweiler
Vice-chairman — Harold D. Fasnacht

Brethren Service Commission
Raymond R. Peters, chairman
Paul H. Bowman
Dale W. Brown
M. Guy West
Mrs. Harper S. Will

Christian Education Commission
Russell V. Bollinger, chairman
. Calvin Bright
Calvert N. Ellis
Mrs. John D. Long
DeWitt L. Miller

Finance Commission
Harold D. Fasnacht, chairman
V. Donald Clague
Dale W. Detwiler
Paul S. Hersch
. Willard Powers

Foreign Mission Commission
Paul M. Robinson, chairman
William M. Beahm
. Wayne Crist
George L. Detweiler
Paul E. Miller

Ministry and Home Mission Commission
. Earl Mitchell, chairman
James H. Beahm
Carle W. Fike, Jr.
. Herbert Miller
Clarence D. Sink

Licensed and Ordained to the Ministry

Daryl Standaffer, licensed in the Worthington church, Iowa-Minnesota.

Marlin LeRoy Heckman, ordained in the Fresno church, Northern California.

Dedication and Anniversary

Pleasant Dale congregation of Middle Indiana will dedicate the new educational unit and remodeled sanctuary on Sunday, Aug. 13. R. C. Wenger, former pastor, will speak at 10:00 a.m.; President A. Blair Helman of Manchester College will bring the dedicatory message at 2:30 p.m.

The Mohler house of the Lower Cumberland congregation, Pa., will observe the one-hundredth anniversary with an all-day meeting on Sunday, Aug. 20. A revival meeting will begin the next evening and continue until Sept. 3.

The Church Calendar

July 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Mary and Martha, Friends of Jesus. Luke 10:38-42; John 11:1-44; 12:1-8. Memory Selection: [Martha] said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." John 11:27 (R.S.V.)

July 22 Western Pennsylvania CBYF vocational banquet, Camp Harmony

July 22 Church vocations workshop, Texas and Louisiana, Nocona

July 22-29 Religious drama workshop, Lake Forest College, Lake Forest, Ill.

July 23-29 Central Region laboratory school for children's and junior high workers, Manchester College, Ind.

July 23-28 Family life institute, Elizabethtown, Pa.

July 28-29 Conference on the healing arts, Richmond, Va.

July 30 — Aug. 5 Faith and group life laboratory, Juniata College, Pa.

July 31 — Aug. 5 Curriculum consultation, Elgin, Ill.

Aug. 6-12 Eastern Region laboratory school, Juniata College, Pa.

Aug. 7-12 Bethany extension school, Juniata College, Pa.

Aug. 9-10 Middle Pennsylvania women's fellowship workshop, Juniata College

Aug. 23 Middle and Western Pennsylvania women's camp, Camp Harmony

Aug. 24 Western Pennsylvania junior high rally, Camp Harmony

Aug. 25-27 Family camp, Camp Harmony, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard Bernhard of Mt. Joy, Pa., in the Brick church, W. Va., July 19-30.

Gains for the Kingdom

Four baptized in the Worthington church, Minn.

Six baptized and one received by letter in the Cerro Gordo church, Ill.

Two baptized in the Rummel church, Pa.

New Enterprise Recognizes Service to the Church



Bill Smith

E. M. Detwiler, H. Stover Kulp, Jerry Detwiler, Catherine Replogle (from le

■ Four persons were honored at the New Enterprise Church of the Brethren anniversary service on April 16. E. M. Detwiler of New Enterprise, H. Stover Kulp of Harrisburg, and Jerry Detwiler and Catherine Replogle, both of New Enterprise, were cited for their lifetime of special services and leadership to the church. The citations were read by Samuel Baker, ministerial board chairman; Mrs. Samuel Baker, missionary director; Clyde Smith, deacon; and Max Hershberger, Sunday school superintendent. Pastor William F. Smith presented the certificates of recognition.

Edgar Detwiler's fifty-five years in the Christian ministry included pastorates at the Norristown, Roxbury (Johnstown), and Everett churches. He has represented his district at the denomination's highest governing body ten times, served as moderator of his district on five different occasions, and represented his local church at the Church of the Brethren Annual Conference thirty-six times.

Honored by his alma mater Juniata College in 1947 with a Doctor of Divinity degree, he closed his fruitful ministry with a record of 1,000 baptisms, of officiating at 459 funerals, and 190 weddings, by serving as church relations director for his college, Juniata.

Retired now, Mr. and Mrs. Detwiler live at New Enterprise, his boyhood home, still actively asisting many churches of his area as moderator, Bible teacher, and preacher.

H. Stover Kulp served as the first pastor of the New Enterprise congregation from July 1918 to June 1919. From his pastoral work in Pennsylvania, Brother Kulp went to Nigeria, West Africa, where he helped to establish a Church of the Brethren mission station. In the forty-two years Missionary Kulp has been in Africa, the mission has grown till today it has eleven stations, ninety-five missionaries, three hospitals, forty-five primary schools with 5,000 pupils and 162 teachers. It also has its own Teacher Training College with 100 students. To Brother Stover Kulp the congregation expressed Christian gratitude for his lifetime of dedicated service in the Africa mission field.

Jerry Detwiler, founder of the New Enterprise Stone & Lime Company was honored as a Christian steward of life and resources. As a generous benefactor, Bedford Memorial hospital, Nason hospital, Juniata College, the Morrison's Cove Home, the Bedford Church of the Brethren, and his home congregation have all been recipients of his charity. Mr. Detwiler contributed the major portion of the costs of the building of the New Enterprise church ten years ago. He also gave two years of his service in directing the project. "As a deacon and faithful Christian steward, the New Enterprise congregation expressed to Jerry Detwiler, "its Christi gratitude."

The recognition given to *Mr Ernest (Catherine) Replogle* w awarded on the "completion of fif years in the teaching ministry" the church. Catherine Replogle h served the church of her choice director of children's work for twe ty-seven years, was director of ch dren's work for the Bedford Coun Sabbath School Association f twenty years, and a teacher teachers in many denomination teacher-training labs. Her life tim of teaching saw her in the role teacher for all ages in the church kindergarteners to grandmothe Mrs. Replogle is still active in th New Enterprise congregation as d rector of children's work and a mem ber of the Middle Pennsylvan children's cabinet.

Elder David P. Hoover was me tioned for citation as a Christi statesman but due to illness w unable to receive it.

FAMILY FUN FARE

THE MISSING BLOCK

■ Using a variety of blocks (which may vary by shape, color, or letter gather them into a small group and show them to one of those playing th game. This person then closes his eyes and someone takes one of the bloc from the group. The person is then to open his eyes and determine b deduction which block is missing.

The game has good possibilities for being graded to ages for varyin difficulty. For kindergarten children, use four to six blocks neatly arrange for primary children use eight to ten blocks, etc. For parents the youngste will delight in gathering perhaps fifteen to twenty, taking one, and askin the parent to decide which is missing. Changing the pattern of the bloc group will add to the game's variety. — *Ron Morgan, Hutchinson, Kansa*



Ora Huston

hristians walk many miles so that they may attend the fellowship meetings

Christian Fellowship Meeting

I met Rahila just as she arrived Gunduma. She slipped the heavy ad of flour and clothing off her ead and sank on the nearest stone take off her shoes and rub her hing feet. "We started yester-y," she said, "and slept at Yimir-ika. It was too far to walk in e day. You know we could never ve done it except that we knew at once we arrived we would for-t our tiredness in the joy of the eeting." And even as we sat talk-g another group and then another ttled down with heavy sighs of eariness mixed with happy greet-gs for those they had not seen nce last year's Gunduma.

These fellowship meetings have come the most important yearly ent in the lives of hundreds of hristians in the Nigeria District. eeting during December in the rious churches by turn, the gather-gs are held in areas: Western, astern, and Central. The host urch prepares cornstalks or mat elters for sleeping and for the eeting place. They collect wood d supply pots for the cooking hich each one does for himself. ose who come carry their own od, sleeping mat, blanket and thing, Bible, and songbook.

Each day begins with morning devotions and a talk before the recess for food preparation and the morning meal. In the next period the group is divided for study and discussion groups. Sometimes there are question and answer periods. In the early evening the second meal of the day is prepared and eaten. Then the evening service with sermon, often followed by slides or movies. And always there is singing — lots of singing — some from the book but mostly the well-known and well-loved native songs. The meetings are closed with the fellowship of the love feast. Then the various groups — some on bicycles, but most on foot — start happily down the paths toward their home villages.

The Western and the Eastern area meetings had gatherings of about 1,500 each this year; the central area meeting was smaller. The fact that groups of this size come together — many walking distances up to thirty-five miles or more — shows that the people realize the priceless joy of Christian fellowship and have a sincere desire to better their understanding of the Christian way.

As I told Rahila good-by there was no mention of the long road home — only "May God take us safely 'til next year's meeting."

LAST YEAR: CHICO
THIS YEAR: ANKLESVAR

■ In Horizons, Aug. 28, 1960, there was a picture story of the Chico CBYF, Calif., and their Christmas program of music and colored slides written by the counselor, Lila McCray. Because she herself was telling the story, she does not say that she wrote the script, but she did that in addition to helping guide the project as an adult counselor. Costuming plays for church has been one of her interests for many years, and for this program she dipped into her box of costumes collected over ten years' time. When she left Chico to begin her service as a missionary in India, she turned over all these materials to the church in Chico.

This year Lila, Jack, Karen, and Larry McCray spent Christmas in Anklesvar, India, where there is a teachers' training college for men, with a boys' school connected, and also a school for girls. Lila soon found that in the Christian community in India Christmas is celebrated with much enthusiasm. Each school was planning a program. But materials were scarce. When one of the teachers asked her if she could suggest a play for the girls to perform, she showed them the script that had been used by the young people in Chico. They liked it, but decided instead of using it in the school program, to give it by members of the local community in the church on Christmas night, after the boys and girls in the boarding schools had gone to their homes.

It was translated into Gujarati, and the young people gathered at the church to arrange for the tableaux, which were presented as living pictures instead of the slides that the Chico group had used. The choir was at one side, the reader at the other, and spotlights swung to highlight the point of interest. Jack and Larry helped with the lighting effects, and Karen joined the community girls in the cast. Lila found that costumes were needed, and began a new collection of headdresses, robes, and sashes, supplemented with borrowed bathrobes and bright-colored scarves; she learned to drape an Indian sari, five yards long, into a king's robe.

All this costume collecting was not just for the church program. The young men and the girls of the schools kept her busy supervising the costumes of the Biblical scenes in their programs. The teachers appreciated this so much that, according to Indian custom, she was given public thanks at the end of their school program, and a Gujarati newspaper also mentioned her cooperation in its account.

All of the missionary's talents can contribute to the program of the church in India. Lila used her talents of outgoing friendliness and helpfulness as well as her skill in planning worshipful programs and costuming plays, during her first Christmas in India, and this helped to make a place for her in the affections of the people.

The Christian Approach to Moslems

by Irven Stern

FROM March 1 to 7 of this year Dr. W. A. Bijlefeld and the Rev. John Crossley conducted a seminar in Jos, Nigeria, on the Christian approach to Moslems. This seminar was conducted in English and was attended by about twenty Nigerian church leaders and ten missionaries. Five hours were spent each day in lectures, reports, and discussions on the above topic. During the next year Dr. Bijlefeld will be going to the various area churches of Northern Nigeria to hold similar seminars in the Hausa language. He hopes that people who attend his seminar will assist in the area meetings and hold similar meetings in their local areas as well.

Dr. Bijlefeld is a man from Holland who has come to Nigeria as a missionary specialized in Islamics. He is well trained and accepted as an authority in this field. Reverend Crossley is a Methodist missionary to Nigeria from Great Britain who has a special interest in giving the Christian message to Moslems and has been given such an assignment from his mission.

In an age when there are about eight converts to Islam compared to one to Christianity in West Africa, there is truly a need for the type of work that Dr. Bijlefeld and Rev. Crossley did in Jos. It is to be noted further that there are roughly 400 million Moslems in the world today. From that number only 185,000 have been won to Christianity. And of the Moslem converts to Christianity 100,000 have been won from the 75,000,000 Moslems in Indonesia.

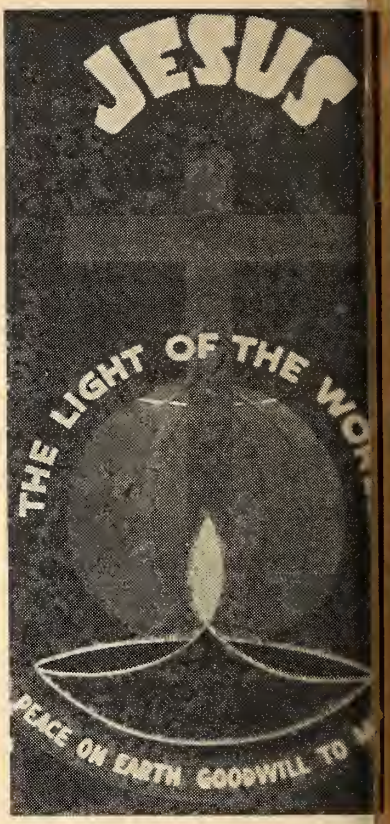
The Moslem says to the Christian and Jew, "Your God and our God are one." For this reason they say to the Christian and Jew that they should follow Islam because it is a more recent revelation of God. Mohammed believed that the Jews and Christians were both following the same God but were in great discord. He wanted to unite Judaism and Christianity in Islam.

Dr. Bijlefeld points out that Mohammed had an essential misunderstanding of Christianity. He had never seen the Scriptures printed in Arabic and did not read other languages. Thus, his knowledge of the Bible was sketchy and incorrect at many places. So he did not truly understand the Christian doctrines and the Christian faith. Because the Bible had not been translated into Arabic in Mohammed's day it is the Christian church which is responsible for his misunderstanding of the Christian message.

Dr. Bijlefeld does not believe that the God and Father of our Lord Jesus Christ and the God of the Koran are one. The Koran witnesses to a God who is completely omnipotent and who may either lead or misguide any individual in a completely irresponsible manner. For the Christian, the cross of Jesus Christ is the only place in history where we can see the omnipotence of God. Christianity believes that Jesus Christ is the Son of God. Islam rejects this but believes that Jesus was a prophet of God. There are many other basic differences in Christianity and Islam.

It is to be regretted that only five per cent of the world's missionary force is making its Christian witness to four hundred million souls (the Moslems) in this world. Yet this is a better record than ever before in history. The church has tended to witness for Christ among the pagans because they have had greater success in winning them. But Christ does not call on us to be successful. He does call us to proclaim the gospel throughout all the earth. When we fail to preach to the Moslem world we are not passing over a group of people who have rejected the message of Jesus Christ, but rather a group of people who have truly never heard it. It is true that Moslems are difficult to win to Christ. Yet this does not excuse us from the task of witnessing to Moslems.

Reverend Crossley pointed out that argumentation is not the way to win Moslems to Christ. The "pro-



■ Jesus, the Light of the World—this is the theme of the third Assembly of the World Council of Churches when it meets in New Delhi, Nov. 18 to Dec. 6, 1961.

Many artists have been at work on posters to bring this theme before the people. At the Gass Memorial Center, Raipur, the artists have printed a beautiful poster. It is the most outstanding in the India Church. In the picture there is a world over which the cross stands. At the foot of the cross is a small clay vessel of oil in which a wick is burning. Over the cross is written "Jesus," over the world is written "The Light of the World," and under the Land is written "Peace on Earth, Goodwill to Men."

It is hoped that this third Assembly of the World Council of Churches, which brings Christians from many countries together in one congregation, will be a step forward to bring "peace on earth, goodwill to men."

— *Laura Sewell.*

ethod will not show that Jesus is he Son of God. Only by the revelaion of the Holy Spirit will a man now that Jesus is the Son of the livng God. The Christian must love, ot hate the Moslem. He must witess and preach in knowledge of the ind of the Moslem in order that he Holy Spirit might have opporunity to work on the heart of the loslem. Preaching includes explanaion and interpretation. Through hese means the Moslem might hear he Christian message.

Dr. Bijlefeld believes that Chrisans should not try to win Moslems Christ by blackening Mohammed. le feels that one should never take way anything from the Moslem eart except that he puts something etter in its place. One should be ry careful about baptizing isolated loslems without bringing them into Christian community which will cept and love the new convert. ne needs to go about this task with eat care and careful thought, as lam to the Moslem is more than a ligion, it is his social life and politil life as well. So conversion to the hristian faith without regard for e new convert's social life often is sastrous to him.

Christians must, in the future, ke more seriously the command of hrist to preach to all the world and d this tragic neglect of such a eat percentage of the world's popution.

Music From the Sit-ins

Persons who combine an interest in folk music and in the current nonviolent movement against racial injustice will want to own a copy of the record, "The Nashville Story." In words and music the record tells the story of the Nashville lunch counter sit-ins. The students sing a number of the folk tunes which have become trademarks of the nonviolent movement, such as "We Shall Overcome," "I'm Going to Sit at the Welcome Table," "We Shall Not Be Moved," and "Moving On." Copies of the record are available for purchase at $4 each from the Fisk University bookstore, Nashville, Tenn.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Christ Liveth in Me and Game With Minutes. Frank C. Laubach. Revell, 1961. 64 pages. $1.00.

Anyone acquainted with the author and his many writings, will not be disappointed in this new devotional book of his. In reality, it is two very short books in one, dealing with the actuality of Christ's Presence within us; and practical ways to help us sense this Presence moment by moment of every day.

Laubach's Game with Minutes is known and practiced by many Christians everywhere, and it is good to have a detailed explanation of it within a devotional booklet. I am glad the author emphasizes the joys and thrills of such a venture. His own radiance bears him out in this, as does that of every other one who "plays the game." Too long we have made our religion a somber affair. In the words of the author, "What a tragic misunderstanding, to regard him as a killer of happiness! A growing chorus of joyous voices around the world fairly sings that spending their hours with God is the most thrilling joy ever known, and that beside it a baseball game or a horse race is stupid."

If the reader's experience is not yet on this high level, this short book will help him to attain it. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

God and the Soviets. Marcus Bach. Crowell, 1958. $4.75.

For nearly fifty years the Soviet government has proclaimed the superiority of atheistic materialism over Christianity as a system of belief and a way of life. In recent years the government has shifted away from its earlier attitude of active opposition and suppression of the church to an attitude of patient tolerance and subtle propaganda against it. They teach all youth that Christianity is a survival of a prescientific era of superstition and magic. Children are led to believe that the state must wean the loyalties of the masses away from religion to communism which is dedicated to the common good. Religion is unnecessary for the maintenance of the moral and social structure; indeed, it is regarded as a hindrance. Furthermore, as the younger generation is constantly indoctrinated in dialectic materialism, and as the older generation dies off, the church will finally disappear. The Communistic state is the object of the new religious fervor.

Dr. Marcus Bach, professor of religion at the State University of Iowa, and world traveler, is well qualified to report on the Russian experiment against the church. He has some disturbing facts to tell. He describes a church and clergy unquestioningly subservient and docile before the state. Fifty years of persecution and antireligious indoctrination have had a tragic effect. While it has been widely publicized in this country that churches are crowded, Dr. Bach points out that in 1917 54,000 churches were open. Today only 20,000 remain open, many of them as museums displaying the torture tools of the earlier period of the religious inquisition and of economic subservience. These symbols of religious oppression are effective witnesses today in a godless nation, telling millions of fervent atheists to what level religion had sunk in the dark ages.

Dr. Bach's book sometimes is marred by his tendency to be overly intuitive in his interpretation of interview material. But it is well written and will be informative to both lay readers and clergy alike. — *Emmert F. Bittinger, Hagerstown, Md.*

World Cultures and World Religions. Hendrik Kraemer. Westminster, 1960. 386 pages. $6.50.

Dr. Hendrik Kraemer has been famous for a quarter of a century for his controversial volume, The Christian Message in a Non-Christian World. On the basis of that volume and the hearsay echoes it occasioned, Dr. Kraemer was regarded as a narrow-minded, neo-orthodox, and hard-bitten theologian who had little use for other religions and cultures. Those who read the book carefully could see the breadth and urbanity of his cultural awareness and appreciation.

This volume opens up in an even more detailed and appreciative manner the place of world cultures in the purposes of God. He gives a scholarly account of the history of intercultural encounters. This is done on a broad canvas and with a perspective as profound as any philosophy of history now current. He foresees,

with Toynbee, increased encounters among cultures and faiths. He sees the desirability of a common world faith. But he regards the Christian revelation as the clue and gateway to such cultural unity. This is to be brought about not by Western domination, nor by the arrogance of Christians with tough conviction, but rather by the truth and power of the gospel and by the persuasion of Christian witness given in humility.

He foresees a long and patient dialogue between Christianity and world cultures in which Christ, the desire of the nations, will lay his own claims on the minds and consciences of men. — *William M. Beahm, Chicago, Ill.*

Can I Know God? W. E. Sangster. Abingdon, 1961. 176 pages. $2.75.

Here is a book of sermons preached by a noted British Methodist minister to a working-class and middle-class congregation in London. Any minister could wish his own sermons bore such intriguing titles as do Dr. Sangster's: "God's Law Is Not 'On Approval' "; "Three Groans"; "Paul's 'Magnificent Obsession.' " The wealth of illustrative material brought to these sermons coupled with the author's evident grasp of language make what he has to say eminently understandable and appealing.

Conservative theology is evident throughout these pages, the emphasis being given to traditional categories like the knowledge of God, the reality of the spiritual world and the example of Christ. One misses the note of God's transcendence, the mystery of the Incarnation, and the ambiguity of all human experience. One has the feeling these sermons spoke to an earlier generation in a way they do not speak to our own.

Nevertheless, this book is a fitting reminder of the benefits of Dr. Sangster's evangelical preaching. — *Richard A. Bollinger, Topeka, Kansas.*

***Whom the Lord Loveth.** Jane Huff. McGraw Hill, 1961. 245 pages. $4.95.

Jane Huff has herein given us a biography, very similar in nature and quality to Catherine Marshall's A Man Called Peter. Jim Huff was a man "who seemed to have everything." He came from a leading family, had a dynamic personality, was a successful businessman, managing some seventy persons on his payroll. He was a leader in civic and



At the general assembly of the Kansas Council of Churches (May 7 and 8), outgoing president, Dr. Ned Burr McKenney (left), minister of the Central Congregational church of Topeka, greets the newly elected president, Harold Z. Bomberger, pastor of the McPherson Church of the Brethren, Kansas

church affairs. Yet there was a certain restlessness that Jane, his sweetheart, and later his wife, could not account for. However, she knew what it was when at the age of forty Jim sold his business and became a minister. We follow a very touching and moving drama, as Jim goes to seminary and begins his preaching. His godliness, devotion, and magnetism are quickly responded to by everyone, including his pastoral flock. But then it happens. Serious illness brings this dynamic life to a slow, painful close, only a year and a half after he is out in full-time service. Perhaps God used Jim Huff's victory over pain and intense suffering to bring about as much good as his triumphant living. By his side, in it all, was Jane, whose life is a beacon light to every minister's wife. If you want the story of a great Christian who carried a marvelous ministry in spite of a terrific handicap, if you enjoy a glimpse into a beautiful and sacred threesome — God, a man, and a woman, if you want a story of triumphant home going, then read Whom the Lord Loveth.

The author's basic beliefs on the why of suffering, death, and bereavement are of the very highest quality. And may I add that humor played no small part in their daily drama of life. To illustrate, Jane is describing her reactions at her husband's funeral service, "I was perilously close to tears, and Jim would have hated that. I could hear him say, 'Jane Huff, if you cry at my funeral, I'll sit up in my coffin!' and knowing Ji I knew he would! Suddenly I was close to laughter as I had been tears."

The book is excellent for chur libraries. Also, it is a very fine o for our present recruitment for fu time Christian service. — *Mrs. Char E. Zunkel, Port Republic, Va.*

Prayer. Olive Wyon. Muhle berg, 1960. 68 pages. $1.00.

This little book on prayer may r be an exhaustive study of this i portant subject, but it is a vital o Prayer is lifted up as significant the Christian's life not only in ti of stress, but for his daily choic even when things seem to be goi his way.

As the author deals with the su ject he speaks of the significance a origin of prayer, prayer as respon the practice of prayer, prayer a thought, prayer and life, and t aim of prayer. In the appendix th appears a significant suggested fo of prayer for daily use. It is ad cated that each set of brief pray should consume about five minutes quiet unhurried prayer. One thi this book will not let one forget that prayer is as much listening a is speaking. — *Chester I. Harl West Milton, Ohio.*

Faith and Health. Kristo Hagan. Muhlenberg, 1961. 69 pag $1.00.

Dr. Hagan, a practicing physic in South India, is active in chu work and posesses a warm, practi evangelical faith. This brief, unth logical book is written simply, terestingly, and with a wholeso religious, scientific, and practical proach. One can almost picture author as the village doctor dispe ing practical advice, religious instr tion, whimsical philosophy, friendly assurance with his little pills and penicillin shots where he goes.

While strongly emphasizing value of faith in keeping and rest ing health and by using case stud to indicate that many illnesses psychosomatic in origin, Dr. Ha does not claim too much for fa Brethren will like his emphasis u the home. One statement stands c "The greatest contribution chu members can make for the prevent of psychosomatic illness is to buil happy home and foster and prom other happy Christian homes." *Harold Z. Bomberger, McPher Kansas.*

News and Comment From Around the World

LCA Synods Ratify Merger Four Lutheran Groups

The merger of the United Luther- Church in America with three her Lutheran bodies has been tified by the necessary two thirds the denomination's constituent nods.

Involved in the formation of the w Lutheran Church in America e, besides the ULCA, the Augus- na Lutheran Church, Finnish vangelical Lutheran Church of nerica, and American Evangelical utheran Church. With some 200,000 members, the denomina- n will represent the largest merger American Lutheranism.

The Augustana Church's thirteen nferences have already ratified the erger agreement. The Finnish utheran congregations also have proved the union by a member- p vote by a majority of seventy- en per cent. The American angelical Lutheran Church ap- oved the merger last year. The w church's constituting conven- n will be held in Detroit, Mich., ne 28 – July 1, 1962, and will be ceded by closing meeting of the r uniting bodies. The new de- nination is expected to begin ctioning officially on Jan. 1, 63. Its headquarters will be in w York.

otestant Church Situation Angola, Indonesia Seen Grave

Persecution of Christians in Por- al's troubled African colony of gola was reported to the General rd of the National Council of urches.

Theodore L. Tucker, executive retary of the Africa Committee of Council's Division of Foreign sions, indicated that the Angola ation is grave. He said, "Many testant Africans have been ar- ed and killed." The Portuguese ss frequently has charged that testants are among the rebels in e-torn Angola. This, however, is ested by the Co-operative Prot- nt council in Angola known as Evangelical Alliance. Mr. Tuck- noted, also, that African Roman holic priests have been also ar- ed as rebels.

he change in U.S. attitude ard Portuguese territories an- nced by Ambassador Adlai E. enson in the UN Security Coun- n March resulted in retaliations against churches. Mr. Tucker said, "We should encourage the United States government to follow up Mr. Stevenson's speech by working with the Portuguese government for the political, social, and economic development of Africa."

The 1950 census indicated that almost 600,000 Angolans claimed to be Protestants and 1,500,000 said they were Roman Catholic. This indicates that over half the population of Angola claim to be in some sense Christian.

Dr. Wallace C. Merwin, executive secretary of the Council's Far East Committee, described conditions in Indonesia, which has one of the largest Protestant constituencies in Asia numbering five million people. He said, "Last Sunday morning it is probable that more people went to Protestant churches in Indonesia than in Great Britain." He indicated that the Protestant Church in Indonesia has been seriously affected by political developments due to rising nationalism in Indonesia.

Missionaries have not been permitted to work in some areas since independence, and recent developments indicate that in another year no Dutch missionaries will be working in Indonesia. This will leave many mission hospitals without doctors and schools without teachers.

Weekday Sit-in Campaign Begins in Restaurants

A summer wave of antisegregation sit-in demonstrations was launched recently in Oklahoma City. The continuing campaign seeks to open racially segregated eating places to Negroes.

With the beginning of summer vacations, school children under the leadership of a youth council adviser for the National Association for the Advancement of Colored People plan to put on demonstrations in restaurants and luncheonettes that refuse service to Negroes.

Pastoral Service Planned for National Parks

This summer 156 students from theological seminaries representing many different denominations will be serving as part-time chaplains at U.S. national parks. The young people spend the summer as desk clerks, waitresses, bellhops, filling station attendants, and the like. In off-duty hours they assist in organizing and conducting worship services, most of them out of doors.

They will be giving some attention to the spiritual needs of some 30,000 employees of the national parks and will have some contact, also, with the estimated twenty million park vacationers.

The National Park Ministry is now in its tenth year as a joint program of the National Parks Service personnel and the National Council of Churches.

Reformed Church Takes No Action on Merger Proposals

The Reformed Church in America has gone on record as not being ready "at this time to commit herself" to church union, but instructed its stated clerk and executive committee to carry on conversations with two Presbyterian bodies.

Baptized membership in the church totaled 324,413 last year, a gain of more than 3,400 over 1959. The synod adopted a resolution pledging continued support to the National Council of Churches but at the same time chided the national body for having made statements of principle regarding purely political matters.

Delegates approved a covenant for open occupancy, urging members to pledge that they will support efforts to eliminate race as a determining factor in a person's right to buy a home in any community.

Disciples Build New $2,000,000 Publishing House

Construction is progressing on a new $2,000,000 building for the Christian Board of Publication in St. Louis. The three-story structure is part of a $3,500,000 expansion and remodeling program for the national publishing house of the Christian Churches (Disciples of Christ).

Wide civic interest has been shown in the project since it is the first commercial structure to be built in the huge Mill Creek Valley urban renewal area, a former slum section.

Catholic, Protestant Agencies Aid Red Cross With Angola Refugees

Roman Catholic, Protestant, and other voluntary agencies are collaborating with the League of Red Cross Societies in stepping up emergency relief programs for refugees from Angola, Portuguese West

Africa, who are streaming into the southern part of the Congo's Leopoldville province.

Latest reports reaching the Geneva headquarters of the Red Cross said 60,000 refugees have already reached the area, and more arrive daily.

According to the Red Cross, the emergency shipments consist of additional food and medical supplies.

Moscow Radio Labels All Religions Reactionary

Moscow Radio, replying to a United States listener who asked what was the Communist attitude toward religion, said, "We consider all religions to be basically reactionary."

The radio said, "If in the beginning Christianity played an important role and at times even a progressive one in the history of mankind, it has through the ages become a tool of reactionaries the world over."

Communist Publishers to Delete Religious References in Children's Books

Children's book publishers from Russia and all the Communist countries will meet soon in Warsaw to discuss plans for eliminating religious references in their publications. The announcement said the publishers plan to purge even fairy tales of any possible link with religious beliefs.

The Warsaw meeting is part of a planned series of conferences of educators in all the Communist countries designed to "improve the campaign for the atheistic education and upbringing of children."

Baptist Missionary Families Returning to Posts in Congo

American Baptist missionary families are returning to the Congo. Thirty-six persons, nineteen of them the children of missionaries, will go to the strife-torn area of Africa during the summer.

The convention's overseas department reported that the political and military situation in the Congo is "sufficiently stable" to justify their return.

Texas Baptists Urged to Reject Government Loans for Colleges

The Texas Baptist executive board voted overwhelmingly to back its strong stand on church-state separation with a recommendation that its institutions stop borrowing money from the federal government.

In an action which may cost Texas Baptists access to millions of dollars, the board opposed federal loans to religious organizations for the construction of schools and hospitals "or for any other purpose."

The board's decision was made in spite of warnings that this action may freeze enrollment at some Southern Baptist colleges which depend on government loans to finance dormitory construction.

Irish Prelate Would Ban Cigarette Sales

The Roman Catholic Bishop of Cork in Ireland recently called for a ban against the sale of cigarettes and urged parents to warn their children of the dangers of smoking.

In a sermon he pointed out the possible danger of lung cancer resulting from cigarette smoking.

But for the fact that there is "so much money for so many powerful interests in smoking there would have been a world-wide campaign against it long ago," he asserted. "As it is, we shall have to wait another generation, and at the sacrifice of millions of young lives, for the ban on cigarettes."

Peace Corps Training Program Planned at Rutgers University

The Peace Corps planned to launch its first training program June 26 at Rutgers University in New Jersey, where volunteers selected for a rural community improvement project in Colombia were to be given preliminary instruction.

To select volunteers for Colombia, several hundred of the most promising candidates were brought to New York for interviews with leaders of CARE and representatives of the Colombian government. The project is being undertaken in co-operation with CARE.

Dr. Nolde Warns Against Resuming Nuclear Weapons Testing

Even if Geneva talks fail to bring an agreement, the United States should not immediately resume or set a deadline for resuming nuclear weapons testing.

This was the substance of a statement made by Dr. O. Frederick Nolde, director of the Commission of the Church on International Affairs, in an address to the Lutheran Ministerium of Pennsylvania.

Dr. Nolde stressed that the United States should not accept Russia's proposal for a three-way administ tion of the test ban. At the sa time, he said the United States a Britain should otherwise remain fl ible and prepared to make furth concessions at other points.

Quotes From the News

Dr. Samuel H. Miller, dean Harvard Divinity School: "Religi which is interested only in itself, its prestige and success, in its in tutions and ecclesiastical niceties, worse than vanity; it is essentia incestuous. Religion is to help t world fulfill itself. The church l inherited a revolution. A dislocati has been suffered; people are s arated from the stream in wh Christianity flowed. One can longer take even the most elem tary knowledge of Christianity granted, not even among chu folk."

Dr. Allen H. Wetter, superinte ent of Philadelphia public schoo "I am fully in accord with the st law that prohibits religious tests public school teachers. Yet at t same time I believe the best teach are those who have spiritual fai The Declaration of Independe and the principles of democr have spiritual foundations. Even you teach science you must t some things on faith. You can plain the how of things such as h a seed grows, but can you expl why it grows?"

Protestant Episcopal Bishop Jam A. Pike: "Segregation is alienat the world and even if there w cultural arguments in favor of it would say that segregation is a l ury that this nation can no longer ford. With our Puritan backgrou we think of sins of immorality those involving sex, but I tell y this is a greater sin than any those."

Dr. Perry E. Gresham, presid of Bethany College: "Urbanizat and industrialization of America h undermined the Protestant doctr of individual responsibility to G There is no contemporary Ma Luther, who prefers imprisonment the loss of freedom. There is Tyndale, who went to the stake t the Bible might reach the comm man."

Readers Write

Continued from page 2

be validated by specific exempti before they can be claimed by senters in a court of justice.

Of course, a time may come when conscientious dissenter finds it necsary to remove himself from some the mandatory endeavors or ehavior of the group, which is sentially what happens when a conientious objector or civil disobedince participator defies the law and ffers its penalties. It seems to me at, in the case of refusal to pay xes, the removal should precede d prevent acceptance of the ime on which the tax is paid. But sus did not call for such removal hen he sanctioned payment of the man tax, which surely was not l devoted to nonmilitary purposes. Distressing as it may be to some us, we cannot escape the blame the painful consequences of our rporate sinning, unless we do reove ourselves from the offending oup. When he finds the latter imssible, the sensitive Christian must vote himself to the tedious and metimes painful task of changing e corporate mind and accept as eerfully as he can his share of e blame and pain for the collective is.

As to our guilt before God for e sins which we cannot avoid shareg with our community, I am not eologian enough to give an answer r anyone else but personally I will adly rest my case with a kindly od who will give acceptance on e basis of the motives of my heart ther than the mistakes wherein I d myself involved as I adjust myIf to the life of my community. — hn L. Mohler, McCune, Kansas.

Anniversaries

Mr. and Mrs. Henry Ashenfelter obrved their fiftieth wedding annirsary on May 14, 1961. Both are embers of the La Place church, . They have three children and ven grandchildren. — Mrs. Gertrude Traxler, La Place, Ill.

Elder and Sister Herman H. Ritter lebrated their sixty-seventh wedding niversary on Jan. 30, 1961. Both are embers of the Sunrise Community urch, Albany, Oregon. Brother Ritter s spent fifty-eight years in the minry, serving churches in Kansas, Oklama, and California. He was pastor of e church at Mabel, Oregon, for fortyree years. — Mrs. Harley Hoover, Alny, Oregon.

Obituaries

Beachy, Anna, was born Dec. 19, 69, in Somerset County, Pa., and d in Inglewood, Calif., May 28, 1961. e was a long-time member of the Church of the Brethren. In 1892 she was married to F. P. Beachy, who preceded her in death. She was a member of the Imperial Heights Community church, Los Angeles, Calif. Surviving are one son, two stepdaughters, one granddaughter, and three great-grandchildren. The funeral service was conducted by the undersigned, and burial was in Carleton, Nebr. — Harvey R. Hostetler, Los Angeles, Calif.

Burket, Laura Bell, daughter of Anna and George Pagan, was born in Pennsylvania, July 15, 1889, and died at Inglewood, Calif., June 13, 1961. On July 26, 1908, she was married to Elmer Ellsworth Burket, who preceded her in death. Surviving are eleven children, thirty-one grandchildren, and seven great-grandchildren. The funeral service was conducted at the Imperial Heights Community church, Los Angeles, Calif., by the undersigned. — Harvey R. Hostetler, Los Angeles, Calif.

Brower, Angeline Umstead, was born in Black Rock, Pa., and died at Norristown, Pa., May 21, 1961. She was a long-time member of the Church of the Brethren. Surviving are five daughters, one son, four grandchildren, and six great-grandchildren. The funeral service was conducted by Bro. Harold Keppen, and burial was in the Green Tree cemetery, Pa. — Carrie W. Ellis, Norristown, Pa.

Brumbaugh, Juniata Sell Leighty, daughter of John and Susan Isenberger Sell, was born at Leamersville, Pa., June 23, 1867, and died at Altoona, Pa., April 22, 1961. She was twice married, both husbands preceding her in death. Surviving are seven grandchildren and a number of great-grandchildren. She became a member of the Church of the Brethren when quite young. The funeral service was conducted by Bro. Ordo Pletcher, and burial was in the Riverview cemetery at Leamersville, Pa. — Rachel Claar, East Freedom, Pa.

Burton, Ira A., son of William and Clara Belle Callison Burton, was born Sept. 15, 1886, in Clark County, Ohio, and died May 20, 1961. He was a member of the Springfield church, Ohio. Surviving are his wife, Ella, one daughter, three grandchildren, two brothers, and two sisters. The funeral service was conducted by Bro. Otis Landis, and burial was in the Vale cemetery. — Barbara J. Hinkle, Springfield, Ohio.

Dailey, Chloa M., died June 9, 1961, at Dayton, Ohio, at the age of sixty-six years. She was a member of the Church of the Brethren. Surviving are three sons and fourteen grandchildren. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill cemetery, Eaton, Ohio. — Mrs. Myrtle Gauch, Eaton, Ohio.

Davis, Charles Allen, was born March 29, 1899, and died June 14, 1961. He is survived by his wife, Lois Davis, two sons, two sisters, and six grandchildren. He was a member of the Buena Vista church, Va. The memorial service was held in the church by Bro. Robert L. Byrd, assisted by Brethren Hardy Henson and Ronnie Thompson, and burial was in the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

DeWalt, Grace, daughter of William R. and Amanda Replogle Zook, was born Aug. 27, 1895, in Huntington County, Ind., and died Feb. 10, 1961. She was married to George J. DeWalt on Sept. 1, 1915. She was a member of the Markle church, Ind. Surviving are her husband, one son, one daughter, and two grandchildren. The funeral service was conducted by W. C. Stinebaugh, and burial was in the Elm Grove cemetery near Bluffton, Ind. — Mrs. Robert L. Randal, Markle, Ind.

Donelson, Nora, daughter of David and Margaret Russler Garhart, was born Sept. 30, 1883, at Brumbaugh Crossing, Pa., and died at Murraysville, Pa., June 8, 1961. She was an active member of the Stone church, Huntingdon, Pa. Her husband, Homer S. Donelson, preceded her in death. Two sons, one sister, and one brother survive. The funeral service was conducted by Bro. Stewart Kauffman, and burial was in the Valley View cemetery at Markleysburg, Pa. — Chester Shuler, Huntingdon, Pa.

Fitzgerald, Ollie, died at Roanoke, Va., May 31, 1961, at the age of seventy-six years. She was a long-time member of the Buena Vista church, Va. Surviving are her husband, William A. Fitzgerald, one stepdaughter, one stepson, eight grandchildren, and two great-grandchildren. The memorial service was held in the Buena Vista church by her pastor, Robert L. Byrd, and burial was in the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

Forbes, Charles Ira, son of Moses and Sallie Ann Dunahoo Forbes, was born in Franklin County, Va., June 14, 1899, and died April 12, 1961. The funeral service was conducted at the Boones Mill church, Va., by Brethren Grant Simmons and I. D. Hoy, and burial was in the Dunahoo family cemetery. — Mrs. Crawford Turner, Boones Mill, Va.

Geisel, Albert, was born in Adams County, Ind., and died in Indiana on May 1, 1961, at the age of eighty-five years. He was a member of the Lincolnshire church, Ft. Wayne, Ind. His wife preceded him in death in 1952. Surviving him are two daughters, one son, and one brother. The funeral service was conducted at Decatur, Ind. — Mrs. K. E. Rutledge, Ossian, Ind.

Gottschall, Owen A., son of Michael and Hulda Curtner Gottschall, was born near Dayton, Ohio, Aug. 1, 1870, and died at Wabash, Ind., June 11, 1961. On March 11, 1894, he was married to Blanche Senseman, who survives, together with one son, one daughter, five grandchildren, and nine great-grandchildren. He was a member of the Manchester church, Ind. The funeral service was conducted by the undersigned. — D. G. Berkebile, North Manchester, Ind.

Johnson, Mary E., daughter of Samuel and Sarah Rhodes Albright, was born Aug. 17, 1889, at Roaring Spring, Pa., and died June 2, 1961, at Roaring Spring. She was a member of the Roaring Spring church. On Jan. 11, 1910, she was married to Elvin Johnson, who survives. Two daughters, two sons, seven grandchildren, and fifteen great-grandchildren also survive. The memorial service was conducted by Bro. Berkey Knavel, and burial was in the Greenlawn cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

PHILOSOPHY OF RECREATION AND LEISURE

JAY B. NASH

This book enables one to "reach for the peak." It is written with the firm belief "that happiness and the will-to-live result from active participation, not from passive observation." This book rightly considers recreation as recreation and is for the person who is really concerned about leisure and recreation — who wants some handles so that he can do something about a more creative approach to it. The author writes in a vivid, pertinent and informative manner on a vital subject. **$3.50**

Church of the Brethren
General Offices,
Elgin, Illinois

King, Charles Haden, was born in Franklin County, Va., Aug. 2, 1891, and died May 30, 1961. In December 1917 he was married to Callie Holt, who survives. Four daughters, two sons, and thirteen grandchildren also survive. The funeral service was conducted at the Boones Mill church, Va., by Brethren Grant Simmons, I. D. Hoy, and G. W. Bowman, and burial was in the Bethlehem cemetery. — Mrs. Crawford Turner, Boones Mill, Va.

King, Joseph V., son of Michael and Louisa King, was born Feb. 14, 1878, and died near Boones Mill, Va., March 7, 1961. He was married to Tula Mae Holt, who died on Jan. 20, 1961. Several years ago he became a member of the Bethlehem church, Va. Surviving are two daughters, three sons, one brother, eleven grandchildren, and twelve great-grandchildren. The funeral service was conducted in the Bethlehem church by Rev. H. L. Radford and Brethren D. D. Fleishman, and N. C. Peters. Burial was in the church cemetery. — Blanche Bowman Wood, Boones Mill, Va.

King, Tula Mae, daughter of Haden and Lucy Jane Holt, was born on March 3, 1883, in Franklin County, Va., and died near Boones Mill, Va., Jan. 20, 1961. She was married to Joseph V. King, who died in March. Two daughters, three sons, two sisters, five brothers, eleven grandchildren, and twelve great-grandchildren survive. She became a member of the Bethlehem church, Va., several years ago. The funeral service was conducted in the Bethlehem church by Brethren D. D. Fleishman and N. C. Peters and Rev. H. L. Radford. Burial was in the church cemetery. — Blanche Bowman Wood, Boones Mill, Va.

Plotts, Anna B., died at Norristown, Pa., March 27, 1961, at the age of seventy-two years. She became a member of the Church of the Brethren in the early years of her marriage. Surviving are her daughter and two grandsons. The funeral service was conducted by Bro. Harold Keppen. — Carrie W. Ellis, Norristown, Pa.

Rohrer, Jesse A., son of Jacob and Sarah Haines Rohrer, was born Aug. 30, 1879, and died June 17, 1961. He had lived in the Argos community, Ind., all his life. He was a member of the Walnut church, in which he had served as a deacon for many years. On Jan. 12, 1902, he was married to Nora Iler, who survives. One daughter, two grandchildren, and eight great-grandchildren also survive. The funeral service was held in the Walnut church by the undersigned, assisted by Rev. Albert Vermillion, and burial was in the adjoining cemetery. — Eldon Evans, Argos, Ind.

Roller, C. U., son of Michael J. and Barbara E. Roller, was born March 26, 1877, near New Market, Va., and died at Harrisonburg, Va., in 1961. He was married to Gertrude Floyd, who preceded him in death. Surviving are two sons, eight grandchildren, one great-grandchild, three brothers, and two sisters. He had been professor of music at Bridgewater College for twenty-three years and, after moving to King Ferry, N. Y., was active in the church there. A funeral service was held in Harrisonburg, Va., by Brethren Paul H. Bowman and Robert L. Sherfy, and another at King Ferry, N. Y. Burial was in the Geneva cemetery. — Anna R. Roller, New Market, Va.

Ross, Albert M., son of the late W. C. Ross and Emma Anderson, was born in Norborne, Mo., Nov. 30, 1892, and died at Chillicothe, Mo., June 4, 1961. On Nov. 13, 1913, he was married to Nora Ethel Whitney. He was a member of the Rockingham church, Mo. Surviving are his wife, one son, three grandchildren, his mother and stepfather. The funeral service was conducted in the Rockingham church by Elder E. W. Mason, assisted by the undersigned. Burial was in the Antioch cemetery. — Harold G. Correll, Hardin, Mo.

Sheltman, Walter Lee, was born Dec. 20, 1885, and died May 22, 1961. He was a member of the Buena Vista church, Va., where he had served in the office of deacon for many years. He is survived by his wife, Lydia C. Sheltman, one son, one daughter, and two sisters. The memorial service was conducted at the Buena Vista church by Brethren John C. Garber and Robert L. Byrd, and burial was in the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

Slifer, Lucy May, daughter of [illegible] and Mrs. William Stoughton, was b[illegible] at Gill, Mass., April 14, 1885, and d[illegible] May 7, 1961, at Marshalltown, Io[illegible] She is survived by her husband, [illegible] son, two daughters, eleven grandc[illegible] dren, two great-grandchildren, t[illegible] sisters, and five brothers. She wa[illegible] member of the Ivester church, Io[illegible] The funeral service was conducted [illegible] Bro. Charles Albin, and burial was [illegible] the Alice Church of God cemetery [illegible] Mrs. Robert Katzer, Grundy Cen[illegible] Iowa.

Snyder, Mildred, daughter of L[illegible] and Susan Shively Puterbaugh, [illegible] born May 12, 1885, and died May [illegible] 1961. On Jan. 1. 1909, she was m[illegible] ried to George W. Snyder, who d[illegible] in 1959. She was a member of [illegible] Walnut church, Ind. Surviving are [illegible] daughter, six grandchildren, three gre[illegible] grandchildren, and one brother. T[illegible] funeral service was held at the Wal[illegible] church by the undersigned, and bu[illegible] was in the adjoining cemetery. — Elc[illegible] Evans, Argos, Ind.

Snyder, Miles G., son of Samuel a[illegible] Mary Garber Snyder, was born May [illegible] 1875, at New Enterprise, Pa., and d[illegible] May 15, 1961. He was a member [illegible] the Roaring Spring church, Pa. T[illegible] memorial service was conducted [illegible] Bro. Berkey Knavel, and burial was [illegible] the Holsinger cemetery. — Margaret [illegible] Guyer, Roaring Spring, Pa.

Whipp, Robert A., son of I. I. a[illegible] Ida Leatherman Whipp, was born C[illegible] 5, 1903, at Burlington, W. Va., a[illegible] died May 22, 1961, at Pinto, W. [illegible] His wife, Salome Welch Whipp, d[illegible] June 4, 1960. He is survived by [illegible] father, two sisters, and one broth[illegible] The funeral service was conducted [illegible] the undersigned at the Keyser chur[illegible] W. Va., and burial was in the Arli[illegible] ton cemetery at Burlington. — C. [illegible] Cameron, Keyser, W. Va.

Wilson, Beulah, daughter of Mr. a[illegible] Mrs. Fred Keener, was born June [illegible] 1904, and died at Colorado Sprin[illegible] Colo., April 6, 1961. She is surviv[illegible] by her husband, George Wilson, l[illegible] parents, two sisters, and one broth[illegible] She had been a member of the chu[illegible] since childhood. The funeral serv[illegible] was conducted by Bro. J. L. Havice a[illegible] Rev. W. G. Schaefer, and burial w[illegible] in the Garden of Memories cemete[illegible] Colorado Springs, — Mrs. Bessie Ri[illegible] Colorado Springs, Colo.

Church News

Oregon

Sunrise Community — For three Su[illegible] day evenings in January and Febru[illegible] we studied the work with Nav[illegible] Indians, at the West Side Parish [illegible] Chicago, and at the Flat Creek missi[illegible] in Kentucky. On Race Relations Su[illegible] day, James Craig of Nigeria told [illegible] about missions in his country. Ot[illegible] speakers have included Clarence Br[illegible] baker of Oregon; Onis Leonard [illegible] La Verne College; and District Sec[illegible] tary Glen R. Montz. The choir of t[illegible] Portland church gave a concert o[illegible] Sunday afternoon. Joseph Campb[illegible] pastor of our church, conducted a p[illegible] Easter preaching mission in the Po[illegible]

nd church. The women of the church
ıd part in the World Day of Prayer
rvice and the women's May Fellow-
ip Day. Four of them attended the
strict women's rally in Portland. The
omen serve breakfasts for the month-
meetings of the Ministerial Associa-
on. New improvements at the church
ıve been the tiling of the fellowship
ıll and the kitchen, new counter tops,
ıd the painting of the cradle room.
ine have been baptized and two re-
ived by letter. A reception honored
ese new members. We had a vaca-
on Bible school in June, which con-
ıded with an evening program for
e parents. Mrs. Campbell represented
e Albany church at Annual Confer-
ıce. We marked the sixty-seventh
ddding anniversary of Elder and Mrs.
erman H. Ritter. Brother Ritter has
ent fifty-eight years in the ministry.
Mrs. Harley Hoover, Albany, Oregon.

Northern Missouri

Rockingham — In the absence of our
ıstor, several of the laymen gave talks
ıe Sunday during the church hour
the improvements they would like
see the church make during the next
ar. For three weeks we had services
the Wakenda church house because
e interior of our church was being re-
corated. Seventeen calves in the
urch pasture will be sold in the fall
d the money added to the treasury.
ıese calves were donated by members
the church. Earl Frantz was the
eaker for McPherson College day at
r church. On Easter four were bap-
ed and four received by letter. We
o observed the communion on that
y. Mrs. Harold Correll and a group
young people attended the youth
nference at McPherson. We had a
eting in which we studied self-allo-
tion and set goals for the Brotherhood
ınd and other outreach programs of
e church. The mother and daughter
ı was held on May 25. — Mrs. Wayne
innick, Hardin, Mo.

Southern Illinois

Hurricane Creek — The pastor held
e-Easter services, and we observed
e love feast on April 1. A week later
V. Stutsman and Gordon Gerloch of
rard presented the self-allocation
in to the church. The pastor served
moderator of the June council meet-
g. We made a contribution to the
thany relocation fund. Bro. Roy Fulk
ll serve another year as pastor.
other and Sister Carlos Caylor were
cted delegates to district meeting. —
arl Parker, Smithboro, Ill.

Middle Indiana

Bethel Center — At one of the
sions of the school of missions in Jan-
y, Brother and Sister Herman Landis,
mer missionaries to Africa, spoke.
me of the women attended the vaca-
n church school workshop at Man-
ester College, and a number of them
ended the spring rally at Manchester,
ding along several kits for the district
ject. The men also attended their
ly at Wabash. We joined with three
ighboring churches for Holy Week
vices — Hickory Grove, Portland,
l Markle. At the close we had a
at love feast with the Hickory Grove
urch. A number of improvements
have been made in the church, with the class rooms being decorated, the choir benches refinished, and new cupboards in the kitchen. The junior choirs gave a program on the evening of April 10. The CBYF had charge of the evening service on May 7. They have attended most of the youth sectional meetings. The pastor has been conducting membership classes on Sunday morning. Two have been baptized. The women were guests of the Union Grove church at a mother-daughter tea. We have included the city library and the hospital in the Messenger subscriptions for this year. At the morning worship service on June 4 a number of babies were dedicated. The pastor, Fred Miller, was a delegate to the Annual Conference. We served hot meals each day at the noon hour of our vacation church school the first week of June. We had an average attendance of ninety-seven. There has been a general increase in interest, attendance and giving this past year. — Mrs. Carl Wentz, Hartford City, Ind.

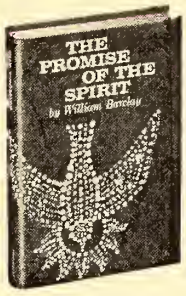
Markle — During Holy Week we participated in a pulpit exchange with four neighboring churches. Prior to the love feast on March 30, a young father and mother were baptized. On April 30 we had a family night with a program which emphasized home life. The pastor had a class in doctrines for seven weeks during the Sunday school hour. The finance board made an appeal for extra gifts in order to complete the payment of the church debt, and $1,100 was the response. On June 4, we had a note-burning ceremony in connection with the morning worship. We co-operated with two churches in the community in a vacation Bible school. During the absence of Bro. W. C. Stinebaugh, the pastor, who served as delegate to Annual Conference, the pulpit was filled by Bro. Roy Gilmer, the moderator, and a layman, Robert Wilson, of the Bethel Center church. — Mrs. Robert L. Randal, Markle, Ind.

Northern Indiana

Florence — The young people of section five of the district had a song fest on Palm Sunday at the Florence church. The delegates to district meeting are Brother and Sister Harry Oxender. On Good Friday evening, we had the love feast service. Mrs. Dan West spoke at the mother and daughter banquet about the women of many countries of the world. The speaker for the father and son banquet was Paul Hoffman. The men of the church have planted thirty-five acres of popcorn. The proceeds will be put into the building fund. We took up an offering one Sunday for the Bethany relocation fund. We have also pledged $465 for the march of progress at Manchester College. The women are making dresses and comforters for relief as well as cancer pads. The church is studying plans for an addition for classrooms which are badly needed. — Mrs. Mildred M. Tschupp, White Pigeon, Mich.

Walnut — The women of our church were guests of the Mt. Pleasant church at a missionary supper and program. One Sunday evening we had a dedication service for the various projects from the women's fellowship and the junior and primary departments. The juniors had collected eye glasses and the primaries decorated a tree with thread, pins, rickrack, and buttons. They had also sent crayons, pencils, tablets, and picture books to the Lybrook mission. The women of the church participated in the World Day of Prayer service. Bro. Harold Miller filled the pulpit one Sunday morning when the pastor was at Pine Creek installing their new pastor. We had a week of special services at Easter time. The homebuilders class gave the play, Sentence, one Sunday evening. Bro. William Beahm spoke about Bethany Seminary one Sunday morning. The youth of the church meet each week for an evening of fun, work, and worship. They have painted twenty-four tables for the church and constructed a large lighted recreational area at the parsonage. They entertained their parents at a Valentine banquet and program. They also participate in the worship services of the church. — Mrs. Pearl Starner, Tippecanoe, Ind.

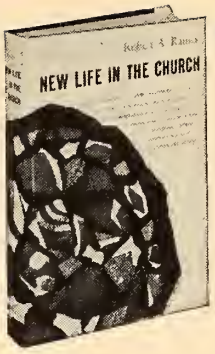
the
PROMISE
of the
SPIRIT



WILLIAM
BARCLAY

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$2.50

**Church of the Brethren
General Offices,
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in the

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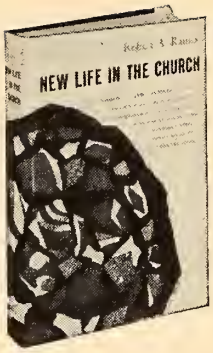
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To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance — UNTIL NOW — cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain hospital! This money is paid to you in cash to be used fo food, hospital or doctor bills — anything you wish. Your cannot be cancelled by the company no matter how long y main in the hospital or how often you are sick. And the p low rate on your policy can never be raised simply becaus get old, or have too many claims, but only in the even general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in th pital this year. Every day over 43,000 people enter the hos 32,000 of these for the first time! No one knows whose tu be next, whether yours or mine. But we do know that a fall stairs in your home, or on the sidewalk, or some sudden illn operation could put you in the hospital for weeks or month could cost thousands of dollars.

How would you pay for a long siege in the hospital with doctor bills, and expensive drugs and medicines? Many foll their car, savings, even their home, and are sunk hopelessly i for the rest of their lives. We surely hope this won't happ you, but please don't gamble! Remember, once the docto you it is *your* turn to enter the hospital, it's too late to buy age at any price.

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With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

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JEROME HINES, Leading bass with the Metropolitan Opera Company: "I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."



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We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

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rtha Evans, Red Oak, Iowa: "I wish to ou for the wonderful service you gave me. ne feel real secure to know that they be- an organization like yours, and that the will be in on time. Thanks so much again."

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. Keene, Pinckneyville, Illinois: "As a lder of only a few months, I would like that I am well pleased in every respect ur prompt claim service. Needless to say, ppy to have found a Company so reliable mpt."

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City _____ State _____

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My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions

Date: ..... Signed: X .....

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Continued from page 29

Mark and Anita Keeney, missionaries to Nigeria, who also showed pictures of the work there. We observed children's day on June 11 with the children giving us a sample of a Sunday morning session. The women's fellowship has joined with the adult class of the Sunday school for its organization, and Mrs. Beulah D. Ellis is serving as president. — Carrie W. Ellis, Norristown, Pa.

Western Pennsylvania

Rummel — John D. Byers has accepted the call to become pastor and he and his wife moved into the parsonage on July 1. The offerings from the vacation Bible school were used to purchase Bibles for the blind. The church at Ogletown had its own school with sixteen enrolled. The men's fellowship had charge of the service on June 18. At this service two children were dedicated. The delegate to Annual Conference, Clarice Jean Ott, will be working in the Fresno work camp for the rest of the summer. Seven have been baptized since our last report. Bro. Lyle Klotz of Ohio was with us for the first week in May and officiated at the communion service. On Mother's Day five couples who had been married fifty years were recognized and four babies were consecrated. We had both mother and daughter and father and son banquets. — Mrs. Nettie Holsinger, Windber, Pa.

Tennessee

Jackson Park — Since the last report we have had these special speakers: Price Bowman, an evangelist; James C. Furman, who spoke about the liquor traffic; Ora Huston, peace counselor, who addressed the men's and women's fellowship meetings; B. J. Wampler, who spoke about district work; Linda Forrester, who told of Brethren Volunteer Service; and Dean Huntley in pulpit exchange. We had joint Easter services with the Jonesboro churches. Five have been baptized and two received by letter. We entertained the leadership training school for the district, had a vacation Bible school, and conducted drives for food and clothing for a local needy family and for overseas. We have purchased a refrigerator, installed a new sink and kitchen cabinets in the church kitchen, and contributed to a "welcome sign to the city" sponsored by all the churches. — Ada M. Clarke, Johnson City, Tenn.

Pleasant Valley — The children's department led the morning worship on Easter and they have been providing special music for the worship service each Sunday morning. Several of the youth attended the district youth banquet. Three of our members served on the staff of the recent district leadership training school. The church was represented at the district Christian education workshop. The pastor, Bro. Bobby Rowe, attended the regional youth round table. Bro. G. W. Slagle was the guest speaker on our pulpit exchange Sunday. Ann Garst and B. J. Wampler represented the church at Annual Conference. In July we had a vacation Bible school under the direction of Norma Peterson, the district summer worker. Bro. Fred Dancy of North Carolina will be the evangelist for our meetings beginning July 30 and continuing through Aug. 6. As its special project the church has planned to purchase new pews and flooring for the sanctuary. — Mrs. Teddie Rose, Johnson City, Tenn.

First Virginia

Ninevah — Since our last report Bro. Archie P. Naff of Pilot, Va., has conducted a revival meeting. The district board team visited our church on May 6. At this time we elected two new deacons who were installed on May 14; these are Bro. Galen Neathawk and Bro. Ora McGuire. Some of the women attended the Christian education workshop at Roanoke, Va., and others a panel discussion sponsored by the missions and aid service of the district women's fellowship. Officiating at the love feast on May 27 were Archie P. Naff and Allen Hoover. We had a dedication service for children on June 11. — Mrs. Vista Moorman, Hardy, Va.

Southern Virginia

Fairview, Rocky Mount — We had pre-Easter services and our semiann love feast. Guest speakers have b Brethren Galen Wine, Maurice Wrig and C. A. Flora. Seven of the yo attended the banquet at the Br church. They have also visited so of the elderly families holding a sh worship service. Three attended Bible school workshop in preparat for the Bible school in June. We h a dinner to honor the graduates fr high school. The men are working refinishing the basement. — A u d r Layman, Rocky Mount, Va.

BRIDGES TO UNDERSTANDING

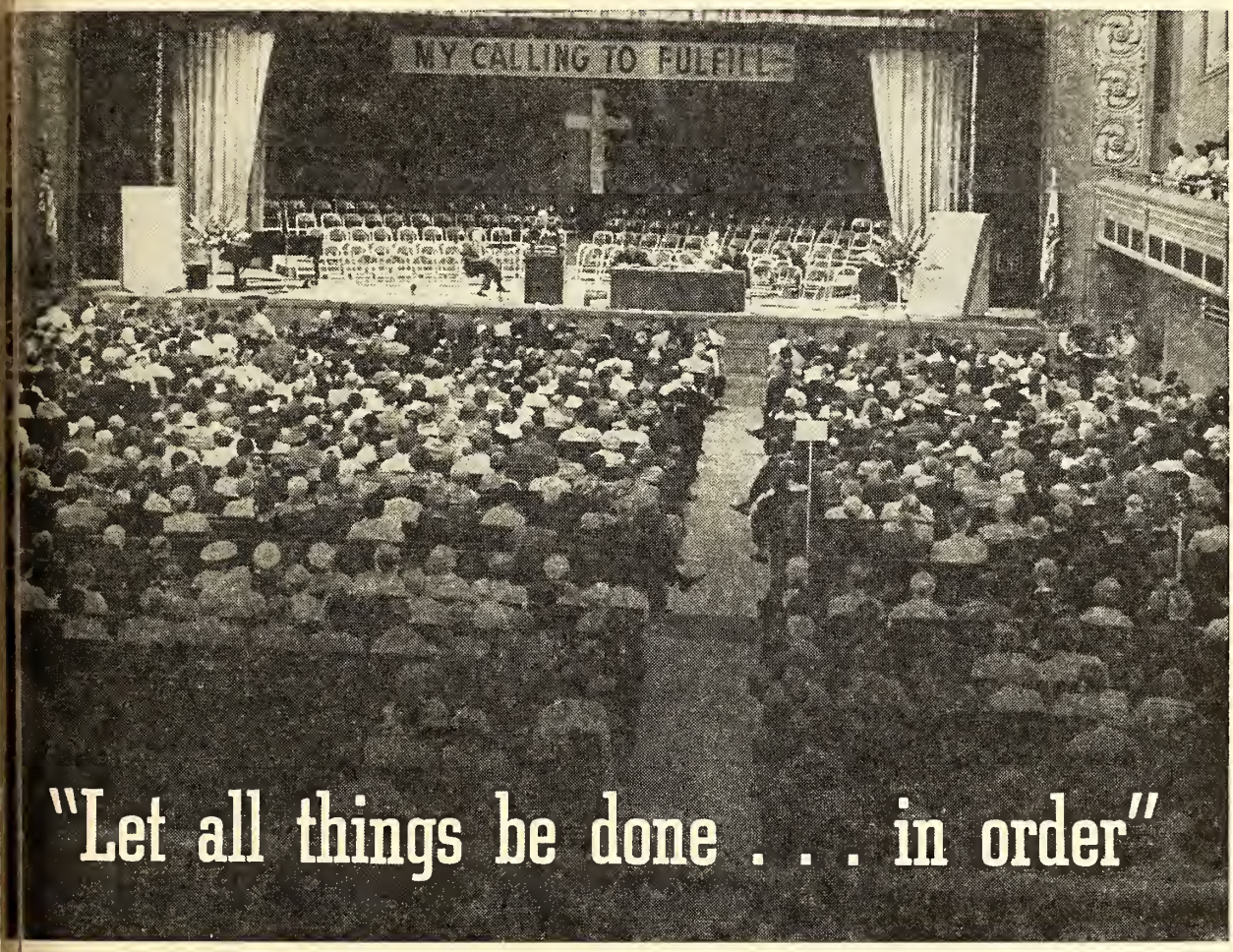
MARGARET FRAKES

One of the most important religious developments in Europe in recent years has been the development of the so-called "evangelical academies." These are institutions, some established in their own buildings, where Christians, both lay and clerical, can come together to discuss seriously the meaning of their faith. The effect of the academy movement has been to renew and revitalize interest in theology and in the developing place of the church in the life of its people. The author has given a clear, interesting report of a new movement within the Christian church which has now jumped the ocean and is arousing increased enthusiasm in America. $2.50

Church of the Brethren
General Offices,
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JULY 29, 1961



"Let all things be done . . . in order"

WHEN Christians come together in conference to conduct the business of the church, they act under instructions to be orderly and businesslike in their procedures, but also to wait upon a Spirit and a Power that alone can make their transactions successful. The 175th recorded Annual Conference of the Church of the Brethren met last month under such auspices, and most of this issue reflects the attempts of delegates and spokesmen to be faithful stewards of their responsibilities and to fulfill the calling to which they were called. Yet they did not conclude the business of the church. Rather they made some beginnings in order that the entire Brotherhood could more faithfully fulfill its calling.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Leland Wilson is the pastor of the Overland Park church, Kansas City, Kansas, and on September 1 becomes director of the department of interpretation for the Brotherhood.

Edward K. Ziegler is presently pastor of the Williamson Road church, Roanoke, Virginia.

Ercell V. Lynn is editor of Christian education publications.

Picture Credits

Ted Kimmel and *Quinter Beery* were the Annual Conference photographers.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Unresolved Questions

I rejoice with our denomination in the knowledge that we shall have a totally new seminary with completely modern facilities. But I confess that I am disturbed by some of the reasons which keep coming to the surface for our seminary's move. I am also disturbed by some of the underlying, unresolved questions which have not come to the surface.

I graduated from Bethany just five years ago. I owe more than I can ever repay for my three years there. I owe much to the able professors and the warm fellowship with the students. I owe much to the seminary's dedicated, aggressive president, Paul Robinson. I also owe much to the founders of the seminary, Wieand and Hoff, who, in their wisdom, wanted the seminary located in the city where it could serve as a laboratory of life for young men and women preparing for the ministry.

I confess that, like so many of my fellow students, I came to seminary resenting Chicago. I resented its dirt. I resented its asphalt and concrete, choking off the grass. I resented its people. I was a small-town boy through and through when I arrived, and I lived for the week ends when I could head out for the open spaces where the sky was free of haze, where the trees grew tall, where the homes were set back from the streets and where everyone knew you by name.

The first real jolt came to me while attending one of the interseminary conferences in the city. At one of the sessions, two of us from Bethany mentioned that we were members of the Church of the Brethren. An Episcopalian fellow was quite rude, I thought. With some sarcasm he asked: "Church of the Brethren? What's that?" We tried to explain. We got to the part about being primarily a "rural church" when he interrupted with, "Now how can you be a church of Christ and call yourself a 'rural' church? I don't get it. Christ is for all people."

The student was obviously ill-mannered and we did not even attempt an answer. He made me mad, frankly. But angered though I was, what he said stayed with me. And it troubled me. As the days passed, slowly I began to see the seminary's community in a new light. The p- ple of other races and other natio backgrounds living about me s- denly began to seem a challe

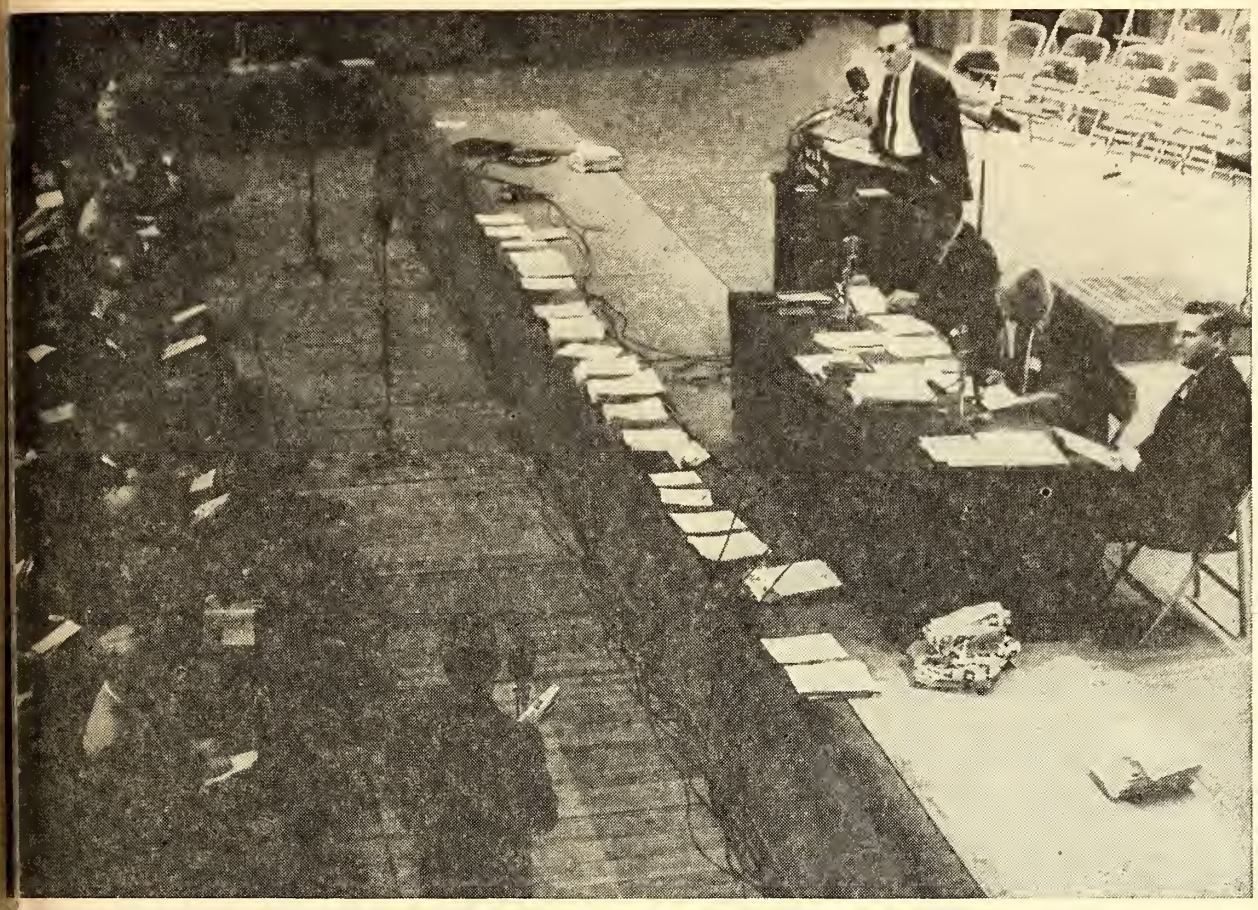
Suddenly Bethany became a v thrilling experience. Here at doorstep was a cross section of world! Here were all the proble we loved to sit back and theo over or stand up and preach ab Here was selfishness and ignora and lust. It was to such as th that Christ had called us to minis

All of my life I had been lated — removed from the real moil that most of the peoples the earth know. Now in a v minor way I was being exposed what our world is really like. I was resenting it, I who wan to be a minister! I had been c plaining because cars had to be l locked and there was someti stealing and, on rare occasions, s violence. I who sat in church Sunday mornings and sang so pi ly, "And blest would be their c dren's fate if they, like them, c die for thee!"

The inner struggle at Bethany d not end with seminary graduat For me it went right on, bec the first church I went to serve a church located in the heart a changing city, Harrisburg. We a local congregation face the questions Bethany is facing: a changing community, the nee buy buildings and tear them d if we are to achieve adequate f ities. Ironically all the argum Bethany struggles with as it l forward to moving are argum with which we have been fa We too have felt the easiest solu would be relocation. We too w like to say, "The church is n social service agency," and the excuse ourselves. We too feel neighborhood will be harder to with in that increasingly those move in may not be "our ki And if the church were ours, vote overwhelmingly to move tomorrow.

One thing haunts us: the ch is not ours. It doesn't belon white, upper middle-class, co educated, professional people. doesn't even belong to the Bret The church belongs to Christ is not a church at all. And this central factor causes us to do

Continued on page 23



A delegate from one of the five hundred churches represented at Annual Conference uses one of the six microphones to speak on the business before the delegates. The officers of Conference are on the platform: Charles Zunkel, moderator, standing, Nevin Zuck, associate moderator, Stauffer Curry, secretary, and Blair Helman, reader, from the left at the table

Brethren — and Ecumenical

CAN the Church of the Brethren maintain its denominational identity l still take an active part the ecumenical movement? st the church give up some its central convictions if it s to work more closely with er Protestant groups for the e of a united witness?

hese were some of the stions that were often in the ds of delegates and visitors nding the Long Beach An- l Conference. The questions e not always stated public- but they were reflected in ussions as well as decisions mpted by both the routine and the unexpected items of business.

The natural place to look for ecumenical concern was in the report of the Fraternal Relations Committee, a committee that in recent years has been charged with carrying on conversations with representatives of other denominations. To this committee, by action of Standing Committee, was handed a communication received from Dr. Eugene Carson Blake, Presbyterian leader, who has invited various denominations to join in negotiations that may lead to eventual church union. The letter and the specific Blake proposal, which has been much publicized in recent months, did not come directly before the delegates and was, therefore, not a subject for discussion in the Conference beyond the attention that was given to it in Standing Committee.

Also referred to the Fraternal Relations Committee for consideration in the near future was a specific query which came to the Conference from the Oklahoma District and which asked that the church take "more definite steps" toward union with another denomination. Although dis-

cussion on this query was not extensive, a delegate from the state of Washington urged that the query be returned. Another from Pennsylvania was concerned lest New Testament teachings practiced by Brethren might be overlooked in associating with other groups. Another delegate questioned whether members yet are ready to consider any such proposals for union. The recommendation of Standing Committee for referring this question to the Fraternal Relations Committee was accepted, however, by the great majority of delegates with just a scattering of negative votes.

Study the Mission of the Church

In the minds of many Brethren far more important than discussing any proposals for merger now was the importance of understanding the true nature and mission of the church of Jesus Christ. The Annual Conference heard a final report concerning a theological study conference on the nature of the church, which had been authorized some years ago and which was held in August of 1960. A summary of the important concepts discussed there was shared with the Conference as well as some suggestions for further study and action.

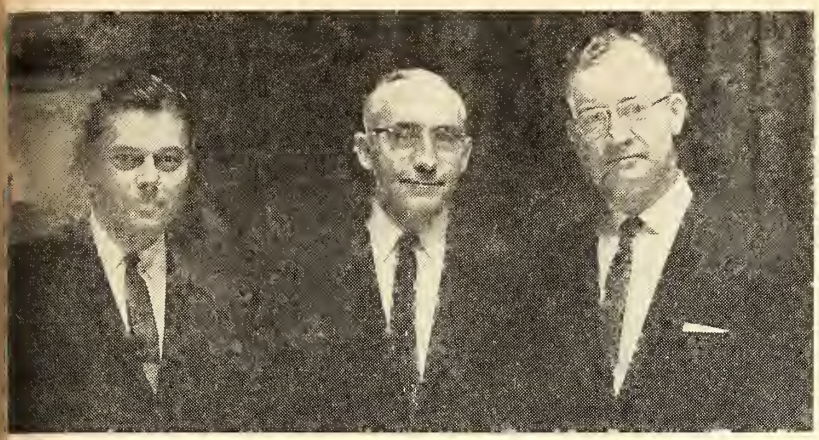
Of even more interest to local churches was the report of plans by the General Brother Board to involve local churches in a study concerning their concept of the mission of the church. Dr. Calvert N. Ellis, who served as chairman of the Goals and Program Committee of the Board, said that the Board intends to find out what the ordinary member feels and thinks about the purposes of the church. Ten pilot projects, "congregational conversations," as they were termed by Dr. Ellis, will be launched later this year. If these are successful, in later years many other churches will be involved in helping to decide the direction the church should take and also in projecting its program from 1965 to 1970. Such a comprehensive study of the purpose and mission of the church should undoubtedly help Brethren to see in what ways the Church of the Brethren can best represent the universal church of Jes Christ.

Financing Seminary Relocation

Conference delegates cann tarry long with questions in t abstract. They have to mo away from reports of study co ferences, however significa to deal with pressing and u gent practical problems. Y these problems involve some

Summary of Some Conference Actions

. . . . . SEATED	89 Standing Committee members (full representation) and 759 local church delegates (1,572 allowed); 549 churches were represented; 528 were not.
. . . . . SOUGHT	prompt action and increased activity in representing Brethren interests in Washington through the use of existing offices and channels.
. . . BROADENED	the scope of a query asking for a study of the pacifist movement so that it could include some of the implications of the gospel for peacemaking.
. . . . APPROVED	a report of the Fraternal Relations Committee's conversations with representatives of other denominations and asked the committee to consider a query urging "more definite steps" in discussing possible union with other denominations.
. . . . . NAMED	a committee to make a comprehensive study of the distinctive values and spiritual meaning of the anointing service.
. . . . . DECIDED	to discontinue the Brethren Bible Training School and to establish an annual school of church vocations at Bethany Seminary.
. . . . . GRANTED	request for a study of television programing practices and assigned the study to the General Brotherhood Board.
. . . . REPORTED	Self-allocation goals from 45 districts for 1961-62. Included were $161,000 for the Bethany Seminary relocation and a four per cent increase for the Brotherhood Fund.
. . . . PROJECTED	plans for 1962-65 to determine through "congregational conversations" what the ordinary member feels and thinks about the mission of the church, as basis for developing 1965-70 program.
. . AUTHORIZED	the General Brotherhood Board to borrow such money as may be necessary for financing the relocation of the seminary.
COMMISSIONED	to missionary service in Nigeria Elvis and Betty Lou Cayford.
. WILL TRAVEL	cross country June 19-24, 1962, to Ocean Grove, N. J., for 176th recorded Annual Conference. Donald E. Rowe, Elgin, Ill., will serve half time as first employed Conference director.



om left: Nevin Zuck, newly elected moderator, Charles Zunkel, moderator 61 Conference, Harry K. Zeller, Jr., newly elected associate moderator

e same issues that are always the backs of their minds. or example, there is the ques- on of the relocation of Betha- Biblical Seminary. The sponsibility of this delegate dy was to consider primarily e question of how best to iance this needed relocation. From Standing Committee me a recommendation that nference should authorize e General Brotherhood Board borrow such money as may necessary for financing the location of the seminary. hile recognizing the urgent ed to move ahead with this portant building program, a mber of delegates raised questions that seemed quite important to them. A few felt that the action taken should specifically designate a top limit for the amount the Board may need to borrow.

In answer to several questions, President Paul M. Robinson explained why cost estimates have risen in recent years and pointed out that any further delay could only result in additional costs. After considerable discussion, the question was put to a vote with the result that 520 delegates approved the authorization for borrowing the needed money and 88 delegates opposed it.

In connection with this discussion it was pointed out that the seminary has earnestly endeavored to work co-operatively with other denominational groups, with the hope that some of the needed facilities might be shared, not only for the economies that would be achieved, but for the beneficial results that would come from a common center of theological education.

What Kind of Washington Office?

Still another issue raised the question whether Brethren should go it alone or seek primarily to work in co-operative efforts with others.

The General Brotherhood Board has frequently been urged to establish a Washington office and to provide personnel available to keep in touch with government agencies both for the purpose of keeping the Brotherhood informed and also for the purpose of communicating Brethren concerns to legislators. The 1960 Conference went on record as looking with favor on the idea of a Washington office and had asked the General

Continued on page 10



e Fraternal Relations Committee, standing (from left): Nevin Zuck, newly elected moderator, William lloughby, Paul H. Bowman, Sr., Norman Baugher, general secretary, Charles E. Zunkel, retiring mod- tor, Chester Harley; seated (center), Foster Statler, chairman. Dr. Forrest C. Weir, Southern California uncil of Churches (seated, left) and Robert Walker, Long Beach Council, brought greetings to the Conference

On Standing Committee . . .

THE DELEGAT



H. Stover Kulp and Nggida Gadzama, two of the three Standing Committeemen from Nigeria

Nggida with Conference officers



Foreign Mission Commission Chairman Paul M. Robinson talks with Nggida about the latter's home country

Nggida appears before a group with Missionary Monroe Good and Herbert Hogan, who recently returned from Nigeria, where he had been making a study for the World Council of Churches





A full schedule of duties at Annual Conference was just the beginning of a busy summer for Nggida Gadzama.

As a citizen of newly independent Nigeria, the young college student, was one of two "foreign" representatives on Standing Committee. The other was Chester Armey from the District of Canada.

Lassa in Northern Nigeria is home for Nggida. There he attended Brethren primary schools. It was there also that he became a Christian. More recently he has been attending McPherson College as a premedical student.

Nggida, along with pioneer missionary, H. Stover Kulp, and Missionary Monroe Good, could

ROM LASSA

eport to Standing Committee – and later to the otal Conference – that the district they repre-nt is the fastest growing in the Brotherhood. aid Stover Kulp, "On any given Sunday there re 290 preaching points – more than in the West-n and Pacific Coast regions combined – reaching 3,000 persons."

Annual Conference provided an excellent op-ortunity for Nggida to visit with missionary iends as well as with members of the Foreign lission Commission. But he had some prepara-ons to make also for the remainder of the sum-er, involving the Pacific Coast trail hike, youth mps and conferences and the North American cumenical Youth Conference in August.

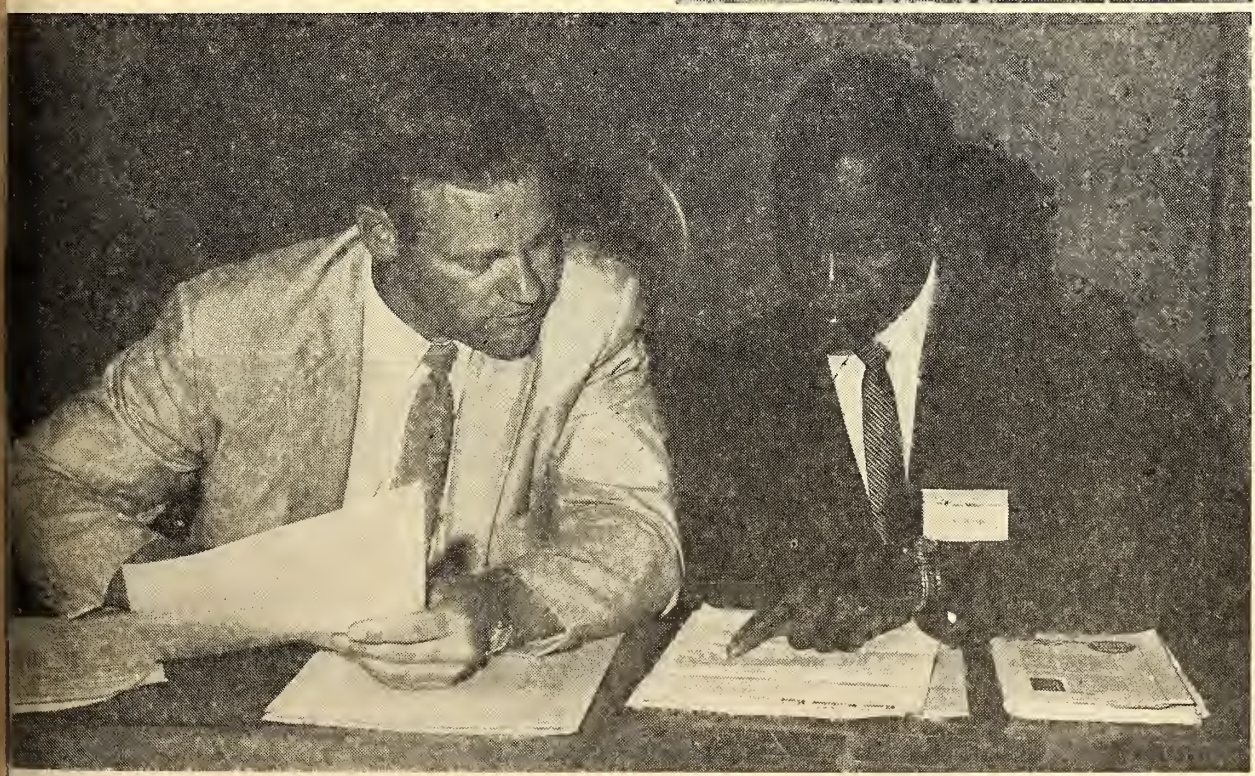




Nggida chats with McPherson College President Desmond W. Bittinger (top)

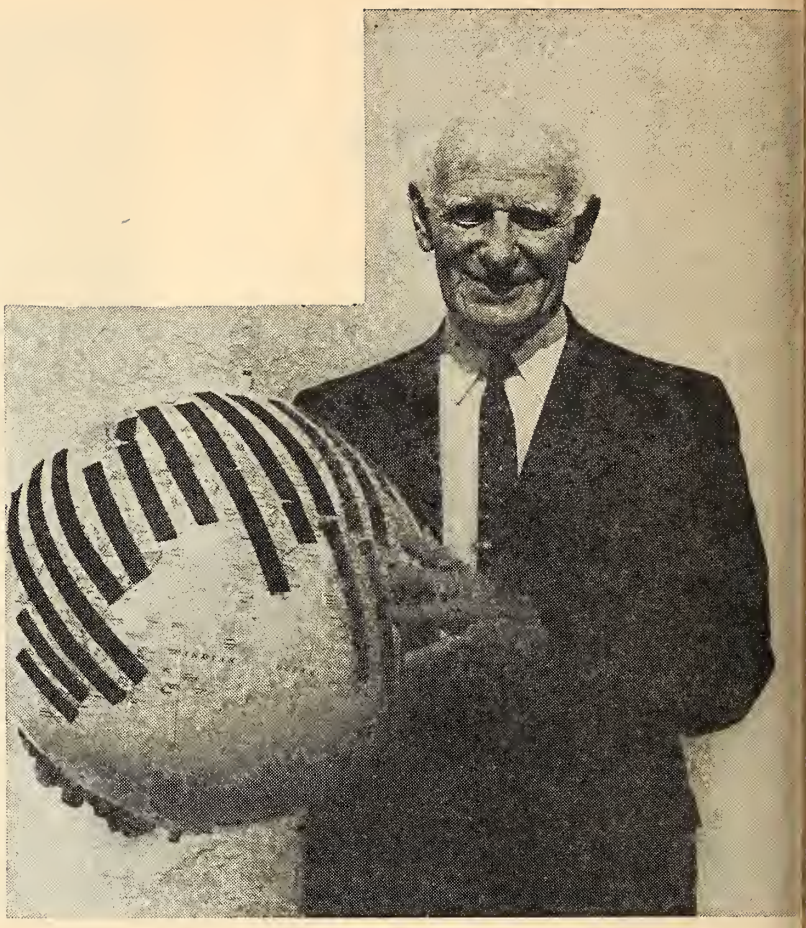
Trying on the pack in preparation for the High Sierra trail hike following Conference

Joe Long, national youth director, and Nggida plan for the camps and conferences in which the latter will participate



An interview with Frank Laubach

Globe in His Hands



by Leland Wilson

"Dr. Laubach, from whence came the initial inspiration which led to a lifetime of service to mankind?" This was my final question to Dr. Frank C. Laubach, just minutes before he spoke to those assembled for the 1961 Annual Conference at Long Beach.

Now, seventy-six years of age, his energy and pace belie his years. He is a man with a mission. Known as a missionary, educator, and Christian thinker, Dr. Laubach is perhaps most recognized as a leading world authority on literacy. In over three hundred languages, illiterate natives have learned to read and write by Laubach's method, "Each-one-teach-one."

During his Conference address, Dr. Laubach spoke while holding a plastic globe in his hands to illustrate the urgency of the church's world mission. As I recalled our conversation in his hotel room, the globe seemed fitting, not only for his address, but also for everything he had said then. He thinks in a world-wide dimension. His plans cover the earth. He is impatient with less. This was clear as he spoke of prayer. "It seems to me that the weakest thing I hear in prayers, when I hear them in public, is the smallness of them. They don't seem to take in the human race. They don't remember that 'God so loved the world,' but it's more that 'God so loved my city and my family'" He continued, "We need to stop worrying about ourselves. We need to help God make a new world."

Frank Laubach is an optimist. But the fabric of his make-up is not without interwoven threads of pessimism. He takes a very realistic and sober view of our present world situation. "We in this country have half of the world's wealth. The rest of t world, fifteenth-sixteenths of population, has the other ha And we are getting richer. the other hand, the other h of the world who are illitera in Asia, Africa, and La America, are getting poor The gap between us is wide ing. Their aspirations are risi but their food supply is falli

"Our preventive medici have done wonders. We ha stopped nearly all the e demics. We have doubled t population because we ha made it possible for the peo to live twice as long. But have not doubled the fo supply. The ignorant peo around the world are hungr than they were fifty years a despite all our work.

"I'm dead sure that all efforts to increase the fo supply will ultimately fail u less the people learn to pl their families. Every fo

ears, if we go on as we are ght now, we will double our opulation. It is now three illion. In forty years it will be x billion. In eighty years it ill be twelve billion. The next rty years would make it venty-four billion — and then rty-eight billion, and then inety-six billion. You can't ave that many people in the orld no matter how much the roduction. Therefore, family lanning is inevitable. The loslems, the Buddhists, and ie Hindus are all in favor of it. 'e must help them with it.

"The only problem is that ou cannot make it work with literates. The illiterates don't now how to employ birth con- ol because they are not able read anything. That's a major gument for literacy!

"There are two other crucial guments. One is that the literate people are always ie hungry ones. That hunger elt around the world is the norance belt. Communism rives where people are hun- y. It promises them every- ing. These hungry people can e won to Christ rather than mmunism, if we but practice ir Christian compassion. We ust help them to better themselves, and literacy is the first step.

"The other argument for literacy is that the illiterate cannot vote intelligently. You cannot have democracy without literacy."

This seemed to be such implicit faith in education and literacy that I pressed him at this point to see if he believed that literacy alone would save the people.

"No, of course not! At the end of every lesson in our literacy program, we witness for Christ. We tell them that we do this because he taught us to, because he was the most compassionate person who lived, and because he loves them.

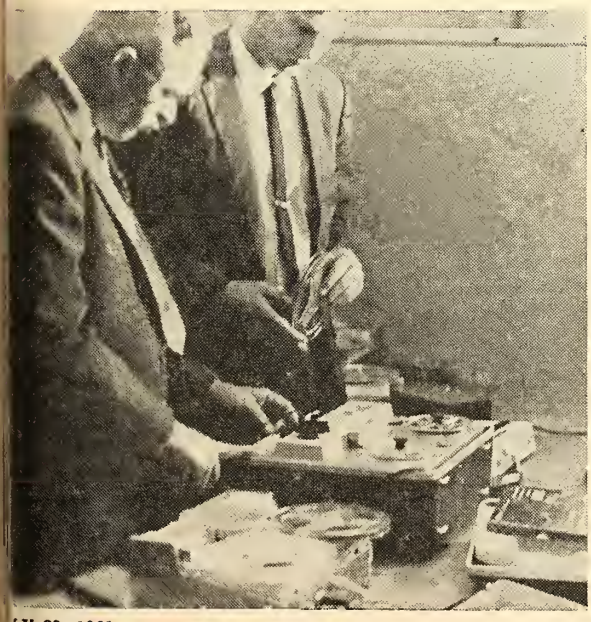
"This is why it is important for our churches to teach the peoples. Governments might do it, but if they did they might make educated devils. If the church goes out, we can make educated Christians. They are the easiest people in the world to win to Jesus. We lose them only when we don't try to get them.

"We haven't really wanted to win the world to Christ! The whole foreign mission program of the Protestant churches of America is three cents out of a dollar. Only that proportion from our contributions goes abroad, and that isn't enough! Every Christian ought to support his church's missions as if he believed in it. We've got to start a tremendous program, greatly enlarged."

Again, I returned to ask him about his confidence in literacy to solve the chaotic problems of our day. He had spoken frequently of illiteracy as our greatest threat to world peace. "How do you reconcile this with the fact that the last two world wars have been instigated and pursued by those powers which were *most* literate?" I asked him.

"That's true as far as the world wars are concerned. In the past they have been fought out between Christians — in name! But that past is past. There is a completely new situation in the world. There won't ever be another war like the last two. We have these titanic bombs — only a few of them could annihilate the whole population of the United States. We just cannot have a war like that. I think that we and the Communists are so well aware of that, that it will not happen by decision on either side. It might happen by accident.

"We are in a war now, although we don't fight it with guns. The Communists expect to win the world in another way. James Michener says we are losing a hundred million people every year in that war. They are being captured by Communists. And that's just because they're trying hard and we're not. We have all the advantages on our side except one: they really want to capture the world, and we couldn't care less. How different is that from the early church! The only answer we've got to the



Tape-recorded business sessions and inspirational addresses will be shared with the congregation at home. Beside the official recording, a number of pastors "hooked up" also

Communist threat today is a counterthreat, a counterattack — an attack of compassion, an attack of Christianity."

Despite the lack of zeal among Christians, despite the Communist threat, Dr. Laubach remains an optimist. "There is no other way! It does no good to frighten; we must bring hope."

This international citizen believes that if Christians would pursue their mission, "Thy kingdom come" as ardently as the Communists do their mission, the "kingdom of God" may become a reality.

Sometimes we use words that are not quite clear in their meanings. In this case I was not quite certain if I knew fully what Dr. Laubach meant when he used the term *kingdom*. He gave me the following explanation.

"This is the most common expression Jesus used. He went forth through Israel preaching the kingdom of God; it is like this . . ., like this . . ., and like this. . . . It begins with the individual. Then if we have a nation of honest, unselfish, loving individuals, they'll take care of everything, and it will be all right. The kingdom of God is a kingdom in which there is enough for everybody, in which the past has been wiped out, forgiven, no more grudges; in which we are not tempted to do wrong right now."

Is this "kingdom" fully attainable in this world? Now? Yes according to Dr. Laubach. "That is what a right good Christian is supposed to believe! He asked us to pray for it, didn't he? If it isn't attainable, we shouldn't ask for it!"

What marked the beginning Christian experience of this man who has directly benefited over a hundred million adults and inspired millions of others? He recalls that beginning with warm memories.

"There was a little church across the road, and I went there every service. I went to the class meetings and the prayer meetings and everything. That was all the social life there was in the little town of Benton, Pennsylvania. There I got a great deal more than I realized. I wish every boy and girl could have that kind of church across the road. It would be marvelous."

The church became global only as it was first local.



Organ accompaniment for congregational and choir music helps to transform an auditorium into a place of worship

Brethren — and Ecumenical

Continued from page 5

Brotherhood Board to bri specific proposals to the Lo Beach Conference.

The report of the Boa favored a witness in Washin ton but did not support t idea of a distinctly Brethr office. It recommended, i stead, a closer co-operatic co-ordination, and liaison wi co-operative agencies alrea at work in Washington.

Several delegates felt th this answer was inadequa They maintained that Brethr should do much more than th have done in the past and th there is immediate need for a tion since the voice of t churches is weak with rega to legislation. A delegate fro San Diego argued that sor small organizations have fu time influential lobbies Washington and that in ord to prevent the holocaust a nuclear attack the chur should make quite clear stand for peace even if th involves lobbying.

E. Paul Weaver from India proposed a substitute acti which would have granted pe mission for the establishing a Brethren "committee on n tional legislation" with a Was ington office. This committ would not receive support fro the Brotherhood Fund a would be without tax exem tion but would depend up gifts from concerned friends

Although this proposal r ceived some support, questio were raised as to the advisabi ty of the church engaging distinctly lobbying practices Washington. A vote by t delegate body rejected the su stitute proposal. The origin statement of the Brotherho Board was amended, howev to the extent that prompt a

Continued on page 18

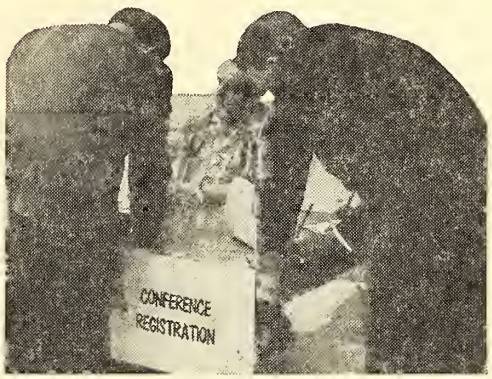
Behind the Scenes



Helping Conference to run smoothly were the director, Robert C. Walker (left) and program director, Harold Z. Bomberger



The one in charge of lodging was probably the most harrassed person at Conference, trying to satisfy all the demands for rooms



Registration at Conference is a must so that one can be reached quickly. Early days are hectic ones for those in charge



Hours of planning and getting ready the items which visualize the church's program preceded the final step of setting it up



Aching feet and tired bodies were the lot of those manning the sales exhibit where one could purchase books and other supplies



Everett Brubaker rendered an important service to Conference-goers in sorting the mail and patiently answering calls for it



The General Brotherhood Board staff finds Conference an opportune time for personal consultations with local church leaders



Singing in the Conference choir was a joy for music lovers, but it meant giving time to practice before and after sessions



Alfred Alcorn, director of the choir for Conference, confers with Mrs. J. C. Armey, the organist, about the music for a session



Typing papers, cutting stencils, running the mimeograph — all this happens in the office manned by the Brotherhood staff



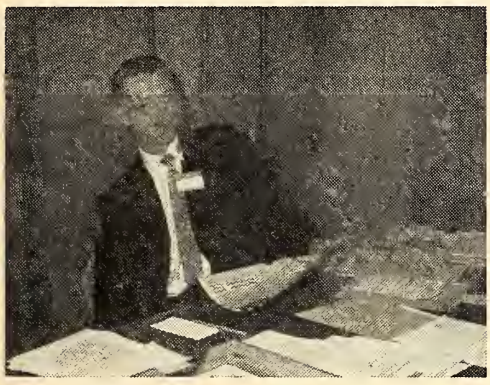
A break for coffee and a chat with a friend are welcomed whether one has been sitting in business session or working behind scenes



Grandmothers compare notes on their grandchildren and proudly show the pictures which they "just happen to have with them"



On a bench outside one could enjoy the cool ocean breeze while visiting with friends or watching the people come and go to sessions



Howard Royer prepared releases for news services, set up interviews with leaders and speakers for newsmen and TV and radio



Though this small member will have to wait a few years to vote in business session, he seemed to enjoy the attention from adults



Helping with publicity was Ken Morse (left), editor of the Gospel Messenger, who here reports the action on items of business

On these three pages are pictures of some of the many activities going on behind the scenes that contribute to the smooth running of a meeting such as the Brethren Annual Conference. Because of the work of many persons who never appear on the Conference platform and who receive no credit the Brethren can gather annually. Preparations begin several years in advance with the selection of a suitable site. As soon as one Conference has ended, or even while it is going on, committees begin planning the program and the schedule, and choosing speakers for the next one. Those responsible for lodging begin listing the available places and release the information to the local churches. Just before the opening of Conference, office supplies and equipment are procured. Newspapers are contacted. All this that Brethren may come together for business, inspiration, and fellowship

WE RESOLVE . . .

In Christian Terms Life Itself Is a Calling

We do not really have life because we are alive. Neither mere existence nor low-level existence is what the Christian means by life. Life is a calling, by which we mean that life begins in Christian terms when the individual responds willingly and obediently to the claim which God lays upon him in Jesus Christ. "My sheep hear my voice, and I know them, and they follow me," said Jesus.

So understood, life is at sharp variance from common notions of what it means to live which prevail in our time:

On the one hand is the bent of natural man to seek his fulfillment in the uninhibited exercise of his desires. He is a willful self-seeker, a slave to his passions, ambitious, possessive. He tends to measure his success by illusions of happiness which rest on more and greater possessions. He stakes his hopes for satisfaction on things which promise more in pursuit than their fulfillment can justify.

On the other hand is the creeping paralysis of a technological culture. Powerful forces are at work in our society which tend to press humanity down into a shapeless mass. They level out persons into impersonal things, controlled by machines and processes, by propaganda and pressures. More and more life becomes standardized, reduced to monotony and sameness.

Against these Christianity urges that life is a calling. In order to live truly we must through the grace of God break the ties of self and custom and respond in faith to the holy will of God for our lives. Only then can we enter into life; only then are we really the new creation; only then is there meaning and purpose. "Do this, and you will live," is God's call to us, and by responding to it we reach our true measure as beings in his image.

In Christian Terms Daily Work Is a Calling

Few words in our language have undergone so ra cal a change in meaning as that word which is t historical equivalent of calling, *vocation*. The Prot tant reformers saw all men as in vocation, not just t clergy and the monastic orders, so long as the purs was legitimate and honorable. They saw vocation having no reference to the exalted or the lowly; th recognized no distinction between the distinguished a the menial. God calls us to our work, they said; t central idea of gainful employment is religious.

One modern distortion of the Christian idea of voc tion arises from the conceptions of success which prev in our society. Vocational success is pegged to hi earnings and social respectability. No one would expe to find success by imprudently neglecting the opport nity to win as high an income as he could. Nor wou he be successful if he failed to obtain social este through belonging to an exclusive clique or attracti public attention.

A second distortion arises from the notion th one should be doing that which makes him happy ar satisfied. For most of recorded history, and in mar places even yet, men have done what was needed order to survive. Whether one enjoyed doing it wou have been a negligible matter. By replacing consider tions of human need and the place of the divine w in personal decision with an overriding regard for occ pational enjoyment, the modern world has to that exte departed from a Christian view of the character vocation.

To lift up the concept of a call or to suggest th God is calling one here and now to his daily work utterly foreign to current patterns of culture. The ec nomic life of the individual has come to be self-d termined, and work has lost its ultimate dignity an religious significance.

Whether God calls a man to a particular form daily work, summoning him, for example, to be a engineer rather than a teacher, may be a question o which some are clearer than others. But the Christia faith does insist that whatever a man's occupation ma be, he shall in his functioning within it discover th relevance of God's will to his every motive and ac

The Church Is a Community of the Called

Fundamentally the individual is called to repen ance and a life of faith and service within the commu nity which is the church. Having responded to th call of God in daily vocation and having recognize the life in Christ as a calling, the individual Christia joins his brothers and sisters of like commitment in a institutional life of common praise and united witnes

No Christian is set apart from his fellow Christian The life of the spirit grows in communion with othe as well as with God, not in static organization but i vivid celebration of the experience of God throug

Christ which they all have had both within and outside the institutional church.

The Christian finds his fulfillment, the meaningful completion of experience, as he responds to the call of God to active participation in the life of the church. His daily work and his view of life itself then fall into proper perspective, and he sees the fulfillment of his calling as a many-sided reality embracing work, leisure, marriage, parenthood, citizenship, and world responsibility.

Specific Concerns

The Christian calling can be fulfilled in every area of human interest and experience. The dimension of redemptive possibility reaches into every moment and every situation in which the Christian finds himself. Nevertheless, at particular times and under special circumstances the Christian calling may need to be fulfilled more promptly and more deliberately in certain respects than others.

1. We rejoice in our common Christian heritage with all Christians and in our growing awareness of the unity of the church in Christ. We acknowledge our calling to co-operate in the world-wide mission of the church and to participate in the world Christian fellowship. On the other hand, we acknowledge also our vocation to fulfill the emphases and witness of our particular heritage as the Church of the Brethren. We believe that God called our Brotherhood into being with liberty to live her own life of discipleship, but also as a gift to the whole church through our work and witness.

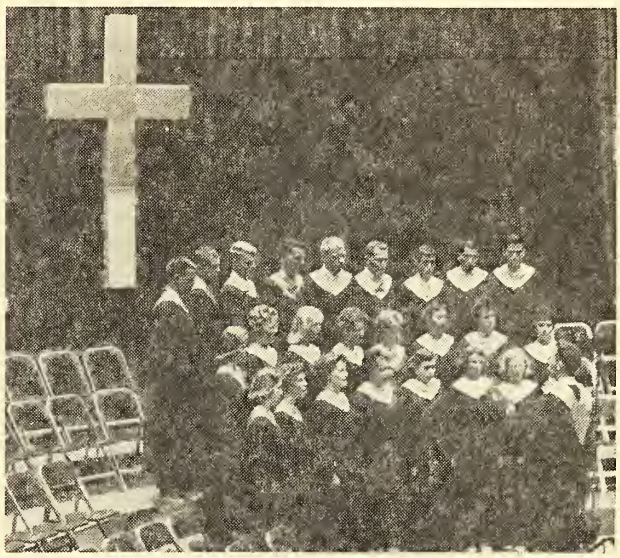
2. We are concerned about the lethargy of our church life which has resulted in a serious shortage of capable and dedicated leadership in the life of the church. For this reason we believe the leadership development and recruitment emphasis of the church should be prayerfully supported and zealously implemented.

3. We believe that the idealism and proposals of the Peace Corps merit our endorsement and support. We call upon its architects and administrators to make it a program which is nonpolitical, people-to-people rather than government-to-government, and one in which the experience of voluntary agencies is utilized. We will bend our efforts to have it judged and led by Christian principles.

4. We reaffirm our belief that in Christ there is neither male nor female, Greek nor barbarian, bond nor free. God "hath made of one blood all nations of men for to dwell on all the face of the earth." We recognize gratefully the progress that is being made by dedicated Christians who through the use of Christian methods are seeking to end racial segregation. We regret that this progress is so slow, and we rededicate ourselves to work as individuals and in groups to achieve a genuine brotherhood of all men under Christ.

5. We are concerned that armaments and instruments of destruction become more ingenious and more cruel. We are even more concerned that the threat of force in any manner continues to be accepted as a legitimate means of enforcing national policy. We, therefore, urge the President of the United States to use his influence in the community of nations to continue the ban on nuclear testing, to eliminate conventional armaments, and to develop agencies of negotiation, diplomacy, and constructive co-operation.

6. We foresee continuing attempts to breach the constitutional wall of separation between church and state. We, therefore, urge upon all our members their responsibility under Christian vocation to resist any further efforts on the part of religious bodies to gain access to gifts of public funds for educational purposes. In particular, we warn against perils to freedom of policy, curriculum, and personnel in schools and colleges. We also warn against governmental policies which may tend to give privileged position to any particular religious body. Finally, we believe that all religious persuasions flourish best when their support, either generally or in connection with any particular institutional arm, comes from sources which do not imperil their freedom.



The La Verne College choir was a feature of Saturday afternoon along with the winner of the speech contest



After each session in front of the auditorium could be seen little groups of people renewing friendships

KINGDOM GLEANINGS

A regional older youth-young adult retreat is being held Sept. 2-4, at Yohe Lake, near Wabash, Ind. For additional information and reservations write: Marion Hoppes, R. 1, Wabash, Ind.

Twenty-two work campers flew to Quito, Ecuador, on July 7 to participate in the two work camps in that country. Mr. and Mrs. Claude Wolf and Ralph Royer are the leaders. One of the projects is helping to build latrines.

Approximately twelve persons are participating in a work camp in Tijuana, Mexico, at a Protestant orphanage. A stable for animals is the first project being undertaken. Betty Kindell and Doris Hoover are the leaders of this group.

The appointment of Mrs. Eva S. Baer as residence director for the new dormitory for men at Manchester College was recently announced by President A. Blair Helman. Mrs. Baer will begin her assignment at the opening of the fall term in September.

The music workshop for Southern Virginia will be held Sept. 2 at the Brick church near Rocky Mount, Va. It will begin at 9:30 a.m. and adjourn at 8:30 p.m., and will be directed by Alvin F. Brightbill. The closing session at 7:30 p.m. will be a hymn sing featuring special numbers by the district choir.

McPherson College was one of the ten leading institutions among small co-educational colleges in the nation in terms of total alumni giving and the average alumni gift through all channels, according to a 1959-1960 survey. McPherson alumni contributed a total of $110,446 last year to their alma mater; the average gift was $144.

Two Bridgewater College faculty members, David O. Winfrey and Paul H. Gunsten, were given grants by the college to work on advanced degrees this summer. Mr. Winfrey, assistant professor of English is attending Columbia University doing special work in American and English literature. Mr. Gunsten, assistant professor of physical education, is working on his Ph.D. in education at the University of Kentucky.

Members of the Brethren Medical Workers Fellowship and of the Association of Brethren Welfare Workers met in joint session on Friday morning, June 23, at the Long Beach Conference. Following a discussion on the possible merger of the two groups, it was voted that they go on record as favoring the uniting of the Association of Brethren Welfare Workers and the Brethren Medical Workers Fellowship, asking the officers of each group to work out the details of a united organization. Each group then met separately for brief business sessions. The welfare workers asked the present officers to continue for the coming year in view of the merger discussion. The medical workers elected Dr. Beryl McCann to serve as vice-president of that organization.

Clarence and Lucile Heckman arrived in the Un d States early in July after serving for thirty-seven y rs on the Nigeria mission field. Their temporary add ss is Polo, Ill.; in December they will retire at Hillc st Homes, La Verne, Calif.

Twenty-five persons make up the summer unit at e Elgin state hospital: they are living in the Brethren l- lowship House under the leadership of Don Kindel a Bethany Seminary student, and his wife, Esther. In is program the individual works as an attendant on e wards, changing beds, giving baths, and, in gene l, helping to alleviate the physical discomforts of the a- tients; they take the place of regular workers who are n vacation.

Bridgewater College has received a grant of $6,' 1 from the Isotope Technology Division of the Ato c Energy Commission to purchase equipment needed r giving training in nuclear technology and isotope u i- zation. Lowell V. Heisey, head of the chemistry dep - ment, and John Martin, professor of chemistry, h e had special training in the use of such equipment t Oak Ridge Institute of Nuclear Studies, Tenn. D n Neher, who will teach pysics at Bridgewater this f l, has also had special training in the field of nucl r physics.

Some thirty youth and adult leaders of the Chu h of the Brethren will participate in the North Ameri n Ecumenical Youth Assembly, Aug. 16-23, at the U - versity of Michigan, Ann Arbor. They will be a part f 2,000 young Christian leaders from approximately fo y communions in Canada and the United States. T e assembly will be the second of a series of regional yo n conferences held around the world. The official deno - national delegates are: Central Region, Rosalind Bu , Dean Cunningham, Ruth Davidson, Barbara Pyle, R n Ann Knechel, Dan Snider, Bonita Throne, and Lou A n Wieand; Eastern Region, Doris Jean Fluke, Ger l Greiner, Judson Kimmel, John R. Mummert, and B - bara Zuck; Pacific Coast Region, John Glick, Do s Hoover, Jerold Kuhn, and Sandra Spear; Southeaste n Region, Davene McKee, Wilfred Nolen, and L ; Smith; Western Region, Treva Brown, Charlo Metzker, and Donald and Elisabeth Ullom; Brotherho staff, Norman J. Baugher, Richard Coffman, and J Long; and overseas (Nigeria), Nggida Gadzama. Ad - tional Brethren are expected to represent state organiz - tions of the United Christian Youth Movement.

TV Program

A special report showing how physicians, psych trists, and ministers collaborate in treating "the wh man" will be presented on the NBC-TV network Sunday, July 30, 1:30 – 2:00 p.m. EDT. The rep was taped on location in North Carolina and Louisia by NBC in co-operation with the Southern Baptist Co vention. It documents a major development that under way today in Christian hospitals throughо America. This is the co-operative healing team – mi istering to body, mind, and spirit – enlisting doct psychiatrist, and minister in the common goal of relie ing suffering. The program is titled From the Mo High Cometh Healing.

James **Flora,** who has been serving the Cook's Creek congregation near Dayton, Va., has accepted the call to become pastor of the Palmyra church, Pa., and will take up the work there on Oct. 1.

Manchester College was given a National Science Foundation grant of $3,600 for continued research. The grant will support for an additional year a project being conducted at the college under the direction of William Eberly, associate professor of biology.

Seventeen persons began their European work camp tour in Amsterdam. The tour took them through Holland, Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Austria, Switzerland, and France. Immediately following the tour they went to four work camps and three peace seminars in Germany, Austria, and Holland. Leaders for the seminars are: LeRoy Doty, Lorell Weiss, and the Chalmer Faws.

Dedications and Home-coming

Quinter congregation, Western Kansas, will dedicate its new church, which includes sanctuary, education unit, and fellowship hall, on Sunday, Aug. 6. J. Henry Long, secretary of the Foreign Mission Commission of the General Brotherhood Board, will speak in the morning at 10:30 and in the afternoon at 2:30. A historical panorama of the Quinter church, written by Myrtle Crist Porter, will be given during the afternoon.

Waynesboro congregation, Second Virginia, will dedicate its new church on Sunday, July 30. Samuel Harley, secretary of the Southeastern Region, will speak in the morning. T. Wayne Rieman, instructor in religion and philosophy at North Manchester College, Ind., will deliver the dedicatory address at the 2:30 p.m. service.

Pontiac congregation, Michigan, will have a dedication service for the new addition to and the remodeled old church on Sunday, Aug. 20. The speaker will be A. Blair Helman, president of Manchester College, Ind.

Hurricane Creek congregation, Southern Illinois, will have a home-coming, all day, on Sunday, Aug. 6. O. E. Stern of Glendale, Ariz., will speak.

Annual Conference Messages

A number of the Conference addresses and all of the Bible Hour talks have appeared or will be appearing in the Gospel Messenger. The Sunday morning sermon, This Is the News, by George Detweiler, appeared in the issue of July 1. The others are scheduled as follows:

Aug. 19
Isaiah (Bible Hour), by Dale Brown
For the Living of These Days (Convocation), by Harry K. Zeller, Jr.
The Fruits of Faith (Sunday school), by Richard Burger

Aug. 26
Joseph (Bible Hour), by Clarence Sink
Whither the Laymen (Thursday evening), by Herbert Hogan

Sept. 2
John (Bible Hour), by Hubert Newcomer

Sept. 16
Peter (Bible Hour), by Wilfred Staufer

In the October issue of the Church of the Brethren Leader will appear The Role of Man in the Modern Family, the address by Dr. Paul Popenoe to the men's fellowship session on Thursday morning.

Changes of Address

Mrs. J. A. Robinson, from Ephrata, Pa., to 242½ N. Miami St., West Milton, Ohio.

Merle Crouse, who has been serving in the Church of the Brethren mission in Ecuador, returned to the United States for regular furlough on July 19. After Sept. 1, he and his family will be living in Bridgewater, Va.

James Gibbel, I-W, formerly of Lititz, Pa., should now be addressed at Casilla 455, Quito, Ecuador, where he is working in the mission office.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

July 30

Sunday School Lesson: Thomas, the Realist. John 11:5-16; 14:3-6; 20:24-29; Acts 1:13. Memory Selection: Blessed are those who have not seen and yet believe. John 20:29 (R.S.V.)

August 6

Sunday School Lesson: Dorcas, a Woman of Good Works. Acts 9:36-43. Memory Selection: Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. Heb. 13:16 (R.S.V.)

August 13

Sunday School Lesson: John Mark, a Young Missionary. Acts 12:12, 25; 13:4-5, 13; 15:36-39; Col. 4:10-11; 2 Tim. 4:11b; 1 Peter 5:13. Memory Selection: Take your share of suffering as a good soldier of Christ Jesus. 2 Tim. 2:3 (R.S.V.)

July 30 — Aug. 5 Faith and group life laboratory, Juniata College, Pa.

July 31 — Aug. 5 Curriculum consultation, Elgin, Ill.

Aug. 6-12 Eastern Region laboratory school, Juniata College, Pa.

Aug. 7-12 Bethany extension school, Juniata College, Pa.

Aug. 9-10 Middle Pennsylvania women's fellowship workshop, Juniata College

Aug. 23 Middle and Western Pennsylvania women's camp, Camp Harmony

Aug. 24 Western Pennsylvania junior high rally, Camp Harmony

Aug. 25-27 Family camp, Camp Harmony, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. D. Hoy of Boones Mill, Va., in the Bethany church, Va., July 30 — Aug. 6.

Bro. William W. Longenecker of Mt. Joy, Pa., in the Fraternity church, N. C., Aug. 1-6.

Bro. O. E. Stern of Glendale, Ariz., in the Hurricane Creek church, Aug. 6-13.

Bro. John B. Wieand of Batavia, Iowa, in the Chippewa church, Ohio, Aug. 6-13.

Gains for the Kingdom

Thirty-six baptized and two received on reaffirmation of faith in the Empire church, Calif.

Seven baptized and two received by letter in the Maple Grove church, Kansas.

Seven baptized and two received by letter in the Poplar Ridge church, Ohio.

One baptized in the Mingo church, Pa.

Brethren — and Ecumenical

Continued from page 10

tion was called for, which would result in more participation by Brethren in a co-operative witness in Washington. The Board was also asked to report back next year on developments that take place.

Ministry to Indian Americans

In a report to the Conference concerning new developments in the program administered by the General Brotherhood Board, Norman Baugher, general secretary of the Board, described the study of the church's ministry to Indian Americans, which had been undertaken recently by the Board. Ralph Smeltzer, a member of the Brethren Service Commission staff, had been asked to devote a block of time to making a comprehensive study of all aspects of the needs of Indian Americans. On the basis of this survey and study, the Board considered a number of specific recommendations involving the church's ministry to Indian Americans.

Conference learned that the Board would spell out the church's specific responsibility along four different lines. These included, first, a decision to continue the existing mission at Lybrook, New Mexico, with some adaptation of its program to meet changing needs. Second, the Board would also seek to place Brethren Volunteer Service workers at strategic points of service, where they could work with tribal councils, relocation centers, boarding schools, and welfare agencies serving Indian Americans.

Third, the Board would encourage individual Brethren to accept vocational opportunities with agencies now serving Indian Americans. And, fourth, the Board would also encourage Brethren congregations and individuals, where they could do so, to assist Indian Americans as they sought to relocate in other communities.



With several thousand persons attending the sessions of an Annual Conference ushers play an important part in keeping the crowds moving, in seeing that all are seated and in taking up the offerings

Possibilities for Peace Action

Whether pacifism can — or should — become "a political force" was discussed by delegates during the final business session of the Conference.

In answer to a query that came to the Conference from Michigan District, delegates voted to ask the General Brotherhood Board to make a study of possibilities for peace action.

Charles Zunkel, moderator of the Conference, in introducing the issue, reminded delegates that the world is "armed to the teeth." Dr. A. Blair Helman, president of Manchester College observed that for the first time many persons who would never regard themselves as pacifists are alarmed at the possibility of the total destruction resulting from nuclear war. He urged Brethren to recognize pacifism not as a total answer to modern war but as a spiritual witness, just "one way through" the complex problem of war.

A pacifist witness, said Dale Brown, professor of religion McPherson College, should based not on expediency but discipleship, not on humanis but on the love of God.

Support for programs of no violent direct action — such peace vigils, protest march and sit-ins — was urged by O Huston, peace counselor for t church. He said, "Let's be slo to criticize those who do wh they can."

Lowell Brubaker, lay del gate from Hawthorne, Cali called for giving more attentic to the conflict between Ea and West for the minds of me He was disappointed that t Conference had failed to mal any statement about its positic on communism.

In a response to a query r questing a new study of t anointing service, the Board a pointed a committee compose of W. Glenn McFadden, chai man, Jesse Ziegler, and D Franklin Cassel to make such study and report back to A nual Conference.

Delegates also approved a other request for a study, t time of television programin practices. This was assigne to the General Brotherhoo Board.

Sectional conferences on missions takes a look at

The Road Ahead

"It is no longer popular to be pagan in Nigeria, but for every ne who becomes Christian, ten turn o Islam." In this statement made t a postbreakfast session sponsored y the Foreign Mission Commission, Monroe Good, missionary to Ni-eria, pointed up both the opportu-ity and challenge facing the church n other lands in an era of rapid ocial growth.

Representatives from other areas — Dr. Leonard and Betty Blickenstaff f India, H. Stover Kulp and Ralph oyer of Nigeria, and Dr. John lorning and Arlen Strietzel of Ecua-or — concurred with this. The hristian church is being challenged y the resurgence of Islam in Africa, other religions in India, national-m in all areas, communism in In-ia. The people are giving up the d ways in many places, especially Africa, and herein lies the oppor-nity for the church.

In Nigeria the rapid increase in urch membership — an average of 77 baptized each month, Mr. ood reported — creates accompany-g growing pains. Most needed is plan for the continued nurture of e newly baptized Christians. Mr. ood said that plans are being made produce more literature, to pro-de Bible study, to have a mature hristian serve as a counselor for ch new convert.

The church in India is not stand-g still, according to Leonard Blick-staff, but it is not sure what rection to take. While the church Nigeria is supporting its own local ogram and outreach, the Indian urch is slowly assuming self-sup-rt. It has not yet caught the vision reaching out into untouched areas d into community life.

Arlen Strietzel stressed the oppor-nity in Ecuador, where resistance the Protestant witness is gradually eaking down. He said there is an gency to establish an indigenous urch with a free ministry and lay aders, so that whatever may hap-n the church can carry on.

All the speakers at the two ses-ns were insistent on the church's inistering to the total life of the ople. If the Christian church is become self-supporting and to rry on a service and outreach pro-gram, the economic standards of the people must be raised. Farmers must be helped to improve their tools and their methods, to use better seed and to breed better animals. Youth must be encouraged to become farmers and agricultural leaders trained. Marketing co-operatives will help the farmers to market their produce without getting into the hands of unscrupulous middlemen.

A vigorous program of steward-ship will not develop until the farm-ers become more prosperous, stated Dr. Blickenstaff. Ralph Royer com-mented that "the backbone of the Nigerian church will be a group of strong farmers."

Ministering to the whole person includes an emphasis on health, in-dividual and community. Dr. Blick-enstaff told us that the Bulsar hospital in India needs to be relo-cated in an area where such service is needed and where there is not the competition with government insti-tutions. Education in public health is one of the great needs — personal hygiene, vaccination for various diseases, building of latrines.

Dr. John Horning reported that the medical needs in Ecuador are being met in part with the use of mobile clinics; these will be held in focal points in homes of nationals and small towns and at those mis-sions where there is no doctor.

On every field, training of leaders for the emerging church is being emphasized. Bible schools, theolog-ical colleges, high schools, teacher training schools — the kind of school or schools is dependent upon the need in the particular field. All of the countries want to reduce illit-eracy as rapidly as possible. Ralph Royer indicated that the Nigerian demand for schools is difficult to meet. He stated that the rapidity with which the schools expand will depend on government financing, community help in the matter of buildings and increased fees, and the staff and supervision supplied by voluntary agencies.

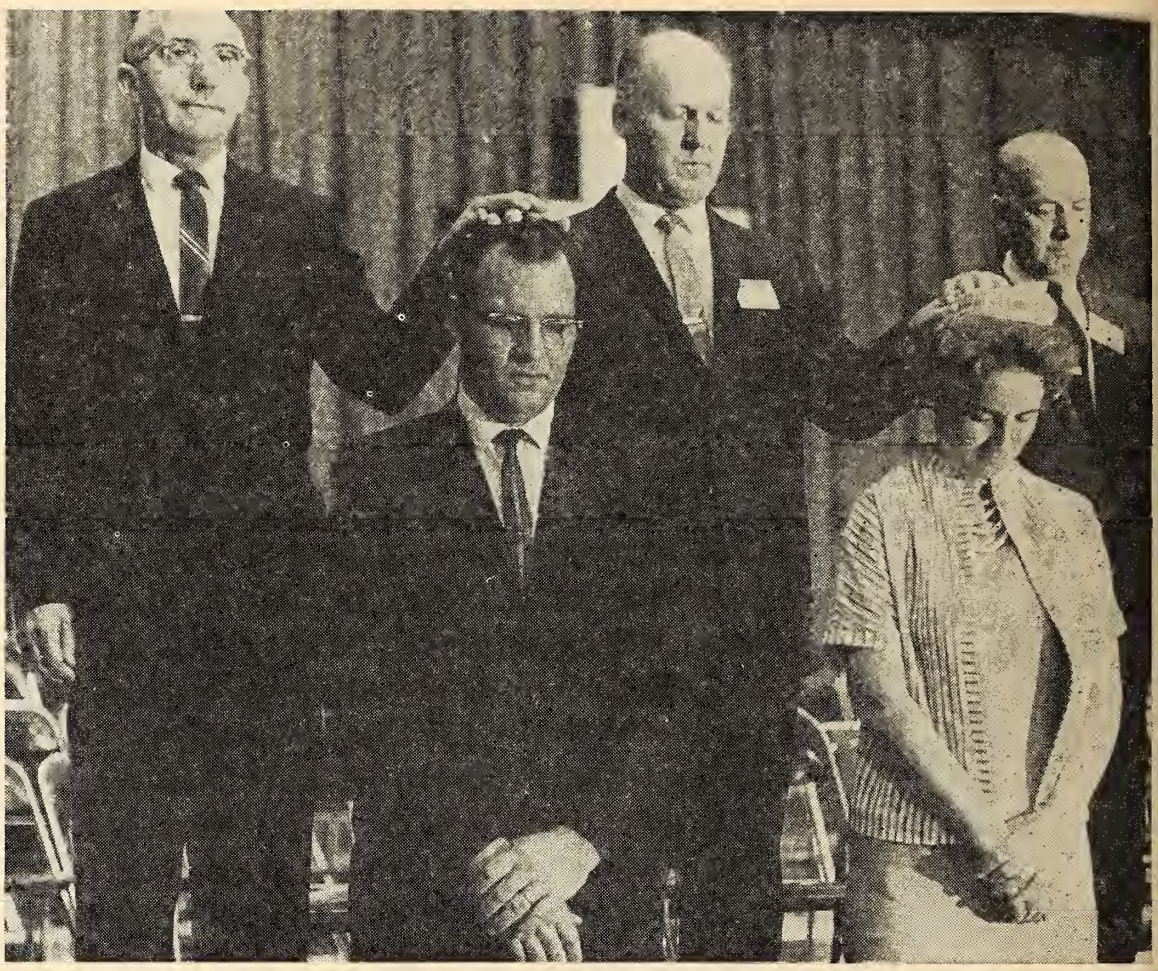
Dr. Blickenstaff believes that in India more emphasis should be given to training for vocations in the years ahead. Skilled workers are desperately needed in the expanding industries of that country.

The big problem in Ecuador is secondary education for Indians. Few high schools are open to them and the cost is more than they can meet. The answer, Arlen Strietzel suggested, might be scholarships for qualified students. He pointed out that classes in adult education are greatly needed and this need is be-ing met to some extent.

What then is the road ahead? Summing up the two sessions, the church must become self-supporting and the leadership indigenous. The church must minister to the total life of the people so that they may become increasingly prosperous, in-creasingly healthy, increasingly lit-erate, and committed Christians.



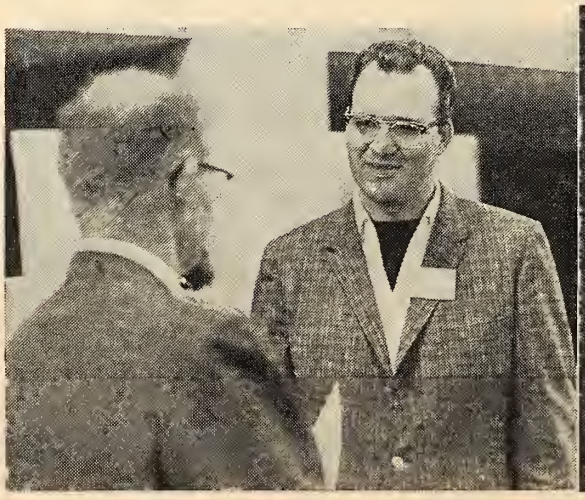
Seeking to know more about the program of the Brotherhood groups of junior highs interviewed members of the General Brotherhood Board — in the pic-ture above D. W. Bittinger is answering questions about Brethren Service



Candidates for consecration . . .

From California and Ohio to Nigeria

Just one missionary couple was involved in the consecration service that brought the Conference convocation to a climax. They were Elvis and Betty Cayford, newly assigned to service in Nigeria. Brethren youth remembered Betty's leadership in Christian education programs both in the Midwest and in California. Elvis was oriented toward foreign mission work when he took his alternative service assignment in Nigeria.





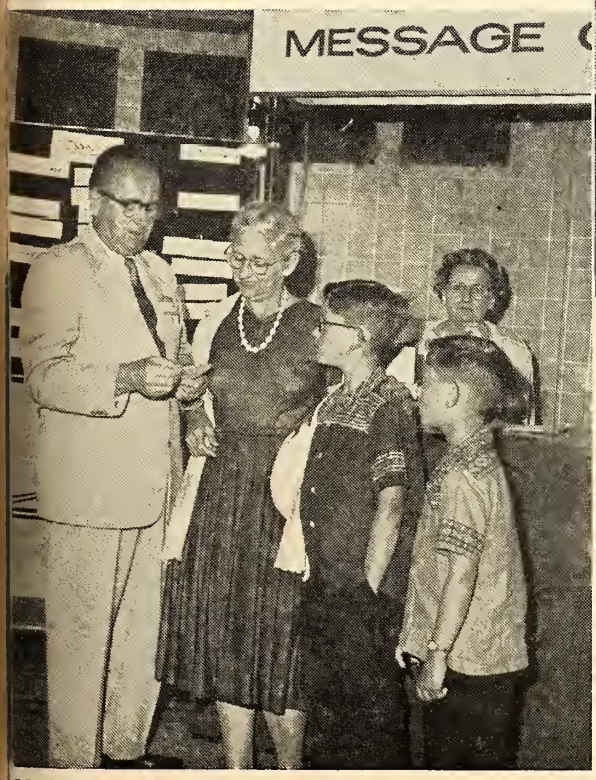


r. Leonard and Nurse Betty Blickenstaff
tend a session of Annual Conference

Missionaries on furlough . . .

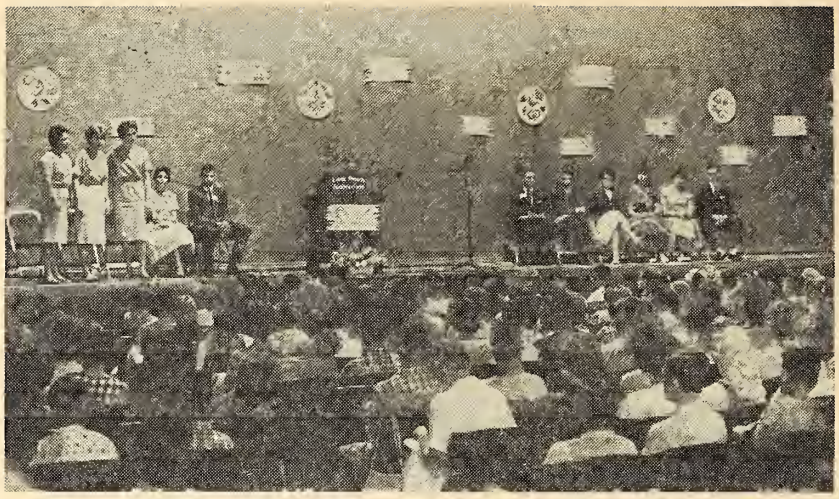


"Here is where we live." Betty points out on a map of India where the Brethren are



The Blickenstaff family finds at the Message Center a note from a friend

Dr. Leonard and Betty Blickenstaff could remember an Annual Conference more than twenty years ago when they also were "under appointment" and participating in a consecration service. At Long Beach, the Blickenstaffs, having just returned from India, were kept busy. California was home for them, and besides Dr. Blickenstaff helped to represent the First District of India on Standing Committee.



The finals of the youth speech contest came at the Friday morning preview of the day. Special music was by the La Verne College girls' trio

YOUTH ACTIVITIES

► The activities at Annual Conference take on meaning for young people attending because each day youth and junior highs have an opportunity to preview the high points of the Conference program for that day.

Each day's preview provided an opportunity for group singing and worship as well as fellowship and entertainment.

Using a Pennsylvania Dutch approach in his introduction, Bob Blair brought before the young people several Annual Conference leaders. On Wednesday Charles Zunkel explained his responsibilities as moderator, Jack Brennecke introduced the young people to Long Beach, Gerry Pence, Conference director of music, told the youth about the new songster being prepared, and Berkey Knavel explained to them briefly the purpose and function of Standing Committee.

Guests at the Thursday morning preview included Robert Greiner, treasurer of the General Brotherhood Board, Herbert Hogan, who was to be the main speaker on Thursday evening, Nevin Zuck, assistant moderator, and Donald Rowe, director of interpretation. Since Brethren Volunteer Service is a concern of youth in the church, information on the program was provided by Rod Davis and Anne Haines. And Don Snider, the new training director at New Windsor, was introduced.

The feature of the Friday morning preview was the actual final round in the National Youth Speech Contest. The theme for this year's contest was Religious Freedom for All. Contestants were Karen Christensen from the Pacific Coast, Weyland Beeghly, from the Western Region, Roberta Kurtz from the Central Region, Kristine Cordier from the Eastern Region, and Brydon DeWitt from the Southeastern Region. The winner was Roberta Kurtz, who gave her winning oration to the entire Conference assembly on Saturday afternoon. Her subject was Apathetic Christians. Insisting that "religious freedom does not come from merely inserting it into a constitution," the speaker maintained that the only connection the present generation has had with conflict other than cold war been through "textbook terms." asserted that modern Christians h not put momentum behind the f which the impetus of Christ gav them 2,000 years ago.



Roberta Kurtz, winner of the speech contest

Brethren Service Dinner

► Action to Match our Faith the theme of an address by Desm W. Bittinger at the Brethren Ser dinner meeting. Dr. Bittinger completing several years associa with the Brethren Service Com sion as its chairman.

Relating faith to action, the L Pherson College president said t people do what they believe in. observed that in Africa natives wo recover from various illnesses m quicker if some action was p formed to remove the "evil spi It was necessary for faith to prec action. Brethren Service is essent ly an action program.

The speaker used the New Te ment illustrations of the healing an epileptic child and the feeding the multitude as examples of act related to faith. He specifically ur Brethren to dedicate themselves removing the things which ha men. He said "the most terrify fact of war is that hate destroys one who has it."

Dr. Bittinger recommended a s cific course of action: first, "m up your mind to give all that y have and then find out what y have to give."

ADULT ACTIVITIES

► "Are you awake? Does it ma sense to have early morning me ings?" asked the speaker, S. Lo Bowman, executive secretary Christian Education Commissi "There is a basic idea which mak sense, and that is that Christia must be involved in the ministry the church to the life of the worl

In a small group in the church find identity and assume respon bility for work to which God h called us. Through this involveme we fulfill our work in the world.

We must see people as persons, Jesus did. They may be black



om left, Ernest Snell, Norman Harsh, S. Loren Bowman, and Anna arstler who participated in a panel discussion at the adult workers session

hite, learned or unlearned, rich or oor, professional or nonprofessional. we look through the eyes of Christ e see people as individuals, not as tegories.

Our church with its many pro- ams is not an end in itself. It does kindle our faith, refuel our abili- s, enrich our fellowship. The rpose of all our teaching and fel- wship is to prepare us to extend ristianity into the world, to lift e moral tone of the community. e begin at the local level in a urch, in church school, in men's women's fellowship, in a youth oup. Then as we work we divide rselves less and less and think of r place in the body of Christ try- g to fulfill the mission of the urch. The church is one locally d universally. Reaching out in a lpful ministry to all persons is the rk of Christ in the world.

In questions following the presen- ion the one which defied answer as that of the mission of the church ing extended to the home where th parents are employed and mestic duties are left for Saturday d Sunday. Here the church must to the home on a weekday eve- g and approach the family with e message of the gospel.

en's Fellowship

There's a limit to the help a man uld give his wife around the se. Dr. Paul Popenoe, founder d president of the American Insti- e of Family Relations, told the n's fellowship that if a husband's istance to his wife is carried too , "children may fear they have father — merely an assistant ther."

In discussing the role of the man in the modern family, the well-known marital counselor suggested that marriage should be a partnership — not of equals, since no things in nature are equal — but a co-operative enterprise in which both husband and wife fulfill distinctive roles.

"Boys and girls," said Dr. Popenoe, "need a father whom they can admire as an individual in his own right." Specifically, he proposed that the father in the home should introduce children to the world outside their home. "Let him take his children to his place of work, so they can learn how the world is run."

As a means of helping men fulfill their masculine role in the family, Dr. Popenoe urged that young boys be trained continually in initiative, self-reliance and responsibility. "With such training," he said, "we will have more men who can be leaders of their own families and at the same time partners with their wives."

Women's Fellowship

Paul S. Hersch met with the women's fellowship in a postbreakfast session to discuss with them the subject, Thinking Creatively. Among a number of thought-provoking ideas which were shared by the speaker were these two:

1. To think is to be. In order to think creatively one must be somebody. Upon this basic premise rest these truths — thinking is giving, is assertion, is involvement, is self-awareness.

2. Thinking is the product of being an adult, who can be described in part as one who can talk, who can listen, who can love, who can laugh, who can be.

Higher Education Dinner

► The idea of secular education is a comparatively modern phenomenon, according to Dr. Geddes MacGregor, dean of the school of religion at the University of Southern California. Speaking to a sectional meeting at the Annual Conference here, the Scottish-born educator said that in the earliest European universities, theology was the "crowning glory" of the curriculum.

In addition to emphasizing the influence of Christianity on the arts and humanities, Dr. MacGregor argued that "Christianity has also been midwife to many scientific discoveries." "By taking the Christian motive out of education, we make it simply technological. Soon we are left with no motive at all."

Dr. MacGregor pointed out that Jesus gave evidence of being well educated and insisted that no follower of Jesus should despise the importance of learning. He said, "A Christian who takes his faith seriously will want to learn everything he can about it."

Dr. MacGregor, who became dean of the graduate school of religion at Southern California in 1960, addressed nearly 200 Brethren at a Christian higher education dinner meeting.

Honored at the meeting was A. C. Baugher, who retired as president of Elizabethtown College on June 30. He was awarded a distinguished service citation on behalf of the Christian Education Commission of the Church of the Brethren. Dr. Baugher has been associated with Elizabethtown College since his graduation there forty-five years ago. He has been president of the institution the past twenty years.

Readers Write

Continued from page 2

things which to the world seem to be utter foolishness. It causes us to take some risks and spend some money and, on occasion, expose ourselves to some people whom we otherwise might choose to avoid.

And so in regard to the seminary, I am disturbed and saddened by some of the reasons we give. I become concerned over the prospect that our denomination may have to spend several million dollars every fifty years as buildings again grow older and each new neighborhood "changes." I become especially con-

cerned when I read of the growing importance of cities in American life, how we Protestants must stop running if we are to survive in a nation which, before long, will be made up primarily of cities. I become concerned when I hear city officials say the old seminary site on the new Congress Street Expressway will be a choice site in the years ahead, not available at any price.

The other day I dusted off and reread the section on Bethany (pages 274-287) in S. Z. Sharp's Educational History of the Church of the Brethren. I was impressed again with the conviction of Hoff and Wieand that a seminary "true to the spirit of Jesus" will turn out more than "merely theoretically learned men." Sharp writes that the founders felt they must blaze new trails in seminary education. They intentionally located Bethany "where cross the crowded ways of life" because they were convinced that prospective servants of Christ need a firsthand acquaintance with more than books. Bethany's founders were pioneers, testing a new type of seminary. And for this they came under harsh criticism. Sharp writes: "Because the methods and curricula (of Bethany) have been so revolutionary, they have aroused criticism and prejudice from some who have been trained in the traditional type of theological seminaries." But Sharp defends the founders. He says of the critics: "Such persons have not taken the pains to investigate the real purpose, spirit, or results, but have started with a prejudice and failed to make proper examination."

The more one examines the original basis for the seminary, the more he becomes aware that with the seminary's move a very basic change will take place. Its very nature and thrust will change. And, in time, this cannot help but profoundly change the direction and mood of the entire denomination.

I rejoice that our seminary shall have new, attractive facilities. But as I rejoice, I continue to harbor deep, disturbing questions — basic questions which, as yet, have never been discussed. — C. Wayne Zunkel, Harrisburg, Pa.

* * *

You are a woman. Be a woman. Do not be a man. Do not try to be a husband. Be yourself. Be a woman. Be a peer. As a woman you can be uniquely creative. — *Paul S. Hersch,* to a women's fellowship meeting at Annual Conference.

An Annual Conference in the Ancient Manner

Edward K. Ziegler

► If Peter Nead, John Kline, and James Quinter were looking down from their eternal home on Pentecost, they could have seen an annual conference which in outward appearance and in sound would have seemed very familiar to them. For the Old German Baptist Brethren were holding their annual meeting in a large tent on a beautiful hilltop in Franklin County, Va., at that time. For most days of the meeting, the number of persons present was about eighteen hundred. This would include one or two hundred of us who were conspicuously not of the Old Order Brethren.

Throughout the time of meetings, the tent was crowded with people seated on planks nailed to stakes driven in the ground. At the center of the tent of meeting, a long plank table was surrounded by the ministering brethren; at the business sessions, the Standing Committee, consisting of twelve elders (in the exact sense of that term) were at this table. No printed program announced the preachers. Through long sessions, scores of preachers proclaimed such messages as the Spirit gave them.

Usually the sermons, which were refreshingly short, were preceded by a hymn, lined out in the old fashion, and sung with deep feeling. Many of the tunes were familiar, but usually the tempo to which they were sung was quite strange. The sermons were earnest exhortations, many of them preached with great fervor, sometimes with real eloquence.

But except for an occasional plea for sinners present there, to turn to the Lord, the preaching contained no reference to the kind of world in which the church is called upon to live and give life. The main concerns seemed to be to keep the church pure and unspotted from the world, to obey the commands of the Bible, to maintain the peace and unity of the Brotherhood.

On Sunday night, Pentecost Sunday, there was a love feast. Strangely, only about three hundred fifty persons of this large multitude communed. Monday and much of T s- day were also given over to sing g, prayer, and preaching, while e Standing Committee, chosen a r arrival there, carried on its delib a- tions.

The foreman of the confere e (moderator) was Elder Morris 3. Wagoner of Delphi, Ind. Rea r was Elder Joseph Rumble of J- desto, Calif., and the writing c k was Elder Henry Brovont, also f Indiana. The moderator's addr s, delivered at the beginning of e business session, was a strong p a for unity, for defending what e fathers have stood for, and for e forgetting of all self-interest. J- haps the most spiritually mov g moments of the meeting came w n the Standing Committee mem s sought the forgiveness of the c- ference for what they felt had b n a wrong decision in an earlier c- ference. These brethren spoke w h humility and with a great desire o further peace and harmony.

Most of the queries from e churches had to do with ways f quieting dissension, returning to c- er decisions and more rigid con l of the life of the church by e annual meeting. The meeting m e it clear that the Brethren must t be associated in any fashion w labor unions.

The Old German Baptist Bre- ren have to a large extent held e line in dress, in church practices, isolation from the great currents f the world. Their reported memb- ship is just over 4,000. But a visi r could detect no interest in e church's divine mission, no conc n for the world's hungry and lost w p might be further away than the i- mediate neighborhood of the chur , no lively concern for the unity f Christ's whole church. They h e a deep concern for good family l and the many families there w e wholesome demonstrations of g l Christian family living. Except their cars, these Brethren live mos in the 1880's. Yet they are our n kin and Brethren, and they are p- serving much that is good.

Retirement Is the Beginning of New Service

Ercell V. Lynn

Amsey and Florence Bollinger ft June 28 for Laos to serve for two ars under the independent agen-, International Voluntary Services, c., as a leader of twelve American ung people working in a rural acher-training center near Vien-ne, the capital. The Bollingers, ter thirty-one years of distin-uished service in India, are retiring m active service under our For-gn Mission Commission.

The team of young people under e direction of the Bollingers will part of a teaching staff of forty r a student body of 600. They will specialists in the practical areas home economics, agriculture, ani-l husbandry, modern mechanics, .

The International Voluntary Serv-s, Inc., is an independent agency ncerned with community develop-nt programs overseas. It was in-ated in 1953 through the efforts of presentatives of the Brethren Serv-Commission, Mennonite Central mmittee, and American Friends rvice Committee and several other rsons in government and private stitutions interested in expanding voluntary service projects abroad. J. S. Noffsinger, one-time president of Mt. Morris College, serves currently as executive director. I.V.S. is under contract with the International Cooperation Administration of the State Department for the program in Vientiane in which the Bollingers are to participate.

Amsey and Florence Moyer Bollinger graduated from Manchester College in 1922 and immediately upon graduation served the General Mission Board in the rural school for mountain children in Greene County, Va. In 1930 the board invited them to go to India. In that year they sailed for India with their children, Lowell, Virginia, and Richard.

During their first term in India they worked in Ahwa Dangs, our jungle station. Their second and third terms were given to service as teacher and principal at Anklesvar, our vocational training school which trains rural teachers. Amsey Bollinger's other responsibilities included at various times moderating the local church, supervising the building of and administration of mission property, and the organization and direction of the Rural Service Center.

Most of their fourth term was spent in Bombay as field treasurer and acting field secretary during Earl Zigler's furlough. Florence was hostess of our Brethren guest home, a home-away-from-home for missionaries and other Christian workers. They returned to the United States on April 4, 1961.

Their oldest son, Lowell, is a nuclear physicist at the Argonne National Laboratory and is now under special assignment for research in England. Virginia and her husband, Dr. Joseph Schechter, went to India under the Foreign Mission Commission in 1954. Virginia died of polio in June 1956, after one and one-half years of service. Richard is serving as pastor of the Rochester Community Church of the Brethren in Topeka, Kansas.

Amsey and Florence Bollinger have given outstanding service to the church in their years in India. They are to be commended for this and their continued service in Laos.

Need for Technical Training

George Mason

It is not easy to get a job in dia. Millions of unemployed and deremployed make it a sure thing t unskilled jobs are not waiting be filled.

On the other hand a look at the ly papers will show that skilled d experienced workers are in great nand. One reads articles about w mills are not expected to put their full capacity for several re years because of a lack of ined personnel.

One mission enterprise in Gujarat making a start in the field of ining skilled craftsmen. This is Methodist technical school in oda. The most important course ered is called fitting and turning, ich in the States would more ly be called a course for machin- and diemakers. This is a two-year rse, taking boys with at least e high school training, and giving them more fundamental training in math, a course in mechanical drawing, English, and eighteen or more hours' work in the shop a week.

In the shop, instruction in handwork as well as machine work is given. Above all, accuracy and excellence of workmanship is stressed. This is highly important in India where there is no tradition of high-caliber craftsmanship in mechanical matters.

One of the difficulties in Indian industry is a lack of workmen with a knowledge of how to do accurate work. Many industries complain that they often cannot use workmen with experience because they have too many bad habits to unlearn.

Diemaking is the main end of the practical instruction. While it is not expected that all of those taking training will end up as diemakers, it is true that a well-rounded training



WELDING

may be very easily incorporated into a diemaking course. It is easier for boys to see the necessity of accuracy in the making of dies. The need for accurate layout can be well understood. Metallurgy and heat treating are part of finishing a die set. And not least of the considerations involved is that a great deal of work can be done and a great deal of instruction can be given with a relatively small investment in materials. This is no small matter with a mission school in an underdeveloped part of the world.

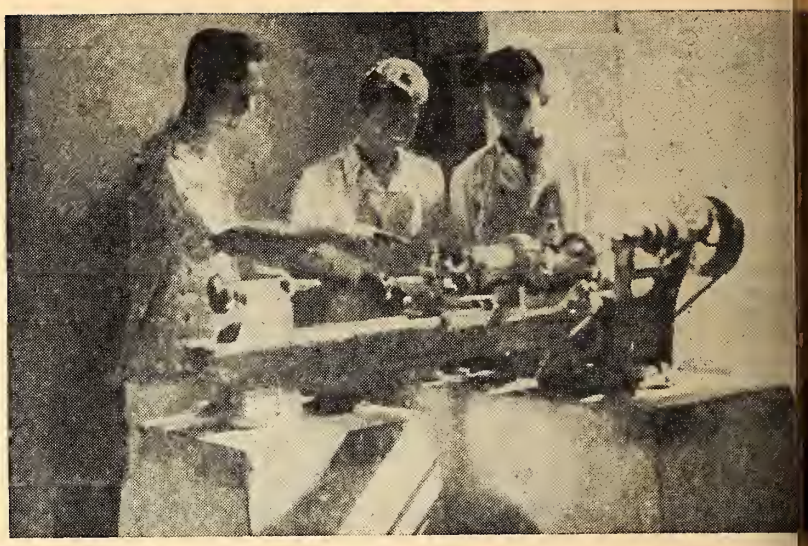
The man responsible for this school is John W. Finney. He comes from Britain, where he worked for seventeen years as a diemaker before he felt called to enter the ministry. After ordination in the Methodist Church he was sent as a missionary to India, where he has worked for some fifteen years. Part of the time he has spent in rural extension work and cottage industries: this was at the Methodist Ingram Institute in Ghaziabad near Delhi. In 1958, while on furlough in the U. S., he was called by the Gujarat Conference of the Methodist Church to come to Gujarat and set up a technical school in Baroda.

John says that one never knows where a person will go or what he will do in the service of Christ. He had left his diemaking for the ministry, but now he is back in diemaking or at least in making diemakers. He does not let his training for the ministry grow cold; he exercises it by holding a first-rate daily Bible-study class for his students and in spare-time activities with the church.

The Methodist technical school is not old in years. It will graduate its second class this year in April. Already it is making a name for itself, in that all the members of the first graduating class have gotten jobs, and it appears that the members of the second graduating class will have jobs before they are actually graduated.

The Brethren have a small part, and we hope a growing part, in the Methodist technical school. At present our part consists of being allowed to send some of our Brethren boys to the school. The Economic Uplift Committee is giving scholarships of Rs. 250 per year, which is about half of the expense of attending the school.

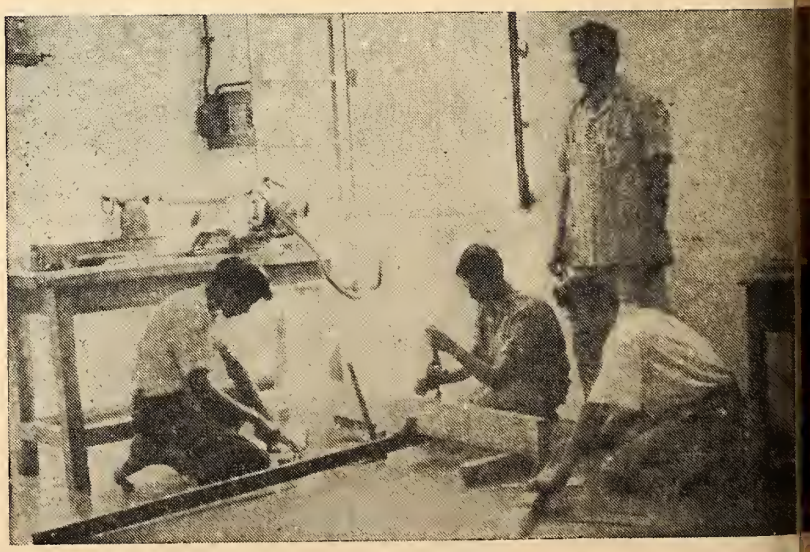
In addition, the director and some of the staff of the Rural Service Center at Anklesvar are co-operating



LATHE WORK



TAILORING



CARPENTRY



Worship begins each day's activities

setting up a small farm in con-ction with the school where food grown to help in feeding the boys the school. (The boys are re-ired to work seven and a half urs a week on the farm or vege-le garden.)

It is hoped that in the future the ethren may have a larger part in work of the Methodist technical ool. There has been talk in our urch here about setting up such a ool, but many of us feel that the ution to technical training for the thren boys is to help out in the thodist technical school so it may ve the needs of our people as well do a better job than anything we ld do ourselves.

By Their Fruits

Maganlal M. Gameti

We followed the drums and the ging band through the fields to banks of the river. Here the am was broad. Along the water's ge little gardens of watermelons re growing. The boys from villages around were grazing ir cattle and goats along the dy banks. Curious village people pped to look at us or follow us. r little Christian group stood on banks of the river while twenty- persons through confession of h were baptized by the pastor. was a happy and reverent asion.

These Christians were from the age of Dolara in the Vyara urch area. The people are farm- They are mostly illiterate. For past two years one of the young istian families has been holding adult literacy classes for all who wish to attend. Many Christians and non-Christians have learned to read and write under their supervision.

There is no pastor or evangelist in this village. The Christians must make their own arrangements for leading their services. One week ahead of time the cleaning of the little building used for a church, the ringing of the bell, the conducting of the worship service, the taking of the offering, and the giving of the sermon are assigned to the Christian families. During the worship services many are given a chance to read the Bible lessons. As a result many who were illiterate two years ago are today good readers. They are not allowed to forget how to read.

Besides conducting their own services, the people have felt the call to do evangelistic work. They walk to nearby villages to show pictures and talk about Jesus. They read the stories of Jesus out loud. The singing band takes the lead in these services.

The village Christians had taken the responsibility of teaching Christian character and doctrines of the church to those who wished to be baptized. When the pastor of the Vyara church arrived he found the twenty-five all ready. Illiteracy did not keep the small group of Christians from working for the Lord. Here was the fruit of their labor. To help them give glory to God they had invited many friends to join them in the services of baptism and evening communion. May God continue to use these people in his work for his glory.

Practicing Christian Stewardship

Laura Sewell

► The churches in India responded well to a call that went out from the National Christian Council for a conference on stewardship. This was the first such conference to be held in India. According to a pre-conference survey made by the National Christian Council it was found that eighty-three per cent of the churches in India are at various stages of self-support. Out of the forty-six churches reporting, forty have self-support goals. Churches are concerned about stewardship. They want to know how they can promote a stewardship program.

Twenty-six delegates from seventeen churches came to the conference. For three days they met together in a large group or in commissions. Out of the conference came a five-pointed star program called "Star Stewardship Plan." The five points stands for Bible study, information, organization, literature, and tithing of time, talent, and treasure.

Bible study is basic to all stewardship. God is the Creator of heaven and earth. As such, he is also known as owner. What we have is not ours. We are the trustees of that which God has entrusted to us.

A survey of church programs and giving brought out that people, especially laymen, need to be educated in practicing stewardship. The average church member has no information about the church budget or how the money is received and spent.

Each church must have an organizational program to help inform and educate the members. The third point shows that if the church stewardship program is left to everyone there will be no program. Every-member visitation, pledge cards, offering envelopes are means to help the church grow in stewardship.

Literature on all points of the stewardship plan is needed. Little material is available for Bible study and the theology of stewardship. Books, posters, and other visual aids for organization of the work and plans for self-support as well as special projects are needed.

Tithing is the universal principle

GRIEF'S SLOW WORK

HAROLD BAUMAN

The crisis of grief comes to everyone sooner or later. It is an experience that we do not understand fully until we walk through it ourselves. Yet there are things about the experience of grief which we can know ahead of time. The author gives insights into the process of grief, factors affecting grief's work, and resources for meeting bereavement when it comes. A difficult subject put into a common man's language. 20 pages. 35c

Church of the Brethren
General Offices
Elgin, Illinois

of the church. All the other points of the star lead to this principle. Tithing as a guide to giving shows a practical way of responding to God's ownership. Time and talents are part of this tithing.

Practicing Christian stewardship is the responsibility of each member of the church. The conference, in a message to the churches, recommended that immediate and full attention be given to the teaching and the importance of full participation in the "Star Stewardship Plan."

• • •

We must give of ourselves, more than of our substance, and strive for a friendship or brotherhood that will work East to West as well as West to East. The time is past when the Eastern world wants merely our "answers." We have to germinate ideas. The Christian now has to "be" something, rather than "do" something. We have in the past preached brotherhood to primitive people but given them benefactions. Now they want brotherhood, not benefactions. — *Episcopal Bishop Stephen Bayne.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Four Gospels as One. David H. Yarn, Jr., Harper, 1961. $3.95. 201 pages.

So often the average reader of the New Testament, and occasionally even the teacher of the church school, gets lost in piecing together the scriptures dealing with the life of Christ. In this volume the author, following the gospel harmony outlined in A Concise Biblical Encyclopedia, produces an interweaving of the gospel records of Jesus in one consecutive account, with sectional headings and due reference to scripture passages. The King James Version is used and there is no attempt to explain or clarify meaning or deal with critical problems involved. — *Chalmer E. Faw, Chicago, Ill.*

When We Worship. Robert T. Fauth. Christian Education Press, 1961. 88 pages. $1.50.

This book is a brief but comprehensive study of the meaning elements of Christian worship. It is the best small book on the subject that I have seen. At a few points, Brethren would not be able to follow the author's thought, for instance, his explanation of infant baptism. But on the whole the book is informative and helpful and will enrich the experience of worship for any reader. It is a good book for pastors, leaders in worship, worship committees, and teachers of junior high, senior high, and adult classes.

Not only will it help corporate worship of the church, but it has a fine emphasis on the personal devotional life of the individual worship. — *Glen Weimer, Arlington, Va.*

Overseas Report ... from India

Andrew Holderreed

Tibetans in India

A valley in the Western Ghats of Mysore State has been set aside for refugees from Tibet. Already 1,500 have been received there, and that number will double shortly. The Tibetans are clearing the land and are making their own huts. The government has provided a wage of Rs. 2.00 per day for this developmental work. Agricultural families will receive five acres of land and *CARE* will provide implements for farming. The nearest post office is three miles, and a doctor visits the camp daily from a town five miles away.

In Mussoorie, north India, the Tibetans have set up a school for 440 children. With their limited resources of funds and teachers, their faith and courage are most commendable. The Evangelical and Missionary Alliance mission has given two Tibetan children scholarships in Woodstock School, and a missionary has been of great service to the new school. The scope for additional material aids to this school needs to be explored by the Brethren.

Too Much and Too Little

Events of the second quarter have not been spectacular. The great heat leaves the mind listless and confused. Or is it the amazing surpluses and shortages that surround and plague us?

The census has counted up 8 million people, an increase of 80 million in the decade. There are too many people, and they are increasing too rapidly for the national plans to offset. This is the wedding season, and there are enough in Delhi that Mr. Nehru has commented on the vulgar display of lights at these occasions. Under the new law dowries are prohibited. There are enough people of marriageable age, though in the Jodhpur division 10,000 child marriages were performed in April, including the wedlocks between the unborn, based on the predictions of astrologers — which we are not short.

The country has a year's surplus of sugar, though this was produced on land that should have grown grain, of which there is no excess. There is too much manipulation of

nmodity prices so the cost of liv- increases. Certainly the news encies report too much crime, cor- tion, bribery. But is the world full of that? There is a surplus heat now, with scores of deaths sunstroke, and we can be reason- y sure that in another month re will be an excess of water as rains come.

On the other hand, our shortages no less astonishing. With regard the human population, a high of- al bemoans the shortage of qual- d administrators. There are too v schools at all levels. There are t enough jobs for the graduates, t there are not enough teachers the schools we have. Although dical schools turn out doctors rly, there are not enough doctors even the government hospitals rural areas. Nowhere do we have ugh nurses. Knowledge of vil- e uplift we have, but there is a rth of workers to carry this to village, to live there, to share h the villager. There are too few ple willing to forgo personal ease d good in order to dedicate them- ves to the service of others.

Some officials declare that there not enough industrialization, ugh great industrial complexes ve arisen where three years ago pty fields stood. With a density 384 persons per square mile, there not enough land for those who uld farm. With 86% of the people olved in agriculture and village , an insufferable shortage is that skilled farmers to take care of d properly till the land. There ot enough housing, nor of cement, en on the blackmarket at 100% ove the commercial price.

Very painful shortages in these t months include electricity. Sev- l of the major cities have had wer breakdowns owing to over- ds, and these have crippled in- stries and normal life. No less onizing is the scarcity of water drinking and household use. ny of the larger cities supply ter in the mains for five hours, ice in twenty-four hours.

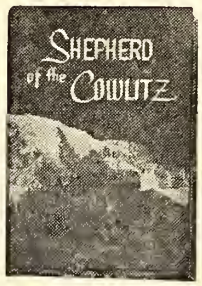
The scarcity of natural fertilizers the fields is known to all, though dia has the largest per capita cow pulation of the world. It is not nerally known that nearly 70% of e common fuel needs of the coun- is met by the burning of cow ng cakes. Few great countries of e world have less available and e less wood per person.

Here in Landour, Mussoorie, in northern India, we sit on the first range of mountains between the plains and the Himalayan cradle of the Ganges River. The economy of the mountain hinterland is bound up with milk, potatoes, and charcoal — all products that can be toted on human backs up these canyon trails and packed out on mules for cash income. As far as binoculars lend clarity to sight, one is assured that these frontal hills have been denuded. The forests for charcoal have gone. The scrub cattle graze over more and more acres of eroded, barren hillsides. Potato fields, with the rows up and down the slopes, hasten the mining out of the soil. The final mark of earlier human dwelling is the crumbling ruin of an old building surrounded by inhospitable nettles.

Recently the writer took occasion to hike out to a twenty-acre reforestation project, located on one of these barren southern slopes, where the incline is more than thirty-five degrees. Two years ago the department of forestry planted pine, larch, walnut, and ash. It is estimated that more than 85% of these seedlings have survived and are making excellent growth.

Below the road an even more precipitous fifty acres is now being readied for planting when the annual rains come in July. If such slopes can be reforested, then all these mountains can be clothed in green again — if there is the will to do so. A project such as this does not make the headlines, but it is wonderful news for the land and for the future. In these days of exuberant planning, there is the tendency to forget the basic development of land and forest.

A BRETHREN BOOK



SHEPHERD of the COWLITZ

Ezra L. Whisler and Geraldine Crill Eller

Basically the autobiography of Elder Ezra L. Whisler, pioneer self-supporting missionary and pastor in the Cowlitz Valley in Washington. Mrs. Eller has edited and arranged this material and has added explanatory and expository comments. Reverent, critical, appreciative, humorous, this book will appeal to readers of a wide range of ages and interests. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Anthony, Margaret Ann, daughter of Nicholas and Barbara Ann Neibert Martin, was born near Cearfoss, Md., Dec. 23, 1866, and died at Hagerstown, Md., June 3, 1961. She was married to D. Harry Anthony, who preceded her in death. She was the oldest member of the Broadfording church. She is survived by two daughters, four sons, one sister, five grandchildren, and fifteen great-grandchildren. The funeral service was conducted by Brethren J. Stanley Earhart and David R. Petre, and burial was in the Broadfording cemetery. — Mrs. Pearl V. Stouffer, Hagerstown, Md.

Arnold, Blanche, daughter of Jacob and Miranda Neff Arnold, was born Oct. 3, 1884, and died June 12, 1961. She was a member of the Greenville church, Ohio, and for the last eighteen years had lived at the Brethren Home in Greenville. The funeral service was conducted by Bro. Harold Freeman, and burial was in the Manual cemetery in Darke County, Ohio. — Mrs. Donald Dennister, Greenville, Ohio.

Arnold, Harold Duane, was born Feb. 2, 1906, near Abilene, Kansas, and died March 20, 1961, at Quinter, Kansas. On June 13, 1935, he was married to Irene Hank, who died three years later. On Oct. 25, 1943, he was married to Odessa Crist. He became a member of the Church of the Brethren in January 1949. Surviving are his wife, four brothers, and two sisters. The funeral service was conducted in the Quinter Methodist church by Bro. Glenn J. Fruth, and burial was in the Quinter cemetery. — Lila Reinecker, Quinter, Kansas.

Baker, Virgil R., son of Elias and Anna Harclerode Baker, was born in Snake Spring Valley, Pa., June 17,



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1900, and died in 1961. He is survived by his wife, the former Delilah Ritchey, three daughters, one son, and three brothers. The funeral service was conducted by Brethren Daniel Brumbaugh and Isaac Wareham, and burial was in the Ritchey cemetery. He was a member of the Snake Spring Valley church, Pa. — Sara Snyder, Everett, Pa.

Brubaker, Callie, daughter of Charles and Ellen Enyeart Rosenthal, was born Aug. 8, 1873, in Wabash County, Ind., and died June 17, 1961. On Sept. 14, 1897, she was married to Otis J. Brubaker, who died in 1954. She was a member of the Wabash Country church, Ind. Surviving are one daughter, one half brother, one half sister, two grandchildren, and one great-grandchild. The funeral service was conducted at the Wabash Country church by Brethren J. Edward Smith and Charles Oberlin, and burial was in the Vernon cemetery. — Pearl I. Hasty, La Fontaine, Ind.

Driver, Samuel Homer, son of Samuel and Anna Myers Driver, was born June 22, 1877, and died June 12, 1961. In August of 1901 he was married to Jennie V. Wampler, who died May 20, 1961. He was a long-time member of the Barren Ridge church, Va., serving in the office of deacon for over forty years. Surviving is one son, one daughter, one granddaughter, one great-grandson, and one sister. A memorial service was conducted by Bro. Frank Y. Garber at the Barren Ridge church, and burial was in the adjoining cemetery. — Mrs. John W. Gilbert, Staunton, Va.

Evans, John Evers, was born Sept. 15, 1894, and died June 20, 1961, at Maysville, W. Va. He was a member of the Church of the Brethren for many years. Surviving are his wife, Dolly Arbogast Evans, one daughter, and four sons. The funeral service was conducted by the undersigned in the Jordon Run Union church, and burial was in the Evans family cemetery. — Carl E. Yoder, Maysville, W. Va.

Harper, Ray, son of Oscar and Nellie Henchee Harper, was born Sept. 10, 1932, and died April 4, 1961. He was a member of the Trinity church, Va. Surviving are his wife, Carol Sue Larza Harper, two sons, one daughter, his mother, and one sister. The memorial service and burial were at the Arlington cemetery, Va. — Mrs. H. B. Layman, Troutville, Va.

Kendall, Ruth Viola, daughter of Harry T. and Bessie Miller Moats, died June 3, 1961, at the age of sixty-eight years. She was a member of the Grace Brethren church. Surviving are one daughter, one son, one sister, two brothers, and eight grandchildren. The funeral service was conducted by Rev. Warren E. Tampkin and Bro. J. Stanley Earhart. Burial was in the Smithburg cemetery, Md. — Mrs. Pearl V. Stouffer, Hagerstown, Md.

Leicht, Lewis S., son of Albert L. and Fannie Sandoe Leicht, was born Oct. 30, 1883, and died June 26, 1961. He was married to Laura B. Hess Leicht. He was a member of the Elizabethtown church, Pa., for a number of years. Surviving are two sons, two daughters, eight grandchildren, and one great-grandson. The funeral service was conducted in the Elizabethtown church by the undersigned, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Link, George Raymond, was born in Paulding County, Ohio, Feb. 8, 1879, and died June 25, 1961, near Defian Ohio. On Nov. 29, 1905, he was m ried to Carrie E, Hammon, who di July 10, 1953. Surviving are th daughters, one son, eleven grandcl dren, nine great-grandchildren, one s

Brethren Placement Service . . .

This column is conducted as a e service in the interests of assis g individuals or families to relocate r secure employment in Brethren c i- munities. It does not provide for ie advertising of goods or property r sale or rent. Information on paid l- vertising may be obtained from e Church of the Brethren General Offi s.

This service is part of the Brot - hood program, assigned for adminis - tion to the Social Welfare Departm t of Brethren Service.

The right to edit and reject not s is reserved. Since no verification f notices is made no responsibility n be assumed.

When writing about a notice, i s necessary that the number be gi n. Write Brethren Placement Serv e, Church of the Brethren General Offi s, Elgin, Ill.

No. 513. Immigration Services se s employment offer for: Dutch-In - nesian A.V., age 31. Unmarried. perience: truckdriver, mechanic — 1 years, welding (arc and acetylene 7 months course. Contact: Immigra n Services, Brethren Service Cen , New Windsor, Maryland.

No. 516. Immigration Services se s employment offer for: Hungarian r - gee, J. N., unmarried, age 23. Edu - tion: 8 years secondary school, 2-y commercial diploma from "Gas - nomical Institute" (cooking), Vie Experience: hotel-waiter — 2 ye . Reformed Church. Contact: Immig - tion Services, Brethren Service Cen , New Windsor, Md.

No. 534. Needed: Houseparent - Mature people to work in therape program for emotionally disturl d children, ages 7-18. Maximum f twelve children per department. Ma - tenance and comfortable living qu - ters provided, regular salary inc - ments, and two-week vacation w pay, plus other benefits. Challeng and rewarding work. Contact: F t Wayne Children's Home, Box 20 , Station "A", 2525 Lake Ave., F Wayne 3, Ind.

No. 535. Wanted: Position as d - tor's receptionist. Trained nurse's a . Prefer Southern states. Will give ref ences and qualifications. Write: Vic Oliver, Selma, Iowa.

No. 536. Wanted: Housemother children's home in Northern Illin Age 25-55 or would consider a cou High school education or better p ferred. Live in, with room and bo furnished. Good pay and vacation rangements. State experience and o er qualifications. Contact: Kin Daughters' Children's Home, Freepo Ill.

, and two brothers. He was a ember of the Church of the Brethren. ıe memorial service was conducted the undersigned, and burial was in e Ayersville cemetery near Defiance, ıio. — Orville Noffsinger, Defiance, ıio.

Loy, Sarah Jane, daughter of Levan enry and Catherine Rynard Hoover, ıs born near Council Bluff, Pa., June , 1874, and died in Carlisle, Pa., Oct. , 1960. On Aug. 7, 1890, she was ırried to Anthony Byers Loy, who ed in 1932. She had been a member the Church of the Brethren since she ıs fourteen years old. Surviving are e daughter, three sons, thirteen andchildren, thirty-one great-grand-ildren, and two brothers. The funer- service was conducted by Bro. bert Cocklin, and burial was in the ewville cemetery. — Louise Smith, ewville, Pa.

Meeks, Mack Richardson, was born ıg. 25, 1878, and died June 18, 1961. ı March 17, 1904, he was married Mary Sue Dodd, who died in 1956. e had been a member of the Hermit- e Presbyterian church for more than ty years but had served as caretaker the Barren Ridge Church of the ethren and cemetery for a long time. rviving are four daughters, one son, e sister, one brother, seven grand-ildren, and sixteen great-grandchil-en. The funeral service was con-cted at the Barren Ridge Church of e Brethren by Bro. Frank Y. Garber, sisted by Rev. James E. Powell, Jr., d burial was in the adjacent ceme-ry. — Mrs. John W. Gilbert, Staunton, ı.

Neidigh, Edward R., son of Alpheus d Gemina Snyder Neidigh, died May , 1961, at the age of eighty-one ars. He was married to Mary S. agner, who preceded him in death. e was a member of the West Green-e church, Pa. Surviving are two ughters, eight sons, three grandchil-en, one brother, and one sister. The neral service was conducted by Bro. raham N. Eshelman, and burial was the Maytown Union cemetery. — ıth Brownsberger, Mt. Joy, Pa.

Schrock, Perry Walker, was born ay 27, 1902, in Waterloo, Iowa, and ed in San Dimas, Calif., June 10, 61. He was a long-time member of e La Verne church, Calif. Surviving e his wife, two sons, his mother, two others, and two grandchildren. The neral service was conducted by the ıdersigned, and burial was in the ergreen cemetery, La Verne. — Har- K. Zeller, Jr., La Verne, Calif.

Simmons, Louella Ann, daughter of y Forrest and Annie Miller Simmons, ed Jan. 28, 1961, one day after birth. ırviving are a twin brother, one sister, d two other brothers, her maternal d paternal grandparents. Graveside rvices were conducted at the Beaver eek cemetery by Bro. Philip Zinn. — rs. Vada Cupp, Dayton, Va.

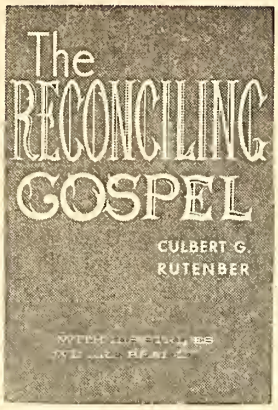
Skinner, Lenton Lafayette, was born Rochelle, Va., Nov. 8, 1868, and ed Dec. 17, 1960. He was twice mar- d, first to Cora Ella Cline and sec- ıdly to Etta Jane Sanger. Surviving e two children, six grandchildren, neteen great-grandchildren, and one eat-great-grandchild. The funeral rvice was conducted at the Beaver Creek church by Bro. Wilbur Garber, assisted by Brethren Ronald Spire and Simon D. Glick. Burial was in the Beaver Creek cemetery. — Mrs. Vada Cupp, Dayton, Va.

Thacker, Eliza Jane, daughter of Dabney and Dorothy Funk Adams, was born Aug. 8, 1869, near Spring Creek, Va., and died June 16, 1961. She was married to Newton O. Thacker, who preceded her in death. Surviving her are four sons and ten grandchildren. The funeral service was conducted at the Beaver Creek church by Bro. M. R. Wolfe, and burial was in the adjoining cemetery. — Mrs. Vada Cupp, Dayton, Va.

Transue, Opal Anita Ellis, was born Oct. 11, 1916, in Quinter, Kansas, and died March 20, 1961, at Ellis, Kansas. On July 1, 1934, she was married to Howard Transue. In early childhood she became a member of the Church of the Brethren. Surviving is her grandmother. The funeral service was conducted in the Quinter Methodist church by Bro. Glenn J. Fruth, and burial was in the Quinter cemetery. — Lila Reinecker, Quinter, Kansas.

Troyer, Mary Ann, daughter of Mr. and Mrs. Mose Olinger, was born in Holmes County, Ohio, May 23, 1873, and died March 18, 1961. She united with the Church of the Brethren in 1887. Surviving is one daughter, three sons, eighteen grandchildren, and thirty-five great-grandchildren. The funeral service was conducted by Bro. Robert P. Fryman, and burial was in the East Lawn cemetery, Shanesville, Ohio. — Mrs. Peter H. Domer, Sugarcreek, Ohio.

Ulery, Amanda, was born in Vistula, Ind., Feb. 9, 1876, and died at Goshen, Ind., June 13, 1961. She was twice married, first to Charles Yoder, who

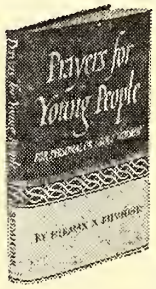


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died in 1917, and then to Charles Ulery, who also preceded her in death. Surviving are one son, one daughter, seven grandchildren, ten great-grandchildren, and three brothers. The funeral service was conducted at the Goshen City church by Bro. C. B. Fike, and burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Gosh, Ind.

Weaver, Lulah Virginia, daughter Gabriel and Martha Wright Long, born May 14, 1872, in Rockingh County, Va., and died Dec. 29, 19 On Jan. 23, 1890, she was married William Clifford Weaver, who d in February. Surviving are eight c dren, twenty-three grandchildren, ty-two great-grandchildren, and great-great-grandchildren, one brot and two sisters. The funeral ser was conducted by Bro. Philip Z. assisted by Brethren W. G. Bates, Simon D. Glick, and Harvey W. Ash Burial was in the Clover Hill ce tery. — Mrs. Vada Cupp, Dayton,

The
WEB
of
NATURE

TED S. PETTIT

The author has prepared a basic book which outlines the interdependence of natural resources and should be of interest and value to both adults and youth. The book is divided into these sections: the web of nature, why plants grow where they do, plants and animals live together, water communities, marsh communities, prairie communities, desert communities, coniferous tree communities, deciduous tree communities, and man and the web of nature. Color illustrations enhance the explanations.

Mr. Pettit concludes by saying, "To survive as a nation every person must become conservation-minded, understand the needs of conservation, and do his part to use our resources in a way that they will not be destroyed but will continue to produce." $2.95

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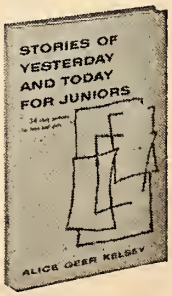
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Church of the Brethren
Gospel MESSENGER
AUGUST 19, 1961



Religious News Service

This is the opening scene from the film, Household of Faith, sponsored by thirteen member communions of the National Council of Churches. The film documents the growth of co-operation among Christians of all races and nations. It shows medical institutions and colleges in India and Thailand where Christians work together

Household of Faith . . . Legendary King Arthur was famous for the Round Table about which his trusted knights were seated. In one version of that medieval story the table was also a communion table – and the Holy Grail was the emblem that represented the object of knightly endeavor. . . . The round table pictured above may also serve as an appropriate setting for the Holy Supper; it is not a legendary king but a living Lord who has invited his followers there. Note that it encircles the entire world, and men and women of faith, wearing their national garb, speaking in various languages, unite in a common witness and a common worship. Many of them were once antagonists and enemies, but in Christ they are "no longer strangers and sojourners, but . . . fellow citizens with the saints and members of the household of God."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, Official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 1451 Dundee Ave., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Second class postage paid at Elgin, Illinois. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Our Contributors

Richard Burger is presently pastor of the Middlebury church, Northern Indiana; he served a number of years in Nigeria.

Harry K. Zeller, Jr., pastor of the La Verne church, Calif., is the newly elected associate moderator of Annual Conference.

Dale W. Brown is assistant professor of philosophy and religion and director of religious life at McPherson College, Kansas.

Dale Aukerman is the secretary of the Puidoux Continuation Committee, a committee of European churchmen and historic peace church representatives.

Philemon Pathubhai is the pastor of the Bulsar church, India.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles n news. Letters should be brief and brotherly.

Not Disappointed

The Messenger and writer Ernestine Hoff Emrick are to be commended for the fine reporting of a family life institute under the title, "What Price Peace — in a Brethren Home?" The series found me waiting for each installment and not disappointed in the insights that each had to offer. I would like to see the series printed in pamphlet form to be used by local church groups in discussions.

The success of this series suggests the possibility of enlarged book reviews on some subjects such as Gibson Winter's Love and Conflict and Reuel Howe's The Creative Years and Man's Need and God's Action. — Richard N. Miller, 800 E. David Road, Kettering 29, Ohio.

Not the Highest Motives

In the May 13 issue Mr. Roy E. Clark felt that Mr. Brydon M. DeWitt's article in the March 4 issue contained two inferences that needed clarification. The one inference was that our country has engaged in useless and unjustified wars. Mr. Clark writes: "Most of our wars have been defensive and fought on issues which were vital to our welfare and existence. These wars were fought after serious negotiations for a peaceful settlement were pursued."

Anyone who reads the histories of the War of 1812, the Spanish-American War, or the Mexican War, to name only three, will find that our nation has indeed engaged in useless and unjustified wars. To cite only one of these: Spain tried desperately to negotiate before the war with us, but we would not negotiate. Three months before the declaration of war, Theodore Roosevelt, Assistant Secretary of the Navy, wrote to a friend, "I have been hoping and working ardently to bring about our interference in Cuba." Secretary of State John Hay called it "a splendid little war."

This attitude was expressed in an editorial in the Washington Post: "A new consciousness seems to have come upon us — the consciousness of strength — and with it a new appetite to show our strength. It might be compared with the effect upon the animal creation of the taste of blood. Ambition, interest, land hunger, pride, the mere joy of fighting, whatever it may be, we are animated by a new sensation. We are face to face with a strange destir

We may indeed be grateful t we live in this grand country, let us also be aware that not of our actions have been motiva by as high motives as we would to think.

In the May 20 issue Rabbi Art Gilbert characterizes Albert Gray's article of March 18 as "o sided, biased judgment." Hav been to Dachau, I can only ag that the treatment the Jews recei in Europe at the hands of the N is beyond our comprehension even our ability to adequately s pathize with them. But I have visited the hilly barren wastela of Jordan and the lush plains, wh benefit from the Mediterranean, t is now the state of Israel. atrocities suffered by the Jews Europe, horrible as they were, not give them the right to p Arabs away from their homes al the coast to the arid hinterla An illuminating account of the b force used to push the Arabs and the "backstairs intrigue" pressures exerted to gain United tions and United States recogni of the Jewish state can be gai by reading Alfred M. Lilienth (who is also a member of the Jew faith) book, What Price Israel? T is surely one of the most unfortun and one of the most difficult p lems of our times, but it is als problem which is presented to American people most of the t from only one point of view. Kenneth Kreider, Elizabetht College, Elizabethtown, Pa.

Only 5 per cent

I'm wondering whether we farmers know just how import God really is to our crops. statistics overwhelm me as I th about it. If farmers knew ab them, when someone called on t to give to CROP they would re want to give. To raise a crop puts in about five per cent of work, and God puts in ninety- per cent of the energy and eleme We are told that to raise 100 bus of corn on an acre of land supplies over 4,000,000 pounds water, 6,800 pounds of oxyg 19,000 pounds of carbon diox and many minerals. We so o think that we do the work, and forget God. — Mrs. Ray Lower, R Lanark, Ill.



by Richard Burger

WHAT has the church to y to our world on the subject the "fruits of the faith?"

Our first task is to recognize at the fruits of the faith are iritual; they may be the pos- ssion of any man, anywhere, ider any circumstance. The olie in the commune may ve them. The African farmer ing in a mud hut under a ass roof may own them. They ay belong to the industrial borer, or they may be the ssession of the citizen of our luent society. But be it un- rstood that they are not the clusive endowment or herit- e of any group.

Slowly, subtly we have pur- ased a bill of goods. We ve come to believe that we e the special "people of God" d that because of our race or tionality or the lip service we y to our religion, he will k after his people and give the good fruits of life. We ve come to recognize these uits" as the goals most people strive for: security, standard of living, wealth, recognition. We have made the fruits of the faith that Paul enumerated — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control — synonymous with or dependent upon the benefits of an affluent society.

The insurance man has them to sell. On his brochure is the picture of a man retired at fifty-five on $300 per month basking in the sun under a palm tree with pipe and slippers and the affectionate presence of a youngish wife.

The government has these commodities to market under a variety of titles: social security, cost of living escalator clauses, fat defense contracts, public works, and parity pricing. I would not be understood as opposing social concern in government or business. But I want it understood that people can be successful by the measure of our society and still be miserable wretches.

Success, wealth, retirement, influence — what did Jesus have to say about these? A certain rich man was so successful that he tore down his barns and built greater and said to his soul, "Take thine ease; eat, drink, and be merry." That night his soul was required of him.

We must peel away the veneer from the truth of the kingdom. If we think that the benefits of our industrial society and the sense of being a superior people of a powerful nation are synonymous with the fruits of the faith, we may find ourselves "hanging our harps on the willows" because we cannot sing.

I see a certain death cell in which languished a condemned man. It was he who knew the fruits of the faith so personally that he could write them down. Deserted, destitute (save for chains,) he waited for the death sentence to be executed.

While he waited he wrote a letter to a young pastor from which these lines have been preserved: "I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award . . ."

I see in the fell clutch of circumstance the one who started it all. He was facing a cross. He had no bed, no pillow, not even a house comparable to the nest of the bird or the den of a beast. Yet it was expedient that he be expended. Out of apparent defeat and failure we hear the voice of one who held the prize for which all men strive: "peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

These are days in which there has been much ado about "miscalculation" and the risks of it. One of the most tragic miscalculations is that of the people of our affluent society in or out of the church who have come to regard the fruits of the faith as synonymous with being Americans of white extraction and having the highest standard of living in the world.

The voice of the church must be the voice of the prophet: "Repent! And change your ways."

The second thing that the church has to say to the world is that there is a faith. God lives! There is no doubt about it. Have faith in God! If we were to take only a fragment of the Scriptures to suit our purposes, we might be able to teach a very strange assortment of fundamentals including slavery (from Philemon) or polygamy or violence but we must take the separate teachings and concerns of the Bible not only in context, but also within the framework of the whole. The moral and ethical teaching of Paul and James was founded squarely upon this faith. What we do with ourselves and with our fellow men matters because there is a God to whom it matters.

The central thrust of the life and teaching of Jesus was clear. God lives! Men belong to him, and he is vitally interested in all men because he loves them with a love beyond measure. Therefore, repent and accept the kingdom of heaven.

A lawyer tested Jesus concerning the very heart of his thought. " 'Which is the great commandment of the law?' And he said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. . . . You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.' " The focus of our attention at this point is on the first commandment. Have faith in God. All that he did and said, the v[illegible] purpose of his life called m[illegible] to faith in God.

The message of the N[illegible] Testament and of the ea[illegible] church was unquestiona[illegible] clear: "God lives and he is l[illegible] Jesus was. Set your house [illegible] order because in the final ana[illegible]sis we must meet his term[illegible]" James did write lifting up [illegible] decisive importance of livin[illegible] righteous life. Yet, through[illegible] his epistle, any measures [illegible] righteousness were found[illegible] squarely on the premise of fa[illegible] in the Lord who soon was co[illegible]ing.

Let the voice of the chu[illegible] be clear. The message of Je[illegible] is no empty humanism. T[illegible] total impact of the life a[illegible] teaching of Jesus is one of fa[illegible] in God. Let me illustrate:

In Nigeria I once came u[illegible] a village that had very sudd[illegible]ly died. It had been a sm[illegible] village. A few days befor[illegible] had ridden into it on my ho[illegible] and had seen children play[illegible] and men and women go[illegible] about their tasks. When I [illegible] turned, it was dead. There [illegible] evidence of a hasty flight.

Continued on page 13



Luoma

Wealth, security, acclaim seem to be the goals people set for themsel[illegible]

'he Day the Call Came to John Doe . . .

THERE were no customers in the store the day the call came to John Doe. He was standing still, momentarily, during a ll in the afternoon's business. It was then he ard the voice of the Lord.

"John, I want you — "

"Who, me? But, Lord, this is a surprise. might have expected a call at church, but re — at the store . . .?"

"There are plenty of others at church, John; want you to be my representative, my man the job — "

"Sure, Lord; and where do you want me to ? India, Nigeria, South America? I'll talk it er with the family tonight."

"John, you don't seem to get the point. I nt you right where you are — where you live the corner of Third and Pine — and where u work, right here on Main Street."

There was a temporary interruption while hn waited on old Mrs. Murphy. Somehow, e always got the wrong size and every pur- ase had to be exchanged. Then the store was pty again.

"Still there, John? I'm serious about wanting u as a witness."

"But, Lord, you know how it is with me. me other fellows can stand up in prayer rvice or even council meeting and make a nderful testimony. But not me."

"Of course, I know how it is with you, John. u think being a good Christian means being thful in attending church, serving on com- ittees, paying your pledges, and so on. That's portant, but I have something for you that's more important. You know about the school ard election that's coming up . . .?"

"Sure. Martha thinks I ought to run for the . Lots of meetings. All work and no pay. sides, too much politics."

"John, I've much at stake in those 2,000 ildren and youth in your town. And I know me teachers who would welcome some back- g. I'm calling you to take that thankless job and be my witness there."

"My ideas aren't always so popular along ain Street. Anyhow, how can I be sure I'm ving you? Some of these questions are pretty mplicated. Can I find all the answers in your g black Book?"

"If all the answers were so easy I wouldn't ed your help, John. Yes, you'll need to study e Book more than ever before. But don't nk you'll find everything down in black and ite."

John was slow in answering. Outside the front window he saw the school bus go by. Soon Freddy Jones would stop with the local paper. Wouldn't it be far simpler if he could go off somewhere else, where problems weren't so complicated, where modern life wasn't so maddening — and the headlines wouldn't disturb him every afternoon at four when Freddy came around?

This fleeting thought was deep inside of John's consciousness, but the Lord still caught it.

"John, so many of you church members make a big mistake. You think the mission field is something far away. Listen, man, you're already living right smack in the middle of it. If only you knew how eager I am to call men and women to be witnesses right where they are this minute. In about an hour you'll be stepping off the bus at Third and Pine — "

"Well, frankly, Lord, I'm just a little worried about that corner. I know I should have been talking more to my neighbors — well, about You, and about the church. Most of them are members, but we're such a smug, self-satisfied lot. And if I agree to run for the school board — well, they will expect me to side with them. You know how it was when they didn't want our schools to accept those migrant children — "

"Yes, I had my eyes on you then, John."

"That's just it, Lord. I'm pretty sure you would want me to take a stand on things like that."

"Indeed, I would."

"But then I'd be in hot water with some of my best friends. And I hate to think what they could say to my kids. And they could even ruin my business. Besides, if they resented my ideas, how could I ever win them to the church?"

"Well said, John. Welcome to the brotherhood of those who get in hot water. It's really a great fellowship. I remember Polycarp and Martin Luther, Adoniram Judson and Alexander Mack. You see, I'm really calling you to an adventure, the most exciting life in the world."

John Doe was awed, but still a little puzzled. Somehow he felt that God had never been more real to him. But shouldn't this have happened when he listened and prayed and waited at church? To be God's man on Main Street, to be a witness for Jesus Christ in the neighborhood of Third and Pine — was this his calling?

— K.M.

Faith that reaches down to the foundations of life in God

FOR THE LIVING OF THESE DAYS

by Harry K. Zeller, Jr.

ONE of the charming stories enshrined in our Christian heritage tells of the coming of Christianity to England. An early missionary named Augustine, so records the Venerable Bede, came to the shores of Northumbria in 579 A.D. He spoke of faith, of hope, and of love. He told of God's own Son come to earth that men might live the good life. He spoke of a kingdom not of this world, the kingdom of God. One of the barbaric rulers of the island heard of this teaching and summoned the missionary to his castle fortress that he might hear the message in person. The large room in which they sat was lighted by the flames of burning pine knots. The smell of wild boar being barbecued before the open fire filled the hall. Above the fireplace hung the battered shield and sharp spear with the rugged king's bludgeoning marks of identification upon them.

Around the room the tall glassless openings faced the dark of night. In the midnight blue above a few twinkling stars stood guard. As the rough king and gentle missionary talked together, a bird flew in one of the openings, glided swiftly through the lighted room and out the window on the other side.

Both noticed this little incident, and, after a thoughtful pause, the king said to his guest, "They tell us we are like that bird. We come out of the dark. For a few brief moments we glide through the light. Then we go out into the dark again forever. But you speak differently of birth and death. You lighten the dark which is the past and place a gleam on the mystery which is future. You give spirit and heart to my people. You are welcome in our midst." And so saying, King Ethelbert embraced Christianity.

Long before the Venerable Bede another chronicler of the faith saw Christianity as speaking to the riddle of existence, in birth and death, and in life also. John wrote: "Jesus knowing that the Father had given all things into his hands, and that he had come from God and was going to God . . ."

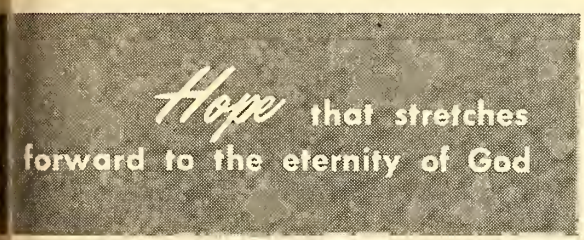
For the living of these days we need faith. Faith is that quality of belief which is so often deemed to project us into the future, but in reality it roots us solidly in the past. For the living of these days we need to believe that there was meaning, understanding, and love at the beginning of everything. It is the problem of origins.

The Christian witness concerning the mystery surrounding the origins of life is as positive as it is profound. There is a classic quality in John's word, "Jesus . . . knowing that he had come from God." Not out of the darkness had he come. Not by a caprice of nature had he been dumped upon the world. Not by blind chance did he appear on the human scene. Jesus had come from God. He was in the beginning with God.

The solid rock foundation of the Christian life is a fact of history, the fact of the per-

Jesus Christ, in whom God revealed himself
l in whom we have reconciliation with God.
e birth of Jesus Christ is a precise historical
t as is the birth of Julius Caesar. The life
Jesus Christ is an authentic historical hap-
ning as is the life of Julius Caesar. The
rder of Jesus Christ on Calvary is a definite
torical event as is the murder of Julius Caesar
the steps of the Roman senate. The resurrec-
n of Jesus Christ from a garden tomb is a
umented historical occurrence as is the
manent entombment of Julius Caesar. The
ts of Caesar's life are interesting and, if you
h to pass a history test, pertinent, but the
t of Christ is a life or death matter to each
n.

When we confront Christ, we meet God and
d meets us. This is our creation, our recrea-
n, this moment when man and Maker come
ether. This is what we have sometimes re-
red to as the faith once and for all delivered



o the saints. In this moment all past history,
m the very first hour, begins to have meaning.
e monumental fact, "In the beginning God,"
omes the solid foundation of life. For the
ng of these days we need that faith.

For the living of these days we need hope.
w we confront the old problem of destiny,
future of all things, the imponderables
ich in theology we group under eschatology.
r a clear, concise word of the foreverness of
try this: "Jesus, knowing . . . that he was
ng to God." On Easter morning he instruct-
Mary to tell the disciples, "I am going up
my Father and your Father, to my God and
r God." Jesus knew that his destiny — as
's — is forever in God.

The future is no soft-focus speculation for
rist. It is no leap in the dark, as Hobbes said
death. It is no silly little transfer into a slick
angri-La or sleepy Nirvana. It is no tricky
couring eschatology. Jesus knew that his
tiny is forever in God. The future, the near-
ure, the far-future, the full-future would find
n living with God.

Such is the hope we need for the living of
se days. This is the Christian answer to
the plague of insecurity, the peril of nothingness, the pain of life, the pursuit of permanence. Life is designed to find its fullness and finality in God. The Christian hope does not fall dead at the force of evil; it does not wince at the fate of humanity; it does not blanch at the fact of death. Jesus is going on to God. We are going on to God. Life is going on to God.

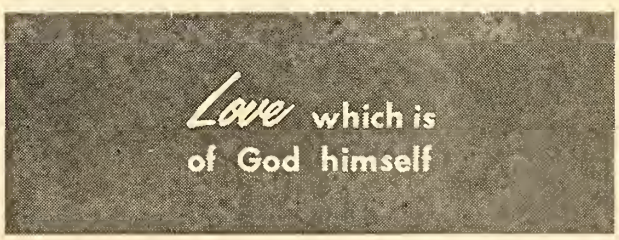
When Phillips Brooks, the great American preacher died, his brother Arthur wrote, "God be praised today. From God he came. With God he walked. God's world he loved. God's children he helped. God's church he led. God's blessed Son he followed. God's nearness he enjoyed. Today with God he dwells."

For the living of these days we need love. We confront the past with faith and look to the future with hope, but the present, the ever present, the ever-living present is still with us. Faith is not enough. Hope is not enough. There is so much to be done before our earth "shall be fair, and all her people one," but not "till that hour shall God's whole will be done." Only love is the secret that will remake the world.

Sometimes we are led to think that the kingdom of God is an affair about which we can do nothing, for God's plans are already finished. Men used to say that the spiritual die of the universe was cast. They believed that God sat down before ever the worlds were formed and framed the structure whole in his mind, plotting the salvation and (if you can take double predestination!) damnation of each man by determining with severe exactness the issues of each life.

People do not seem concerned about this kind of determinism today, but they are anxious about a new kind of predestination. They feel pulverized and impersonalized by life. What we used to call the ticket-window contacts of life has given way to the card-carrying character of life which makes us numbers rather than names. You recall the woman who forgot her identity card and called to her husband as they raced to the car for work, "O dear, I forgot my nonentity card."

People are overwhelmed by the massive



complexity of life. They fight back the ever-encroaching automation frontier, but daily the machines become more like men and men like machines. So modern art depicts the nonbeing of man in a faceless form as though a child drew his portrait with finger paints, and psychology traces human impotence to increasing insignificance.

People become fatalistic about the giant evils like war and injustice, almost giving up hope of doing anything about the wrongs which plague humanity. They regard these sins by syndicate as an incurable malignancy. They take a consolation prize for effort by hoping that, though they cannot do much about the giant evils, the giant evils will not do much to them.

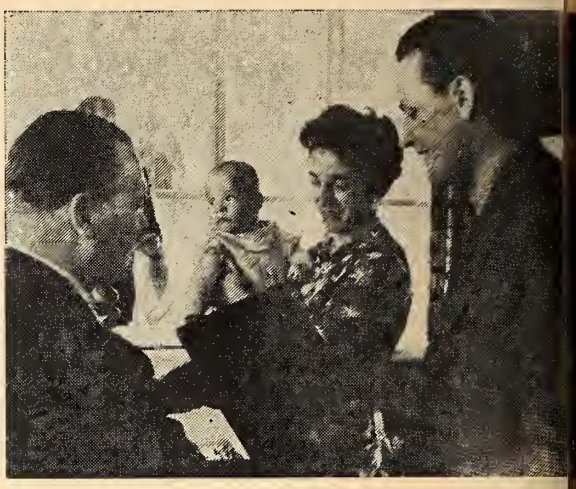
We find none of this determinism, this fatalism, this boxed-in phobia in Jesus. "Jesus, knowing that the Father had given all things into his hands." Jesus had options and he used them. His co-workers have these same options and he expects us to use them. We are not robots. We are not machines. We are children of God. We have come from God. We are going to God. While we have this life, this lovely, troublous, undaunted life which is such a miraculous combination of the human and the divine, we are to live and serve and love as children of God.

Naturally, as Brethren and Christians, we will readily recall the end of the account we have been following. "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet."

It is easy to discuss a fine philosophy that roots in the past and reaches for the future and still forget the living of these days. The disciples forgot. They had their minds on higher priorities, like who would be prime minister and who the chancellor of the exchequer in the new kingdom. Apparently the maid had forgotten a servant's task. So Jesus did it.

The great ideas that molded his life always found ready and noble expressions in what he did. What he did was always so much better than what he said. He gave his life in loving service. "He went about doing good," is the stamp-size biography of Jesus. The cross is part and parcel of the same pattern as the towel and the basin. We call the feet washing a symbol, an ordinance, but in reality it is a way of life.

Symbols are worth nothing if they dead-end



in symbolism. Ceremonies are only pretty ri
tions if the ceremony is all there is to it. Or
nances are means of grace only if they e
perpetuated in the activities of life.

We wash feet to purify hearts. We do
now wash feet to get them clean, but to le
to serve in love. In order to narrow the g
between symbol and practice the young peo
in camp at Sugar Grove some years ago sy
bolized washing feet by polishing shoes.
order that we might not lose the practical
plication of the doctrine we proclaim,
Manchester Conference on the Nature a
Function of the Church urged the adoption
a transformationist strategy as the best expr
sion of our mission. "We are called to be Go
instruments for transforming the world, cha
ing, improving, and redeeming it through
power revealed in Jesus Christ . . . until
kingdoms of the world have become the ki
dom of our Lord and of his Christ."

That we might serve in love had much
do with the selection of the theme of this c
ference, "My Calling to Fulfill." It is mu
easier to celebrate or dramatize or symbol
or elaborate or even exemplify a calling. T
business of Christianity is to fulfill our calli

That we serve with love is the essence
what we believe as Brethren. It is the cent
tenet of Pietism. This is the heart of our fai
Dr. Kurtz in his venerable Ideals of the Chu
of the Brethren speaks of it as "the good lif
We serve in love that God's kingdom may co
and his will be done.

For the living of these days we need a fa
that reaches down to the bedrock foundatio
of life in God, a hope that stretches forwa
to the never-ending eternity of God, and a lo
which is of God himself.





Communist Ceremonies

mmunist ceremonies, designed to take the place Christian ceremonies, are part of a stepped-up mpaign to weaken and hamper the churches and the same time to foster the spread of Red ology. Increasing political pressure is being posed by the Communists upon parents to take t in the ceremonies which have been denounced reatedly by the church.



mmunist "name-giving ceremonies" in East Germany (page 8) are to take the place of Christian baptism

he youth dedication meeting is an atheistic counter-part of Christian confirmation. The lettering reads: th Dedication (Jugendweihe), a profession to the great and noble cause of Socialism" (upper left)

icipants in a youth dedication mony leave a Theatre of Peace in East Germany (upper right)



Eighty-eight per cent of eligible g people in the Soviet Zone of rmany took part in Communist youth dedication ceremonies, plified in picture (right, center) y girls examining atheistic books

t right, is a so-called "Socialist ding," which Red officials have ed as a substitute for Christian arriage. Participants must vow "to augment with joint active gth the Socialist achievements and the power of the workers and peasants"

One who heard the Call: ISAIAH

by Dale W. Brown

ISAIAH is a prophet of God's holiness. How wonderful is his own testimony of the vision of his call. "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory" (6:3). What did Isaiah mean by this word *holy?* Both in the call he received and in the call he proclaimed Isaiah believed God's holiness to be God's transcendence, God's judgment, and God's faithfulness.

Holiness as Transcendence

"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple" (6:1). Elsewhere Isaiah proclaimed God to be "the Mighty and Holy One of Israel," "Yahweh of hosts." Contemporary Christian thought has not given up the belief in the immanence of God, but there has been a renewed stress on his transcendence. God is near. He is at work in the world; yet he is not to be identified with the world. He is more than the projection of our own ideas about him. He is not the prisoner of our concepts, but is free. Increasingly scholars write of his mighty acts in history.

However, we have often denied the message of Isaiah in our very understanding of the prophet himself. We have labeled him a religious genius, discovering better and new ideas about God. We have seen in him a social reformer who was ahead of his time. Though true from our perspective, Isaiah would have been shocked to be caricatured as either a spiritual genius or a social reformer. When the intense light of the holiness of God burst upon him, he said, "Woe is me! For I am a man of unclean lips" (6:5). Isaiah tells us not so much of grasping principles as being grasped by God in the midst of the struggles of Judah.

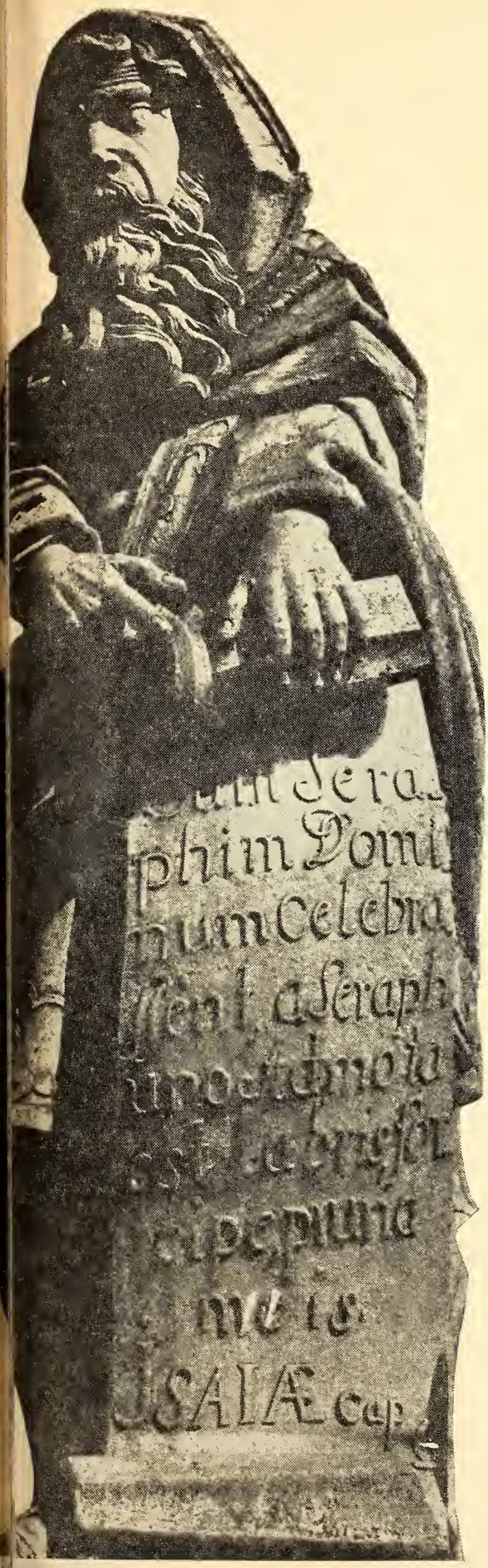
Whatever we may believe about Isaiah, Isaiah believed that he was proclaiming the words of God and not merely speaking words about God. He recorded, "I heard the voice of the Lord saying . . ." (6:8). It is true that his oracles must undergo the perfect judgment we have in Jesus Christ. is true that the prophet's mes contains ideas about God. H ever, sooner or later, each of us must decide whethe agrees with the writer of brews in his faith that "in m and various ways God spok old to our fathers by the pr ets . . ." (Heb. 1:1).

But does not a vision of as "high and lifted up" mak man something low and sive? Those who today pr this emphasis on transcend say that it is leading to a religious quietism, in w everything is left up to Go a world that needs so despe ly the action of man. Do work this way? Let us loo the life of Isaiah. He did (Isa. 30:15):

"In returning and rest you be saved;
in quietness and in trust be your strength."

Here is a message of trustin the Lord instead of poli and military alliances. does seem quietistic. But us look again.

Isaiah worked like ma get this message across.



lowing his call, Isaiah preached some forty years to a people who did not want to hear his message of repentance. He was a forerunner of the participants in the nonviolent direct action projects so prevalent today in sit-in and peace movements. For this urban prophet of noble birth walked the streets of Jerusalem for three years barefoot and wearing only a loin cloth as a symbol of what was to be the fate of Egypt and Ethiopia. His marching was political action to protest entering into military alliances with these two nations against Assyria.

One of the paradoxes in Christian history is that at some of the very periods when the absolute sovereignty of God has been stressed the most, we have the most zealous activity in the life of individuals and the church. For our actions of response to what has happened to us prove to be more dynamic than our actions resulting from self-discovery and self-resolution.

Holiness as Judgment

"And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke" (6:4). Isaiah's descriptions of the judgments of God were such as to give us all empathy for the statement of the little girl, "That was before God became a Christian." It does seem this way. For the Lord says (1:24; 30:1):

"Ah, I will vent my wrath on my enemies,
and avenge myself on my foes."
"Woe to the rebellious children, . . .
who carry out a plan, but not mine."

Are these statements utterances of the God of our Lord Christ?

The first answer is to grant that there is a discontinuity between the Old and New Testaments. "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you . . ." (Matt. 5:38). But at the same time there is also a fundamental continuity. "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Matt. 5:17).

As the Old Testament proclaims not only the wrath and judgment of God but also his steadfast love, so the New Covenant of love proclaims God's wrath. Jesus told parables of God's judgment. And the writer of Hebrews declared, " 'The Lord will judge his people.' It is a fearful thing to fall into the hands of the living God" (Heb. 10:30-31).

Isaiah in granite stands in the courtyard of the church in Cingonhas de Campo, Minas Gerais, Brazil

Three Lions

Is it possible for God to be wrath and love or good and mad at the same time? Isaiah proclaimed that it is. For God's wrath is an expression of his love. God does not love because he is angry, but he judges because he loves. "The Lord disciplines him whom he loves" (Heb. 12:6).

Contemporary Brethren thinking has been confused concerning the doctrine of judgment. At the same time we have repudiated any qualities of wrath and judgment in the nature of God, we have been pronouncing judgment upon the liquor interests, the militarists, and the racial bigots. This has resulted in a self-righteousness in which we have been guilty of violating Jesus' injunction, "Judge not, that you be not judged" (Matt. 7:1). The answer is that of Isaiah. We must proclaim God's judgment, not our own. And if it is his and not ours, then we will see it falling not only upon others but upon ourselves.

Judgment results from the righteousness and justice of God. Isaiah's proclamation of God's holiness as ethical purity sounded in three primary areas:

(1) " . . .
seek justice,
correct oppression;
defend the fatherless,
plead for the widow"
(1:16-17);

(2) pronouncements against popular religion,
"Your new moons and your appointed feasts my soul hates" (1:14);

and (3) judgment against power politics,
"'Woe to the rebellious children,' says the Lord,
. . . 'who make a league, but not of my spirit'" (30:1).

These judgments are as relevant in twentieth century America as in the eighth century B.C. Like Judah, who was enjoying prosperity at the end of the long and successful reign of Uzziah, America is corrupted by pride, self-sufficiency, and luxury. It is proper to pronounce judgment upon communism, but we must also receive God's judgment for our social injustices in Cuba, in other areas of the world, and in our own land. Like Judah, popular religion, with its self-centered desire to manipulate God in order to achieve peace of mind, its increasing membership, and larger edifices amidst decreasing moral standards, has too often replaced a real sense of dependence on God. And in our day of NATO and SEATO alliances, trust in nuclear stockpiling, and planned invasions of other countries even by the United States, the God of Isaiah is our God, ever judging us and calling us to repentance.

It is easier to recognize this judgment which comes when we measure our pride and feeble efforts by the plumb line of God's righteousness and holiness. However, it is much more difficult to understand the judgment of God working through a wicked nation as expressed in Isa. 10:5,

"Ah, Assyria, the rod of my anger,
the staff of my fury!"

Karl Barth and Johannes Hamel have used this theme from the tenth chapter of Isaiah in recent essays composing the book, How to Serve God in a Marxist Land. They feel that God is using communism today as he did Assyria of old as an instrument of judgment upon his people.

Communism with its emphasis on social justice, racial equality, and concern for the backward nations of the world, though selfish, has served as a very effective judgment upon many of the sins of the so-called Christian West. This does not mean that God is responsible for communism any more than he is responsible for some of the tragedies of our personal lives. But it does mean that God can use the tragedies and even the Marxists for the fulfilling of his own purposes, even though, like the Assyrian, the Marxist

". . . does not so intend,
and his mind does not so think" (10:7).

For God is Lord of history. His faithfulness endures through all generations.

Holiness as Faithfulness

Isaiah's call to his people was not only to proclaim God's judgment but also his faithfulness; for the punishment God inflicts upon his people is redemptive in nature. Its purpose is that Israel will come to her senses and acknowledge the foolishness of her ways. For we do not confess our need of God's love until our self-centered and self-sufficient way of life has been shaken to its foundations. Consequently, in this message God's holiness is a two-beat rhythm — judgment and renewal, threat and promise, doom and hope, wrath and mercy.

God's faithfulness is expressed in various ways and by different symbols, the first being that a faithful remnant would survive even though most would reject the message. "A remnant will return, the remnant of Jacob, to the mighty God" (10:21). Isaiah symbolically names his first son *Shear-jashub*, meaning "a remnant shall return." There is not only an expectation of a purified remnant, but of a righteous king. His name is Immanuel, "God-with-us" (7:14). He is the shoot which will come forth

rom the stump of Jesse (11:1).

"And his name will be called
Wonderful Counselor, Mighty
God,
Everlasting Father, Prince
of Peace . . .' "

The times will be idyllic.
'erocious animals will be
riendly to each other and to
nan.

The wolf shall dwell with the
lamb,
and the leopard shall lie
down with the kid . . ."

'eace will reign as nations
. . . shall beat their swords into
plowshares,
and their spears into prun-
ing hooks;
nation shall not lift up sword
against nation,
neither shall they learn war
any more."

It is obvious why these pas-
ages were the most quoted by
Jew Testament writers in the
ood news that Jesus was the
ulfillment of all hopes.

How alike are the two
enturies, Isaiah's and ours.
)ptimistic hopes have been
hattered. Increasing numbers
f intellectuals are joining the
eatniks in proclaiming that
ife has no meaning and pur-
ose. Sociological analysts are
idging us other-directed pup-
ets, a lonely crowd, and status
eekers. Novelists instead of
redicting a utopian future
shered in by scientific marvels
re writing of 1984 and the
rave new world in which man
vill be manipulated as a thing
nstead of treated as a person.
'he majority will vote in a poll
hat we will have another great
'ar and that this will mean the
estruction of civilization as we
now it. Scientists have be-
ome prophets of doom. This
ote may be what we need.
'or truly these voices may be
'od's voice of judgment.

Nevertheless, amid all the
ries of gloom the Christian
hurch must continue singing,
"Great is thy faithfulness,"
"Holy, holy, holy is the Lord of
hosts;
and the whole earth is full
of his glory."

Amidst all the pessimism concerning the nature of man by modern philosophy, psychology, and theology, Christianity must proclaim an optimism about God's faithfulness, which in turn places a very high value on the nature and destiny of man.

Christianity proclaims God as Lord of history and the doctrine of the second coming of Christ. The Negro spiritual, which has become popular in recent years, repeats Isaiah's message of God's holiness as faithfulness, namely, "He's got the whole wide world in his hand." May this faith not be one causing an other-worldly retreat from society, but one of betting our lives on a cause which will ultimately triumph.

In Isaiah's use of the term *holy* we have a strange combination of a God who is "high and lifted up" and at the same time One who cares for his people. We know One who is righteous judgment, yet Redeemer. We know One whose faithfulness abides through the gloomiest of times. Therefore, may we, like Isaiah of old, answer God, "Here am I! Send me to proclaim thy holiness as transcendence to a world self-sufficient, haughty, and worshiping its own ideas. Send me to proclaim thy holiness as judgment to a world going to hell by trusting in military alliances. Send me to proclaim thy holiness as faithfulness to a world which has lost a sense of purpose and of hope." And we hear his reply, "Go."

• • •

We do not believe that it is God's will that man destroy himself. Our salvation must come by attuning our hearts and minds to God's will that all men shall live together as brothers and equals in peace and friendship. — Bernard Graves.

Fruits of the Spirit

Continued from page 4

I walked slowly through the ghost town of mud houses I came upon an altar or "haptu" before which men had sought to know God. It was a large earthenware jar turned upside down under which presumably was the holy of holies.

When I saw it, my desire quickened to examine such an altar before which men had laid life on the line. I had never had the opportunity because one must never do violence to another's sincere faith. When I learned that the headman of the village before whose "god" I stood had very suddenly died and that my examination of it would do violence to no man, I determined to examine it in every detail.

A strange feeling came upon me as I approached, and I carried the venture forward with sincerity. "If you have life," I thought, "then make communication with me." Since there followed only silence I proceeded to lift aside the great earthenware jar that was sitting upside down. Underneath I found a smaller pot. I let the large jar down too roughly, and it broke into a hundred pieces because it was very old. As it broke there was only the sound of crushing pottery.

I picked up the second, and seeing that it concealed underneath it a tiny urn or vase which obviously was its center of faith, I let it fall to the ground and it was crushed. Then I carefully took the urn in my hand. I spoke to it, but it spoke not with me. I laid it upon a stone and taking another, I struck it, crushing it open that I might know if it had life or spirit. I bear witness to you that though I sought, there was only the sound of crushing pottery and

the smell of putrifying sacrifice. As I stood there my mind went to Calvary and there surged through me a deep flow of faith.

What I had done to that empty object of worship, men had done to Jesus and there was a living response. He shrank not from his cup, and as he drank it he cried, "Father, forgive them for they know not what they do."

This was the cry of the living, loving God. The cry of man would have been for revenge and destruction. "Seize your swords." "Strike down yon guard." "Send twelve legions of angels." "Annihilate the foe."

God was in Christ, reconciling the world to himself. We are rightfully urged to do the deeds of righteousness, but they do not flower of themselves nor are they an end in themselves. They are the fruits of an abiding faith in the living God whom we know through our Lord Jesus and they are the highest and most noble acts of worship.

The message of the church springs from the central conviction of the gospel: God lives; he is like Jesus was; have faith in him.

The third thing that the church has to say to the world concerning the fruits of the faith is this: The faith of the Christian bears righteous fruit. This is precisely what Paul said in 2 Cor. 5:17. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

This was the teaching of Jesus. It is impossible for us to gather together all of the teaching of the Master in which he clearly set forth the principle that faith produced fruit or it is not adequate. But let us give attention to some of them.

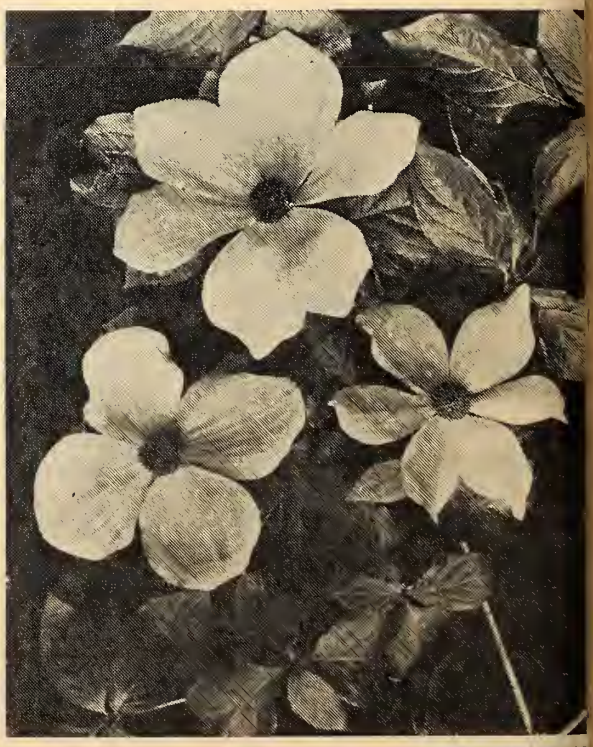
"I am the vine, you are the branches. . . ." Bear fruit! Otherwise there is no alternative but that the pruning shears will be used. "Love one another as I have loved you. . . . I chose you and appointed you that you should go and bear fruit" (John 15). "Are grapes gathered from thorns, or figs from thistles?" Obviously Jesus taught that an affirmation of faith carried with it a conviction that would produce fruit.

The subject of the Sermon on the Mount was the righteousness of the kingdom of God, and Jesus spelled out in specifics that to have faith was to bear fruit.

Jesus intended that we should know that what we do matters and his teaching sustains the conviction of James: "Faith apart from works is dead." He reserved his strongest condemnation for the hypocrite. He compared them to graves filled with dead men's bones. At this point we can learn from the Nigerian whose word for hypocrisy is "Shi-mya-kur" which being interpreted means: "shi," to shoot; "mya," the mout "kur," the act of doing. H pocrisy is then, "shooting the mouth."

There is no easy way out f a culture that alleges faith the God of Jesus but that hol in reserve the "works of t flesh" it can ill afford. T church's easy tolerance of rac prejudice is alone a great spir ual lag. There was a time wh racial hate was a commodity less wrong than now, but o that our world could endu Our world has changed. M Kerina of Southwest Africa, p titioner at the United Natio in expressing his first thoug about the Peace Corps replie "Take out the beam from yo own eye."

John Howard Griffing, courageous white newspap man from Texas was inject with a drug and touched with vegetable dye so that h appearance was that of a Neg He traveled through the Sou to learn firsthand about rac prejudice. The crushing expe ence he had was vastly mo bitter than he had dared imagine. He cried himself



Faith and works belong together as the bloom, stem and root make the living plant

leep like a child, night after ight, not over the plight of the Negro, bitter as it was, but be-ause of the indescribable void nd emptiness he found in the aith and life of his white kins-nen.

We toy with our faith as a hild fondles a toy car that to-lay is new and tomorrow is ound at the village dump. We ave a set of mores for public lisplay and one for private con-umption. We have a level of norality when our mates are by ur sides and another for our luttony when time and space nake sure it is secret. We have rofessed a universal brother-ood of love that ended when he pigmentation changed.

Time is running out on us. Do not be deceived; God is ot mocked, for whatever a nan sows that will he also eap." "The wages of sin is eath." There is no sliding cale of morals and ethics in the ingdom of God. We are in he world but not of it. Faith hat does not motivate the nind, bones, and muscles into ighteous fruit is dead.

Let me illustrate the relation-hip of faith and works in the New Testament. I am holding n my hands a beautiful flower. t is a living plant. I have not nly the bloom but also the ot and stem. It is not only eautiful now, but it has with-n itself the power to create nore fruit and more blossom. he root and stem represent ith. As long as they have life e may expect the blossom hich represents works. Each unopposed to the other, but ey belong together.

• • •

lmighty God, our heavenly Father,
ide, we beseech thee,
the nations of the world
into the way of justice and truth
d establish among them
that peace which is
the fruit of righteousness.

Dr. G. K. Bell,
former Bishop of Chichester

All-Christian Peace Assembly

by Dale Aukerman

THE first All-Christian Peace Assembly, held in Prague, June 13-18, was planned as an ecumenical conference, the first in history to deal with war and peace. In relation to the church's discipleship to Christ it came 1,600 years late, but such an East-West Christian assembly would probably not have come at all but for the persevering earnestness of Czech churchmen, who took the initiative for the three Prague conferences of 1958, 1959, 1960, and then for this latest and by far largest conclave.

Nearly 700 attended (about half of them from the Communist countries) — a number not very conducive to the acting of the Holy Spirit but advantageous at least in making for innumerable twos and threes between sessions. And several times the Spirit clearly stirred even the 700.

It was hardly a historic assembly, one to mark a turn in the direction of the church's mission. The Eastern speakers, especially the Orthodox, were highly reiterative about their being for peace and against war. Western Christians, like Western political leaders, generally assume but do not emphasize this about themselves. Our Eastern brethren have an intense yearning for peace that we need far more of in the West.

But it is saddening that in spite of the declaration of the third Prague Peace Conference, "No Christian should take part in atomic war or in preparation for it," most Christians in the East are not ready for a stand decisively different from the prevailing one in numerous statements by Western churches: both sides cry out against nuclear war and urge disarmament, but, in view of the "obstinacy" of the other side, do not disavow their side's continuing in the arms race. The official "peace, peace" of the assembly was no word to heal the wound in Christ's people, but considerable healing did come in the personal contacts.

A Czech Brethren and an English Quaker

Dean Josef L. Hromadka of the Comenius Faculty in Prague gave the main address, speaking to the conference theme, "Peace on Earth." As theological grounding he developed the idea that as God in Christ shared the depths and heights of human life, so are we to stand with and experience with all men in their economic, social, and international struggles. A church should never become a tool of an anti-Eastern — or anti-Western — crusade. We must understand contemporary man in his positive longing for a new society, and even in his unbelief.

Richard Ullmann, a British Friend, gave the most incisive of the five supplementary addresses. He believes we would do better to speak of concluding peace than of making peace. We are never really the outsider who (like Christ) makes peace between others. In any warring we are involved as one of the unpeaceful ones and need to be incessantly concluding peace. He pointed out that any "peaceful co-existence" where there is the desire that our system win and the other system be removed cannot really be peaceful but will inevitably shift toward cold, or even hot, war.

Co-existence (separately alongside each other) must give way to living for each other (pro-existence). We must seek to understand the other man from inside rather than condemning him from outside. Radical universal disarmament will become possible only when we see the rights, apprehensions, and needs of the other side as clearly as our

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KINGDOM GLEANINGS

A copy of Two Sticks, by M. M. Eshelman, is wanted. Anyone having a copy to dispose of should contact Rev. Delmar Moyer, R. 2, Greenville, Ohio.

Ten deceased members' bequests totaling $73,194 were received by the General Brotherhood Board for Brotherhood causes the first ten months of the current fiscal year, Harl L. Russell, director of special gifts, announced recently.

Ova Edwards of Telford, Tenn., has resigned the pastorate of the Beaver Creek church, Tenn., to take up evangelistic work for a year. Any church desiring his services should write Brother Edwards at the address given.

Thirty-three new gift annuity agreements were issued to Brethren investors between Sept. 1, 1960, and July 31, 1961. The agreements totaled $119,532, according to Harl L. Russell, director of special gifts, and ranged in amount from $200 to $26,000.

Sams Creek church in Eastern Maryland observed the one-hundredth anniversary of its organization on Sunday, Aug. 13. In addition to two addresses by Warren D. Bowman of Bridgewater, Va., the ministers licensed and ordained in the congregation gave brief talks.

Mrs. Mabel Baer, 122 Broadway, Meyersdale, Pa., wishes to secure a copy of Descendants of Jacob Hostetler. Anyone having a copy of this volume which he would sell may write to Mrs. Baer, telling her of the condition of the book and the price being asked for it.

Peggy Zimmerman of Pomona, Calif., began work in the Church of the Brethren General Offices the first of August. Her assignment is secretary in the peace and social education department. A graduate of La Verne College, Peggy had been a BVS'er in Europe and then youth director in the La Verne church.

Prof. B. Edwin Blaisdell, a member of the department of chemistry at Juniata College since 1954, will become chairman of the department of mathematics in September. He will fill a post in mathematics left vacant by the retirement of Professor Emeritus J. Clyde Stayer. Dale L. Wampler, a fellow in chemistry and a doctoral candidate at the University of Wisconsin, has been appointed instructor in chemistry to fill the vacancy left by Dr. Blaisdell.

A National Science Foundation grant of $9,860 was awarded Manchester College for an in-service institute in general science for junior high school teachers. The institute, intended to accommodate thirty area teachers of science, will be held in the Manchester College Hall of Science on Saturday mornings throughout the 1961-62 school year. The program will provide an integrated experience in mathematics and the various sciences of physics, chemistry, biology, and earth science.

The attention of pastors is called to the June 2 m[ail]ing of the Pastors' Packet which included a copy of [the] new handbook for the adult program, Focusing on [the] Adult, along with an order blank for a special introd[uc]tory sale offer for adult materials. It is suggested t[hat] you give these materials serious consideration.

Two Eastern Region districts plan to attend [en] masse the Billy Graham greater Philadelphia crus[ade] on Sept. 9. Seven hundred seats at the city's Conv[en]tion Hall have been reserved for Brethren of the No[rth] Atlantic District, and 500 for those of the Eastern D[is]trict. The crusade begins Aug. 20 and continues u[n]til Sept. 17.

The second National Conference on the Church and Social Welfare will be held Oct. 23-27, 1961, [in] Cleveland, Ohio. Our church is allowed fifty delega[tes]. This promises to be a very significant conference. A[ny] one interested in attending should contact the Breth[ren] Service Commission, Church of the Brethren Gene[ral] Offices, Elgin, Ill., promptly.

Members of the Pension Plan are to have th[eir] accounts credited with interest of 3¾% for the y[ear] ending Aug. 31. According to Harl L. Russell, secret[ary] of the plan, this is the highest rate investments inco[me] has made possible up to now. Only 2½% was credited [in] the early years. Improved earnings of the fifties brou[ght] the rate to 3%, and more recently to 3½%. The pres[ent] one quarter per cent increase will add several thousa[nd] dollars to member accounts.

The third annual radio and television worksh[op] sponsored by the Virginia Council of Churches will [be] held at Union Theological Seminary, Richmond, V[a.], Sept. 11-14. Mrs. Lydia M. Bragger, director of pub[lic] relations of the Rhode Island State Council of Churc[hes] will lead the radio section, and Gordon Alderm[an], program and production manager of WHEN-TV, Sy[ra]cuse, N. Y., the television section. For additional [in]formation write to the Virginia Council of Church[es], 109 W. Grace St., Richmond 20, Va.

Home-comings

Wabash Country church, Middle Indiana, hom[e]coming, all day, Sunday, Aug. 27. Gale Crumrine [is] the speaker for the occasion.

Amwell church, Sergeantsville, N. J., home-comi[ng] Sunday, Sept. 10.

Johnstown church, W. Va., home-coming, Sunda[y] Sept. 17.

Swan Creek church, Northwestern Ohio, home-co[m]ing, Sunday, Aug. 27. Mervin A Cripe, pastor of t[he] Eel River church, Ind., and a former pastor of Sw[an] Creek, will bring the morning and afternoon messag[es] at 10:00 a.m. and 2:00 p.m.

Indian Creek church, Eastern Pennsylvania, hom[e]coming, Sunday, Aug. 27. Galen C. Kilhefner w[ill] speak at the 2:00 p.m. service.

Eel River church, Middle Indiana, home-comi[ng] Sept. 3, at 10:30 a.m. and 7:30 p.m. Ora Huston [is] scheduled to speak.

T/Sgt and Mrs. James D. Hochstetler, 2765 Lawence Ave., San Bernardino, Calif., would like to obtain copy of the book, Descendants of Jacob Hochstetler. Anyone having a copy to dispose of should write them t the address given.

Delores R. Burkhart of Cando, N. Dak., began work n the General Offices in July. She is serving as secreary in the adult, women's and men's fellowship, family ducation, and audio-visual departments of Christian ducation. Her home church is Cando.

Changes of Address

Medford D. Neher's address since Aug. 1 is 275 arnes Drive, Tallmadge, Ohio, % Wayne Robinson, nstead of Brooklyn, N. Y.

Returning to their fields of service in July were the *Monroe Good family,* who left for Nigeria on July 10, nd the *Dr. John Horning family,* who left July 17 for cuador. The Hornings should be addressed at Casilla 55, Quito, Ecuador, South America.

Faye Moyer, from Tiffin, Ohio, to Waka, P. O. Biu, ia Yola, Nigeria, West Africa.

Lawrence Clark, from Shafa, Nigeria, to Chibuk, . O. Mubi, via Yola, Nigeria, West Africa.

he Berlin Situation and the Draft

The President signed a bill on Aug. 1 which will ncrease by 250,000 men the authorized total of the nilitary services. The bill was approved by Congress ith only two dissenting votes in the wake of President ennedy's July 25 speech in which he proposed to resist ussian pressure in Berlin with force, if necessary. It ppears that the administration will also be given an nlimited budget for military purposes, should it be equired by the Berlin situation during the fall months hen Congress is in recess.

The defense department has indicated these "priorties" in adding 250,000 men to the armed forces, 33,000 of which will go to the army largely from the elective Service draft:

1. Encouragement of re-enlistments and voluntary xtension of enlistment periods.

2. Increased drive for recruits.

3. Larger draft calls; 13,000 will be drafted in ugust, 20,000 in September. (No calls were made in lay and June, and 6,000 were called in July.)

4. Extension of service period by twelve months.

Selective Service, with 70,000 men classified, exaned, and ready for induction, will dip into lower-age roups for additional men. Twenty-two-year-olds, ther than twenty-three-year-olds, can expect to be alled. No change is expected in deferment policies. tudents, men with dependents, and others now with eferments can expect to keep them.

The National Service Board for Religious Objectors nd the Brethren Service Commission are keeping alert changes in the draft situation. We can expect this ilitary build-up to result in more pressure on our outh to woo them away from the historic peace posion of the church, more draft calls, and longer terms service. But conscientious objection to war will still e recognized by local boards, assignments to civilian ork will continue, and those in deferred status can pect to continue to be deferred.

The moderator of the Middle Maryland district meeting will be Bro. Byron J. Berkey instead of J. Stanley Earhart, who has moved from the district. The meeting will be held at the Longmeadow church, Oct. 17-19.

The Church Calendar

August 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Silas, a Trustworthy Leader. Acts 15:22-41; 16:19-40; 17:1-14; 18:5; 1 Thess. 1:1; 1 Peter 5:12. Memory Selection: Even if you do suffer for righteousness' sake, you will be blessed. 1 Peter 3:14.

Aug. 23 Middle and Western Pennsylvania women's camp, Camp Harmony

Aug. 24 Western Pennsylvania junior high rally, Camp Harmony

Aug. 24-27 District meeting, Michigan, United Brethren Camp Grounds, Sunfield

Aug. 24-27 District meeting, Northeastern Ohio, Ashland College, Ashland

Aug. 25-27 Family camp, Camp Harmony, Pa.

Aug. 25-27 District meeting, Southern Illinois, La Place

Aug. 25-27 District meeting, Iowa-Minnesota, Panther Creek

Aug. 25-27 District meeting, First Virginia

Aug. 30 District meeting, Mardela, Green Hill

Sept. 3 Labor Sunday

Sept. 8-10 Camp on international affairs, Camp Harmony, Pa.

Sept. 14-17 District meeting, Northeastern Kansas, Kansas City

Sept. 15-16 Southeastern Region CBYF cabinet meeting, Camp Bethel, Va.

Sept. 15-17 District meeting, Middle and Northern Missouri, Rockingham

Sept. 15-17 District meeting, Nebraska, Holmesville

Sept. 15-17 Central Region age-group conference, Manchester College, Ind.

Sept. 17 Stewardship Sunday

Sept. 25-27 Southeastern Region district secretaries retreat, Central church, Roanoke, Va.

With Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Clarence Showalter of Hagerstown, Md., in the Cocalico church, Pa., Aug. 23 — Sept. 3.

Bro. Joseph E. Whitacre of Johnstown, Pa., in the Buena Vista church, Va., Sept. 4-10.

Bro. Dolar C. Ritchey of Bringhurst, Ind., in the Prices Creek church, Ohio, Sept. 11-24.

Sister Harriett Bright of Richmond, Ind., in the Copper Hill church, Va., Aug. 20-30.

Bro. Allen H. Herr of Crab Orchard, W. Va., in the Pyrmont church, Ind., Sept 17-24.

Gains for the Kingdom

Two baptized and two received by letter in the Oakland church, Calif.

Fourteen baptized and three received by letter in the Osceola church, Ind. Seventeen baptized in the Beech Grove church, Ohio. Three baptized in the East Dayton church, Ohio.

Five baptized in the Carson Valley church, Pa.

Four baptized in the Johnstown church, W. Va. Four baptized in the Shiloh church, W. Va.

All-Christian Peace Assembly

Continued from page 15

own. Our task as Christians is to live and preach that spirit in which alone political problems become soluble.

Inviolable Liberty

The two middle days of the assembly went to ten "discussion groups," specializing on themes ranging from the German problem, to the new states, to peace service by youth. The groups averaged sixty to seventy, and in most of them there was little or no discussion in an American sense, for the West, no less than the East, Europeans proceed by speeches.

I was in the group dealing with peace and freedom, an especially enlightening one for Americans. With freedom being invoked dozens of times in each presidential foreign policy talk, it is arresting to be told by an East German pastor, "I find no place in the New Testament where freedom is spoken of as something that can be taken from us except by God."

For the Easterners an African Christian's talk about freedom of expression, association, and worship and Philip Eastman's exposition on religious liberty smacked too much of nineteenth century liberalism. The East German pointed to Christ as the freedom of his church. The church has the freedom which Christ lived as man and Son of God. Jesus was free to suffer, he was free in suffering, free even under the terror of the cross. Through Jesus the church is free to suffer among men and should demand for them freedom from human terror.

This last point was taken up by a young American: the church is to come to men's aid against human terror. Concretely, where in West and East is man's freedom endangered, and thus where and how is the church to intervene? It became clear that most from the East were (understandably) shy about considering outward political implications of inner Christian freedom and also that we of the West tend toward an unbiblical view of freedom.

China and the U.S.

A few hours in any of the Prague sessions can make a person more sympathetic with the diplomats who find themselves in stalemate at Geneva. One may keep from getting disgusted at "the other side," but it is extraordinarily difficult really to listen.

When a Chinese bishop delivers an address which is mostly an attack on U.S. policies, how is one to do any reconciling? Kurtis Naylor, an American Brethren, came to the platform. He quoted from Ullmann: "We are here, in honest and sometimes rather difficult discussions, to see one another, as it were, in the mirror of the other side. We are trying not to push aside, simply as a crude distortion, the picture which is in the mind of our Christian brother from the other side, but to acc it in mutual humility. We w to learn from this picture in mirror, not always a very pleas one to look at, how deeply we enmeshed by our prejudices a how much resistance we are s offering to the liberating call God in Jesus Christ."

"We want," said Naylor, "pr erfully to consider the statem of our brother's concern for involvement. Where his stress correct, may we have the cour and humility to see our sin. right we cherish in our country that as Christians under the g pel we can openly speak out a oppose government policies a if need be, seek to change t government." After a benedicti he shook hands with Ting as surge of applause filled the au torium. Russians too felt that G had moved among us.

Covenant With God

by Philemon Pathubhai

ANCIENT history tells us that from the beginnings of the Jewish religion a form of cleansing by bathing in water was practiced. Until the temple was destroyed in Jerusalem the people made a ritual of this bathing. After the destruction of the temple the Jewish people could not openly perform the rite, but in their slavery to other nations baptism by immersion to show repentance for sin appeared.

Before the time of Christ baptism was practiced by those making disciples as the Pharisees went over land and sea to make proselytes. The Pharisees and the common people came to John at the River Jordan. There he practiced baptism so well that his name became John the Baptist. Whoever came to him and sincerely repented of his sins was baptized. No one asked John what he was doing. They asked him why he was doing it. Th said, "Who are you? If you a not the Christ or Elijah w are you baptizing?" The peo understood baptism. They h no answer for Jesus when asked, "From where was t baptism of John?"

When Jesus and Nicodem were talking about the n birth and Nicodemus could n understand, Jesus said, "Unl one is born of water and the Spirit, he cannot enter t kingdom of God." Jesus used t word *water*. The need for t covenant of baptism by water w explained by both Jesus and Jo as the will of the Creator.

In a miraculous way the Ho Spirit caused the eunuch understand the gospel throu Philip. At this time if Phil had not explained baptism to t eunuch how could he have aske "Look, here is water. Wh hinders me to be baptized?" T

oly Spirit made it possible for ie eunuch to be baptized and eceive salvation.

From these and many other lustrations in the New Testament e can see that baptism was a mbol of a covenant with God. he accused thief upon the cross id not have the opportunity to be ptized, but every true believer ght to be baptized because it the will of God. Jesus was ptized by John as an example.

In the church in India our stom is to have baptisms at hristmas and Easter. In this way e one baptized may remember s new birth day. Many weeks fore these Christian festival ys the call goes out from the stor to those who wish to make eir covenant with God to come d make known their request.

Before Easter this year the stor visited in the homes of e Christian families. He sent t letters to those who lived r away. He made personal ntact with those who came om non-Christian backgrounds. ne month before Easter classes r the covenanters were held ch Saturday and Sunday at e church. The importance of ptism, the reason for baptism, ho may be baptized, where and w they would be baptized ere the subjects for discussion. he Christian character and the urch of the Brethren doctrines ere taught by leaders in the urch. The covenanters were ry faithful in attending the sses.

To celebrate Easter, the day r Lord rose from the dead, the ople come from miles away. In emory of the risen Savior they ther in the church until the nches and the chairs are all ll. Many have to sit on the or while others have to stand tside. This is an important y to the covenanters. They with their families in the ngregation until the worship rvice is over. After the sermon, ring the singing of a hymn, the venanters come forward. In e presence of the congregation d before God they give their omises to obey the command of Jesus and to repent of their sins.

On Easter this year thirty covenanters stood before the people. Seventeen were brothers and thirteen were sisters. Making this an especially happy day was the fact that among this number five were from non-Christian background. They gave their promises to God before the people. The congregation rose to show their willingness to help them in their new lives. Bro. P. G. Bhagat, elder of the church, offered a prayer for these new ones. After the prayer the congregation left the church to gather around the water cistern for the baptisms.

With prayer the pastor entered the water. One by one the covenanters came to receive baptism is the name of the Father and of the Son and of the Holy Ghost. As each member left the water his loved ones and friends met him and expressed their love in Christ.

So on this day the Christians give honor and glory to the name of the Lord. My prayer is that in the work of the Lord these new members be strong and sure, having a faith that will not fade, and in all their works, day by day, bring glory to God.

Indonesian Church Ordains Ministers

► One of the major events on the religious calendar of the Protestant Church of the Moluccas in Indonesia and one of the most important high lights of the Ambon Theological School year is the ordination of the graduation class.

This year, when five young men took the ministerial vows, the event held special significance for the Church of the Brethren also, because Joel Thompson, missionary teacher from the United States, was able to participate in the service along with twenty Indonesian ministers.

Almost 2,000 persons were crowded into the largest of the eight churches in Ambon City staffed by GPM (Geredja Protestant Maluku) ministers, when the traditional, liturgical service began with the prelude played by the flute and cornet orchestra. The ten-minute prelude was followed by the processional in which all the ministers wore the long, black Geneva gowns.

The service of worship was led by the rector of the theological school who also gave the dedicatory sermon. In his challenge to the five young men, all in their early twenties, he said that they should use their youthful energy to present the resurrected Lord, not only to their congregations but also to all those of other religious faith who live in



The photo which was taken of the group at the reception which followed the service shows from left to right: Back row, Manuel Gardjelai, Abraham Hukuluni, Alfonsius Maelissa, Abraham Tallanne; front row, Augustinus Wattumlawar and Octovianus Rohaweman

the communities in which they would soon be serving. After the sermon the seminary choir presented two dedicatory songs.

Rev. D. S. De Fretes, the head of the Protestant Church in the Moluccas, conducted the ordination service. After a brief statement in which he reminded the recent graduates of the sacredness of the vows they were about to take, Rev. De Fretes asked the men to rise, and then he posed the question to each of them: "Are you willing to accept the call of Christ and the church which has come to you?" One by one, the men responded with a "confession of faith" which not only gave the assurance of the acceptance but also expressed the religious conviction of each individual. Some of these testimonies were only one sentence in length — "I believe in the Lord Jesus Christ and with his help I accept his calling and the call of his church" — while others were several minutes in length.

Then the five men knelt and the other ministers formed a circle around them and raised their hands in blessing and then this portion of the service was concluded with a prayer which asked God's spirit to dwell within the lives of those who were now accepting their sacred covenant.

As the men rose from prayer, they turned toward the congregation, and were introduced as ministers of the gospel and they were then reminded by Rev. De Fretes that they had been called out from the congregation which they now faced in order to serve those people with whom they had just sat moments before.

Led by the officiating minister, the men then moved to the baptismal font and were urged to fulfill their obligation to go and baptize in the name of the Father, Son, and Holy Spirit. As they stopped behind the communion table which held the common cup and other silver which are used when the congregation participates in the Lord's Supper, they were reminded by the symbols before them and by the words of the minister of the task and privilege which were theirs to be able to lead others in the participation of the sacraments. Finally, all were led to the pulpit and after they were exhorted to preach the Word of God in word and deed, one of the newly ordained men had the opportunity to deliver his first sermon and benediction to a congregation. Both of these privileges can come only after ordination in the Indonesia church.

Before they were allowed to participate in the ordination service, the five men had completed a five-year course of training in the seminary in Ambon and had participated in six months of practical work or internship under the helpful tutorship of local pastors. All had received at least nine years of schooling prior to entrance into the theological school.

The theological training of the men included such subjects as Christian education, introduction and advanced courses in the Bible, theology and doctrine, preaching, church administration and polity, archeology, and church history. They also had studied English, Greek, Hebrew, German, and music courses as well as world religions, ethics, history, sociology, psychology, philosophy, and the ecumenical movement.

The Church of the Brethren is quite happy that it was able to participate in this service which not only challenged men but also consecrated them for their duties of pastor and prophet in a day when their nation is facing one of its most dramatic movements in its history.

Workshop on

Preventive Medicine

by Betty Blickenstaff

◆ Sixteen persons, representing five nationalities living in five language areas in India from nine denominations, attended a workshop on preventive medicine at Matheron, a small hill station midway between Poona and Bombay, on March 6-11. The workshop was sponsored by the Preventive Medicine Section of the Christian Medical Association of India.

One of the three Indian nurses who attended is the instructor in public health nursing at a large nurses' training school in Central India, and another is in charge of the nursing service for a large traveling dispensary that reaches out to many remote villages. With the exception of the Blickenstaffs, all the other people are limited to child and m- ternal welfare and the care of lep in their program of preventive me- cine.

Since the group was a small o it was possible to keep the meeti informal and to have each per speak concerning the methods used, the problems he met in do them, or the successes he had h Most of the people feel they m give more emphasis to a prevent program, and the chief quest growing out of that was: How you begin? Matters discussed we family planning; feeding the inf and small child; home care of lepe pre- and post-natal care of moth in a village situation with spe emphasis on the prevention of t anus in mother and child; how get people to grow kitchen garde Much emphasis was given to the u of visual aids, with demonstrati and actual practice in making a using puppets, flannelgraphs, a various literature available for villa use.

Each person present had a turn putting up a mosquito net out in t jungle for use over a bed made the ground. We were not very su cessful in making a stove from vegetable oil tin with sawdust fuel because we had to substitu wheat chaff for sawdust. Efforts dig a bore-hole latrine proved fru less because the soil was too sto The making of a grease trap and stalling it in the kitchen drain pi at The Hermitage, where the me ing was held, and the making peanut butter with the equipme one finds in the village proved su cessful.

All went away feeling they h met many kindred spirits and w a determination to visit one anothe projects as soon as possible. T hope is to have another worksh within the next eighteen months a place where smokeless chu (stoves), latrines, safe water su plies, and gardens in villages may studied at first hand.

Leaders for the workshop we Dr. Claire P. Thomson, preventi medicine secretary for the Christi Medical Association of India; I Victor Das, secretary to the Missio to Lepers in Maharastra; and I Leonard E. Blickenstaff of the Ru Service Center, Anklesvar.

• • •

Violence is not strength. If d mocracy does not do away with v lence, violence may do away w democracy. — Dr. Fredric Wertha



The members of the Calderon congregation in Ecuador meet to clear the site selected for the church. The outdoor baptistry was built first in order to collect the rain water for construction

Calderon Church Building Project

by George Kreps

Photos by the author

The Calderon church in 1959 urchased a plot of land for the urpose of building their own hurch. The plot of land is located n the country about one mile from ne town of Calderon. The church t present is still meeting in the hapel of the mission school.

In the fall of 1960 the building ommittee built the first part of the hurch, an outdoor baptistry. The eason for choosing this first was the eed to have something to gather ne rain water for use in the con-truction. In order to make the roperty a little more presentable, ne church held a work day to clear ut the fence row along the road nd put in a fence.

The building committee held neetings, trying to come up with ome sort of building plans. During nis time the mission had been mak-ng arrangements with Ladson Say-or, missionary architect with the atin American mission in Costa ica and also a member of the hurch of the Brethren (Coventry, a.) to come and make plans for ne Calderon church which could be sed for any other groups who would e building in the future. Ladson as finally able to come for a two-eek stay in January 1961.

He met with the Calderon build-g committee, learning of their eas, etc.; he also visited our work in Santo Domingo to get an idea of what kind of building would serve best in the jungle. Then he proceeded to work out a general plan for the whole lot in Calderon, that is, planning for present buildings and for the future. He then made an artist's sketch of a proposed church building which won the approval of the building committee for its simplicity of design, its low cost, and atmosphere of showing to the community that it is a Protestant church.

Ladson is now making a set of working drawings so that the church can do the construction work by itself. There are several bricklayers in the congregation who will probably supervise the construction. The

Two of the women tug at a stubborn plant. They are helping to clear the fence row along the road at the site selected for the church building





The young girls help by taking care of the babies

first stage will cost about $4,000 and will consist of a wing of five rooms for Sunday school and a building that will now serve as the sanctuary and later as the fellowship hall when the main church building is finished. The church has paid for the lot and has $800 toward the construction and will try to get a building loan in order to start the first stage of the construction as soon as possible.

The construction is different in that all the weight will be carried by rows of wooden beams bolted together in the form of "V's." This construction Ladson has done for his mission in Costa Rica. It makes possible a high Gothic-type ceiling with the roof beams exposed without going into expensive steel and concrete construction which here would triple the amount needed to build the church.



To improve the appearance of the plot chosen for the new church building the fence row was cleared and a fence put in. Digging the post holes was strenuous work with digger and shovels

A Time to Build Up

by Jo Wampler

► In Ecclesiastes we read, "F everything there is a season, and time for every matter under heave . . . a time to break down and time to build up." The annual mi sionary retreat at Broach Spiritu Life Center, India, was a "time t build up." Together, through wo ship and inspirational messag the inner man was strengthene Through discussions of mutual prob lems the burden of frustration an worry was eased. Through play an coffee breaks the need for unde standing friendships was fulfilled.

The program for the missionar retreat included everyone. The gue speaker was Rev. T. Essebagge from the National Christian Counci Nagpur. Through speeches, poster and literature he opened the field c stewardship training. All over Indi this problem of self-support i the church is before each missio The Sunday morning offering durin the retreat was given for stewardshi literature for the two districts c the Church of the Brethren i India.

On their way from Greece to th States, Mr. and Mrs. Russell Johnso of Waterford, Calif., stopped in In dia and took part in the retrea They had just finished three yea of service and were happy to shar their experiences, both their trouble and their joys.

A quick glance at the prograr shows panel discussions on furloug impressions by returning missio aries, strengthening the leadership c the church, and leadership throug the Rural Service Center. Othe hours of discussion were based o the Call program, the thinking c the Church of the Brethren in worl Christian outlook, and church unio

The missionary retreat is not jus for adults; it is a family affair. I the program there was time to in clude the whole family. Tale night was really coronation nigh when Amsey and Florence Bollinge were crowned king and queen. The are retiring from the Indian missio field, and so this night was thei night. Each family became a pa of the court as court musicians, cou jesters, court dancers, etc. No on from the smallest to the biggest wa left out. On another night there wa a picnic supper on the banks of th river followed by a campfire. Ther

was a time to sing and a time to enjoy vespers in the cool of the evening.

This "time to build up" came to a close with a "time for silence" as together the communion was observed. With a full heart and a deep gratitude to God for this time together, each one left to take up his task in his own place once again.

Negro Family Guests of Church Couple

►A Negro couple and their nine children spent a week's vacation at a farm in Minnesota because a church woman learned they had never been invited into a white home. David Sims, an unemployed athe operator of South Bend, Ind., and his family were treated royally during their stay on the Marienus Davids farm.

Neighbors who did not invite the Sims family to dine with them brought food by the carful for their meals at the Davids home. "It was just like Christmas," Mrs. Davids said.

The Sims children went to a 4-H club meeting and to a baseball game with other youngsters in the area. On a Sunday morning, the Simses, who are Baptists, showed appreciation for the hospitality by singing at the service of the Sumner Center Evangelical United Brethren church.

Also present at the service and a community picnic that followed were two American Indian children and two Oriental youngsters, all from the Twin Cities, who were guests of other members of the EUB congregation in the program of interracial visits sponsored by the Minnesota Council of Churches.

The idea of inviting the Sims family to their farm came to Mrs. Davids when she heard Mr. Sims interviewed on a network radio program in June 1959. He said, in response to the question, that he had never been invited into a white family's home.

"I went to the barn and talked to my husband and he agreed the Sims family should be invited to our home," Mrs. Davids recalled. So she wrote to the president of the National Broadcasting Company in New York and got Mr. Sims' address. A long correspondence followed and last August Mr. and Mrs. Davids, on a visit to relatives in Illinois, got a chance to visit the Simses.

They were unable to come to Minnesota in 1959 when the invitation was extended because of lack of money. In August 1960, they were all set to come but Mr. Sims got a chance instead to work four days a week in a South Bend auto plant. This summer the invitation was renewed, and with the help of the church the trip finally materialized.

Mrs. Davids said she wanted to invite the Simses to see if she could practice what she believes about race relations. The experiment, she added, was "a howling success." — *Religious News Service.*

Mr. and Mrs. Marienus Davids, left, dish out food for Mr. and Mrs. David Sims, whom they entertained for a week with their nine children



Old Believers Set Up Second Colony

► Hong Kong has said good-by to the last of the Old Believers, refugees from the mainland of China, who have been waiting there for resettlement. They are bound for Brazil, where they will complete the second colony set up for them by the World Council of Churches.

Plans are now being made to set up a third colony in Brazil for Old Believers still in China. It costs $450 a person to resettle these farmers who belong to a church that has been persecuted since the 17th century, when their forefathers refused to modernize their worship.

Old Believers are a simple, devout people who practice an ancient form of Christianity, keep up the manners of an age-old culture, and show an unbending devotion to freedom and independence. They left their homes in Siberia at the time of the Russian Revolution and found sanctuary in Manchuria. But the introduction of communism to China is spurring them to make a new search for freedom. Those who could obtain exit permits drifted down to Hong Kong as refugees.

During the spring of 1958 a colony of 550 Old Believers from China was established by the World Council on land which it had bought for them in south central Brazil. They built their own homes and set up their own farms. By May 1960 they had become self-supporting. During the last twelve months this colony has doubled its rice crop — the main source of cash income.

The success of this colony has led to the setting up of a second one in the same neighborhood but some miles distant. It will soon have 700 settlers, who will live in a hostel until they have built their own two-roomed cottages and made their own furniture. Each cottage has two and a half acres of garden where the family can grow its own vegetables, graze a cow, and keep poultry. It has also forty-four acres of farmland on which rice and some buckwheat are grown.

A visitor from the World Council says that the most impressive thing about these colonists is the high standard of culture and their gratitude for the opportunity they have been given to start a new life. "Tell the people in all the churches how thankful we are to them and let them know that we look upon them as our brothers," they say.

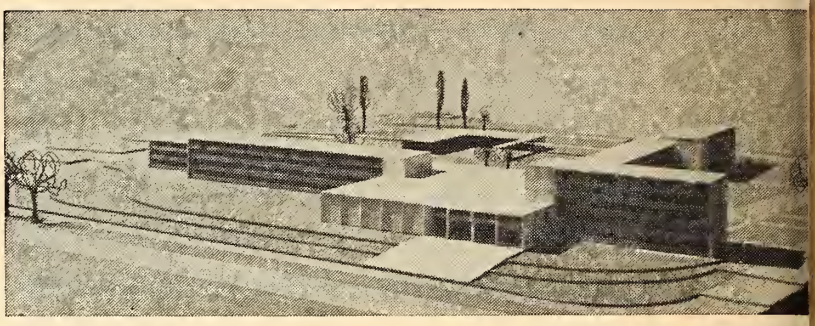
News and Comment From Around the Worl

Ground-breaking Ceremony for New WCC Headquarters

Some 300 leaders of the ecumenical movement, as well as Geneva civic and church dignitaries, met in Geneva, Switzerland, on June 21 for the ground-breaking ceremony for the new headquarters building of the World Council of Churches.

Bishop Henry Knox Sherrill of Massachusetts, one of the World Council co-presidents, turned over the first symbolic spadeful of earth on the exact site of the chapel of the new building. Construction will begin immediately on the $2,500,000 structure. It is expected to be ready for occupancy in mid-1963.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, said that Geneva offers an ideal location for council headquarters because of the proximity to numerous other international organizations. The new building will contain 250 offices and, in addition to housing the WCC staff, it will provide space, also, for the Geneva offices of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission European office, and other bodies related to the World Council. Funds for the building have been raised by the member churches and through special appeals in several countries.



World Council of Churches

Architects' drawing of the proposed World Council of Churches headquarte

Reorganization Plan Wins American Baptist Approval

A reorganization plan which would tighten the control of the American Baptist Convention's General Council over policy and planning was adopted by more than 4,000 delegates at the denomination's annual meeting in Portland, Oregon. The plan which has been debated for the past fifteen years was passed with only a handful of dissenting votes. The new bylaws will weld the separate boards and societies into agencies of the council under its leadership.

Dr. M. Forest Ashbrook, outgoing executive director of the convention's Ministers and Missionaries Benefit Board, suggested that the convention start procedures that may eventually lead to merger with such groups as Disciples of Christ, Negro Baptists, and the Church of the Brethren. Dr. Ashbrook suggested that the American Baptists call for a joint commission to consider such possibilities, but he also stressed the need for emphasizing "American Baptist distinctiveness."

The convention named three commercial television programs among winners of its radio-television awards. The convention also indicated press awards of merit and also presented awards to ministers for distinguished service in town and country churches.

Laws banning the dissemination of birth control information to married couples were opposed by the convention. Delegates to the meeting adopted about twenty other resolutions taking stands on current social and political subjects and reaffirming doctrinal views.

The convention called on its members and all other Americans to support the freedom riders with prayer and understanding and to supplement their efforts by working to end injustice and discrimination in all communities. A Presbyterian, Robert Wood Lynn, dean of Auburn Theological Seminary, told the Baptist convention that the freedom riders of the South were "a real parable of discipleship" and that they were playing a role the church should be enacting.

Harold E. Stassen, former governor of Minnesota, but now a resident of Philadelphia, in an address before the convention, called for the admission of Red China and East Germany into the United Nations. He advocated a "humanity first" foreign policy under which the United States would "take an initiative toward bringing all the German people and all the Chinese people" within the United Nations.

Governor Mark O. Hatfield of Oregon told delegates that the Christian message must be proclaimed by each individual believer if it is to become an effective answer to the "sense of personal futility" afflicting men today.

Delegates adopted a budget $10,800,000 for the work of the co vention in 1962, approximately t same amount as appropriated f 1961.

Evangelical Free Church Transfers Congo Mission Work to Nationals

The Evangelical Free Church America has transferred its enti mission operation in the Congo Congolese hands. This was reporte to the denomination's seventy-se enth annual conference held Green Lake, Wis.

In a keynote address to the co ference, Dr. Arnold T. Olson, pres dent of the church, claimed that th movement toward church merge "is caused by panic rather than pow er." He said, "It is being done i the name of administrative efficienc rather than the unifying power a return to the Bible."

Dr. Olson revealed that his de nomination added a new churc every nineteen days during the pa year. A total of 483 churches wit 33,368 members now make up th denomination. Per capita giving fc all purposes last year was $209.5

House Passes Bill Protecting D. C. Clergy Confidences

A bill to exempt ministers of rel gion from examination in the court of the District of Columbia "in con nection with any communicatio made in their professional capacity has been passed unanimously by th House and sent to the Senate.

The District of Columbia is on of the jurisdictions of the Unite States that had no specific exemp tion in its statutes, although court have usually excused clergyme from testifying on matters com mitted to their confidence in th confessional booth or in pastora

ounseling. Congress has been asked y a number of religious groups to emedy the situation in the District f Columbia by adopting the proosed bill.

lore Liberal Immigration olicies Urged

An appeal to governments for ore liberal immigration policies as made in a report issued by an ternational conference on the urches' responsibilities concerning igration sponsored by the World ouncil of Churches and held near eneva, Switzerland. The elevenge report asked governments to nsider policies which would admit ore people from overpopulated nds, "in situations where feasible igration can make a contribution." The report stressed that policies ould be developed which keep in ind the need to avoid any exclusion migrants on the basis of race, tionality, or religion. It particuly urged that all governments be couraged to accept immigrants m Asia.

Both in countries of emigration d immigration, churches were ged to work together to provide unseling and information services, d to co-ordinate these with similar cilities offered by governments. urches were urged to educate eir members to a more sympaetic understanding of the migrants' oblems and to provide for better ining of its personnel working th them. The report placed spel stress on the importance of preving the family unit and avoiding e separation of the wage-earner m the family.

il Rate Increase elved in House

A bill which would have increased t postage rate for first-class letters l imposed heavy increases on the es charged religious and other nprofit periodicals in second-class il has been defeated in Congress. e House Post Office and Civil Service Committee voted in executive session to table and thus postpone indefinitely action on the postal e bill.

p "Prayer Pilgrimage" Back Bus Tests

A busload of thirty-seven Protestant Episcopal clergymen plan to ce a "prayer pilgrimage" in supt of freedom riders. The trip is ned to start from New Orleans, Sept. 12 and to end in Detroit at the Episcopal general convention on Sept. 17.

The trip is under the auspices of the Episcopal Society for Cultural and Racial Unity. The tour is designed to pinpoint segregated educational institutions operated by the denomination, with the ministers stopping at Episcopal secondary schools and colleges in the North and South.

Church of God Opposes Parochial School Aid

In a resolution strongly supporting the public school system, the Church of God (Anderson, Ind.) went on record as opposing federal or state aid for the operation of parochial and other private elementary and secondary schools. The resolutions were adopted by the church's General Ministerial Assembly, policy-making body, at the denomination's annual meeting.

Dr. Val Clear, former Church of God missionary in Cuba and Puerto Rico, asserted that this country "made Cuba Communist" by giving the Batista regime "all he wanted in appropriations and other aid." He contended "dictators in Latin America have learned that a good way to keep in power is to have the support of Uncle Sam. To get that support they call their opponents Communists."

Delegates heard a strong criticism of churches with "business as usual" signs over their doors while the world "is sitting on a powder keg." Dr. Dale Oldham, pastor of the Park Place Church of God in Anderson, delivered the keynote address on the convention's theme, The Cross and the Church in Our Contemporary World. He observed that among crises facing the world were political instability and materialism.

Swedenborgian Church to Set Up Permanent Headquarters

A move to reorganize the Swedenborgian Church in this country and Canada, by establishing a full-time permanent headquarters office, was adopted by the 138th annual meeting of the General Convention of the New Jerusalem in the U.S.A., the official name of the denomination.

The church, which has existed in the U.S. since 1793, has followed the practice of having its individual offices move from city to city, along with its officers as they were elected. The new central office will be located, for the time being, in Cambridge, Mass., near the New Church Theological School, where its ministers are trained.

A study will be undertaken to determine the best location to serve the small but far-flung denomination whose fifty-eight churches are located in thirty-five states and three provinces of Canada.

The church follows the teachings of Emanuel Swedenborg, Swedish philosopher, writer, and scientist. It has about 5,000 members.

Greater Little Rock Ministers Elect First Negro President

The Rev. Rufus King Young, pastor of the Bethel African Methodist Episcopal church in Little Rock, Ark., has been elected as the first Negro president of the Greater Little Rock Ministerial Association, a biracial group.

He was elected in secret ballot by a twenty-three to eight vote. The president-elect is already vice-president of the Arkansas Council of Churches.

Churches Oppose South African Liquor Bill

Churches and temperance bodies in South Africa have expressed vigorous opposition to a bill before their parliament that would allow nonwhites virtually unrestricted access to alcoholic beverages.

The present position in South Africa is that only white persons may have legal access to all liquor, including spirits. The Africans are precluded from possessing strong drink unless they hold a permit, which very few do.

Dr. Ramsey Enthroned As Archbishop of Canterbury

Dr. Arthur Michael Ramsey, former Archbishop of York, was enthroned in Canterbury, England, as the 100th Archbishop of Canterbury and Primate of the Church of England amidst scenes of pagentry and according to a liturgy and ritual hallowed by ancient usage.

An outstanding feature of the ceremony was the presence of an exceptionally large number of representatives from churches in other lands and belonging to other communions.

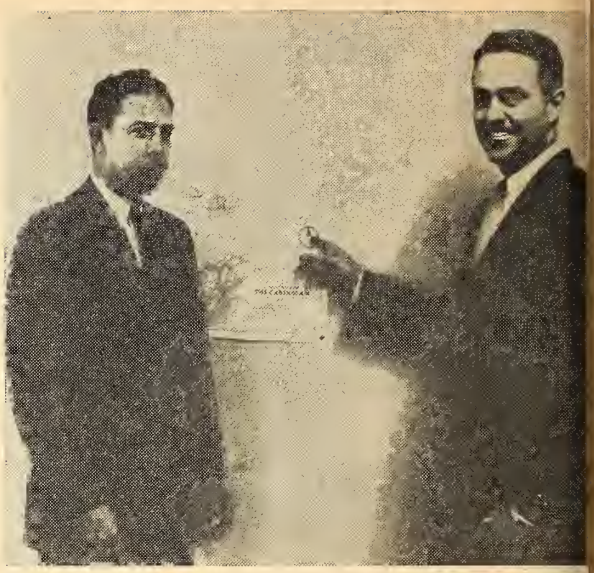
Archbishop Ramsey, like Dr. Fisher, who preceded him, has been noted for promoting closer understanding and friendship among churches.

Peace Corps, Heifer Project Join in West Indies Program

A pilot project of agricultural volunteers to work on the island of St. Lucia in the West Indies Federation has been arranged under Peace Corps auspices in co-operation with the Heifer Project. The program calls for eleven agricultural and rural experts to go to the Caribbean island as the first participants in a broader Peace Corps program contemplated for member states of the West Indies Federation. The arrangement resulted from discussions between Heifer Project officers and the Peace Corps staff and R. Sargent Shriver, its director.

Included in the St. Lucia unit are a horticulturalist, two extension workers, a rural youth organizer and a manager for feed grinding and mixing. In addition, three teacher trainers are needed, plus one adult educational director, an agricultural teacher, a home economics supervisor, and one health education director.

The volunteers will assist small farm families living on five to ten acres. Rural youth clubs are to be developed in co-ordination with secondary schools and teacher training activities on the island. Heifer Project will make available for Peace Corps distribution in St. Lucia about $20,000 worth of baby chicks and pigs. Its volunteer unit is scheduled to arrive there in early October to begin a two-year assignment.



R. Sargent Shriver (right), director of the Peace Corps, points out to Thurl Metzger, executive director of Heifer Project, Inc., St. Lucia, West Indies Federation, after a Peace Corps-Heifer Project agricultural program contract was signed

Heifer Project, Inc.

African Church Leaders Visit Kenyatta in Prison

Six African church leaders are convinced that the return of Jomo Kenyatta, prominent Nationalist leader now in prison at Kenya, to normal life would not alarm them. Earlier the church leaders had met with the governor of Kenya and indicated that authorities were considering the release of Kenyatta, who was arrested at the height of the Mau Mau crisis.

Insisting that he had never been anti-Christian and was not at the present time, Kenyatta told the delegation, "I do not want to be pinned down to a particular denomination, but I am a Christian led by this Book," pointing to a well-worn Bible.

Kenyatta told the group that it was in the best interests of the African people that there should be no further violence. Then he added, "The greatest word in the New Testament is, 'Love your neighbor as yourself.'"

When asked about the future of the church in Kenya, the African leader replied that there should be freedom of worship and that all men should respect one another's religion, just as all men must be equal before the law.

U.S. Divorce Rate Doubles Population Growth Pace

The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth.

The number of divorced persons who have remarried is not known to the census takers since they count only single persons listing themselves as "divorced," rather than single or widowed.

Divorced men total 1,312,938, an increase of 21.6 per cent. The number of divorced women was 1,839,322, or an increase of 33.5 per cent.

Census statistics have long shown that divorced men more frequently remarry than divorced women.

Truck-driving Baptist Deacon Named "Driver of the Year"

A Baptist deacon from Texas who preaches what he practices — safety on the highway — has been named by the American Trucking Association as "Driver of the Year" for his exceptional safe driving record.

He is Melvin O. Griffith of Big Spring, Texas, a forty-eight-year-old father of five children. He has been a frequent speaker at Christian youth rallies, at high schools, and before civic clubs, and his theme has been traffic safety based on his own twenty-eight years of expe ence as a driver of big oil truc He has logged more than 2,000,0 miles of accident-free driving.

Canada's Presbyterians Defer Action on Ordination of Wom

The annual General Assembly the Presbyterian Church in Cana deferred for another two years a possible action on the problem the ordination of women. Instea the assembly authorized its Comm tee on the Articles of Faith to ma a full study of the Biblical doctri of woman and of ordination.

In a resolution the assembly call on the Canadian government to u its influence in halting the produ tion and testing of nuclear weapo and to press for prohibition of nuc ar warfare.

Production of Christian Literatu in Nepali Tongue Increased

Significant progress has be noted in the production and dist bution of Christian literature in t Nepali language — spoken not o by nine million people in Nepal, b by a large number of people adjoining Indian territory.

The production of Christian lit ature in Nepal came to a virt standstill in recent years. Last ye however, a Nepali Christian Lite ture Society was formed. This y it plans to publish two magazi as well as many other pieces literature.

Lutheran Free Church Favors Union Negotiations With ALC

Delegates to the annual conf ence of the Lutheran Free Chu voted 406 to 163 in favor of un

egotiations with the American Lueran Church. They authorized a eferendum among the church's 341 ngregations to determine if they, oo, now favor merger. If the referndum passes by a two-thirds vote, he church's committee on relations ith other Lutheran bodies will be mpowered to negotiate the union. he church now has a baptized embership of 87,250.

The president of the church, Dr. ohn Stensvaag, told delegates that vangelistic efforts of Christian nurches are failing to keep pace ith the world's population growth.

aptist General Conference ets Crusade Fund Goal

The Baptist General Conference, rganized by Swedish immigrants in e 1850's, was urged to raise 3,025,000 during the next three ears as a Second Century Crusade und.

The recommendation was made to elegates representing the denomiation's 536 churches and 72,000 embers at the 82nd annual meetg of the conference. Two million llars of the total would go to Beth- College and possibly begin a fund relocate it on a new campus. The ssible relocation of the college as one of the major decisions facg the conference.

Twelve new congregations were elcomed into the conference.

rs. Kruger Completes Two-Year rm With Heifer Project, Inc.

Mrs. Helena B. Kruger, for the st two years the Heifer Project presentative in the Federal Republ of Germany, returned to the ited States on June 21. With her urn Heifer Project completed a elve-year program, which started 1949. In these years over 4,000 ad of bred heifers were shipped. ree hundred fifteen "sea-going wboy" attendants accompanied e shipments representing Ameri- donors. Distributions were de by state committees on the sis of need. In August 1956 the deral Republic started paying the ean freight charges, which had eviously been paid by the United tes.

Mrs. Kruger was sent to Europe 1946 by the Brethren Service mmission to work with refugees Belgium, Holland, Italy, and stria. She returned to the States 1949 and was for four years active refugee resettlement at New dsor, Md. In 1955 and 1956 h Mr. and Mrs. Kruger worked in Greece for Church World Service with responsibilities for distribution of Heifer Project livestock, food, and clothing.

Mrs. Kruger was born in Russia, first emigrated to Germany in 1920, and with her late husband, Peter Kruger, came to the United States in 1924.

She speaks several languages and has had valuable experience in relief and rehabilitation programs, having herself been a refugee, housewife, and farmer.

Christian Reformed Church Sets Up Permanent World Relief Group

The Christian Reformed Church at its annual synod meeting in Grand Rapids, Mich., has decided to set up a world-wide relief and service committee on a permanent basis. It will be organized by the denomination's deacons and will coordinate all fund-raising and relief giving by the church's 236,000 members.

In another action the synod approved recommendations of a study committee on recruitment designed to meet the denomination's shortage of ministers. It was reported that at least 60 of the church's 540 congregations are without pastors.

Negro Methodists Set Special Collections to Aid Freedom Riders

Special collections were taken in African Methodist Episcopal congregations throughout July to raise funds for jailed freedom riders challenging segregation practices in public facilities of the South.

At the annual meeting of the denomination's Bishops' Council and General Board, the president of the Bishop's Council, Joseph Gomez, issued a call to the two-million-member church to go all out in supporting the freedom riders. Bishop Raines, head of the Methodist Church's Indiana area, said, "If I were a college student, I would be there. Church people must remove all artificial barriers that keep us from working together."

Insufficient Rations for Algerian Refugees

Felix Schnyder, United Nations High Commissioner for Refugees, said recently that a new census of Algerian refugees living in Morocco and Tunisia would probably show a total of 300,000 in the two countries, whereas rations distributed by his agency are on the basis of only 275,000 refugees.

The High Commissioner pointed out that "more than half of the refugees are children and there are many more men than women among the adults."

He suggested that UN aid should not stop with the end of hostilities in Algeria, but should continue through the time the refugees successfully re-establish themselves again.

Laos Christian Children Getting Communist Teaching

Children who had attended Christian schools in areas occupied by the Communist-directed Pathet Lao forces in Laos have been taken to Hanoi, the capital city of North Vietnam, for political indoctrination, according to reports received in Thailand.

Brighter students are sent for more extensive training in Moscow, after a weeding out process among the children taken to Hanoi.

Parents in the Communist-held regions are said to fear that more children willl be sent to Hanoi and Moscow at the end of the present school year.

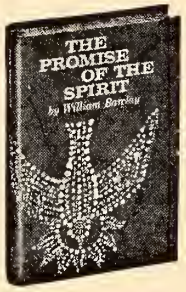
Quotes From the News

Bishop Henry Knox Sherrill, a president of the World Council of Churches: "The present condition of hundreds of divided churches is contrary to the purpose of God revealed in Christ. It is essential to believe in the constant guidance of the Holy Spirit, not only in the past, but today. Christian unity will not come alone through our own efforts but as an act of God."

Dr. Donald L. Houser, executive secretary of the United Lutheran Church Board of American Missions: "The church no longer receives a welcome reception as it enters a new community. Church attendance is no longer popular. Only by recapturing the sense of urgency to carry out our mission and allowing the Holy Ghost to compel response can the tide be turned."

Canon Max Warren, general secretary of the Anglican Church Missionary Society: "The African today is acutely aware of his having entered the 'human race' rather late in history and he wants to make up for lost time. He wants everything — education, social services, and so on — at once. Africa is a people in a hurry — but many Europeans fail to realize this."

the PROMISE of the SPIRIT



WILLIAM BARCLAY

Dr. Barclay studies the doctrine of the Holy Spirit in the Old Testament, in the first three Gospels, in the fourth Gospel, in the book of Acts, in the letters of Paul, and in the remaining New Testament books. In a final chapter he discusses the need for the Holy Spirit in the life of the church today, and stresses the fact that men today must appropriate to themselves the Spirit's power if they are to show forth in their own lives the splendor of their faith and make a vital impact on the world.

$2.50

Church of the Brethren
General Offices,
Elgin, Illinois

Obituaries

Bashore, Mary R., daughter of Milton T. and Rebecca McGowan Robinson, was born March 18, 1909, and died July 8, 1961. She was married to Luke W. Bashore. She had been a member of the Elizabethtown church, Pa., for several years. Surviving are her husband, one son, one brother, and one sister. The funeral service was conducted by the undersigned, and burial was in the Spring Creek cemetery. — John E. Hilficker, Elizabethtown, Pa.

Bogart, Ada, daughter of J. M. and Evaline Sanders, was born Jan. 1, 1875, in Nemihaw County, Kansas, and died June 30, 1961, at Norton, Kansas. She was married to Charles Bogart on Sept. 22, 1895. She was a member of the Church of the Brethren. Surviving are her husband, five daughters, one son, ten grandchildren, and fourteen great-grandchildren. The funeral service was conducted by George Merkey and Guy Ankenman and burial was in the Norton cemetery. — Inez Jackson, Norcatur, Kansas.

Bowman, Granville Webster, son of George and Harriet Bowman, was born Dec. 1, 1879, at Rock Oak, W. Va., and died at Keyser, W. Va., June 25, 1961. In 1903 he was married to Elizabeth Davidson, who died in August, 1954. Surviving are one son, one daughter, two grandchildren, and one great-grandchild. He was a member of the Church of the Brethren. The funeral service was conducted by the undersigned at the Rock Oak church, W. Va., and burial was in the adjoining cemetery. — C. H. Cameron, Keyser, W. Va.

Dean, Bruce, son of Vernon and Edna Lein Dean, was born March 4, 1958, and died June 29, 1961. Surviving are his parents, one brother, and one sister. The funeral service was conducted at the Douglas Park church, Ill., by Bro. Raymer Cox. — Edna Holly, Chicago, Ill.

Dofner, Charles, was born at St. Joseph, Mo., July 2, 1894, and died in San Antonio, Texas, May 31, 1961. On April 21, 1946, he was married to Elsie Ross, who survives. He was a member of the Center church, Ind. A funeral service was held in San Antonio and further services at Walkerton, Ind., by the undersigned. Burial was in the Woodlawn cemetery. — John Stump, Walkerton, Ind.

Donelson, Nora, daughter of David and Margaret Russler Garhart, was born Sept. 30, 1883, at Brumbaugh Crossing, Pa., and died June 8, 1961, at Murrysville, Pa. Her husband, Homer Schell Donelson, preceded her in death. Surviving are two sons, five grandchildren, one sister, and one brother. She was a member of the Stone church, Huntingdon, Pa. The funeral service was conducted by Bro. Stewart Kauffman, and burial was in the Valley View cemetery near Markleysburg, Pa. — J. B. Donelson, Murrysville, Pa.

Elliotte, Annie, died June 23, 1961, at the age of ninety-one years. She was the last of her family. She had been a member of the Welsh Run congregation, Pa., for many years. The funeral service was conducted in the Welsh Run church by Brethren Russell Martin, Clarence Hunsberger, and Henry Hunsberger, and burial was in the adjoining cemetery. — John D. Martin, Mercersburg, Pa.

Frederick, Viola, was born Jan. 8, 1887, near Nappanee, Ind., and died July 6, 1961, at Elkhart, Ind. On Dec. 24, 1908, she was married to Jesse Frederick. She had been a member of the Elkhart Valley church, Ind. Surviving are her husband, three sons, four daughters, twenty-four grandchildren, and nineteen great-grandchildren. The funeral service was conducted in the Union Center church, Ind., by Brethren John McCormick and Daniel Snyder, and burial was in the Union Center cemetery. — Mrs. Floyd Stauffer, Goshen, Ind.

Weaver, William Clifford, son of David H. and Elizabeth Keister Weaver, was born Oct. 26, 1867, at Spring Creek, Va., and died Feb. 4, 1961. On Jan. 23, 1890, he was married to Lula Virginia Long. He is survived by eight children, twenty-three grandchildren, forty-two great-grandchildren, and four great-great-grandchildr... The funeral service was conducted ... Bro. W. G. Bates, Jr., assisted by Bre... ren Simon Glick and Philip Zi... Burial was in the Clover Hill cer... tery. — Mrs. Vada Cupp, Dayton, ...

Weibly, Martha Seilhamer, was b... at Blain, Pa., Sept. 25, 1884, and d... Jan. 31, 1961. On Oct. 8, 1905, ... was married to Charles J. Weil... whom she survived one year. With ... husband she served in the office ... deacon for about fifty years. They w... charter members of the Lake Ri... church, New York. Surviving are t... sons, three granddaughters, three gre... grandsons, one brother, and three ... ters. The funeral service was c... ducted at the King Ferry church ... Bro. Ronald Hershberger, and bu... was in the Pine Grove cemetery ... Ludlowville, N. Y. — Mrs. Helen Bo... man, Ludlowville, N. Y.

Wright, John Newton, son of Jo... T. and Elizabeth Miller Wright, ... born at Spring Creek, Va., Nov. ... 1878, and died Sept. 14, 1960. ... was married to Minnie Wine, who p... ceded him in death. Surviving ... three children, seven grandchildr... and one sister. The funeral service ... conducted at the Beaver Creek chu... by Bro. S. D. Glick, assisted by Bre... ren F. Wise Driver, Philip Zinn, ... H. H. Johnson. Burial was in the Be... er Creek cemetery. — Mrs. Vada Cu... Dayton, Va.

Church News

Northeastern Kansas

Buckeye — Bro. X. L. Coppock ... McPherson, Kansas, led in a series ... Easter meditations, March 30 — A... 2. Four were baptized later. A serv... of dedication for a baby was held ... May. Jaime Redin and his wife, M... garet, who is from this commun... were present one Sunday. Brot... Redin delivered the sermon in Span... and Bro. Stanley Bittinger interpre... it in English. We had a family ni... luncheon for them when they show... their pictures and talked about th... work. We are making plans to impr... the church building. — Mabel Kreic... Abilene, Kansas.

Lone Star — A birthday banquet c... cluded the school of missions. Ei... of our members attended the distr... stewardship meeting at Ottawa, ... three the district Christian educat... workshop at Topeka. The pastor, R... ert Martin, held membership clas... for three who were baptized. Fifty-... registered at the district junior h... rally, which met at our church. Sev... ty-five attended the mother-daugh... banquet, for which the theme w... "Cups." The 4-H members conduc... the church service on 4-H Sunday. ... joined with the Washington Cr... church for a vacation Bible sch... holding it from 9:30 to 2:30. T... women's fellowship group had a wo... day in the basement, cleaning and ... decorating it. When the Washing... Creek women were guests of our wo... en, the film, Radiant Treasure, ... shown. The pastor has resigned ... order that he may begin work at Be... any Seminary this fall. — Mrs. K. ... Reynolds, Lawrence, Kansas.

Southeastern Kansas

Mont Ida — Clinton Harris, who has en in BVS, showed slides of the work Puerto Rico. The daily vacation le school concluded two weeks of rk with a program on June 18. The tor, Bro. Ralph Loshbaugh, and his e attended Annual Conference. ia Wiley was the delegate. Gerald rpenter is serving as our summer tor. The sanctuary has been newly orated. — May Shaefer, Garnett, nsas.

outhern Missouri and Arkansas

hoal Creek — Bro. Robert Sifrit is ving as our summer pastor. We e been without a pastor since last ne. On June 25 we had a service dedication for the parsonage. Bro. Kendall of Cabool officiated at the e feast in April. On Sunday, April he presented the self-allocation pro- m. On May 8, Gene Hartman wed pictures and told about his rk in BVS in California. — Mrs. Wil- t Erisman, Fairview, Mo.

Oklahoma

Thomas — The male quartet from McPherson College gave a program on p. 8. We had our love feast on ter evening. The youth had a work fun camp at Spring Lake one week e in April. We had a two-week ation Bible school. The pastor, By- Dell, and his daughter attended nual Conference. — Mrs. James Ham- Custer City, Okla.

Middle Indiana

oon Creek — Bro. Herbert Fisher l a series of meetings following a ne-coming service, at which Robert spoke. Mrs. Wallace Patterson e a book review at a meeting of women of the church. The older th had a retreat at the Loon Creek rch in January. We had a mother- ghter tea, at which a girl from the herlands was the speaker. The men he church are farming as their proj- e. The pastor and his family attended nual Conference. — Mrs. Farrell Mil- Huntington, Ind.

Northeastern Ohio

Danville — We had an every-member vass to solicit funds for the remodel- of the church building. The wom- fellowship has sent bedding and hing for relief. Our church partici- ed with neighboring churches in ob- ing the World Day of Prayer. eral of our young people attended district spring rally in the First rch, Cleveland. We had services ng Holy Week, which were fol- ed by the love feast. Bro. Wilmer y of Akron, Ohio, conducted a k of spiritual life meetings. We ed with two other churches for a tion Bible school with our pastor, William Loucks, as director. — Faye Motz, Danville, Ohio.

Sugarcreek — James Moomaw was speaker for Youth Sunday with na Domer. We participated with other churches of the community the World Day of Prayer observ- e. We had an Easter sunrise service a prayer vigil on April 5. During Lent the members of our church had their own Sunday evening services, at which the pastor, Robert B. Fryman, preached. Edgar G. Petry of Dayton, Ohio, was the speaker for the evangelistic meetings following Easter. The youth of the New Philadelphia church presented the play, Good and Faithful Servant, on March 12. Brother Petry officiated at the love feast service. Our youth group was host to the subdistrict CBYF in May. At the special family night service on May 19, Bright John Aikpokhalea, a student at Wooster College from Nigeria, Africa, told about the culture and social and mission work in his home country. Two babies were dedicated on Mother's Day. Six have been baptized. We had a mother and daughter banquet, at which the junior high boys served. Bro. Edwin Petry of North Canton was the guest minister during the absence of the pastor at Annual Conference. Some of our women helped in the daily vacation Bible school, which was held jointly with the United Church of Christ of Shanesville and the First Mennonite church of Sugarcreek, and the United Brethren church, also in Sugarcreek. — Mrs. Peter H. Domer, Sugarcreek, Ohio.

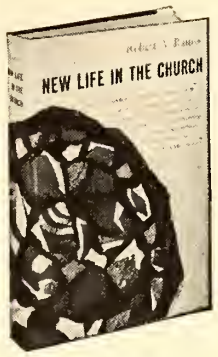
Northwestern Ohio

Lima — Some of the members of our church attended the school of religion for Allen County, Feb. 20 to March 20. In January five babies were consecrated. At a women's fellowship meeting Mrs. George Vare showed pictures and gave an account of her trip to Europe. At another evening service Mrs. Ronald Harshe showed pictures of mission work in the Belgian Congo. Mrs. Anna Mow conducted a series of prayer and Christian discipleship services. A number of our members attended the spring assembly at the Lakewood church. On April 23 Don Robinson of Dayton, director of stewardship education, spoke on the topic, Hail to Which King? The choir gave the cantata, Song of Easter, on April 2. Six were baptized and one was received by letter. The church was host to the Northwestern district church vocations training conference. On May 28 we had the spring choir program and also a dedication service for the new choir robes and recent improvements around the church. Included in the service also was recognition of the 1961 graduates from the various schools. While the pastor, Dean Farringer, was at Conference, Dr. J. Ira Jones, a former pastor of the Methodist church, was the speaker for our morning worship. — Mrs. O. C. Anspach, Lafayette, Ohio.

Southern Ohio

Beech Grove — At Easter the junior and adult choirs brought messages in song. One group brought a devotional message related to the school, home, work, and world, and another group had a candlelight service emphasizing humility, love, truth, faith, and joy. Seven attended the spring conference of children's work at the Painter Creek church. David Ockerman of Lena, Ill., brought the message on April 16; he will become pastor on Sept. 1. Nine have recently been received into the church. Clara Harper was the speaker at the women's fellowship tea on May 11. We were represented by one of our members at the dedication of pigs for Paraguay. A member of the Gideons brought a short message one Sunday. On June 18 the children were in charge of the service, giving a program entitled Come, Children, Let's Climb the Christian Ladder of Learning. Following it we had a dedication of babies. Bro. Ralph Schlosser of Elizabethtown, Pa., conducted the evangelistic meetings in July. On June 4 we had a film on family life, followed by a discussion. — Mrs. Everett Druley, Hollansburg, Ohio.

Piqua — On April 9 the church had a potluck supper and a reception for members received during the last quarter. The pastor, Vernon S. Powell, dedicated three children and their parents in April. We had a mother-daughter banquet in May. In commemoration of Pentecost we had a communion service. Eleven of our youth, who were



NEW LIFE in the CHURCH

ROBERT A. RAINES

This book shows concretely how to revitalize Christian life in the local church. It is based on the author's experiences in his own church and breathes a spirit of urgency that is both refreshing and stimulating. He shows how the minister must recognize that his people, too, are ministers of the gospel and that it is only by working together as a determined fellowship of the redeemed that the church can convert and transform society. **$3.00**

Church of the Brethren
General Offices,
Elgin, Illinois

PHILOSOPHY OF RECREATION AND LEISURE

JAY B. NASH

This book enables one to "reach for the peak." It is written with the firm belief "that happiness and the will-to-live result from active participation, not from passive observation." This book rightly considers recreation as recreation and is for the person who is really concerned about leisure and recreation — who wants some handles so that he can do something about a more creative approach to it. The author writes in a vivid, pertinent and informative manner on a vital subject. **$3.50**

Church of the Brethren General Offices, Elgin, Illinois

1961 high school graduates, were honored at a breakfast on June 4. The project for the vacation Bible school was the making of mending kits to be used in rehabilitation work. They are being distributed through Brethren Service. During the absence of the pastor at Annual Conference, Brother Swinger of Pleasant Hill, Ohio, was the guest minister. — Mrs. William Brubaker, Piqua, Ohio.

Poplar Grove — The youth and the junior high classes took part in the services on their respective Sundays. Esther Petersime, who was a guest at a women's meeting, showed slides and told about her experiences in Puerto Rico as a BVS worker. The women have been making quilts for relief. Some of them attended the district rally at Pitsburg. Bro. John Hurst held our revival in March; nine were baptized, and three children were dedicated. In April a deputation team from Manchester College led a worship service, and on another Sunday Mr. and Mrs. Ben Hylton, a bicycling BVS couple, were speakers. Mrs. Harold Freeman, the wife of our pastor, was the director of the vacation Bible school, which closed with a program for family and friends. She will be a leader of one of the junior camps this summer. — Mrs. Donald Denniston, Greenville, Ohio.

Eastern Pennsylvania

Lake Ridge — Some of the special meetings at the church have been a week-end Bible institute under the leadership of Clarence Rosenberger, a service by the deputation team from Elizabethtown College, and a week-end music institute conducted by Nevin Fisher of Elizabethtown College. We had a school of missions in January. We observed the love feast on the Thursday night preceding Easter. Dan West spent one evening with our congregation this spring. The pastor, Ronald Hershberger, has resigned, effective Sept. 1. The vacation Bible school in July was held co-operatively with some of the local churches. Some of our young people are attending camp at Camp Swatara and Camp Gregory this summer. Dishes have been donated for the church dining room by some of our members. — Mrs. Helen A. Bowman, Ludlowville, N. Y.

Spring Creek — In May we had a service of child dedication and a marriage vow renewal. Also in that month we recognized at a special service the graduates from various schools. Rebecca Shaeffer was the speaker for the mother-daughter banquet. In June we had Children's Day one Sunday, and at another time a day of remembrance in honor of the older adults of the church. At this service Frank Layser preached the sermon. Some of our women recently went to the Brethren Service Center at New Windsor to help with the packing of relief clothing. A number of the young people are attending Camp Swatara this summer. Delegates to Annual Conference were Dr. Harold Ebersole and Samuel Knieriem. The pastor, J. Herbert Miller, was a member of Standing Committee. On July 30 we had our home-coming with the former members serving as guest teachers in the adult classes. The speaker for the day was Joseph Long, director of youth work for the Brotherhood and formerly a minister in this congregation. — Mrs. Mary Ebersole, Hershey, Pa.

Southern Pennsylvania

Mt. Olivet — Some of the youth from Elizabethtown College presented a religious drama on the theme of Abraham and Isaac. Glenn Gingrich of Blain, Pa., preached two Sundays a month during the winter. He gave us studies on the Book of Job. The evangelistic services during Holy Week were conducted by Elder J. L. Miller of York, Pa. The youth of the church had an Easter sunrise service and after this the women served breakfast. Guest speakers have been Bro. Norman Reber of York, Pa., and Bro. Roy Forney, regional secretary. On June 11 we had a Children's Day program. The church sent scissors, thimbles, and tea towels to the Lybrook Navajo mission, where one of our youth is working as a BVSer. The women have been making comforters and sewing clothes for relief. — Mrs. Mervin S. Gibble, New Bloomfield, Pa.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate and secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 513. Immigration Services seeks employment offer for: Dutch-Indonesian A.V., age 31. Unmarried. Experience: truckdriver, mechanic — 4 years, welding (arc and acetylene), 6 months course. Contact: Immigration Services, Brethren Service Center, New Windsor, Maryland.

No. 516. Immigration Services seeks employment offer for: Hungarian refugee, J. N., unmarried, age 23. Education: 8 years secondary school, 2-year commercial diploma from "Gastronomical Institute" (cooking), Vienna. Experience: hotel-waiter — 2 years. Reformed Church. Contact: Immigration Services, Brethren Service Center, New Windsor, Md.

No. 535. Wanted: Position as doctor's receptionist. Trained nurse's aide. Prefer Southern states. Will give references and qualifications. Write: Vic Oliver, Selma, Iowa.

No. 536. Wanted: Housemother for children's home in Northern Illinois. Age 25-55 or would consider a couple. High school education or better preferred. Live in, with room and board furnished. Good pay and vacation arrangements. State experience and other qualifications. Contact: Kirkwood Daughters' Children's Home, Freeport, Ill.

Newville — Nevin H. Zuck of Elizabethtown, Pa., brought the messages in the preaching mission held in the Zion Lutheran church. Some of our members took part in the choir, which presented the Messiah at the Big Spring Presbyterian church in Newville. The CBYF of our church participated in the speech contest at Gettysburg. The churches in town co-operated in the Week of Prayer services. We had a three-session Bible institute in March under the leadership of Bro. Ralph Schlosser of Elizabethtown. The pastor, R. L. Cocklin, held members' classes for ten weeks preceding Easter. Five have been baptized. We observed the love feast on Easter evening.

vville Sabbath School Association its convention in our church. The rnoon session was a panel discus-, and the youth had charge of the ning session. Also, our congregation host to the CBYF western zone quet. Robert S. Young, a represent-e of Elizabethtown College, brought message on National Christian Col-e Day. — Louise C. Smith, Newville,

rida, Georgia, and Puerto Rico

liami, First — The pastor, Russell K. walter, attended the District Lead-Conference in Elgin and the Florida e Board of Health meeting in Jack-ville. He also conducted the week pre-Easter services. Twenty-eight members have been received by r and by baptism during the past months. We had a dinner at the rch honoring the new members. We perated in the Billy Graham cru-e. Visitors to the church have been Huston and Arthur Dean. Joe ncisco was our guest for a month le he served as a Cuban refugee ker through the Brethren Service ter at New Windsor. A new young t Sunday school class has been or-zed. Marlin and Joann Kaufman e been installed into the office of on. We have redecorated the rch on the outside and in the base-t; other improvements have been e. We had a family night service une. A number of our children youth have enrolled for the sum-camps. Some of our leaders at-ed the regional workshop at gewater. Plans for relocating the rch are slowly developing, but no or decisions have been made yet. — Beulah Agnew, Miami, Fla.

Western Maryland

Western Port — Our church was host bout 200 youth for the April round e. During this session the annual ch contest was held. Brydon M. Witt of our church was selected to his speech at the regional contest from there he went on to the na-l contest at Annual Conference. choir of Bridgewater College gave ogram of sacred music on April 30. those who attended the Eastern ise service were invited to stay coffee and doughnuts afterwards. ing the week of spiritual enrich-t, John D. Ellis, pastor of the Mox-church at Johnstown, was the t minister. He showed films of his els around the world before the ce on several occasions. Seven baptized. Thirteen members of church attended the four-in-one erence at Oakland, Md., on May Missionary Mark Keeney and his ly were with us for one service April. The cantata, The Living t, directed by Ralph Fike, was pre-ed by the choir on Easter evening. had a fellowship covered-dish din-for the entire church family im-iately following one of our morning hip services. Three children spent ek in the homes of our congrega-under the fresh-air program. We beginning our Sunday school and ing worship fifteen minutes earlier ng the summer months. — Mrs. s Randall, Western Port, Md.

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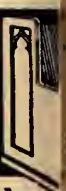
CHURCH of the BRETHREN GENERAL OFFICES . . . . Elgin, Illinois

First Virginia

Trinity — Pre-Easter services were conducted by the pastor, Bro. E. J. Jacobs, and the love feast was observed on Thursday evening. One has been received by letter. At the fellowship supper on May 9, Bro. John Sayre was the guest speaker. Six of our junior highs attended the overnight camp at

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Bethel, June 2 and 3. The men's Bible class had charge of the worship on June 25. We are continuing with the Bible study class on Sunday evenings. — Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Linville Creek — At the council meeting in February we decided to adopt the every-family plan for subscribing to the Gospel Messenger. The men's fellowship sponsored a father-daughter Valentine party. A Brethren Service school was held for all ages for four Sunday nights. Phyllis Lantz is doing work in Baltimore this summer under the Brethren Service Commission. Mr. and Mrs. Harry Lantz have been installed into the office of deacon from the Cooks Creek congregation. The Sunday school classes conducted prayer meetings prior to the evangelistic services held at the Cedar Run church, at which Bro. Max Fisher was the evangelist. Six were received by letter and twelve were baptized at the close of the membership class. The undershepherd program has been revised, and assignments have been made to twenty-three couples serving as undershepherds. Our congregation was represented at the workshops for Christian education at the Fairview church and for vacation Bible school at the Harrisonburg church; at the regional round table at Bridgewater College; at the young adult banquet at the Harrisonburg church, and at the Brethren Woods junior high day. We had a spring love feast at the Cedar Run church. Joseph Mason was the speaker for our father-son banquet. April 23 was recognition day for schoolteachers; there are seventeen who are teaching at present and twenty who taught in the past. Linville Creek has been one of the churches selected by the Brotherhood to conduct special emphasis on family life in 1961-62. The committee is formulating a program to assist in this endeavor. The junior highs presented the play, What Is the Church? All new members were given special recognition at a fellowship supper and program on May 28. We had baby dedication services at both of the church houses. Don Glick, Jimmy Mitchel, and Dr. John T. Glick, Jr., were speakers on June 18 and 25, in the absence of the pastor, Glenn S. Garner. An Indonesian family is living in our community and attending our church. — Fleta M. Kline, Broadway, Va.

First West Virginia

Old Furnace — Sunday evening services in February were panel discussions on church doctrines. Our church participated in the World Day of Prayer program at the Wiley Ford church. The Wiley Ford, Livingston, and several other churches participated in the leadership training school for teachers at our church. Four churches, the Short Gap Methodist, Pinto Mennonite, the Wiley Ford Church of the Brethren, and our own took part in the Easter sunrise service. A mixed choir of all four was an outstanding feature. The community churches also took part in a hymn sing sponsored by the young people of the church. On April 23 we dedicated the twelve-room educational addition to the church. Ministers associated with our church took part. They were Jesse, Ruth, Daniel, Ir[vin] and Howard Whitacre, Vernon Sh[ank]holtz, Wendel Bohrer, Wilford Peters, Galen Fike, Levi J. Ziegl[er], David Tusing, and Walter and W. Hamilton. The dedicatory sermon w[as] delivered by Joseph Whitacre, pas[tor] of the Walnut Grove church in Joh[ns]town, Pa. The evening service beg[an] a week of evangelistic meetings by B[ro.] Robert Houff of Uniontown, Pa. May we had a fellowship covered-d[ish] dinner. Seventeen men and wom[en] went to New Windsor on May 10 [to] process clothing for relief. One hu[n]dred were enrolled in the one-we[ek] vacation Bible school. Nine famil[ies] were represented at the family camp [at] Galilee. — Mrs. Edith Ellifritz, Rid[g]ley, W. Va.

MINISTER'S BOOK OF THE MONTH

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Brethren Social Policy

1908-1958

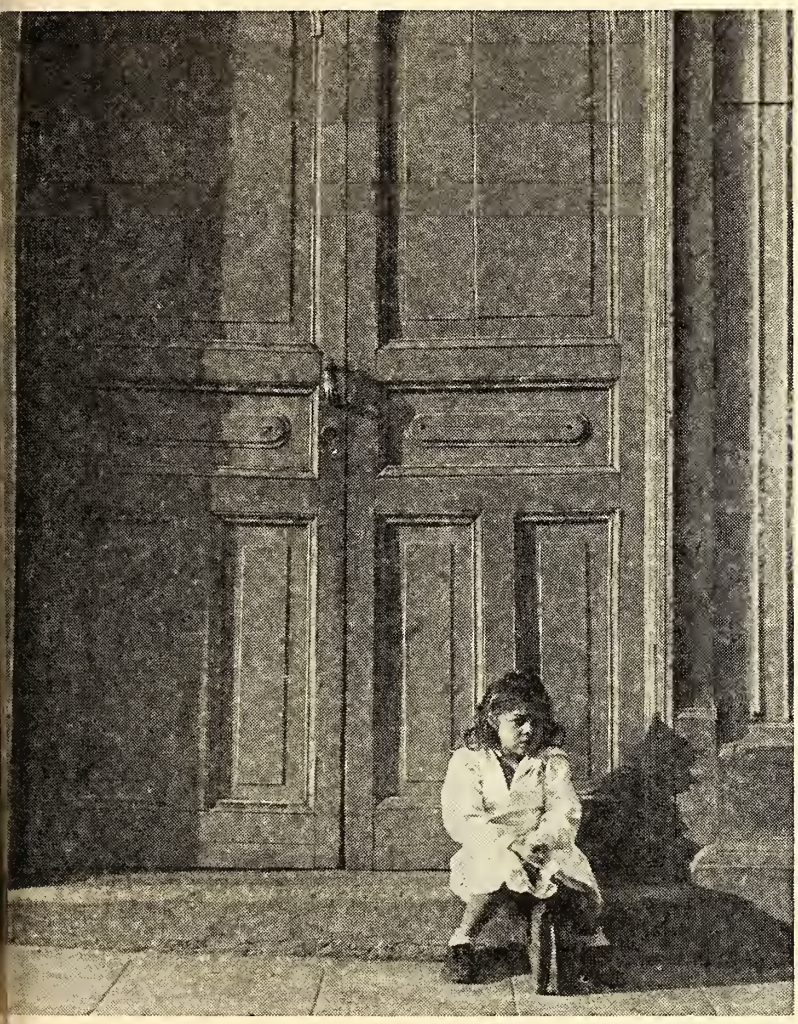
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CHURCH of the BRETHREN GENERAL OFFICES . . Elgin, Illin[ois]

Church of the Brethren
Gospel MESSENGER
AUGUST 26, 1961



Tiers from Monkmeyer

On the Threshold

TO a young person quite confident of his ability to make good, the doors of opportunity never seem large enough to match his eagerness to get started. But for a small child, not yet accustomed to the strange world outside her home, the doors may seem so vast that they overshadow her, and she is not quite sure that she wants them to swing wide into the new adventure of attending school. Yet before many months have passed she will likely feel equally at home on either side of the door at which she now waits. . . . This picture may be read as a parable of educational opportunity, certainly appropriate for this season, but it may also be read as a parable of faith. God has a way of opening doors into new experiences of growth and service. Men do not always approach them confidently. Faith is the quality that helps them look forward to each new threshold.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Herbert Hogan is professor of history at La Verne College, California.

Kenneth Brown, a graduate of Bethany Biblical Seminary, is taking further work at Duke University.

Clarence D. Sink, pastor of the South Waterloo church, Iowa, was elected to the General Brotherhood Board at the recent Annual Conference.

Inez Long is the wife of a pastor and a member of the General Brotherhood Board.

Berwyn Oltman is the pastor of the Kingsley church, Iowa.

Blaise Levai is an editorial assistant at the American Bible Society.

Geoffrey Murray is a staff writer for the World Council of Churches.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Prayer Brought the Power

At the age of eighty-four, I have very little public activity, but I am still interested in our church — in all churches. I have wondered why with the trained ministers we now have, we do not grow as we did when most of our ministers were untrained and self-supporting. A bit of history may be informative.

When A. C. Wieand was a young student minister at McPherson College, he preached in a revival in the local church. The results were far beyond expectations in the number converted. He himself could not understand it until he heard of a group of women, who were so concerned for the success of the meeting that they met every day and prayed. That set his course for future revivals with remarkable results. He always had a group praying privately.

I heard of that when I began my revival work. I was slow of speech and without strong emotions, but was quite successful, doubling the membership of one church in less than three weeks, two of the converts becoming long-time pastors in our church. There is no question that prayer brought the power into his meetings and mine. — Paul Mohler, 2260 White St., Pasadena, Calif.

He Went About Doing Good

Monday morning began just like any other Monday. Just as he always did, my husband kissed me goodby when he left for work soon after 6:30. Little did I realize that I was to see him again — in just three hours — horribly burned and gasping for breath. At 8:27 that morning there was an explosion that rocked the shop where he worked, critically injuring many workers. Carl, my husband, was on fire from head to foot. He was a brave man. He was conscious, but not once did he cry out, even in the pain he was in. Everyone did his best to save his life, but his injuries were too severe. When I reached the hospital I got to see him and say just a very few words to him before they took him to surgery. From then on he was unconscious, and God in his great mercy released him from all pain and suffering just before midnight and took him home to be with him forever.

The pattern for Carl's life began to take shape when he was a sm lad. He asked his father one t how old you had to be to quit go to church. His father's answer stamped indelibly on his mi "Never, Toddy. We go to chu as long as we live."

We began married life when depression was just starting. gether through the years we k hard times, sorrows and heartac and serious illnesses. But th things were far outweighed by many, many joys we shared toget with our family, friends, and in work of the church.

Carl had a genuine love concern for everyone. He had outgoing personality and m countless friends. He was alw interested in people of all ra classes, and creeds, and took to h their troubles and problems. Co less times he helped people w he could not afford to. Many pe have told me personally of thi he did for them — things I had gotten about, but which have c back vividly to me.

The funeral service for him held just as he wanted it to and as a cousin of mine who there wrote, "The service made think of death as something to looked forward to, and something prepare for while we are here this earth." That is what he wan it to accomplish. — Hazel Bart omew, R. 1, Columbiana, Ohio.

Thank You for America

Thank you, God, for this beaut country of America. I thank you the privilege of seeing Ame "from sea to shining sea." The be tiful sunrise on the Atlantic is p of your handiwork. The mig waves of the Pacific show how g is your power over all.

America's mountains are beauti The Rockies remind us that country is built on a firm foundati The tree-covered ones look church steeples and tell us to l up to you.

The beautiful orange groves orchards of fruit show us how to fruitful and to contribute what can to our country and to your w

For our forefathers, who m this a country for all races, I th you. — Eva Leona Glunt, 628 Seventh St., Richmond, Ind.

oices Crying in the Wasteland

N JUST a few weeks American homes will be in a position to judge again whether television entertainment is still the "vast steland" that FCC Chairman Newton H. now described a few months ago. He is the n who first made it clear to broadcasters t t the regulatory commission he heads has a esponsibility to the American public.

In spite of widespread dissatisfaction with t quality of many TV programs the advertis- agencies and broadcasting companies that d ermine what most Americans view used to g their own way, more interested in their fi ncial return than in their obligations for th best public interest. Now at last there is a g ernmental voice to remind them that the air w ves are not private property; they belong to th public. Broadcasters are given only tem- p ary licenses to use these channels and they d so as "trustees of the public." If they neglect th ir stewardship, they need to show cause why th ir licenses should be renewed.

Broadcasters may raise the cry of censorship, b Mr. Minow has reiterated his stand calling fo better stewardship on their part, and he has b n supported by Le Roy Collins, former g ernor of Florida and now president of the N tional Association of Broadcasters.

What this may mean in the diet of TV p grams presented day after day across the c ntry remains to be seen. Surely there is n d for a greater diversity in the types of pro- g ms offered, especially in the evening hours. O e would not expect that every offering should b viewed as cultural or educational, but there o ht to be enough variety that a viewer can at le t exercise some choice.

Standards of good taste in broadcasting n d to be raised. Obviously, the emphasis on vi ence, the preoccupation with crime, the su erficial quality of much that passes for hu or and drama has contributed to the "waste- la l" condition of television offerings. The m lium has such great potential for good that w hope the broadcasting industry itself will le the way in improving its product.

But viewers have a responsibility also. We to determine the levels of public taste. M t of us have been negligent in commending br dcasters for worthwhile programs or in po ting out to them why others are objection- ab . And church members, we regret to say, ar little different from the rest of the viewing pu ic. Few of them, for example, raised any qu tion about the doubtful ethics of quiz pro- grams when they were popular a few years ago. Some independent TV critics have been far more sensitive to the ethical and theological problems raised by popular programs than have most church members.

This may explain why so-called religious radio and TV programs have not been more challenging. The opportunities for presenting a sharp and penetrating Christian analysis of the modern scene are tremendous, but church-sponsored broadcasting has not met this challenge and only a few religious programs are truly outstanding as representing the "good news" we have to communicate.

Our thanks to Mr. Minow and Mr. Collins for leading the way. We hope the broadcasters take the hint. But we church folk need to take a look at our own stewardship also. Maybe TV has become a vast wasteland because there have been so few voices either within or outside the church, crying in that wilderness. — K.M.

Anniversary

ON THE sixteenth anniversary of the bombing of Hiroshima not many Americans bothered to recall the shocking way in which the atomic age was launched. It was a Sunday, but the news was concerned with Soviet Russia's second astronaut who was orbiting the earth on the longest voyage ever taken by man.

Yet Hiroshima and the events of sixteen years ago could not so easily be pushed aside. There was Berlin to think of, a divided city still marked by the conflicts of World War II and bearing in its present situation what could be the seeds of another world conflict. But this one, if it happened, would not simply take up where Hiroshima left off. Sunday, August 6, 1961, was a day to think seriously about the past, the uneasy present, the uncertain future.

But only a few remembered Hiroshima. Only a few asked God's forgiveness for the suffering they had caused. The rest went along with the plans to enlarge armies, build up armaments, send new ultimatums, even as the arms race threatened to expand beyond our globe.

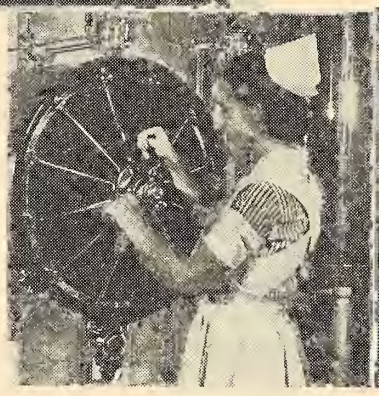
It matters little who wins the race to circle the earth or reach the moon. Such accomplishments, though heralded both in Washington and Moscow, do not heal the wounds in Berlin, do not stop the tide of refugees or halt the suicidal arms race. They merely emphasize how great is the gap between man's scientific advancement and his failures in human relationships. — K. M.



William Smith

Whither the Layman?

by Herbert Hogan



Ewing Galloway



Joseph Voete

The layman goes to the church for worship and renewal and then goes out to witne

The distinctive role of the layman is to witness for his Lord by making Christianity relevant to the daily needs of men

ON THE way to In ia the sailors and pilot of Vasco da Gama's fl et mutinied. In response the captain threw, be re the eyes of his pilot, his charts and nautical n- struments into the sea. As he pointed in he direction of India, he said, "That is the ro e; the pilot is God." Like the fleet of Vasco da Ga a, we are in a time when we must go forth thro gh unexplored and often turbulent waters, with ly God as our guide. In such a time there a unique challenge to the lay men and wome in our churches.

We are fond of recalling with a great dea of derision the stories of medieval debates on s ch trivia as the number of angels that could da ce on the point of a needle. How irrelevant, we re inclined to say in disgust, was medieval relig n Yet is our religion really relevant to the time in which we live? To what extent is it essential a Sunday religion? To what extent have we re ly accepted the concept of the priesthood of ne believers and of vocation under God? Have ve not rather fallen prey to the medieval mona ic ideal which considers church work holier tha

ay other work and to the otion that the will of God is, herefore, more relevant for inisters than for the simple y folk?

The challenge to the laity is ot to do something for the urch, but to be the church. he peculiar and distinctive d all-important task of the ity, in fact, is to be the church dispersion throughout the orld in every social class and ery legitimate vocation.

Certainly the clerical and lay les in making the gospel rele- nt to the world are often entical, but they must also be pplemental. There are some nctional distinctions between e role of the clergy and that the laity. The most distinc- e role of the clergyman is to nister in and to the church, cluding his role to the com- nity as an evangelist and phet. The most distinctive e of the laity is to minister and in the world.

This does not mean the laity s no responsibility for serving thin the church, or, converse- that the clergy can wash its nds of community responsi- ities. The clergyman, be- se of his occupation and ce of work, is not able to nister directly in all areas of e, even though he must and es participate in many of se areas and must be held countable for assuming a re of the responsibility in ping the church and its mbers to be relevant to the at social, political, and eco- nic issues of the community.

n most situations a clergy- n, for instance, cannot serve political office without re- ing from his clerical respon- lities, but he must keep rmed about affairs of state act as an intelligent Chris- and to assist his congrega- in facing the moral and spiritual problems that are involved.

The laity, on the other hand, stands naturally and strategically at virtually all of life's encounter points. It is the committed Christian layman who can have the most direct impact on the secular environment since this is the place of his daily work and he is in the most direct and continual and, if he wishes, the sharpest, contact with it.

It is the layman who can carry our Christian concerns and insights of love and the need for social justice, and of the saving power of Christ, into the labor union, the management association, the farm co-operative, the teachers' association, the city council, the voluntary community organization, and all aspects of community life. Here the real battles of the faith today are being fought, and victory for Christ in these areas demands the complete dedication of the Christian layman to witness for his Lord by making Christianity relevant to the daily needs of man.

There is one crucial 20th century problem for America,



To make Christianity relevant to the needs of men, Christians need to identify themselves with those who know suffering and starvation and death

for the church, and for us as laymen. How can we take Christianity to the rest of the world that knows suffering and starvation and has lived intimately with death — the world that knows nothing of automatic dishwashers and washing machines, or Buicks and Cadillacs, or summer cabins, or boats, or swimming pools? How can we show the relevance of our Christianity to the rest of the world when we represent the rich who are growing richer and much of the rest of the world seems to be growing poorer by comparison?

At the conference in Nigeria on Christian Responsibility in Independent Nigeria, a Nigerian was discussing the needs of his country. In a country where less than 15 per cent of the population is literate and in many sections fifty per cent of the children die before they reach the age of five, his case was convincing. "But," he continued, "in a world which revels more in spending $400,000,000 on a fifteen-minute space flight or $1,570,000 on a rocket, there does not appear there is much left to care for human beings. The atom is gradually displacing mankind."

How do you answer such a statement? How can the church in America make its voice heard above the blast of atomic explosion? How can you as an individual layman relate yourself effectively to Nigeria or to people in other undeveloped countries in the world?

While in Nigeria I saw a Christian layman who had related himself in a meaningful way to the rest of the world. He was an agricultural extension worker who had moved only a year earlier into one of the more primitive parts of the Eastern Region. Within that year he and his wife had built a modest home in which to live, she as a nurse had set up a first-aid station which had been most helpful to the people, and he as an agricultural extension worker had been busy aiding the local people in the all-important problem of keeping alive.

In addition to these tasks they had started fourteen preaching points with an average attendance of between thirty and forty. On Independence Sunday, just about one year after they had begun work in the area, they had an attendance at the central church of four hundred!

We have been discussing the role of the layman in the midst of a culture in transition. We need to remind ourselves, however, that some things are eternal and unchanging and that we as laymen must constantly seek the source of eternal strength for the gathered church and the church in dispersion. We must devote ourselves to the deepening of the spiritual life.

In spite of all the weaknesses of the church of the Middle Ages, one cannot read the history of the period without sensing the great spirituality of the times. Some one has referred to it as the God-intoxicated age. Historian after historian refers to it as the age of faith. Henry Adams, in seeking a symbol for medieval culture, found it in the Virgin Mary. After hundreds of years the great cathedrals still convey the grandeur of the medieval church and the all-important role it played in medieval life.

In what a sharp contrast our 20th century civilization stands! Ours is a secular materialistic society. Our great achievements are not in the realm of church architecture or religious art but in the atomic and hydrogen bombs. We have great buildings and factories but they are monuments to man, not to God, and may yet be but steppingstones to man's self-destruction.

The corporate church, even with the help of the laymen, will be nothing more than a secular, social institution if it cannot find that deep and abiding oneness with Christ that Christian leaders throughout the centuries have possessed.

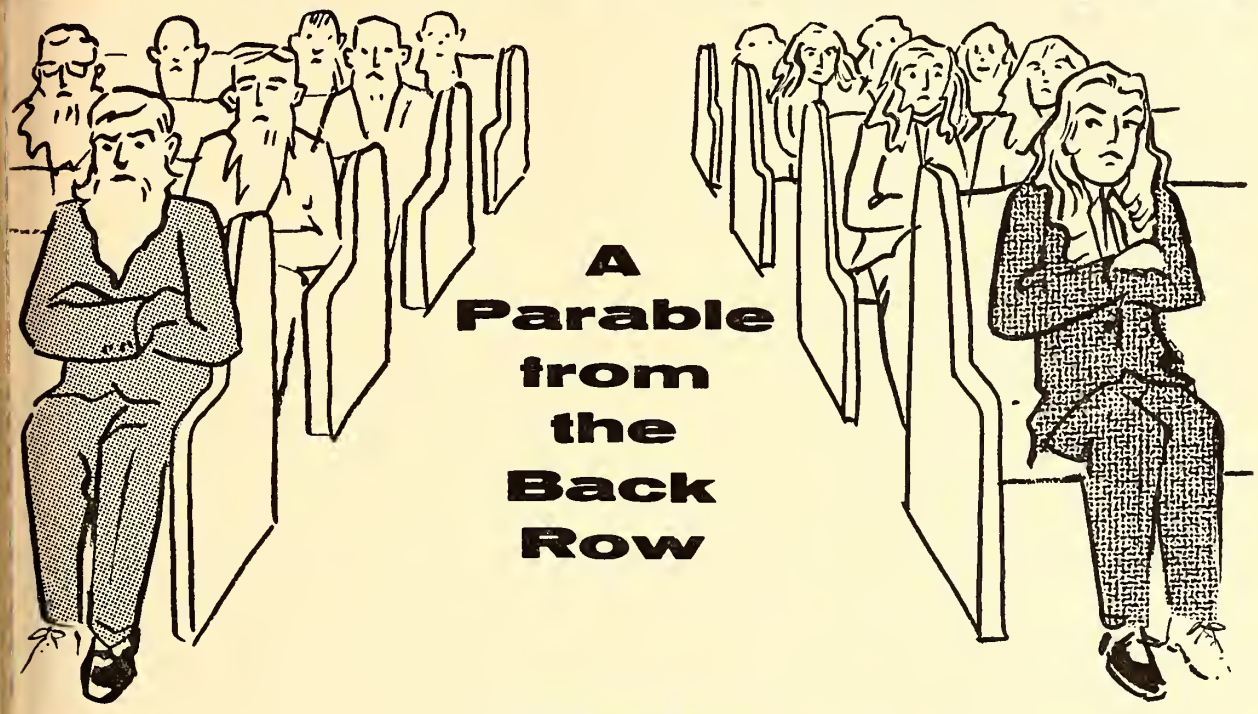
It seems to me that there were basically three reasons for the rapid spread of Christianity during the early centuries. One was that there was something so dynamic in the personality of Christ that it transformed those with whom he worked. Unless we too can have a first-hand experience with the Son of God, our life and that of the church will be as a stagnant pool.

The second important factor in the spread of the early church was that those outsiders recognized in the church an abiding fellowship which was unlike anything else they knew. It is this fellowship which the church of the 20th century lacks.

Thirdly, the early Christians took Jesus literally when he said, "Take up thy cross and follow me." They realized that the way of Jesus was the way of vicarious suffering and they were willing to match their capacity to suffer against the capacity of the Roman world to inflict suffering. They not only taught but practiced the concept of returning good for evil and of suffering for the cause of righteousness.

Luther was indeed speaking of the role of the layman when he said, "Each Christian is a priest and has an office of sacrifice, not the mass, but the dedication of himself to the praise and obedience of God, and the bearing of the cross."

BROTHER SECTU AND MR. ECCU



A Parable from the Back Row

by Kenneth Brown

Drawing by Harry Durkee

BROTHER SECTU and Mr. Eccu were members of the same church. Brother Sectu always sat on the right side of the center aisle and down near the front. He was a thin stern man with a long full beard that had been biblically barbered throughout his many years as a leader in the fellowship. And, as the years and beard grew old together, Brother Sectu became increasingly convinced that whiskers were ordained by God and served as the infallible sign of the faithful believer. Therefore, whenever he got up to talk to the congregation he quoted Leviticus 19:27, Second Samuel 10:5, or Romans 12. Sometimes he told stories about noble beards to the children.

One hot day in July, when the pastor was away on vacation, Brother Sectu, utilizing the aid of visual education for his cause, showed pictures of Jesus and his disciples (all of whom, naturally, wore long and flowing beards). On the following Sunday evening, since the pastor was still away on vacation, he showed pictures of Pilate, Hitler, Robert G. Ingersoll, and a recently discovered first-century illustration of Satan himself (none of whom, of course, wore beards). Brother Sectu spoke with much sincerity and great conviction, and soon little beards were cropping up in the pews on the right side of the center aisle.

Mr. Eccu invariably sat on the left side of the aisle. He was a plump red-faced, clean-shaven little man who had disliked beards ever since, at the age of three and a half, he had been frightened by a family portrait of his great-great-grandfather. Consequently, whenever Brother Sectu got up to speak, Mr. Eccu became quite fidgety and his face grew even redder than it had been before. The longer Brother Sectu spoke, the redder Mr. Eccu became; he disagreed with his whole clean-shaven face that beards had anything to do with being a Christian.

Thus it came to pass that whenever Mr. Eccu found opportunity to speak, he waved his arms and proclaimed that faith and not beard made the Christian, and that one could be a good Christian whatever the state of his chin. Finally, after noticing three new little beards on the right side of the aisle, Mr. Eccu declared that certainly everyone would be allowed to enter heaven *except*, perhaps, those intransigent souls who persisted in wearing beards. Mr. Eccu wanted the church to be inclusive . . . of all those who did not believe in beards.

But Brother Sectu's beard only grew the longer along

with his sermons, and Mr. Eccu, although he had for some time been using a straight razor in order to get closer shaves, started shaving twice on Sundays, once before each service. At last, during the hot evening meeting in July while Brother Sectu was showing a picture of Benedict Arnold (beardless, of course), Mr. Eccu led his followers out of the sanctuary and down the street, where they purchased three lots and built the *First Church of the Eccuists* at the corner of Suburbia and Sycamore.

Intending to make certain that they could be distinguished from their narrow-minded brethren, the *Eccuites* all agreed to shave twice a day and, after a close vote, decided to let their hair grow long on their heads to testify to the world that they did not believe any such thing as that beards are necessary to salvation (one of the more conservative members pointed out that long hair was in the tradition of Samuel, the disciple John, and George Washington.

Mr. Eccu preached every Sunday, pounded the pulpit, proclaimed the unity of all beardless men in one church under one Head, and denounced the narrowness of the bearded *Sectuians*. Brother Sectu preached every Sunday, pounded the pulpit, and denounced the apostacy of the *Eccuites*.

During all this time, the *Sectuian* beards grew thicker and the *Eccuites'* hair grew longer. One Sunday during the following winter a stranger from Palestine visited the two groups. Both of them had so much hair that he failed to note any difference between them.

Moral: One might as well lean too far backwards as fall flat on his face.

by Clarence D. Sink

One who heard the

JOSEPH'S life is one of childhood's favorite Bible stories. It has all the mystery and excitement of a modern television series. Like most of them, it has a happy ending.

As for adults, many find it difficult to see the hand of God in the numerous sordid details that surround the story. They forget it is shrouded in Oriental customs and activities which are far from the idealism of the New Testament.

A sincere study of Joseph in chapters 37-50 of Genesis reveals quite clearly, "The Lord was with him." It seems the Lord was gradually and surely grooming him to lead and save his people. You feel the moving of God's spirit as Joseph grasps every opportunity to do his will.

In the long run, the permanence of any nation depends on the quality of its heroes. All nations have felt the upward pull of the character and conduct of persons like Joan of Arc, Robert Bruce, George Washington. It was said of Charles George Gordon, "He gave his strength to the weak, his sustenance to the poor, his sympathy to the suffering, and his heart to God." Joseph stands high among the great of the Old Testament.

Let us look more closely to the life of Joseph and see how the hand of God brought him over every rough place and used him as a noble example of one who heard the call and answered it in a most magnificent way.

Joseph was driven by a tempest that was meant to wreck him, yet he was able to endure. He is a wonderful illustration of one who was greatly wronged, but lived triumphantly above it all.

He was a victim of a faulty home life. There were four sets of children in his home. This alone is a fertile field for trouble. The history of Jacob's household is a striking illustration of the miseries and evils of polygamy. Joseph was the son of Jacob's favorite wife, Rachel. Therefore, after Rachel's death, Joseph, the oldest son, became the favorite son, the object of his father's hopes and dreams. The father made the gross mistake of showing his favoritism.

In this faulty environment, Joseph developed some serious faults. He liked the favoritism and openly displayed his

JOSEPH

it by telling his dreams of ocking barley with his broth- s and having their shocks w to him. Again he tells of eaming how the sun, moon, d stars bowed before him. e became a talebearer, telling l the naughty things his others did. All this led to tter jealousy and hatred from s brothers and set the stage r many later tragedies.

Joseph was a victim of ven- ance. One day when Joseph as seventeen years of age, s father sent him on a mis- n to his brothers. The others were keeping their cks in the neighborhood of otham, about fifty miles away. s they looked across the ains one morning and saw seph coming toward them, ey immediately planned to away with him. They tore s coat of many colors from m and threw him in a dry pit.

About this time a caravan of hmaelites came by with load- camels. The brothers' fine siness instinct caused them decide that instead of killing m, it would be better to sell m into slavery for thirty eces of silver. To make the ot complete, they dipped the at in a kid's blood to confuse their father. It must have been a haunting experience for Jacob to sense the sins of his own deceit in the lives of his sons.

Slaves were picked up all over the known world and used to build the pyramids, coliseums, and temples. At the moment, this was about the worst fate that could befall Joseph, but God's purposes were working to carry out his deliverance. The Scriptures report that "the Lord was with Joseph, and he was a prosperous man."

He was a victim of temptation. The Ishmaelites sold Joseph to Potiphar, the captain of the guard, the chief of executioners. Potiphar was in charge of the prison which was connected to his house. Joseph served so well that even Potiphar noticed the "Lord was with him;" so he put everything in his charge.

As he served well the household of Potiphar, he fell victim to the vicious human temptations of Potiphar's wife. She lied to her husband about Joseph's respect for her. It really took great moral courage to stand for the right. Seemingly God had built up a subconscious moral reserve which was a steady star steering Joseph in the right direction. It is interesting to note that when temptation reached for him he fled from it. This is a high imperative of religion which keeps a man clean and leads him up the road to happiness.

Because of the anger of Potiphar and the falsehood of his wife, Joseph was removed from the household to the prison.

He was a victim of disaster. Being thrown into prison was one of Joseph's hardest blows. Perhaps he was tempted to curse both God and man. Yet Joseph believed that God was with him. Because of his faithfulness, he possessed a magnetism that gave him favor with both the keeper of the prison and the prisoners.

The testimony of many is that even a prison is light when God is there. Many prisoners since Joseph have found solace in prison: Paul in the Mamertine prison in Rome, John in Patmos, Bunyan in Bedford jail, George Fox in Lancaster Castle, Rutherford in Aberdeen. All these found God to be with them.

Eastern prisons are still curious mixtures of cruelty and companionship. Jailers are intimate with prisoners and at the same time stand ready to torture them. There are few rules and the jailer does as he chooses. Joseph, in an environment like this, won the heart of the jailer because "God was with him."

As a result of God's nearness, Joseph was able to help two high officials, the chief butler and baker, by interpreting their dreams. They were ungrateful for this service in that the chief butler, who was released, failed to work for Joseph's freedom as he had promised. Not until Pharaoh's dream concerning seven years of prosperity and seven years of drought, and his

need of help in interpreting it, did the butler remember Joseph.

Here we see the hand of God again. Joseph was a man of prayer; he had been kept in God's power and was God's man to interpret for Pharaoh. What a change in the picture, at seventeen sold into slavery and at thirty made prime minister of Egypt!

We do not know how long he was in prison, but we do know the thirteen years of heavy trial were well endured. He developed an inward life of the spirit that was superior even for Oriental times.

Pharaoh was so struck by the winsome ways of Joseph that he put a signet ring on him as an emblem of full authority, a chain around his neck as a mark of dignity, and a robe of fine linen around him, which was a priestly dress.

Even though Joseph was a victim of a faulty home life, vengeance, temptation, and imprisonment, yet the lesson stands clear and plain; he definitely heard the call of God and prepared himself to serve.

God's faithfulness and continued presence through all of Joseph's trials is a great lesson in patience. It is quite clear Joseph needed all his misfortunes. If his brothers had not hated him, if he had not been sold into slavery, or if he had not been imprisoned, it is entirely possible he might never have heard the call of God. His character had been molded and matured by his trials.

Joseph was naturalized as an Egyptian and married the daughter of a high official of state. He was sent throughout all the land of Egypt during the seven years of prosperity causing one fifth of all the land's increase to be preserved.

We do not really see the greatness of Joseph until the hardship of the drought presses in upon the people. When his family came to buy grain and he had opportunity to get even, he was moved by compassion and love, and not only filled their bags with grain but turned their money. He ev went before Pharaoh and ple ed for mercy for his family.

The inherent quality in t sons of one generation tra back to the family's convictio This inborn quality of just coupled with adversity, ha ship, and affliction made possible for Joseph to save people and win his own sal tion.

Joseph, a man of unusu character, had a noble, ho fear of almighty God. could not return evil for e because he said, "I fear Go It was this reverent awe, awareness of the infinite gre ness and glory of God, th really saved Joseph.

When his brothers came be ging for grain, he could ha had his revenge, but his fe of God saved him. This nob holy fear is the moral astringe that a great life needs to rema strong and true. This quality found in many Old Testame souls, such as Moses, Elija Isaiah, and Nehemiah. Dov through the pages of histo there have been others, li John Wycliffe, Abraham Li coln, and Robert E. Lee. Ma others have been called to great commitment which h really saved them from hatr and bitterness.

He had a brotherly love. is very touching to see ho moved Joseph was when he sa his brother Benjamin. He ha to leave his presence and wee for joy. He ordered a feast ar put five times more food Benjamin's plate.

This brotherly love is a ne quality in Genesis. You s other types of love, like that husband and wife, father an son, mother and child, but n love for one's brother like thi Heretofore, you have bitterne between brothers like that b tween Ishmael and Isaac, Esa



Selling Joseph Into Egypt

Harmon



Harmon

Jacob mourns for Joseph, who he supposes is dead

nd Jacob, Cain and Abel. oseph's love for Benjamin was eep and sincere.

It is still beautiful to see this God-given quality of deep love etween brothers of the flesh nd spirit. Only God can cause his brotherly love to flourish. 'his deep love caused Joseph o bring his father, brothers and heir families, some seventy n number, into Egypt and to ive them the best land and hoice treatment.

Joseph also possessed a forgiving spirit. The brothers of oseph were narrow-minded, ealous, and vindictive. Joseph ould have ignored them, but e refused to hate or to seek evenge. It is said, "Revenge is weet," but I have never seen ne man who indulged in reenge and found abiding sweetess in so doing.

He refused to assume the hrone of almighty God and aid, "Am I in the place of God?" He further made his lassic statement, "I am your rother, Joseph, whom you sold nto Egypt. Do not be disressed or angry with yourelves, because you sold me here; for God sent me before you to preserve life" (Gen. 45: 4-5). This spirit made it possible for him to live within the will of God. Without this forgiving spirit, God would have found it difficult to change the evil of the past into good. This spirit seemed to be present during all of his trials.

This quality was enlarged and refined in the New Testament and served as a great pillar in the first century church. Many watched Jesus die and heard him cry from the cross, "Father, forgive them, for they know not what they do."

Joseph is a marvelous example of one who heard the call of God and opened his life to God, so that through him the evil of the past years could be made into good. How touching is the scene in Genesis 50, when he looked into the eyes of his eager and repentant brothers. They had just returned from burying their father in the grave at McPhelah in Hebron. Joseph was the most powerful figure in Egypt, and he held their future lives in his hands. He rises to supreme heights when he opens his life to permit God through him to bring good out of an evil past. He said to them, "Fear not, for am I in the place of God? As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive."

I appreciate the new insight Revised Standard Version gives to Rom. 8:28, which reads, "We know that in everything God works for good with those who love him." Perhaps this is the secret of a man like Joseph. Though he was sold into slavery, thrust into temptation, and forced into prison, God was working with him all the way and gave him the grace to say, "As for you, you meant evil against me . . . but God meant it for good" (Gen. 50:20). He knew that in everything God was working for good with and through him, because he loved God.

God is still calling men, women, young people to his service. It would be our hope that with all the advantages of Christendom in this century, we may hear his call and carry forth our Christian heritage by being faithful in our fulfillment.

Therapy

RUTH JOHNSON

Does your heart ache
From griefs you cannot share?
Stay! Plant a rose
To tend with loving care.

Does your heart seek
Release from land and clime?
Stay! Write a book.
Make peace with endless time.

Does your heart feel
Its smallness, here in space?
Go! Plant more joy,
More love, in every place!

IS MAN A DETERMINED CREATURE?

Man finds his crowning glory in the exercise of personal responsibility for belief and action

by Inez Long

IN EVERY age, people have asked the perennial question, "Why?" When events explode into crisis, and changes defy accepted answers, the human race cries out, "Why did it happen?"

It is a good question and every age seeks to find the answer. Our age, needing a facade against the hurt of two world wars, has used the philosophy of determinism to explain our catastrophes. We say, "There is a reason for everything." We fortify our explanations with the highly respected authorities of our age — Marx, Freud, Darwin — known in the most sophisticated circles of our century.

"Environment is responsible," we say. "No wonder he's like that. Look at his background." "Feelings can't be wished away," we sigh. "It is a matter of stimulus and response." "After all, a man will do anything when his security is threatened," we say, convinced that fear of deprivation brings predictable reprisals.

In the contemporary mind, man — if not the victim of primal drives within and conditioning factors around — is the product of parts multiplied to make up a predictable whole. We build up a case for the foibles of the race. This gives us a measure of tolerance for the species, of course. We accept man, of necessity an adapting, dynamic creature because of his very frailty, as responding involuntarily to promises of security and reacting equally involuntarily against foes geared to his destruction.

As we grow astute in explaining ourselves, we become adept at excusing ourselves. Truth has made us free to know and correct ourselves. We use it to explain and justify our error.

Yet we know that our rationalizations are too weak to keep us fooling ourselves, and others forever. Note the flippant way we beg off close scrutiny, "What else is there to do?" We reply by way of a question to shove the responsibility for an answer right back at the inquirer. The question implies that there are alternatives but we avoid the responsibility of answering directly for our wrong decisions.

It is time for men of religion to assert that man is an undetermined creature. Man, in spite of factors working to determine him as a mere feeling, acquiring, and adapting species, still finds his crowning glory in the exercise of personal responsibility for belief and action. The margin of freedom may be slim but a degree of choice is never absent. The responsible, religious man uses his intelligence to increase the area of choice rather than to reason away his misuse of it.

Too long we have bundled ourselves in God's great hands, like children in the arms of an all-provident parent. We have confessed, in a tone of flattery, that he is wiser than we are, way, to soften him while we cuddle closer. We hope for God's sweet affection, like bold children wishing for a welcome home with no reminders of

prodigal stint. We have believed that all we need is to "accept our acceptance."

It is only fair to say that this assurance salved the consciences of sensitive Christians who might otherwise have gone stark mad from the guilt of our age. But most of us are more tough of heart and mind. Not knowing what to do with the mess we made, we resigned our plight to God, pleading with him to come forth with remedies to cure our disorders. We courted his help by expressing openly our confidence that he and he alone could help us. Did we believe that mere recognition of his status would bring him on the run, joyously to do the job we detested, namely, picking up the pieces of a design we had mauled and a process we had jammed?

It is time that contemporary man climbed out of the cradle in which he has rocked himself too long with this kind of maudlin, blessed assurance. Somewhere the idea of determinism, of everything safe in the laws of the natural world and the hands of a loving Father, must be challenged with the fact of man, free and responsible.

Man is freer than he wants to admit. So long as he can blame environment, parentage, poverty, primal drives, and conditioning factors, the less blame he needs to take for his own irresponsibility. Responsibility is a weight on man's puny posture. He prefers to shrug his shoulders, let the burdens slide off, luxuriate in the feeling that he is helpless to help himself and that he could not care less. God will not be partner to the debilitating relationship between man and fantasies about God in which men remain childish because they prefer not to be nudged into sonship as responsible men of God.

There is, of course, a vital sense in which all that we are is God's. Man's primary motivation comes from a belief that he is born for a purpose designed and derived from God. But the Garden of Eden story which affirms most literally this fact about man and his relationship to his Creator also states most explicitly that man was made undetermined. God gave man freedom to choose. An all-powerful God limited himself in that he never violates the right of choice which he gave freely to capricious mankind. In spite of his invincible power which he could unleash with a wink, he has held inviolate his respect for a responsible mankind.

We sell short this divine restraint of God. We put him in the camp of the determinists. We overreach our prophetic talents by assigning God's will as we will, as we are. To fix God's movements is a sin just short of refusing to put God into our matters at all. We have taken away the mystery, the inexplicable nature of God and the undetermined nature of man by applying cause and effect explanations to excuse ourselves.

Too often, when men become astute in explanations, they fall prey to man's oldest preoccupation: rationalization for downright shoddy personal behavior. If men and women do not refute the idea of determinism which robs the species of responsible choice, we will be hoodwinked into believing that Genesis sets forth the greatest fraud of all time. We will come to believe unknowingly that God predisposed his highest creation to an inevitable fate of forces from which he can neither choose nor break free because, though he has wishes to the contrary from the never-never land of simple origins, in the harsh reality of accumulated history he has neither the freedom nor the power of choice.

One day, long ago, I came into my kitchen and found my four-year-old daughter fist-deep in the cookie jar. I retrieved the mangled cookies, plummeted her off the kitchen stool and scolded her roundly. Instantly she retorted with a question aimed to accuse me, "Why don't you make me the kind of girl that doesn't get into cookie jars?"

It was, and remains, a good question. Her candid, "Why?" has only one answer. I did not choose to make her that kind of girl because, to do so, would make her a person without freedom of choice and because, to do so, would make me the kind of parent I did not choose to be.

My concern is that my generation and, I hope, my daughter's generation will not abandon the concept of God, the Creator of a free, responsible mankind, in favor of a determinist philosophy which furnishes soothing rationalizations to comfort rather than to confront men in the throes of sin and failure. Our hope for men and women of character lies in the firm belief that God determined to create man undetermined and undeterminable.

Day After Day

RUTH JOHNSON

Kindness has no special season.
Joy is for the whole year long.
Through the summer, through the winter,
Faith will sing a gladsome song.

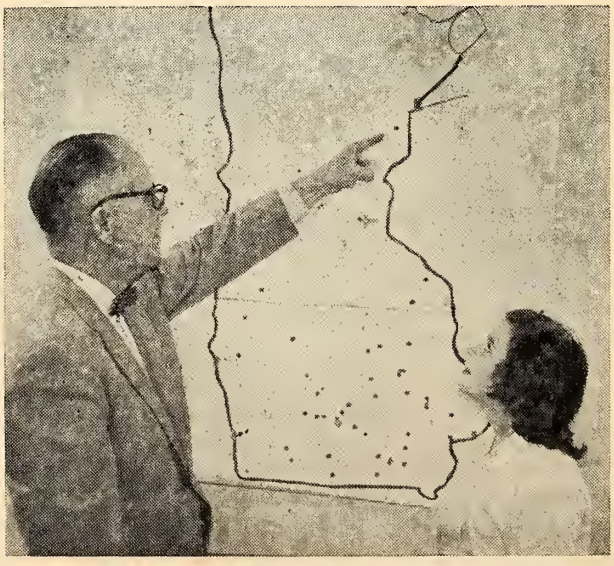
God is pleased by those who serve him
Faithfully, day after day.
His reward is to the humble —
Those who trust him and obey.

A DREAM COME TRUE

by Berwyn Oltman

The first conference of the newly created District of Iowa and Minnesota is being held this week end at the Panther Creek church. It is a significant occasion for the Brethren who inhabit the area immediately west of the Mississippi. The creation of the new district is the culmination of over thirteen years of thinking, planning, and acting. As one district worker expressed it: "Our new district is like a dream come true."

The "dream" first began to take form in the minds of some of the Brethren in the area when



Ray Zook, executive secretary, points out to Marilyn Bucher, daughter of Waterloo's pastor, the northernmost church, Barnum, Minnesota, in the new district

Northern Iowa and Minnesota and Middle Io pooled their resources to hire a district fieldm Ray Zook. Leaders of the two districts met 1949 to prepare a job analysis for their n fieldman. The following year leaders of Sou ern Iowa asked to be included in the joint fi program.

Earlier forms of the "dream" preceded t field program. The three districts had operat an old folks' home at Marshalltown, Io Children and young people from all three d tricts had for several years attended sessio at Camp Pine Lake. A state youth organizati and an annual rally promoted fellowship Brethren youth across district lines.

When Ray Zook began his work as fieldm for two (and later three) districts, he so discovered that it was really a field position which he had been called. Not only did t responsibilities of assisting in the placement pastors and serving as "a pastor to pasto keep him on the road, but also he had t formidable task of attending nine or twel board meetings each year! Quite natural Brother Ray began dreaming about the pos bility of merger of the three districts. As t tasks of district executive secretaries were mo definitely outlined by the Brotherhood, t wisdom of the dream became more apparent

Fellowship of Brethren across district lin made the dream of merger seem possible a practical. Campers and camp leaders from t three districts became better acquainted as t small group technique was used more exte sively. Tridistrict men's meetings were held 1951 and in 1953. The men discussed churc farms and placement, and they enjoyed goo fellowship.

Ray Zook planned tridistrict ministers' r treats, which helped to create an atmosphere unity. Ministers began crossing district lin to hold preaching missions and to serve a moderators of local churches. The group insu ance program for church workers was carrie out on a three-district level.

The most definite step in unifying the wor of the districts of Iowa and Minnesota was th creation of a tridistrict board. The first meetin of this group, which was the combined board of administration of the three districts, wa held in 1952. The chief purpose of the firs meeting was to discuss the future of the ol folks' home which the three districts had bee supporting.

At later tridistrict board meetings the fiel program and the camp were objects of atten tion. An attempt was made to unify the Chris

an education program; observation schools nd laboratory schools were planned by the district board. Always fellowship was an portant feature at board meetings.

As board members tackled the problem of ying to get three machines to work together one unit for certain aspects of the church ogram and as they realized the joys of united complishments, "the dream" began to take rm in many minds. Every time the tridistrict ard met, there was the thought, "Wouldn't it wonderful if we could have just one board!"

It took a man with a broad perspective to e what was happening to the Brethren in wa and Minnesota and to put into words the ought which was in the minds of many leaders the districts. Dick Burger, who had just re-rned from the mission field in Nigeria, was esent at the tridistrict board meeting held in

ave been told that the political leaders in divid- Iowa into counties used as the rule of thumb need of the farmer to drive to the county urthouse, pay his taxes, and return by milking ne. Now, with fast cars and paved roads, any- e in the state could drive to the center *and turn by milking time. . . . Our church fathers vided the two states into three districts. How- er, with the change in transportation and com- unication, and the need to share in leadership, mping, finance, and administrative personnel, -operation of the three units became the direc- n. The leaders of the church in this area are be congratulated on their vision and their ility to cross geographical and emotional bar- rs in the long-range planning which resulted the merger of districts.* — Jeff Mathis, former stor in Iowa and Minnesota, now serving as a gional executive secretary.

es Moines in 1954. He heard the reports of district activities and said, "I conceive that e will have actual physical merger of these ree districts." After a discussion of the dream hich had now been expressed, Brother Burger oved that a committee be appointed to study e possibility of organic union of the three stricts.

In looking back on the background of his otion, Dick Burger (who is now serving as pastor in Northern Indiana) says, "Several ery obvious factors weighed upon my thinking: 1) Transportation and communication were ore immediate for our whole state and Min-esota than they were for any of our separate istricts when they were formed. (2) Popula-tion decline in areas of formerly strong rural churches had brought about their decline. On the other hand some areas of the state had population increase and even explosion. These two problems alone were bigger than any one district. These districts needed some kind of organic co-ordination. We desperately needed to come to grips with our rural areas and also to be a force in the industrial population centers. It seemed to me to be the only logical and obvious step, and I moved it."

In the years that followed the creation of a committee to explore the possibilities of merger, there was considerable discussion in the three districts. The pros and cons were aired at fellowship gatherings, on camp clean-up day, and at training sessions for camp leaders. At the 1957 district conferences panels, composed of merger committee members, discussed the merits and demerits of merger. Many Brethren have made a testimony to this effect: "I was opposed to the merger of our districts until I went to district meeting [in 1957]. Those men stated all the arguments that I had against merger, and they answered every one!"

All three districts accepted the report of the merger committee that year, and they created a new official committee to work out details for merger. This committee outlined the past co-operative efforts of the three districts and noted several areas in which merger would present opportunities for increased witness and service.

A thought which was back of all of the suggestions of the committee has been expressed by Clarence Sink, who served as chairman of the merger committee and is the first moderator of the new district. "Our purpose should not be to save money, to diminish dues, but to give a better accounting of our stewardship. Money should be spent for things more worthwhile — church extension projects, student fellowships on college and university campuses, and greater development of our camp property."

At the 1959 district conferences the tridistrict merger committee report was approved; thus the principle of merger was accepted by the districts. Then, as the committee had proposed, Articles of Incorporation for the new District of Iowa-Minnesota were prepared and adopted by the 1960 conferences. Delegates to the three district conferences last summer realized the historical significance of their action, for in voting for the Articles of Incorporation they were also voting to dissolve the former districts!



Ray Zook (left) hands the gavel which belonged to the District of Northern Iowa and Minnesota to Clarence Sink, moderator of the new district, Iowa-Minnesota

As the new District of Iowa and Minnesota emerges from its cradle, the question, "Why was I born?" is not asked. Instead the members of the body wonder how they got together so easily! To best answer this question let me quote some men who have watched the emergence of this new district with real interest . . .

Meredith Rogers (member of the merger committee, now serving in another district): "The thing which contributed most to the generally favorable reaction to the proposal for merger was the writing and rewriting of reports. No ideas were suddenly presented to the districts. There was a gradual compiling of information. . . ."

Ben Buckingham (for many years manager at Camp Pine Lake): "As for the factors which united the three districts, I would mention modern means of transportation, tridistrict cooperation, and (most influential) the camping programs."

Russell Burriss (member of the merger committee, now serving in another district): "I believe that the method which we hit upon, I suppose almost by accident rather than by design, is a valid method for merger procedures — the joint meeting of the district boards first for sharing and consultation, then as a tridistrict board where the decisions were the decisions of the individual district boards."

Ray Zook (executive secretary, whose leadership ability was a big factor in the success of the merger): "We lived ourselves into this merger. We grew into it."

Is it not always by living and growing that dreams become reality?

The "Was" and the "Is" of Christ

Glenn Hassinger

IT SEEMS strange that there was a time wh his disciples did not know Jesus. However, t is exactly the case following his resurrecti The disciples had gone back to their fishing and though they had been out all night they had caug nothing. Just at daybreak Jesus appeared to th but "the disciples did not know that it was Jesu (John 21:4).

The plight of the disciples is comparable to th of many people today. We do not know Jesus. N matter how many times he appears to us he go unrecognized. The disciples and our generati have much in common.

In the first place, it appears that there is a lo of hope. At one time the disciples had left the fishing and their families to follow Jesus. They ha entrusted their lives to him. But what was t result? All that remained were broken dreams ar visions of a great earthly kingdom which wou never be realized. They had followed him who they believed to be the Messiah but now he w dead. Where could they turn and what could the do? In their despair they turned again to the fishing.

We are different from the disciples only in th fact that two thousand years lie between us. O every side we are beset by the results of loss o hope. Like the disciples we return to our old way There are times when the future looks bright an we loudly proclaim our faith and trust in Chris But when hard times set in we turn once again t our own sources of security.

A second aspect is the startling realization tha men do not recognize Jesus. Jesus had appeare to the disciples before. In fact, Thomas had place his fingers in the wounds of the Master. But no they did not recognize him. How often has Chris appeared to us and we have not known him? Per haps it is a matter of being too busy. Or we ar weary in our own striving.

This seems to me to point toward a concept o the "was" and the "is" of Jesus. For the disciple in their time of hopelessness Jesus seemingly wa of little value. No longer was he the Messiah. Nov he was gone. This seems to be the point of viev of many today. Jesus "was" a man, but he no longe has relevance. We do not deny that he lived bu along with that affirmation goes a "So what!" An if he does have any relevance for today, it is be cause he set before us a superior group of ethics He is one of a series of great men. Thus Jesus i often relegated to a "was," a "someone who lived long ago."

But there is another side of the picture. It i the result when one recognizes Jesus as Lord an Savior. The account in John continues with Jesus asking Peter, "Do you love me?" To the reply "Yes, Lord, you know that I love you," comes thi exhortation, "Feed my sheep."

Continued on page 25

KINGDOM GLEANINGS

otherhood Fund Giving

) month, 1960 .....$1,195,787
) months, 1961 .....$1,147,889

Giving to the Brotherhood Fund for the month of ly was 10% above July 1960. A total of $502,111 is eded in the final two months to achieve the goal of ,650,000, which is $110,000 above the amount re- tted during the months of August and September last ar.

Christ calls everyone in the Church of the Brethren share sacrificially in this year's achievement so that e church may faithfully discharge its global sponsibility.

Your Achievement Offering may be given through ur local church or sent to the Church of the Brethren neral Offices, Elgin, Ill., by Sept. 30 to be a part the achievement and to receive local church credit.

The Cincinnati Church of the Brethren youth fel- wship would like to have the names of all youth who l be in the Cincinnati, Ohio, area during the coming hool year. Weekly meetings are being planned for group. Please send the names to Don Bright, 6373 itzler Ave., Cincinnati 24, Ohio.

The department of radio and television of the urch Federation of Greater Chicago is offering again Bible study course by television. Taught by Dr. lliam E. Hordern, a professor at Garrett Biblical titute in Evanston, Ill., the course, Jesus Christ: the ht of the World, will be televised each Wednesday m Sept. 6 until Nov. 29 over Channel 11, WTTW, 9:30 p.m. Study materials and the syllabus may be ained by sending $5 to Bible Study, WTTW, Box 0, Chicago 90, Ill., or The Church Federation of eater Chicago, 116 S. Michigan, Chicago 3, Ill.

anges of Address

Mrs. J. A. Robinson's address should be 201 Church ., Ephrata, Pa., instead of West Milton, Ohio, as as given in a recent issue of the Gospel Messenger.

Ruth Mary Halladay returns from Nigeria, West ica, on Aug. 27. Her home address will be 1206 yne St., North Manchester, Ind.

Wilmer Q. Crummett, who becomes executive sec- ry of Eastern Maryland on Sept. 1, should be ad- ssed at New Windsor, Md., instead of Weyers Cave,

J. Benton Rhoades, who has been serving as the ctor of leadership development, begins his work as ciate executive secretary of Agricultural Missions, , on Sept. 1. He should be addressed after Aug. 16 87 Grand Blvd., Emerson, N. J., instead of Elgin,

Donald G. Holsopple, who until recently served as ciate executive secretary of the San Diego County ncil of Churches, Calif., will serve the First Meth- t church of Vancouver, Wash., as minister of educa- after Sept. 1. Mrs. Holsopple has accepted the post church organist and director of the youth choir in same church. Their address is changed from San go to 112 W. 33rd St., Vancouver, Wash.

Christian concern about automation and its effect on unemployment is the emphasis given to the 1961 Labor Sunday Message. Price: 5c per copy; $3.50 per hundred. Copies may still be ordered from the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Home-comings

Beaver Run congregation, First West Virginia, all day, Sunday, Aug. 27.

Dunnings Creek congregation, Middle Pennsylvania, home-coming at the Holsinger house, the afternoon of Sunday, Sept. 10. Forrest B. Gordon of McAlisterville, Pa., is scheduled to speak.

Rummel church, Western Pennsylvania, home-coming, Sunday, Sept. 17. William K. Kulp of Erie, Pa., will be the guest speaker.

The Church Calendar

Aug. 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Lydia, a Christian Businesswoman. Acts 16:11-40. Memory Selection: To all who received him, who believed in his name, he gave power to become children of God. John 1:12 (R.S.V.)

Aug. 30 District meeting, Mardela, Green Hill
Sept. 3 Labor Sunday
Sept. 8-10 Camp on international affairs, Camp Harmony, Pa.
Sept. 14-17 District meeting, Northeastern Kansas, Kansas City
Sept. 15-16 Southeastern Region CBYF cabinet meeting, Camp Bethel, Va.
Sept. 15-17 District meeting, Middle and Northern Missouri, Rockingham
Sept. 15-17 District meeting, Nebraska, Holmesville
Sept. 15-17 Central Region age-group conference, Manchester College, Ind.
Sept. 17 Stewardship Sunday
Sept. 22-23 District meeting, Eastern Maryland, Flower Hill
Sept. 25-27 Southeastern Region district secretaries retreat, Central church, Roanoke, Va.
Sept. 26-28 Central Region district executive secretaries retreat, Camp Mack, Ind.

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Ova Edwards of Telford, Tenn., in the New Salem church, Ind., Sept. 6-17.

Bro. William Longenecker of Mt. Joy, Pa., in the Juniata Park church, Pa., Sept. 10-17.

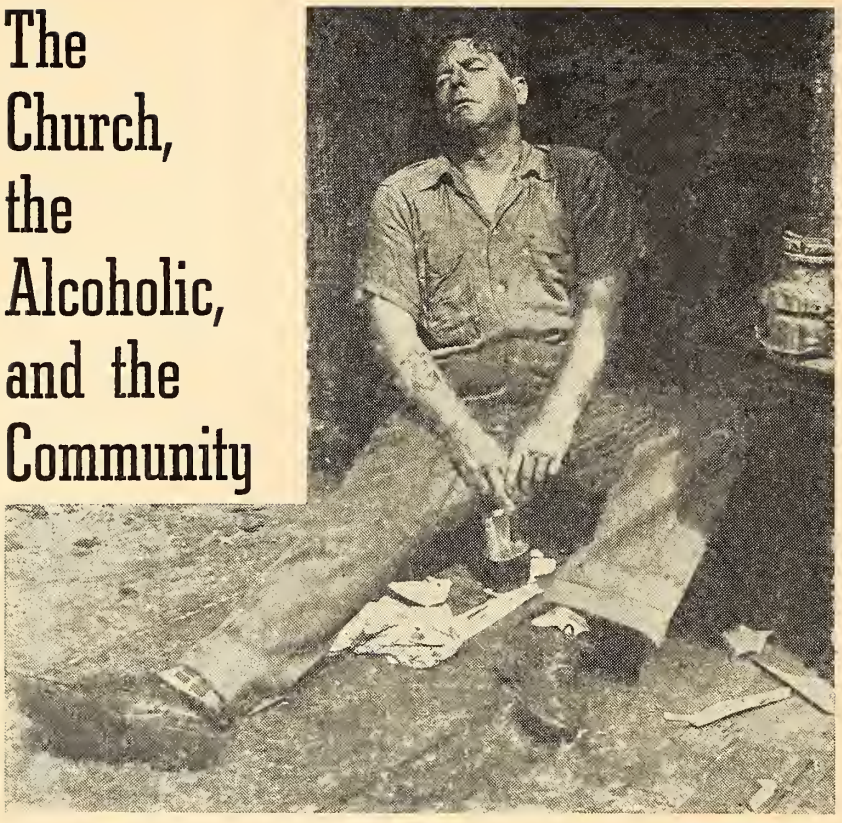
Bro. Jesse W. Whitacre of Keyser, W. Va., in the Bethany church, Del., Sept. 10-17.

Bro. Berkey Knavel of Roaring Spring, Pa., in the Dunnings Creek congregation, Pa., Sept. 11-18.

Bro. Gerald Deffenbaugh of Tire Hill, Pa., in the Mount Joy church, Pa., Sept. 18 — Oct. 1.

Bro. John Byers, pastor, in the Rummel church, Pa., Sept. 24-30.

The Church, the Alcoholic, and the Community



Three Lions

Meeting in North Conway, New Hampshire, in June, sixty men and women, comprising the seventh North Conway Institute, discussed the question of The Church, the Alcoholic, and the Community.

The group included members of sixteen denominations and faith groups as follows: American Baptist, Anglican Church of Canada, Baptist Convention of Ontario and Quebec, Baptist General Conference, Church of the Brethren, Church of the Nazarene, Evangelical United Brethren, Jewish, Lutheran Church — Missouri Synod, Methodist, Protestant Episcopal, Reorganized Church of Jesus Christ of Latter Day Saints, Roman Catholic, Seventh Day Adventist, United Church of Canada, and the United Presbyterian Church. They came from fifteen states and two Canadian Provinces.

The group speaking as individuals and not as official representatives of their denominations issued the following statement:

FEW discoveries resulting from laboratory and other research into the effects of beverage alcohol plus a review of the cumulative reports of alcohol studies over the past twenty-five years make it crystal clear that the churches must co-operate more closely and effectively in meeting the problems resulting from the use of alcohol.

We have learned that while the causes of alcoholism are still obscure it is becoming increasingly obvious that among the causes of alcoholism chronic drunkenness itself must be given greater consideration. It is no longer possible, therefore, to separate excessive drinking — a kind of alcohol dependency — from alcoholism — a form of addiction — in programs of prevention and therapy. It is no longer completely true to say that the problem of alcoholism is in the man and not in the bottle.

Church groups, whether or not they believe that moderate drinking is proper, must now more than ever work together to reduce excessive drinking.

It has been interesting and somewhat disconcerting to learn that alcohol cannot be described solely as a depressant or tranquilizer. Recent laboratory studies have indicated that its effects are even more complex than had been suspected and that it is both an excitant and a depressant. The new studies in no way change t fact that alcohol does depre centers of the brain, does affe judgment, and does impair pe formance. But we are compell to recognize that we have in t past oversimplified the manner which it affects the brain a nervous system.

We have been impressed wi the highly individual nature of coholism and with the differe types of alcoholism. This comp cates the problems of therapy b emphasizes the need for patienc acceptance, understanding, a support.

We affirm what previous Nor Conway institutes have said abo the need for the churches to co tinue to manifest their conce for alcoholics and their famili While it is true, as noted abo that therapeutic procedures m in some instances be more co plex, there are still many who c be assisted to return to sobrie through introduction to Alcoh ics Anonymous and through p toral counseling and guidan The church is still a redempti fellowship and can if its memb will accept the alcoholic and family help make it possible f them to recover.

Alcoholism is a disease affe ing the body, mind, and spi and no program of help will of lasting value unless all the aspects of the alcoholic's natu receive attention. For this reas the participation of church me bers, both clerical and lay, public programs in the field alcoholism, such as those spo sored by thirty-eight states, several provinces of Canada, a by the governments of both n tions is essential. Vigorous p ticipation in community progra of research, education, and the py is vital.

All church people should n try to be physicians or psych trists but should manifest the r demptive love of God which mu we believe, be applied to the coholic's life if he is fully to r cover.

We recognize the differenc among our churches in their vie of beverage alcohol. It would

lle to dismiss them; they are eal; they are important; they ay continue. But we are much npressed with the areas in which e find agreement and in these reas we hope to persuade our llow church members to make very effort to collaborate. We nerish for them the spirit of felwship we have found here.

We are agreed that imprudent rinking is one of the dangerous tterns of drinking. It is an unrtunate expression of modern Vestern culture. We call upon l church members by precept id example to try to reduce this pe of drinking.

We are agreed that excessive inking or drunkenness, another ngerous pattern, is an evil hich threatens the health, happness, and immortal souls of ose who indulge in it. Those ho indulge in this kind of inking are desperately in need the help and guidance of the urches.

Finally we are agreed that most the conditions described by thorities as alcoholism are in th aspects of sickness — conditns beyond the unaided capaci of the victim to overcome. It as true today as it was when coholism first developed that the coholic needs hope not despair, idance not condemnation, acptance not judgment, love not use. Such attitudes make reonse by the alcoholic possible.

We are gratified that so many urches and religious communits are working effectively in the d of alcoholism. We are glad t so many churches open their ors to groups of Alcoholics onymous. We are humbled by t way so many outside the urches have been able to demtrate how the grace of God work. We are determined to ke those in trouble with alcoaware of our genuine and p concern.

s churchmen, we are appalled the magnitude of the problem ore than five million alcoholin the United States alone, mils more who drink too much often, other millions, not alcoholics but nonetheless dependent upon alcohol, the many more millions adversely affected by alcohol, such as victims of alcohol-flavored accidents, families, friends, and employers of those who drink too much — a fantastic complex of problems.

Alone we could not hope to deal effectively with imprudent drinking, alcohol dependency, and alcoholism. But working together and invoking God's help we can, we believe, start to help people involved in these situations.

He Kept His Vow

by Blaise Levai

THIS is the story of a man who went halfway round the world to keep a vow. His name? It doesn't really matter. People call him "Barbarossa" because of a flaming red beard and a head as bald as an egg.

During the last war, in the midst of heavy artillery fire, this Barbarossa from England vowed that, if God spared his life, he would return some day to India to work among the Muslims, whom he had grown to admire for their stubborn will.

Barbarossa took up residence in the midst of a strict orthodox group of Muslims. He tried as far as he could to dress as they did and eat their food. Each day he visited their part of town and spoke in the busy market place. One day an angry shopkeeper spat in his face and called him a "heathen pig." Barbarossa wiped his face, smiled, and quietly walked away.

Day after day Barbarossa continued to go about these people, distributing Bibles and tracts wherever he could. Eventually the Muslim priests in the vicinity protested to the authorities. They charged that this intruder was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. The people now began to jeer and interrupt Barbarossa when he tried to speak in the center of the crowded bazaar. So, lifting a hand, he cried: "Please hear me just once more! Listen, and I promise I shall leave."

As he stood there in the middle of the square, he suddenly pulled off his turban. The blazing sun seemed to reflect its rays from his bald head as from a sparkling mirror.

"Look," he continued, rubbing his smooth head, "God has given men a natural bald head, but your priests must shave their heads. Neither has Allah given them natural red beards; they must dye their beards. But see what a thick red beard God has given to me! Although I am no longer permitted to speak to you here in the market place, be assured that I shall remember you and continue to pray for you commending you to the Great Prophet Jesus, who can enable you to love as victoriously as he loved. If you need me in any way, come to me. You know where I live."

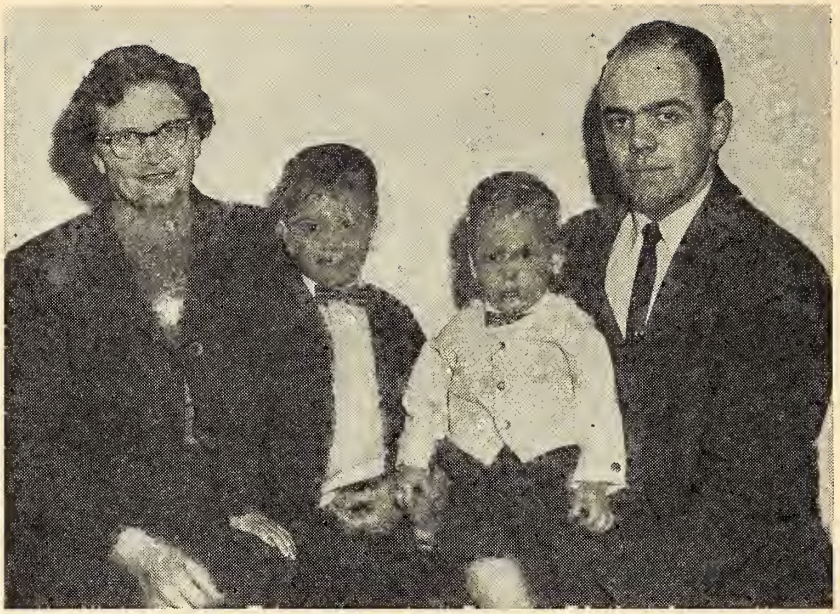
By this time the crowd started to laugh. But there was one in that crowd who was strangely moved. It was the man who had spat in Barbarossa's face. Late that night he went to Barbarossa's room and apologized.

"Now," said the Muslim, "I am ready to know more about the Prophet Jesus, who can make love possible. Somehow I always felt that people wrote about love in books because that is the only place it can exist."

So among that fanatical Muslim community one person accepted the Master. It was only one, but, praise God, it was one.

The last time Barbarossa was seen, he was making his way toward the border of Kashmir, intent on keeping his vow.

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"They Also Serve Who Only Stand and Wait"

◆ Dr. Wilbur McFadden was "ready to go" with his family to Indonesia a long time ago. (See the Gospel Messenger, Dec. 12, 1959, pp. 18-19.) For months his family waited for visas to enter Indonesia. The waiting was discouraging, but the time was never wasted. While waiting they did not "only stand and wait."

The McFaddens went to Puerto Rico under the Brethren Service Commission, where Wilbur served as the second doctor at the Castañer Community hospital and in several clinics in the Castañer area. He and Joyce participated actively as members of the Brethren Service unit — Joyce in the teaching program for continental children. Their fine spirit and capable assistance were greatly appreciated.

After returning to the Un d States and completing preparati s, they departed by air for Indon a on May 14. They will be d g medical work in the islands r- rounding Ambon, where the el Thompsons are already busy in e theological school. Both fam s serve the Protestant Church of e Moluccas. Plans for this frate al working relationship were develo d through the Indonesian Counci f Churches. (See Gospel Messen r, Oct. 8, 1960.)

Wilbur Dean McFadden is e son of Reverend and Mrs. W. Gl n McFadden, who had served e Highland Avenue Church of e Brethren in Elgin, Ill., during e past eleven years, and have w moved to Pasadena, Calif. He e- ceived his B.A. from Manche er College in chemistry and his M. from the University of Illinois M l- ical School. He completed his n- ternship at Flint, Mich., and o years of residency in surgery n Detroit.

Joyce Snyder McFadden is e daughter of Mrs. Lottie Snyde f Plymouth, Ind. She is a grad e of Manchester College and has d experience in office work d teaching.

Dr. Wilbur, Joyce, Daniel Gl n and David Dean will be kept y busy in their new home and w k in Ambon, Indonesia.

"Headed for the Bush"

◆ The Paul M. Weaver family are not in the "bush" according to the people of the city of Jos, Nigeria, but certainly much nearer than before. After eight years in Elgin as director of junior high work and camping, Paul takes up the work as principal of Hillcrest School. There he will have the problems of junior highs complicated by the presence of primaries, juniors, and youth in the cooperative school for missionaries' children.



Ella Mae and Paul Weaver with their children Tommy and Becky

Paul was born and reared in northern Indiana, and graduated from Manchester College. He was a member of the initial CPS unit in Puerto Rico. He has been active as teacher, director of recrea n and community center work, an local churches wherever he has b a. His contributions to the Gospel M senger, the Church of the Bret n Leader and Friends have been w ly read and appreciated.

Ella Mae (Stern) Weaver is o a graduate of Manchester Coll e. She was a worker in the first w camp at Flat Creek, Ky., in 19 She has been active in choral mu in college, church, and commu y choirs, and as a teacher in e church school.

The Weavers will not only be tive in the administration of H crest School, but as patrons as v Becky entered the sixth grade Tommy the fourth grade when new term began there on July

The Brotherhood will miss help of Paul on the staff, but be grateful for the fine contribu he and his family will be mal toward the church at work in whole world.

Churches Fight Heroin Addiction in Hong Kong

by Geoffrey Murray

Helped by substantial grants from urches around the world, the hristian Welfare and Relief Coun- of Hong Kong is preparing to ove the first four families into its tidrug addiction settlement. This believed to be the only venture its kind in the world. The experi- ent, devised and carried through the churches, has the active sup- rt of Hong Kong's government d the prison department.

Heroin smoking is so common ong the colony's swarming refu- es that it is estimated that 100,000 ople have acquired the habit. Tai m Chung prison is now filled with 0 men undergoing sentences of m two months to a year and a lf for illegal possession of drugs. The heroin habit leads to a crav- ing for which everything is sacrificed — family welfare, physical health, and honesty. But its cure is comparatively simple. The prison doctors can achieve this during the time a victim is in their care.

But it is another story when the man is released and goes back to the hardships and emptiness of a refugee's life in Hong Kong. All too often it means a return to unemployment, a miserable existence in an overcrowded shack of wood and cardboard, and no hope of ever being better off. So he steals to get the heroin that will deaden him to his sufferings — and once more finds himself in jail.

It is to break this vicious circle that the Christian Welfare and Relief Council, an ecumenical body of twenty-four Protestant churches which receives funds from the World Council of Churches and Church World Service, opened its antidrug addiction settlement in March of this year.

The government has provided the site on rough hill land in the New Territories, and sixty drug addicts from Tai Lam Chung prison in the neighborhood have supplied the necessary labor force to build the first four houses.

The prisoners have dammed a stream to provide the settlement with piped water, and have carried out all the building operations under the supervision of Prison Officer Brym Woods, a lean, dedicated Londoner who had served for nine years with the British army in Europe and fighting bandits in Malaya before volunteering for the prison service in the Far East. Woods trained at Wakefield Prison, Britain's pioneering penal reform center.

"These men may be drug addicts but they are magnificent workers," he told me during a visit to the settlement. Certainly the substantial, airy cottages they have built are a credit to their workmanship. They are of two rooms each, with a small kitchen and a toilet and are simply furnished with tables, chairs, and double-decker bunks made by Salvation Army carpenters.

The first four families who will move into these cottages comprise two gardeners and two industrial workers who have been found employment at a textile mill about five miles away. They have been chosen in co-operation with the prison department which submitted a list of names of former prisoners whom it was thought would be suitable for the experiment. Each case was independently investigated by a caseworker of the Norwegian Lutheran mission and then approved by the council.

As the labor force from the prison, who know they are building for themselves and their fellow addicts, complete more cottages more families will be moved into the settlement until it numbers four farming families and 10 factory workers' families. The farmers will have 30,000 square feet of land each on which to grow fruit and vegetables and raise poultry. Each factory family will be allotted 3,000 square feet of land for pig and poultry raising and a small orchard.

During the first five months of the addicts' residence they will be given thirty Hong Kong dollars ($5.50 U.S.) for each member of their family to help them get established. This money will not be paid to the men but to their wives who are to



this cottage a former g addict will be given the chance to make a new life. He will live e with his family and his wife will be boss

be made the rulers of the household. The families will be regularly visited by members of the council, who will make it clear that they are always on hand to give advice and spiritual counsel.

This is the pilot project at Siu Lam, near Kowloon on the mainland. If it succeeds, then the Christian Welfare and Relief Council plans to open a second settlement for several hundred families. This will be situated on Lan Tao Island and will be for both farming and industrial settlers.

One of the case histories illustrates the kind of person for whom this scheme is intended.

His name is Chan Leung Shun. He is a fifty-one-year-old rickshaw coolie who is a refugee from Swatow in Communist China. Until he was arrested for possession of heroin, Chan lived with his wife and their two children, a boy and a girl, in a cubicle at Wah Fong Street, Hung Hom. This cubicle measured 5 feet by 4 feet — about the size of a normal twin bed.

Since Chan was sentenced to six months' imprisonment his wife has struggled to support herself and the children by making plastic flowers which she sells from door to door. This earns her sixty Hong Kong cents a day (about 10 cents, U.S.).

"It is only in good weather that I can work because my workshop is in the street," she told the caseworker.

The only "toys" the children had are the empty match boxes and used bottle tops they found on the sidewalks. They made boats of these and floated their navies in the open gutters.

The council took Mrs. Chan and the children out to visit the father in Tai Lam Chung prison. They found he had gained five pounds in weight and had, for the time being, been broken of the drug habit.

Then the children and the wife were shown the new cottage which in a week or two, when Chan is released, will become their home at Siu Lam settlement. All the signs are that he and his family can be permanently rescued from abject misery.

Says the Christian Welfare and Relief Council in its annual report for 1960: "Drug addiction — principally to heroin — affects a wide range of Hong Kong's people. Partly it is traditional, but tradition has been modernized, simplified, and cheapened.

"Modernized by the manufacture of heroin out of the more cumbersome opium; simplified by evolving a concentrated white powder that requires no implement for its use; cheapened till a man can 'chase the dragon' for less than the price of a packet of cigarettes.

"Yet it is more a social problem than a physiological one. Most people come to drug-taking through everyday miseries like hunger, unemployment, or homelessness. When you have no bed to go to in the evening but a yard of wet pavement, and nothing to eat to pass the time until it is late enough to claim your bed space from the press of passing feet, it is tempting to take le of them for a few days."

On the front of the cottage i which Chan and his family shortly move there is a tablet wh reads: "The gift of the churches St. Clement and St. Nicho Jersey."

Other gifts which have made settlement possible have come fr the World Council of Churc Church World Service of the Nati al Council of Churches in the U.S the British Council of Churches, East Asia Christian Council, Swiss Evangelical Churches, Ipoh Baptist Church in Malaya, some private contributions.

Comments on "Sixty Words" (June 17 issue)

Dave Sutherland's Real Probler

by Mervin Baker

■ I was struck both by the perceptive description, in the story of Dave Sutherland, of a situation I, myself, have experienced, and by the tendency of the responses to miss the full depth of the problem. This depth, I think, is summarized in the contrast between the nature of the gospel and the promotional approach to contemporary church life. The church has to be "on the ball" to hold its own against other well-organized competition for people's time and resources.

But the gospel does not deal much with techniques. And if a man thought that his role in the ministry was to call people to a new life in Christ and then finds that this role proposes every other sort of thing for him to do and imposes many compromises and qualifications upon the kind of new life he may hold up — in short, if he is to be an instrument of promotion rather than repentance, he may as well choose the better working conditions and the greater self-respect made possible in an organization that has a clear conception of what it is promoting.

A great deal of the collective emphasis of the church functions as a substitute for repentance and a defense against the sense of sin, thus a barrier to the gospel. Abstinence (oddly called "temperance" in some contexts) from various specific defilements is an easy substitute for purity of heart, concern for statistical growth is an easy substitute for growth in the quality of Christ life, offerings of money likewise total dedication, and mission promotion for personal rebirth evangelism.

The church jealously guards middle-class status that fixes a g gulf between it and the spiritu hungry — the "beatnik," the ba and barhound, the homeless m the call girl, the juvenile delinqu and criminal — in sum, the kind company Jesus sought. Its so action and social service prog protects its members from the ample and demand of Christ to re quish privileges and join the outc so that they can join it. Instead, pass the hitchhiker; we lock doors. It is safer that way. We sh our refinement of taste and our s respect in Sunday dress, becom homes, and glistening cars, set ourselves apart, without think from the majority of mankind.

How unfamiliar we are with blessings of poverty, insecurit even danger — and deprivation. W do we see the life of the mission as self-sacrifice rather than adv ture? While this theme could overdone, it seems a dominant in the reminiscences of missionar

Dave Sutherland may not k it, but he is probably about to l the ministry, not because it ma so many demands, but because th are so many paltry and insipid o The male in him would love to his neck, strain his muscles, go b gry, if the task were worth it.

But what has he to give to a consed, materially surfeited and spirally arid society when he is driven a church which takes most of its es from that society. To satisfy s people, his peers and his adsers he must propagate the substites for repentance in the usual ays or — and this really advances s status — invent new ways.

It is painful to admit that the urch is losing ground in the 20th ntury. But it is intolerable, having mitted this, to refrain from dictly applying a program to the ound. How terrible to let it bleed til the blood coagulates, fibrin ms, and the slow restoration of aling begins. The New Testament es an even stronger figure. To renot is to die, in order to be born ain.

What is really important to Ameri- Christians is to retain their illun of themselves as the good people he members and defenders of ristian society against communism d for the sake of mankind, the instrious people, the humanitarian ople, the clean people, the entened people. It is the task of minister to butress these illusions.

He is more effective in this if is even "ahead of" his people dvocating a pacifism, a "temperce," a kind of honesty, a dedicion which is not altogether listic by their sights. For they "Christian" enough to recognize value of such idealism as a nectry uplift in society.

t is this vicarious piety projected the church upon the minister ch earns for him the popular disn which is revealed in the movie eotype of his role. It is a burden vy and grievous to be borne, not sically, but spiritually — an inrable load of pious sins, as he ns to lead the people while ly providing a cover for their placency. Could it be this dear erican Christian self-image that ls to die?

am not so unsympathetic with church as to believe it should be ndoned in these difficult times. r all, I owe to it my own receiv- of the gospel. But to anxiously to cover its faults with much nuity, effort, and pious intens subverts its role. Let it go to es, as it were! Let true motives — both those of the "hangers- and of the saints. (In spite of have said I am sure there are .) Let it pass through the re- 's fire and discover the irreducible metal of its faith, till its yea is yea and its eye is single..

I anticipate that these comments will seem irrelevant to some because they offer no practical suggestions for a Dave Sutherland or the church he serves. Necessarily not! The problem itself is partly contained in the very illusion that the gospel of the kingdom can be implemented by practical means.

What could be farther from Jesus' insight? Rather, it falls like a seed on the soil. It grows of itself. It is the Father's good pleasure to give it. But he cannot if the soil is hardened or contaminated with the love of riches, status, and security — the cares of this world. Therefore, it is best received by the poor, the ill-adjusted, the outcast. No amount of practical tinkering or repair will help this problem no matter how scientific, well-organized or enthusiastic. The last resort is simple as it is old and familiar: Rend your hearts, and not your garments. Ask . . . seek . . . knock. . . .

These are not among the assignments usually urged upon the professional minister. A Dave Sutherland may have to support himself in these pursuits.

Counseling for Young Pastors

The article on Dave Sutherland (June 17) elicited many comments, I have no doubt. However, I am much more interested in how much serious thought it may have provoked. Surely the young man was in a dilemma. For had he not given years of his life to preparation for this chosen profession — to him "his calling"? And then gave a number of years in actual service in the field? But now, where would he turn? Had he failed in everyone's mind?

Some years ago a young man whom I knew was chosen for "this calling" in a denomination other than ours. To my knowledge he had never attended any seminary although he had been a promising young churchman. He accepted the call. From this point on he was watched over and counseled. To this time he has given many profitable years to the work of the kingdom.

Our pastoral program is still comparatively young, but there are many young men preparing for the work. What of the years after they are handed their diplomas? Would it be of any advantage to these men if they were "placed" or "assigned" by some board (or synod, as in the case of the young man cited above)? Would they not feel much more secure if a board who knew their possibilities, also weaknesses, would find the church for them where they could best serve?

Would they not be spared the emotional upheaval which arises from evaluation of themselves at once in the light of several congregations bidding for their services, or, far worse, maybe none? Then when several years are over, must they go through this again, like Dave? Some may say this is what a young man must do in the business world — competition makes or breaks. But is the pastor on a competition basis? Is he not "called" or "sent"?

Might this be the time for our beloved Brotherhood to seriously consider undergirding our pastoral system with an "assigned ministry" — leaving our regional secretaries free for counseling and visiting the churches? I sincerely covet this ministration for both pastor and congregation — leaving us free to devote our time to working for the Master, not hunting a "flock" or a "shepherd." — A Member of a Pastoral Board.

An Understanding Layman

Thanks for taking me off the hook (and a dozen other ministers with me) by saying in your editorial that the "Sixty Words" article (June 17) was written by a layman.

To me, a minister who has written similar words but has never sent them, and done so many times, the greatest help was in the article itself and not in the comments of the ministers who, incidentally, remind me all too much of Job's (alias J.B.) friends.

It helped me to realize that a layman somewhere in the Brotherhood understands my problem so well. In fact, I have a feeling that he knows me.

My only regret is that I do not know him, and do not have a chance to talk with him. He probably doesn't have an answer either, but his searching and feeling with me would certainly be more helpful than the ready answers I've heard and read so often.

News and Comment From Around the Worl

United Church Declares Constitution in Force

The 2,000,000-member United Church of Christ declared its constitution in force at a historic meeting held in Philadelphia. It marked the formal consummation of the union of the Congregational Christian Churches' General Council and the Evangelical and Reformed Church.

The constitution was approved by 750 delegates to the third biennial general synod. It brings together churches differing in tradition and form of government. The Evangelical and Reformed Church is of European origin and Presbyterian or synodical in administration. The Congregational Churches are of English and Puritan descent and have always been strictly congregational in government.

American Protestants have viewed the merger with special interest because of the blending, for the first time in this country, of the two forms of church government.

The constitution accomplishes this by making local churches autonomous in the management of their own affairs and the basic unit of the denomination's life and organization. Local churches, however, will be organized in associations and conferences.

It also calls for the national general synod to correlate the United Church's work in home and foreign missions, social action, higher education, stewardship, public relations, and other matters.

A pastor, Dr. Ben M. Herbster, of Norwood, Ohio, was elected as the first president of the newly constituted United Church of Christ. The new president expressed his hope that the United Church would have among its basic aims the renewal of spiritual life among its constituents, a reaching out to invite others to full commitment to Christ, and the extension of justice and compassion to all peoples throughout the world as members of God's family.

As a result of the new organization, America's oldest Christian foreign missionary society took on a new name and assumed a new responsibility. The American Board of Commissioners for Foreign Missions, which was founded in 1810 by New England Congregationalists but always operated as an interdenominational, interracial agency, voted to become the Board for World Ministries of the United Church.

The American Board, which sent its first missionary to India, also sent the first Americans to Africa, to Hawaii and other Pacific Islands, and to the Middle East. It was the first mission board to commission unordained people as missionaries. It sent out from America the first doctors, teachers, social workers, and women and Negro missionaries.

The new board will have supervision of more than 500 missionaries in 25 countries.

A report adopted by the United Church called on the United Nations to seek a "universal membership" and become the "chief instrument of executing international policies."

Some 750 delegates to the synod sessions also endorsed the recognition of Communist China by the U.S. and the United Nations. This was done when the synod gave blanket approval to statements made by the Christian Social Action Council over the past two years.

In a meeting prior to the United Church session, the Evangelical and Reformed Church voted to support the application of the Russian Orthodox Church for membership in the World Council of Churches.

Soviet Believers Classified as "Fanatics" and "Formalists"

Soviet citizens who persist in holding religious beliefs have now been divided into two classes — "fanatics" and "formalists."

The distinction is made in an article appearing in a recent issue of Voprosy Filosofii, a publication of the Philosophical Institute of the Soviet Academy for Science.

The article defines the "fanatics" as an extremely dynamic group, who propagate and defend their convictions. Most of them belong to a sect and they are deeply concerned about educating their children in the same spirit.

The "formalists," on the other hand, include some Christians who are tolerant in their attitude toward atheism and who are beginning to have doubts about their religious heritage. They continue to practice baptism and other religious rites.

Observing that churches and sects in the Soviet Union are particularly concerned about youth, the article commented: "It must be admitted that the activities of the believers in these groups meet with a cert amount of success, as shown by t number of young people enteri theological seminaries."

It pointed out further that religi is still a strong force in rural are where people still cling to "the conservative life and faith."

Three Oklahoma Restaurant Desegregate

Three leading downtown Ok homa City eating facilities, amo the prime targets in yearlong sit demonstrations staged there by re gious and civic groups, have dropp their racial discrimination polici

The report of the Governc Committee on Human Relations s that all public eating facilities in partment and variety stores in b Oklahoma City and Tulsa have n been desegregated.

Lutheran Parley Issues Peace Plea

People living on both sides of t Iron Curtain were urged by t Lutheran World Federation's exe tive committee to promote pe and better relations among countries.

The twenty-member committ holding its annual meeting, issu the appeal at the suggestion of vited guests to the sessions fr Lutheran churches in eastern E rope, including nations behind t Iron Curtain. The committee making plans for the federatio assembly at Helsinki, Finland, to held at a later date.

Five churches, four in Africa a one in India, were approved membership in the federation. T African bodies are the Evangeli Lutheran Ovambokavango Chur of South-West Africa, the Evang cal Lutheran Church — Zulu-Xho Swazi Region of South Africa, t Lutheran Church of Christ in t Sudan of Nigeria, and the Luther Church of Uzaramo-Uluguru Tanganyika. The Indian group the Arcot Lutheran Church.

Their federation memberships v become effective one year after t committee's action. With the ad tional five new members, the fede tion will have sixty-seven affiliat churches in thirty-six countri They also will add about 217,5 persons to the 50,000,000 baptiz membership of the federation's pr ent bodies.

Dr. Kurt Schmidt-Clausen of Wunstorf, Germany, acting executive secretary of the federation since 1st September, was elected its executive secretary. He succeeds Dr. Carl E. Lund-Quist, who resigned 1st August because of health reasons.

Catholic Film Group Gives Prize to Lutheran Film

The International Catholic Film Office has awarded its Berlin festival prize to an American Lutheran motion picture, "Question Seven," which depicts present-day pressures against a Protestant minister and his son in Communist East Germany. The movie, which was produced in Germany for Lutheran Film Associates of New York, also received a prize from a special youth film festival held in conjunction with the Berlin event. In the United States it was given an A-1 rating and a "special accolade" by the Catholic Legion of Decency.

During a reception in Berlin, the Roman Catholic bishop of Berlin joined with Lutheran Bishop Otto Dibelius in stressing the interest that churches have in the moral and religious potentialities of the motion picture. At the same time they criticized American-made Biblical films as sensationalized, sugar-coated versions unsuited for promoting the message of the gospel.

Covenant Church Strengthens Ties With Other Protestant Bodies

A Commission on Interchurch Relations was established by the Evangelical Covenant Church in order to implement its decision to strengthen the denomination's relations with other Protestant bodies during the coming year.

The year of interchurch emphasis was launched at a service during the Covenant Church's seventy-sixth annual meeting held in Chicago. In the next twelve months the church will emphasize study and discussion of its relationships with other denominations and with interdenominational agencies. At present the Covenant body does not belong to any interchurch organization like the World or National Councils of Churches.

Herbert E. Palmquist, chairman of the denomination's Comity Commission, said, "The day is gone when as churches we shall be confronting each other. The day has come when as churches together we confront a militant and godless world. We cannot live without diversity, but we can and must live in love. In these desperate days we need each other."

Some 600 delegates adopted a $1,450,000 budget for denominational activities during the next fiscal year. Of this total, $639,000 was designated for missionary work in Alaska, Ecuador, Congo, Japan, Formosa, and Indonesia.

Delegates voted to sanction the remarriage of the innocent party of a divorce by any of their ministers.

In another action the church gave its board of missions authority to establish an Evangelical Church of Ecuador and to transfer to the new body all properties held by the agency.

Conference Stresses Role of Christian Literature in Africa

The strategic role of Christian periodicals in remolding free Africa was underscored at the All Africa Christian Literature and Audio-Visual Conference held at Kitwe in Northern Rhodesia.

The conference decided to establish a Pan-Africa Literature Clearing House, which will serve the literature secretaries and committees of Christian councils and churches in all countries of English-speaking Africa.

A similar clearing house will be located in the Cameroons for the French-speaking nations south of the Sahara.

These clearing houses will make it possible to implement many of the plans for co-operative action discussed by some eighty church leaders and literature experts from twenty-three African nations and the United States who came to grips with the Christian literature needs of the continent.

The two centers will make possible surveys of existing literature in French, English, and native languages. They will maintain lists of current needs and exchange information on production plans in Africa and the availability of books produced outside Africa. The conference in Rhodesia also made plans to establish a Christian news service for press and radio and for an all-Africa Christian journal.

An informal survey among the delegates to the literature conference indicated that very little was being produced in Africa that can be used in mass communication. Those queried place priority on the preparation of materials for evangelistic outreach and Christian nurture and on illustrations depicting harmonious relations among races.

Disciples Accept United Church Invitation to Discuss Merger

The International Convention of Christian Churches (Disciples of Christ) has accepted without delay an invitation from the newly constituted United Church of Christ to hold conversations looking toward a merger of the two denominations.

The Disciples said they would have a representative committee ready to hold merger talks with the United Church's Standing Commission on Christian Unity, and would also seek to "stimulate discussions of possible union among our local churches."

News Briefs

The Christian Reformed Church voted at its annual synod to continue conversations looking toward organic union with two other Protestant bodies. Delegates endorsed steps taken toward merger with the Orthodox Presbyterian Church and the Protestant Reformed Churches of America.

The "Was" and the "Is" of Christ

Continued from page 16

For the disciples Jesus had again become the Lord of their lives. No longer did they return to their old ways, but they faced the future full of determination and zeal for the work which they knew must be done. Again there was hope and trust so strong that all but one died a martyr.

So must we recognize Christ as the Lord of our lives and accept him as our Savior. Jesus must become relevant in our lives. He must become the "is" who is with us today and not only the "was" whose existence was snuffed out by the cross. When we do accept him, then we, like the disciples, will find the hope, the trust, and the zeal to carry out our Christian witness.

The WEB of NATURE

TED S. PETTIT

The author has prepared a basic book which outlines the interdependence of natural resources and should be of interest and value to both adults and youth. The book is divided into these sections: the web of nature, why plants grow where they do, plants and animals live together, water communities, marsh communities, prairie communities, desert communities, coniferous tree communities, deciduous tree communities, and man and the web of nature. Color illustrations enhance the explanations.

Mr. Pettit concludes by saying, "To survive as a nation every person must become conservation-minded, understand the needs of conservation, and do his part to use our resources in a way that they will not be destroyed but will continue to produce." $2.95

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Gladwell, Leafy B., daughter of George and Vernie Bodkin, was born at Sugar Grove, W. Va., and died May 25, 1961, at the age of forty-six years. Surviving are her parents, her husband, George H. Gladwell, two children, one brother, and one sister. The funeral service was conducted at the Staunton church, Va., by Bro. Clarence Bowman, and burial was in the Augusta Memorial Park near Fishersville, Va. — Mrs. William E. Cline, Ft. Defiance, Va.

Groff, Forrest R., died June 23, 1961, at Crawfordsville, Ind. A native of Ohio, he had been a teacher and high school principal in Indiana for a number of years. He was an ordained minister and elder in the Southern Indiana district, and had served as pastor at Ladoga for several years. He was married to Martha Peterson. The funeral service was conducted by the undersigned. — Albert Harshbarger, Bainbridge, Ind.

Harshberger, Lori B., son of Cornelius and Jennie Burkhard Harshberger, was born May 11, 1883, in Adams Township, Pa., and died June 19, 1961, at Johnstown, Pa. He had served as pastor of the Westmont, Robinson, Locust Grove, and Arbutus churches. He was a member of the Walnut Grove church, Pa., and had been a Sunday school teacher for many years. Surviving are his wife, one daughter, six grandchildren, and seven great-grandchildren. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Richland cemetery. — Margaret R. Shaffer, Johnstown, Pa.

Hoch, L. Virginia, daughter of Mr. and Mrs. Robert J. Nelson, Sr., was born in New York City, April 12, 1919, and died June 12, 1961, at Harrisburg, Pa. On Feb. 8, 1942, she was married to John H. Hoch. Surviving are her husband, one daughter, two sons, her parents, and one brother. She had been a member of the church choir for twenty-six years. The funeral service was conducted by Brethren Wayne Zunkel and H. K. Balsbaugh, and burial was in the Woodlawn Memorial Gardens. — Mrs. John A. Blough, Harrisburg, Pa.

Houser, Katie M., daughter of Samuel and Amelia Weber Kline, was born July 7, 1877, and died June 19, 1961. She was married to Harvey F. Houser, who died March 25, 1950. Surviving are two daughters, one son, two sisters, one brother, twenty grandchildren, and thirty-four great-grandchildren. She had been a member of the Church of the Brethren since 1905. The funeral service was conducted by Brethren Samuel K. Wenger and Earl E. Forney, and burial was in the Midway cemetery, Pa. — Mrs. S. W. Sterner, Myerstown, Pa.

Keiper, Sadie, daughter of Stephen and Mary Hildebrand, was born at Wesley Chapel, Pa., and died June 25, 1961 at Johnstown, Pa., at the age of eighty-eight years. She was married to William Henry Keiper, who preceded her in death. Surviving are four sons, one daughter, eight grandchildren, and eleven great-grandchildren. She was a member of the Walnut Grove church, Johnstown. The funeral service was conducted by Bro. Joseph Whitacre, and burial was in the Forest Lawn cemetery. — Margaret R. Shaffer, Johnstown, Pa.

Lohr, Tasker Brown, son of William and Margaret Hovatter Lohr, was born May 23, 1902, at Kasson, W. Va., and died July 4, 1961, at Philippi, W. Va. He was a member of the Shiloh church, W. Va. Surviving are his wife, two daughters, one son, one brother, and three sisters. The funeral service was conducted by Bro. H. L. Poling, assisted by Bro. G. I. Lohr, and burial was in the Shiloh cemetery. — Georgia Wilson, Kasson, W. Va.

Miller, Jessie, died May 16, 1961, at the age of seventy-four years. She was a long-time member of the Welsh Run congregation, Pa. Surviving are four sons, two daughters, twenty-one grandchildren, and seven great-grandchildren. The funeral service was conducted in the Welsh Run church by Brethren Russell Martin and Clarence Hunsberger, and burial was in the adjoining cemetery. — John D. Martin, Mercersburg, Pa.

Musser, Clair C., son of Ira and Cora Clinger Musser, was born in Johnstown, Pa., April 30, 1913, and died in Johnstown on June 17, 1961. Surviving [illegible] his wife, Amelia Detweiler Musser, [illegible] daughter, two brothers, and two sist[illegible] He was a member of the Walnut Gr[illegible] church, Pa. The funeral service [illegible] conducted by Bro. Joseph Whita[illegible] and burial was in the Richland ce[illegible] tery. — Margaret R. Shaffer, Johnsto[illegible] Pa.

Myers, Mildred, daughter of G[illegible] and Anna Stoner, died July 1, 1961 [illegible] the age of sixty-eight years. She [illegible] a member of the Brookville church [illegible] a lifetime resident of Montgom[illegible] County, Ohio. Survivors include [illegible] husband, Glen, five daughters, th[illegible] sons, two sisters, three brothers, [illegible] nineteen grandchildren. The fun[illegible] service was conducted by Bro. F[illegible] Hollingshead. — Mrs. W. Russell Mil[illegible] Brookville, Ohio.

Smeltzer, Josephine, daughter of [illegible] len and Mary Wagoner, was born D[illegible] 5, 1895, and died July 5, 1961. On [illegible] 5, 1935, she was married to Fl[illegible] Smeltzer. She became a member [illegible] the church early in life and with [illegible] husband had served in the office [illegible] deacon. The funeral service was c[illegible] ducted at the Pyrmont church, Ind., [illegible] Bro. A. P. Wenger and the undersign[illegible] — Ralph Petry, Delphi, Ind.

Warner, Ida L., was born May [illegible] 1880, and died May 29, 1961. S[illegible] was a member of the Black R[illegible] church, Pa., Surviving are one son, f[illegible] stepchildren, and several grandchild[illegible] and great-grandchildren. The fune[illegible] service was conducted at the Bl[illegible] Rock church by Bro. Earl K. Zieg[illegible] assisted by Bro. N. S. Sellers, and bu[illegible] was in the adjoining cemetery. — Ly[illegible] M. Resser, Manchester, Md.

Yost, Fred A., son of Andrew a[illegible] and Louise Ruch Yost, was born A[illegible] 8, 1899, in Pittsburgh, Pa., and d[illegible] at Johnstown, Pa., June 4, 1961. S[illegible] viving are his mother, his wife, Me[illegible] Wertz Yost, two sons, two daughte[illegible] three brothers, four sisters, one st[illegible] daughter, eleven grandchildren, a[illegible] one great-grandchild. He was a me[illegible] ber of the Walnut Grove church, Joh[illegible] town. The funeral service was c[illegible] ducted by Bro. Joseph Whitacre, a[illegible] burial was in the Forest Lawn cem[illegible] tery. — Margaret R. Shaffer, Johnstow[illegible] Pa.

Church News

Oklahoma

Waka, Texas — We observed the lo[illegible] feast the Thursday before Easter. B[illegible] Lawrence Lehman of Warrensbu[illegible] Mo., conducted a series of services t[illegible] week following Easter. We joined w[illegible] the other churches in conducting [illegible] community Bible school during the fi[illegible] two weeks of June. Edith Merkey, [illegible] worker at the Lybrook mission, ga[illegible] a talk and showed pictures on June [illegible] We had a baby dedication service ea[illegible] in the spring. One evening Euge[illegible] Hartman told about his experienc[illegible] with the migrants in California. [illegible] are making plans for raising funds [illegible] the new church building. — Mrs. All[illegible] Dennison, Perryton, Texas.

Northern Illinois and Wisconsin

Chippewa Valley — On pulpit [illegible] change Sunday in January our past[illegible]

alter Miller, preached at the Maple ove church, and Ernest Detrick, pas- of the Stanley church, preached e. Ruth Davidson, the regional field ith worker, spent Jan. 25 in our con- gation. In the evening she showed tures of the BVS projects in Europe, which she had served. The women making dresses for relief from cut ments obtained from New Windsor. ree women attended the rally at ckford, Ill., in April and some of the n, the men's rally at Mt. Morris. We served the love feast on the evening May 27. Family Week was marked h a supper one evening. The ation Bible school was held in July. — s. Floyd Root, Mondovi, Wis.

Michigan

Hope — Six adjoining Brethren urches joined our congregation on ril 23 to hear the Manchester a cap- la choir concert. We sent an offering help build the chapel at the Kalama- state hospital. In May the pastor l his wife, Rommie and Ellen Moore, ved into the new parsonage. One nday evening the Freeport WCTU in operation with the churches of the mmunity, had a temperance meeting which the film, The Power of De- on, was shown. We had a baby dication service on Mother's Day. e pastor took part in the Lake Odessa l Freeport high school baccalaureate vices. This summer we have a junior l a senior ball team, which is playing h neighboring churches. Brother bert Nelson of North Manchester, ., preached the dedication sermon the new parsonage on June 25. In afternoon an open house was held. e pastor spoke to the Kalamazoo fel- ship in June. A number of our jun- have attended Camp Brethren ghts. Sunday school and church of- rs were elected at the July council eting, and Mr. and Mrs. Ray Wie- l were designated delegates for rict meeting. — Wilmina Wieland, Eeport, Mich.

Lansing — T. Wayne Rieman of th Manchester, Ind., was the speaker the thirty-fifth anniversary observ- e of the church. An exchange stu- t who had spent a year in Poland ke at the father-son banquet. Our gregation was host to the sectional th seminar in February, at which thren J. F. Baldwin and Russell tzler were the leaders. We were of the five churches taking part in usic festival at the Midland church. al talent provided the program for mother-daughter banquet. A pro- n on Sunday evening followed the day daily vacation Bible school. J. F. Baldwin served as our dele- to Annual Conference. — Mrs. Em- Engle, Lansing, Mich.

New Haven — During the school of sions Reverend Kronemeyer, a re- ed Baptist missionary, spoke one ing and showed curios from Africa. another evening Ralph Townsend about the work in Puerto Rico and ved pictures. After this an interna- al luncheon was served. Four ies have been dedicated since the of the year. The church observed forty-fifth anniversary of the ordina- of the pastor, Harley Townsend, with a special service and open house. Since our last writing the parsonage debt has been paid off. Ten of our congregation attended a six-week leadership training school in Lansing, and six, the vacation church school institute. Bro. Leonard Carlisle led in a one-week preaching mission in April. Two await baptism. We had both a father-son banquet and a mother-daughter banquet. The pastor directed the vacation church school early in June. — Lois Sherrick, Ithaca, Mich.

Northeastern Ohio

Reading — We had a special dedication on June 25 for the filmstrip purchased for use both in our congregation and the Alliance congregation. The youth of the Reading and Alliance churches had a car wash and bake sale to raise money for the regional youth conference delegates. The pastor and one of our women have served at Camp Zion as counselors. The Sunday school united with two neighboring churches for a daily vacation Bible school. On April 23 Bro. Elvin Frantz spoke at the church. We were guests of the Alliance congregation for Easter sunrise services and breakfast. Seven churches in the community observed together the World Day of Prayer. The Alliance women invited our women to their mother-daughter tea. The pastor, Loren Frantz, walked three days with the peace walkers. Three of our Sunday school girls have been baptized. The church has been improved with new floors in the dining room and kitchen and new electric lights and grading around the building. Once a month the women meet for tea and a program. They have made six comforters and one quilt for relief. — Rena Heestand, Alliance, Ohio.

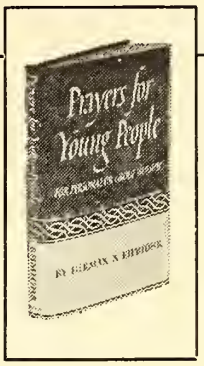
Southern Ohio

Middletown — Miss Sigg told about her trip to Palestine at the Sunday evening service on May 21. One of our members, Henry Driver, spent several weeks last month in Paraguay, helping to care for the pigs the people of Southern Ohio sent as a gift. A number of our members had attended the dedication service for the pigs for Paraguay on May 21. At the Wednesday evening prayer meetings we are studying the prayer lives of various Old Testament characters. In the closing program for the vacation Bible school the children participated, and the film, The Master's Face, was also shown. During the summer months we are having a children's hour for the boys and girls of the community each Thursday morning. Some of our people attended the dedication program for the new educational unit of the Hamilton church. The pastor was in charge of the worship service at the Butler County juvenile detention home one Sunday afternoon. We are having vesper services outdoors once a month. We are starting a small church library. Several children have been dedicated recently, one awaits baptism, and three have been received by letter. — Patricia Brate, Middletown, Ohio.

Eastern Pennsylvania

East Fairview — John Noble, an escapee from a Communist prison camp, one morning related some of his experiences during the nine years of imprisonment by the Russians. The Christian Home was the theme of the young adult meeting, at which Mr. and Mrs. Elam Hollinger spoke. This same group gathered together a truckload of furniture and clothing that was delivered to a slum area of Baltimore, Md. Later on they sponsored a program of sacred music at the church, during which four singing groups participated. Lititz, Salunga, and Mohler's young people joined our CBYF for a special meeting in May. Officiating at the love feast was Bro. Ralph Schlosser of Elizabethtown. At one of the women's meetings Mrs. Melvin Lauver introduced new ideas in the field of crafts. Eight babies were dedicated on Mother's Day. Sara Shisler, who has been a missionary in Africa for a number of years and is now retired, spoke about her work there. The senior choir presented a program of sacred music in the Mountville church recently. To observe Children's Day we had Roy Pfaltzgraff, Jr., speak to the children. Financing the decoration of a room in the Pilot House, Baltimore, Md., was the project of the daily vacation Bible school. Brother and Sister Clifford Gibble directed the school. Delegates to Annual Conference were Allen Hollinger and Howard Merkey, who later gave reports and views of the Conference. — Mrs. Mahlon Graybill, Manheim, Pa.

Harrisburg, First — A group of men attended the district men's rally at the



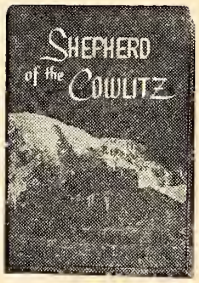
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A BRETHREN BOOK



SHEPHERD of the COWLITZ

Ezra L. Whisler and
Geraldine Crill Eller

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Florin church. The Christus choir presented the cantata, The Atonement, written by Sidney H. C. Peters, a newspaperman of Lancaster, Pa. On April 30 the controversial film, Operation Abolition, was shown, with Attorney John J. Shumaker, Joseph H. Woods, executive secretary of United Churches, and George Evans of the Division of Social Relations of the Pennsylvania Council making presentations. A discussion period followed the showing, and the meeting was concluded with the Methodist film, Sound of a Stone, which dealt with some of the issues raised. Night of Memories was the theme for family night, a program which presented scenes from the life of the pastor, Wayne Zunkel. An informal reception honored twenty-four new members. The offering of the daily vacation Bible school was contributed to the General Brotherhood Fund. During the summer months the pastors and choirs of the twelve Hill churches are taking part in evening services in Reservoir Park. A farewell service was held for Waneta Darkwood, who completed her term of service. Over one hundred neighborhood children are enrolled in clubs sponsored by the church. Two volunteers, Elverta Fike and Kathy Duncan, are now serving in our church along with a number of local workers. A memorial fund has been established in memory of Mrs. Virginia Hoch, a choir member, who died of injuries when struck by a car. The council has voted to present plans to contractors for bids for the construction of the educational building. We hope to break ground this month. To further finance the building project, bonds are being sold. — Mrs. John A. Blough, Harrisburg, Pa.

Hatfield — Our congregation was represented at the district men's fellowship, the adult fellowship, Eastern regional conference, and the Montgomery County Council of Christian Education convention. Special speakers have been: Amsey and Florence Bollinger, returned missionaries to India; William Weber of the Pennsylvania Temperance League; and William Stoneback, a recent graduate of Bethany Seminary. He is taking up his first pastorate at Winter Park, Fla. Mrs. Donald Rummel was the speaker for the mother-daughter banquet. One Sunday a busload of members of our church attended services at the Brooklyn church, N. Y. On Children's Day we had a dedication service for six couples and their children. A number of the men and women of our congregation have become members of the newly organized auxiliary of the Neffsville Children's Aid Society. The daily offerings of the vacation Bible school are being used for work with the Lybrook Navajo mission in New Mexico. Walter Fretz has been elected to the office of deacon. — Mary A. Nyce, Lansdale, Pa.

Spring Grove — Kermit Strite was the preacher for the week-end Easter services. Harold Martin conducted one week of meetings in the new Kemper church. Visiting Brethren for our love feast were Elders Jere Cassell and M. C. Valentine. Another guest speaker was Davis Clapper. A total of $244 was given at the vacation Bible school, which had an attendance of 135. — Clarence Horst, Ephrata, Pa.

North Atlantic

Ambler — Dan West was the speaker on Feb. 7. A study of Brethren history and ordinances was held for six consecutive evenings. The men's Bible class, the women's Bible class, and the Willing Workers class have merged into one to be known as the adult Bible class. The Easter sunrise service was held at the Fort Washington Memorial Park, and a breakfast was served later by the men of one of the Sunday school classes. Eleven of the young peop with their counselors, Robert and Bet Shelly, attended the district yout meeting. In April the Mark Keene family, missionaries to Africa, we speakers for the morning services. I the afternoon the missions and servic commission planned a Christmas-i April party. Benton Rhoades, direct of leadership development, was i charge of the church vocation worksho which met at our church in Ma

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assist individuals or families to relocate secure employment in Brethren cc munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

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When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

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No. 536. Wanted: Housemother children's home in Northern Illino Age 25-55 or would consider a coup High school education or better p ferred. Live in, with room and boa furnished. Good pay and vacation rangements. State experience and ot er qualifications. Contact: Kin Daughters' Children's Home, Freepo Ill.

No. 537. Bethany Seminary nee cook for Boarding Club beginning Se 6. Responsibility light due to limit number of students using Boardi Club facilities. Furnished apartme available at reasonable rate. Conta Personnel Office, Bethany Biblical Se inary, 3435 W. Van Buren, Chicago 2 Ill.

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No. 539. Nursing home needs t registered nurses. Forty-hour wee $350 per month. Meals furnishe Staff includes good nurses' aids. Apar ments with reasonable rent close. Ne to small Church of the Brethren. Co tact: M. L. Woodhatch, Rosepine, L Phone: De Ridder, La. 6465.

key Knavel, the regional youth nselor, was a guest speaker at the il 30 CBYF meeting. Local talent ished the entertainment for the her-daughter banquet. Two babies e dedicated on May 16. Frank per of Palmyra was the speaker in morning and officiated at the love t in the evening. He was assisted Donald L. Kline and Stanley Davis On Children's Day we had a parent-her-pupil-worker conference, which been planned by the education mission. Mrs. Matilda Mayer of the mington church, Del., was the aker for the adult group. Roy Mc-ey of Elizabethtown was the supply or during the absence of Donald nmel at Conference. During the mer months Sylvia Bucher is assist-the pastor as secretary. — Mary E. ing, Lansdale, Pa.

Western Pennsylvania

igonier — Our congregation was resented at the women's meeting at Scalp Level church and the men's quet at the Moxham church, Johns-n. The minister, Wilbur E. Fether, ught the message at the father-son owship of the Mt. Joy church on il 14. Maude Shafer was the speak-or the parent-teacher social in April. church participated in the Water-community vacation Bible school. have collected one hundred cakes ory soap for Tibetan refugees, and le face cloth animals, lap robes, and emade soap for overseas relief. The dren presented a program on June The delegate to Annual Conference the pastor. Recent speakers at the ning worship have been Maude fer of Somerset and Charles E. Pal-of East McKeesport. — Genette lford, Ligonier, Pa.

ohnstown, Walnut Grove — Our con-gation was host to the churches of district 2 for a meeting of special rest to youth, youth advisers, teach-and parents; Dan West was the aker. Don Snider of Dixon, Ill., was evangelist for our meetings, March 2. The pastor brought messages h evening during Holy Week. We ticipated in the community Good day services. The parents of those the children's department had a eting with the teachers in March. took part in the May Fellowship at the St. Marks Episcopal church. re was an average attendance of at the daily vacation Bible school latter part of June. The Gideon rus presented a concert in April. pastor served as our delegate to ual Conference. A number of the nen attended the Western Pennsyl-ia women's fellowship rally at the lp Level church. One of the Sunday ol classes spent a day at Camp mony, working to get it ready for camping season. — Margaret R. ffer, Johnstown, Pa.

First Virginia

ave Rock — We have completed the lding of two new Sunday school ms and installing new church pews. s was done in time for the Easter ice. On May 13 we observed the feast. Bro. Donald Clay was the ngelist for our meeting, June 18 to July 1. Fourteen were baptized following the meeting. — Mrs. Lois Barton, Elliston, Va.

Green Hill — The combined choirs of the churches of the community gave a program on Easter evening. Robert Kinzie was the chairman for the men's fellowship supper. Lawrence Rice, the district executive secretary, delivered the morning message on May 7. On Mother's day we had a dedication service for babies. The older members of the congregation were honored at a tea on the afternoon of May 21. Ned Crumpacker was the evangelist for our revival meeting the latter part of June. — Mrs. K. W. Dudley, Roanoke, Va.

Second Virginia

Summit — Since our last report one member has been received by letter. Ten women attended the women's district rally at Little River. Some of our young people helped process clothes for relief at the New Windsor center. Men's work made and gave two covered wagons for Brethren Woods camp. The 4-H Club was our guest on May 7. Seventeen members over seventy years of age were honored at a special service in charge of the pastor, Beverly Smith. Garold Sanger, Jr., has chosen the ministry and will be licensed later. Those filling the pulpit while the pastor was at Annual Conference were John T. Glick and John William Glick. — Mrs. Sada Craun, Bridgewater, Va.

Waynesboro — A group of our members attended a workshop for pastoral boards, finance board chairmen, and pastors at the Mt. Vernon church. On Palm Sunday the chancel choir presented the choral cantata, Everlasting Life. During Holy Week the speakers were Rev. Ralph Piland of the Second Presbyterian church and Rev. Julian Pentecost of the Baptist church. The chapel choir presented a service of scripture and song on the life of Christ. Some of our members attended the Christian education workshop at the Middle River church and the vacation church school workshop at Harrisonburg. During the month of April the morning worship services were broadcast over the local radio station. From Easter to Pentecost the pastor had classes in church membership for juniors and junior highs. The juniors attended a rally at the Summit church. Programs for home and family life were sponsored by circles of the women's fellowship on several Sunday nights.

Continued on page 32

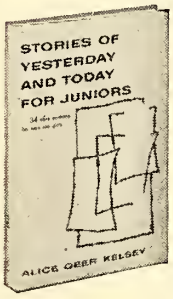
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2.				
3.				
4.				

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If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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Continued from page 29

A number of our groups have been working at Camp Brethren Woods, getting it ready for the summer. A number of the women attended the district rally of the women's fellowship at the Little River church. Prof. Phil Trout of Bridgewater led a hymn sing on one Sunday evening. During Family Week we had a festival of the Christian home. In the district pastoral exchange program Wilmer Crummett was the speaker for our service. Some of the neighboring youth choirs participated in an evening service sponsored by the women's fellowship. A golden age fellowship program honored all members sixty years and older. The theme of the vacation Bible school was Personal and Group Relationships. The construction on the new sanctuary is reaching its final stages and will be completed soon. Dedication services were scheduled for July 30. — Mrs. G. M. Terry, Waynesboro, Va.

First West Virginia

Sandy Creek, Canaan — The congregation has adopted the unified budget and the every-member canvass plan for raising the budget. Joseph Lewis of the Markleysburg church, Pa. conducted the Easter sunrise service. young people had a candleligh service portraying the cross follow his talk. We observed the World of Prayer; the offering was sent United Church Women. We obse Family Week with a banquet on S day night, at which a play called W Up, Dad was given. Two boxes clothing have been sent to New W sor for distribution and relief. We working on the project of tiling basement floor. Other improvem have been made on the church. young people are in charge of the v ship services from time to time. Joseph Lewis was the minister for evangelistic services in June. E were baptized following the meet Ina J. Seese, Gibbon Glade, Pa.

Second West Virginia

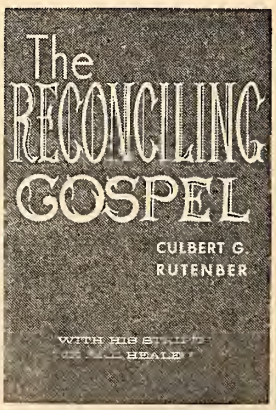
Shiloh — The young people pres ed the play in pantomine, We Th Kings of Orient Are. Bro. Don Math of Oakland, Md., held a ten-day vival meeting in June. Four were b tized. The Sunday school conven of the district was held at our chu on July 9. The speaker was Bro. O Stultz, who begins work in Septem as fieldman. The theme for the was My Calling to Fulfill. — Geo Wilson, Kasson, W. Va.

GRIEF'S SLOW WORK

HAROLD BAUMAN

The crisis of grief comes to everyone sooner or later. It is an experience that we do not understand fully until we walk through it ourselves. Yet there are things about the experience of grief which we can know ahead of time. The author gives insights into the process of grief, factors affecting grief's work, and resources for meeting bereavement when it comes. A difficult subject put into a common man's language. 20 pages. 35c

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The Reconciling Gospel

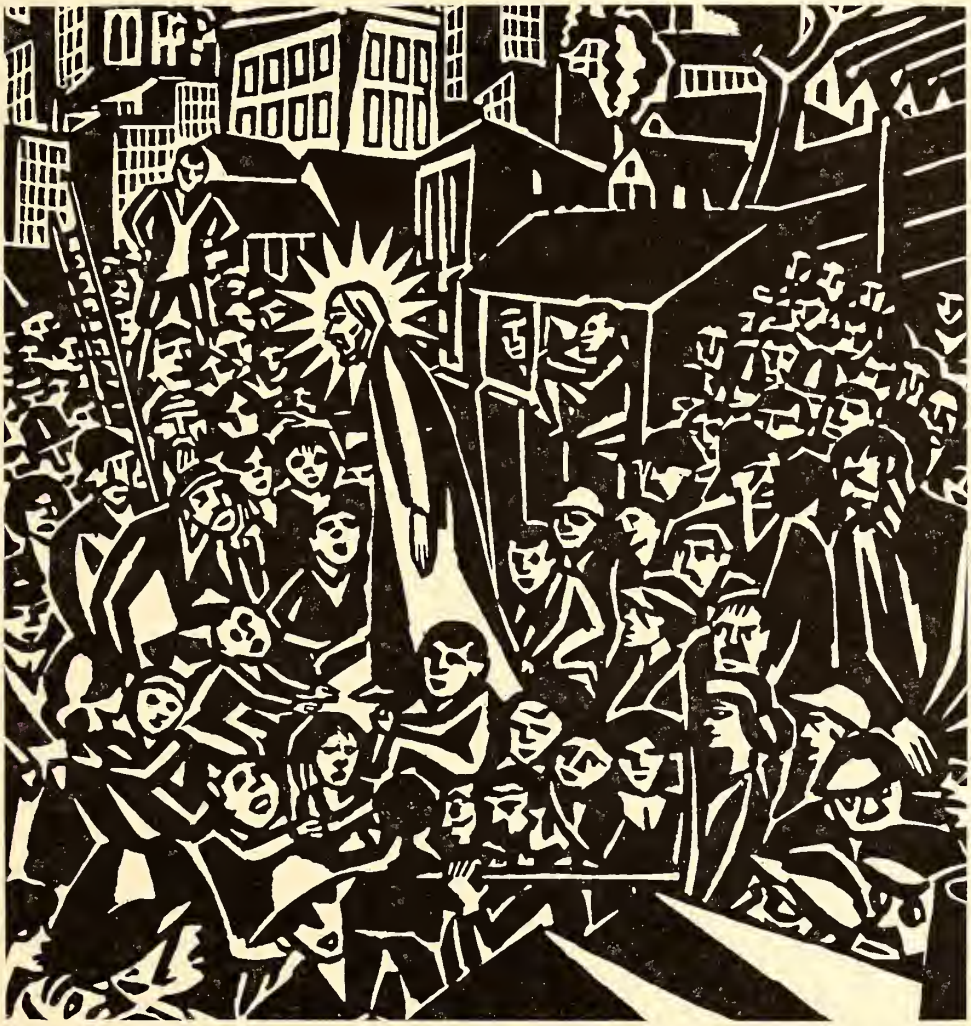
CULBERT G. RUTENBER

The author speaks with pointed relevance to the evangelistic task of the church. He reminds the reader that the gospel is the good news of what God has done for the redemption of the world and states further that evangelism is the witness to the gospel of reconciliation in the midst of life's deepest involvements, and the vocation of every Christian is to witness where God has placed him in the world. Dr. Rutenber deals also with evangelism and social action and is concerned with the ease with which we divide asunder what God has joined together. This can be used as a study text on evangelism. Paper, $1.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 2, 1961



The Unrecognized . . . The title of this woodcut, according to the ist, Frans Masereel, is Among You There Is Somebody Whom You Will Not Recognize. ere the crowded ways of life intersect, where men and women are busy with their daily k or quest for pleasure, there in the midst of the masses walks Jesus Christ, the unrecognized. n those who profess his name are often slow to sense his presence where he may seem to be t at home. But being Son of man as well as Son of God, he takes his place not only with those are professionally his people, but also with the crowds of anxious, confused, rebellious, all- human men and women. He is there, though unrecognized. If such is the context of his istry, if such is the scope of his compassion, why has the church so often failed to walk in his s and carry on his mission to the multitudes?

Photo by Three Lions

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Forest O. Wells is pastor of the Newport News church, Virginia.

Hubert Newcomer is the pastor of the Manchester church, North Manchester, Indiana.

Helene Blough Crill is a housewife, living at Elizabethtown, Pennsylvania.

Francis House, an Anglican minister, is associate general secretary of the World Council of Churches.

Geoffrey Murray is a staff writer for the World Council of Churches.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles nd news. Letters should be brief and brotherly.

For Such a Time as This

If I plead herein for denominational loyalty, I certainly hope I am not accused of denominational bigotry. I have just read (July 1) the article by Bro. H. H. Helman on "The New Image of the Church." I heartily concur as he pleads for ecumenicity with and under Christ, who is "the head of the body, the church . . . that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell" (Col. 1:18, 19, KJV).

I hope I too can say, "My own faith has gradually but progressively moved for many years now away from a servile acceptance of my denomination toward an unqualified acceptance of Christ" — and the Christ way of life.

Many years ago I heard a leader, a Christian statesman, plead for men for an interdenominational task too big for any one or half a dozen churches. He stated: "When I look for such men I want those who, first of all, are devoted and loyal to their own denomination." That is not necessarily bigotry, is it?

And until there is enough "togetherness" to get together organically — which will likely not be in Brother Helman's time or mine — may I suggest that there are certain fundamentals to which my people hold — along with some other minority groups — that are so sound as principles that I submit this question put to Esther many centuries ago and that might be asked again: "Could it not be that we have come into the kingdom for such a time as this?"

Dr. Ockenga, who wrote a thesis on communism, says we must now have a "consistent theism" — a "belief in God for every realm of life," as our Brethren forefathers have believed and practiced — and more than match the sacrifice and devotion to a cause bigger than communism.

It was in 1948, as I recall, that the youth of our church asked us to sponsor a sacrificial program of BVS. Up to 1960, 1,489 of these pioneers — and others perhaps like them — must have given our President the idea and inspiration for the Peace Corps.

According to the Fact Sheet on Brethren Service, January 196 it is simply amazing what we ve done as Good Samaritans in a d en different projects in the U.S. nd in fifteen foreign countries. I c ld quote other figures: 241 refu es resettled in 1960; 45 head of c le, 4 goats, 13 rabbits, 6,900 c ks distributed in 1960; 5,000 00 pounds of material aid processe at 3 centers.

Therefore, considering this so of Good Samaritan effort — not fo ur salvation but because we take ri- ously James' words on faith th works — I submit this hypothe al question: If all denominatio — large as well as small — had do as well accordingly since World ar II, would we be in the plight w re in internationally with the Co u- nists taking over the underprivil ed peoples on the "Jericho Road"? at- urally they and the godless ex it- ers, seeing how we the "priests nd levites" of wealthy America ve surfeited lives, may bring on u he end of civilization — unless!

It seems to be the "eleventh h ur" — therefore, I repeat, perhaps ve, even we, have come into the g dom for such a time. As I wri on July 4, let us remember that l er- ty calls for responsibility, resp si- bility in our day in our churc for our Christ, and our downtro en brothers. — E. F. Sherfy, 162 C rt- ney Ave., N.E., Roanoke, Va.

Effective Witness

There has been much talk i the Church of the Brethren circles a out the possibility of merging wit an other denomination or deno na tions. I realize that there are many reasons for and against ch a move; however, I believe we us ask a question which may he u in our thinking. Will the C rch of the Brethren be most effecti in her witness in the future if she merges or if she remains a deno na tion?

I am inclined to believe ai h juncture that the Church o the Brethren will best serve in the ay to come by becoming a str ger small denomination with a co nu ing and vital relationship wit the local, state, National, and W rld councils of churches. — Johr D Keiper, 707 W. Third St., Wil ms burg, Pa.

Demonstrative Christianity

by Forest O. Wells

We must express in some form our faith in God or we become mere "peddlers of God's word"

The time is 8:00 a.m. Sunday morning, January 8, 1961. Here is a news flash:

Radar screens have picked up a ge force of enemy aircraft headed the general direction of heavy fense installations along the At- tic coast. At the moment the mary target is feared to be the vy military and naval operations the Hampton Roads area. All resi- ts of the Virginia Peninsula, tsmouth, and Norfolk report im- diately to the nearest air raid lter.

8:30 a.m. news bulletin:

Your attention please. The threat aerial attack by enemy aircraft the time being has been averted. S. air military defense units have cessfully headed off an attack r the Atlantic thus the threat to re than a million lives in the mpton Roads area of Virginia been at least temporarily re- ved.

12:00 o'clock noon report:

Church attendance in the Eastern of the nation today was unusual- heavy with less than standing m only in many churches. Masses nged churches throughout Tide- er Virginia as ministers led thou- ds in prayer to God that World r III might yet be stayed.

These are three obviously e news reports. But the th conveyed in them is as as time immemorial. Let a n's life be threatened and he omatically takes on a more ture sense of values. During rld War II church attend- e soared. The world was d with confusion and anxie- Lives were threatened. But e the war Americans have erted to the usual apathy things that in times of is seemed most valuable.

question comes to my mind this regard when I read ut what is happening in a, in Berlin, and in other ical areas of unrest today. the world situation is as y as we make it out to be, the question in my mind his: What keeps us from onstraating today the faith shall need for tomorrow?

Is it that we cannot find ways to convey it, words to express it? I hear people say, "You know, I'm a firm believer in God but don't expect me to put it into words." Well, no one has ever yet put into words all that he believes about his faith. There is something inexpressible about our faith.

But there is a primary fallacy in the thinking that one cannot express anything concerning his faith, because no one knows God except him who first confesses him as Lord of his life. Thus a man must express in some form his reason for believing, for Christian faith at the outset is nothing more than the recital and participation in the faith we profess.

Maybe our faith has lost its vitality because we have failed to keep it fresh and alive. That would no doubt lead us to drift into conforming to what Paul said we are *not* to be like: "peddlers of God's word." Sometimes that phrase aptly describes what we seem to be doing in the church, peddling God's word instead of facing our Christian responsibilities honestly and frankly. I am sure that Paul was saying that demonstrative Christianity must be kept fresh and alive.

From Acts 5 we recall that the company of those who believed "were of one heart and soul" and "had everything in common" except for two individuals, Ananias and Sapphira. They intended to demonstrate their faith in word only. When they sold their property they determined to keep back some of the proceeds. That story certainly strikes close home to us — telling our Lord how much we

expect to "lay by in store as he has prospered us" and then keeping much, if not all, of our proceeds back for ourselves.

Remember Peter's question? "Ananias, why has Satan filled your heart to lie to the Holy Spirit?" This stinging question was too much for either Ananias or his wife. The story goes that they fell down and died.

Suppose the Lord should strike the breath from you today for being a partner in the same offense? It was a demonstrative Christianity that led the rest of that little company to sell their goods and give their testimony "with great power to the resurrection of the Lord Jesus." It was much more than verbal display. It carried over into their actions.

Perhaps some will say, "I have faith, but I agree that I have failed to demonstrate it." This is the plight, I suspect, of many of us. But something is basically wrong with this kind of self-analysis. For to admit faith and fail to demonstrate it is to contradict the faith we profess. Imagine the disciples or early apostles continuously failing to demonstrate the faith they professed. To be sure there were moments of hesitancy — lack of courage temporarily. But as we continue to read across the pages of the New Testament there soon emerges a demonstration of faith like a blazing trail left in the night.

Can we contain our faith? Close it up within us and forbid others to see evidences of it? I would like to see us hide our faith, lock it up inside us and deny others any access to it. Of course, some do not speak much about their faith. They do not have to — it speaks for them, it shows all over them, in every act they do. A much nearer expression of what true faith is like is described in words by Richard Trench: "Lord, what a change within us one short hour spent in thy presence will prevail to make." Let it be said: If we have faith in God we will demonstrate it. It cannot be silenced.

How then can one demonstrate his Christianity? Paul answers the question for us — "*as men of sincerity.*" Recently a layman said: "I have made a commitment to the church. I'm behind on it; I'm going to make it good. It might be the last thing I do, but you can bank on it." Here is the demonstration of a sincere faith. This is the kind of testimony that will advance Christ's kingdom in a space age — letting our faith show, making our testimony — "this is my faith; I cannot be otherwise."

Someone has stated that we do not measure a church in terms of dollars and cents. That is precisely correct. A church is measured in terms of the sincerity of its people who make a profession of faith and live by it, who commit themselves to Christ's church and stand by it. "Men of sincerity, commissioned by God, in the sight of God we speak in Christ." That is the way Paul puts it. And that is the way you and I must put it if we will demonstrate our Christianity.

• • •

If Christianity is what it claims to be, it cannot escape from a tremendous sense of accountability in the light of the appalling comparative statistics of church membership and crime. Modern man has been emancipated from the old superstitious ideas of God and religion by spiritualizing away the solemn and stark facts of the Bible. The result is that religion no longer makes a real impact on man's moral nature. — *Francis D. Nichol, editor of the official Seventh Day Adventist paper.*

We Are the Young

VERA EMMERT JOHANSEN

We are the young.
Dear God, we need your guiding hand.

We do not see the way that we should go.
Which crossroad, Lord? If only we could know
The dangers hidden, all the fears that wait.
Help us to walk with courage, shoulders straight;
Help us to understand.

We are the young.
Dear God, help us to know your will.

We cannot comprehend the hate and strife
Rampant throughout our world. What of our life?
Are we to suffer, die, as Jesus taught,
To bring to earth the peace long sought?
We pray: Be with us still.

We are the young.
Dear God, we need your guiding hand.

ootnote on a Mountain Vacation

NOW THAT the summer is almost over, now that the routine of school and work has returned most families to a normal hedule, it is time to label our vacation pictures d set in order our memories of trips to far aces.

We know one family – only one among ousands – that will not soon forget its stay ong the Rocky Mountains. Surrounded by ose soaring, silent peaks, we watched them aintain their dignity through all the changing ods of mountain weather. Snow and rain, rm and sun made little difference to them. ey stood solemn and massive, impervious to r attention, regal in their granite grandeur. the mountain climber each one was a chalge to "come up higher." To the photographer ch peak presented its own angles of interest d studies in light and shadow. To the sightr the combination of skies and trees, glacier d tundra, mountain lake and snow-capped mmit offered a hundred invitations to marvel God's artistry and the infinite variety of his eation.

Somehow one gained new respect for those untains that drew men closer to their Creator. e thought of Horeb, where Moses put off his es to approach his God, where later the nders of the Almighty helped to disclose the eternal laws by which God's people should live. Or of Carmel, where a prophet of the Lord joined in a mighty contest with the priests of Baal, and the prophet called down fire from heaven. Or of the summits that Jesus chose for a place of withdrawal with his disciples, of the mountaintop of transfiguration, the hill of Calvary, and Olivet where he said his farewells and gave his great commissions.

On reflection, we cherish our memories of mountains and delight in the heights we could see even if we did not climb them. But it is important also to remember that one does not need to have stood on Horeb or Carmel or even on the mount of transfiguration in order to have walked with God. The spiritual hilltops that men have praised were never ends in themselves, but rather means for their strengthening, and always the strengthening was for immediate service, not for fellow mountain climbers alone, but for the walkers in the valleys who were slow to lift their eyes.

Every mountaineer, even the vacationer who takes them at a safe distance, ought to note the words of Thomas Tiplady that conclude a splendid hymn in our hymnal: "I need not climb the mountain heights which are so far away, for God is nearer than the words that in my prayers I say." – K.M.

Church Where Christ Would Feel at Home

SOME congregations of Christians become deeply disturbed when they discover that the church building in which they gather in close proximity to a tavern or a theater. e have no objection to Christians standing up their property rights or for the enforcement zoning standards if they have a case. But we metimes wonder if some churches, in seeking insulate themselves against the more obvious ls and distractions of modern life, may not forgetting their God-given mission.

In contrast, consider the case of the church scribed briefly on page 14 of this issue. Here church deliberately located where the heal- institutions of life are so often absent. The urch of the Holy Trinity, so eloquently interted here, is part of the West Side Parish, a up ministry devoted to serving the inner / in a needy area of Chicago. It ministers in section of town from which most other urches have withdrawn. Instead of being a ll-insulated church, it is indeed most vulnerable. Its position is precarious indeed.

But was not Jesus himself most dangerously exposed in his ministry to mankind? In his time the professionally religious leaders upbraided him for associating with publicans and sinners – for frequenting taverns and other places where people gathered. In our time the professionally religious are not so outspoken; they have tended rather to move their churches a safe distance away from crowded tenements and littered streets.

Thank God for congregations of Christians who are more concerned to minister to a community than to be protected against it. Thank God for churches that are more interested in losing their lives in service than in guarding their property. Thank God for churches like the Church of the Holy Trinity. Surely Jesus Christ feels at home there. What welcome does he find in the well-insulated church, removed the proper number of blocks from the turbulent world he seeks to save? – K.M.



Rubens Three Lion

One who heard the call: JOHN

ARTISTS have often portrayed John as a kind of mystic – quiet and modest, gentle and tender. His face and heart have been made to appear as fine and soft as the face and heart of a woman. He has been pictured rather consistently without beard and with a delicacy that suggests anything but a manly disposition.

But this is not the true picture of John's character and personality. Indeed, he was a disciple quite different from this. And because he was quite different, he makes an excellent personality to study to learn

ue nature of discipleship. William Barclay, Trinity College in Glasgow, put it this way his recent book The Master's Men: "John is e supreme example of how Jesus Christ can ke a man as he is and use his natural gifts d powers and temperament for greatness. wer itself is always neutral. Power becomes od or bad according to the mind and heart of e person by whom it is controlled and used. John there was always power, and the power as united with loveliness when it was conolled by Jesus Christ."

Such was the character of this person who ard the call. He was one of two brothers, ns of Zebedee they were, to whom Jesus, nen he called them from their fishing nets, ve the name Boanerges, which means Sons Thunder. This is a description that fits John d his brother. "Thunder" suggests the imtuous, vigorous spirit of the two.

The late Halford Luccock has said that ere was a place among the first disciples for nder. There is a place always in the work the church and the kingdom of God for sons thunder. Luccock goes on to say that it has en a great loss that so many disciples — particularly perhaps preachers — have assumed the e too literally. Their thunder is all noise.

But there is another and emphatically good nse of the word *thunder:* the imparting of e forthright prophetic word, as Amos thunred against those "who sold . . . the poor for pair of shoes," and Jesus who thundered ainst those who devoured widows' houses. ere have been far too many mutes and too ny who smother God's word with a whisper. t so with John!

In the first three gospels John does not often ear apart from his brother James. For the st part they are inseparable, and they act

Hubert Newcomer

l speak as one. Out of these gospels there nes a vivid picture of John, and, surprisingly ough, it is not a particularly attractive one. He and James emerge as men of questione ambition. Remember how they came to us with their personal request for the chief ts in his kingdom. Remember how the rest the twelve resented this attempt to beat m to the draw. And recall how Jesus taught them all the severe lesson in humility which they obviously needed. Read Mark 10:35-45 for the story of what happened when these two sons of thunder, men of ambition, sought special favor.

They were also men of violent temper. It was when Jesus was on his last journey to Jerusalem that he took the direct route from Galilee to the Holy City, and he with his disciples had to pass through Samaria. The Master sent messengers on ahead to a Samaritan village to make preparations for them to stay overnight. But the old enmity between Samaritans and Jews closed the door and hospitality was rudely refused. John and his brother reacted immediately and violently: "Lord, may we call down fire from heaven to burn them up?"

Then Jesus had to remind them that they were called to follow one who had come, not to destroy men's lives, but to save them. Oh, that we might have in our own time more people who would show even a little bit of temper when the Christ, whom they say they follow, is mistreated, ignored, and rejected! I believe that a worse sin than a temper that triggers violently at the thought of any degradation of the Christ is the passive complacency which grips the lives of most of us. We say no word and show little emotion when we see men shutting Jesus out. This son of thunder would not be kept quiet!

Only once in the synoptic gospels does John appear alone, and there he seems to be a man of an intolerant heart. He had seen a man casting out devils in Jesus' name. This man was not one of their company. And John forbade him to carry on the work of healing that he was doing. He came and told Jesus about it, and here again the Master had to remind this fiery, spirited disciple of the more important values. He told John to let the man be, "for he who is not against you is on your side."

So it is that in this view of the picture John appears to be a man of unwholesome ambition, a man of explosive temper, a man of intolerance and impatience. But there is another view to this picture, and it is to be found in the gospel that bears his name.

As we have seen, John appears frequently in the story presented in the first three gospels. Being one of the three disciples who were most intimately close to Jesus, he is on the scene many times. But in the fourth gospel he does not once appear by name. Rather there appears a character called "the disciple whom Jesus loved." In ancient times no one ever doubted that the beloved disciple was John. However,

in modern times the identification of this disciple with John has been very much disputed.

There have been many different theories advanced. But the main argument against identifying the apostle John with the disciple whom Jesus loved has been the difference in their characters. John is the dangerously ambitious, the fearfully angry, intolerant character; the beloved disciple is the figure of love. We find it difficult to put them together because it has been so hard for us to fit a highly spirited personality into our picture of a Christian which is usually, but falsely, a kind of harmless, quiet, withdrawing character.

But I find myself agreeing with William Barclay who believes that the traditional view is correct, that the apostle John and the beloved disciple are one and the same. "The very point of John's whole life," says this English scholar, "is the change which Jesus Christ wrought in him, whereby the son of thunder became the apostle of love." And the witness of John's life is that this is what can happen in your life and mine when we become persons who have heard, really heard, the call of the Christ.

John was a rough and ready fisherman who knew his way around not only with the nets of his trade, but in the streets of the city, even into the courtyard of the high priest. John knew his way around among the ways of men. He needed to bow to no one. He was a son of thunder, and we have every reason to believe that he never lost his impetuous, high-spirited nature. But all evidence points to the fact that his life and character were so tempered by the spirit of love when he came to know the Christ that he could become the disciple whom Jesus loved, the one who leaned his head on the Master's breast at the Last Supper, not as a weak, spineless, sentimental character, but in all the ruggedness of manhood.

So it is that he could become the one to whom Jesus entrusted his own mother. So could he be the first one at the tomb on Easter morning and later at the lakeside when Jesus appeared to his men. So could he write the gospel that bears his name, the gospel of love, which for me is one of the greatest pieces of literature ever written and which from beginning to end reveals the signs of the true manhood of its author.

If there would be one thing to follow close upon learning about a great apostle, it would be to learn from him some of the basics of his discipleship. There are many Christian requisites that twentieth century would-be followers of the Christ may learn from John.

Among them is one that has to do with a person's initial response to the call. For John this was a forthright act — no hesitation, no question about whether he would or not, no "let me first go and do this or that" in the disciple's response. As Luke tells the story, we is struck with the decisiveness of the event. "As soon as they had brought the boats to land, they left everything and followed him."

"Indeed, there is more than a shade of difference between this kind of response and the kind of responses to Christ that are being made by many people of our own time. How much did you "leave" when you said yes to Christ? Everything? Anything?

Another one of the basics of John's disci-



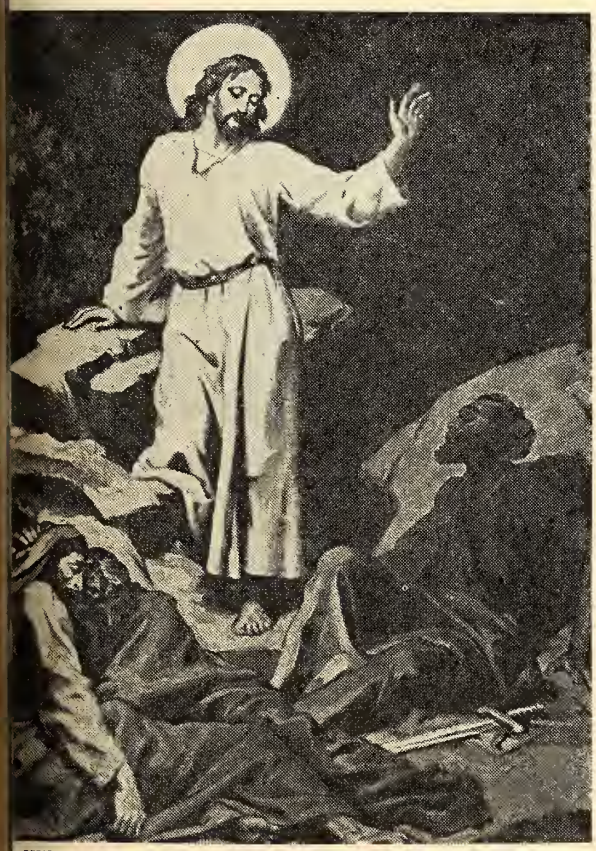
Three Lions



Camera Cli



Three Lions



William Hole Gramstorff Bros., Inc.

hn was one of the "inner circle" three present at the nsfiguration and in the Garden of Gethsemane

hn was ambitious as were others of the disciples and they disputed about who was the greatest and who uld have the chief places in the kingdom. Jesus d them that he who wanted to be great should be- me the least, and, pointing to a child, that only se who become like a child can enter the kingdom

ship we have touched upon already. It is seen in the way all the vigor and energy of his dynamic personality remained a part of John as he went with Jesus on the way. All of the potential of his person and his life, which at times was unruly and disturbing, was drawn into the territory of availability and usefulness to the kingdom. The only difference in John before and after he met the Christ was that before, he went about his fishing for all he could get, and after, he went about his Christian experience for all he could give. This is the kind of difference that ought to be seen in our lives if we are Christian.

A third requisite to discipleship that we see in John's life is his freedom to love and be loved. It sounds strange to say this of a man — a brawny, stout fisherman. Yet this is the key to mature manhood, to mature personhood. A person cannot be a person in the deepest and richest sense of the word unless he loves and is loved. The two sides of it go together. You cannot experience one without the other. An unloved child cannot learn to love.

John and the witness of his life proclaim a fact that few Christian people ever come to know with any depth. It is this: God loves you, and he loves me — so much that he sent his only Son. Because God loves us, we then are free to love. "We love, because he first loved us." Our ability to love deeply is dependent upon our ability to accept God's love fully. This John was able to do, and because he was, his life was open for the full power to flow through him.

From the Heart of God

Blaise Levai

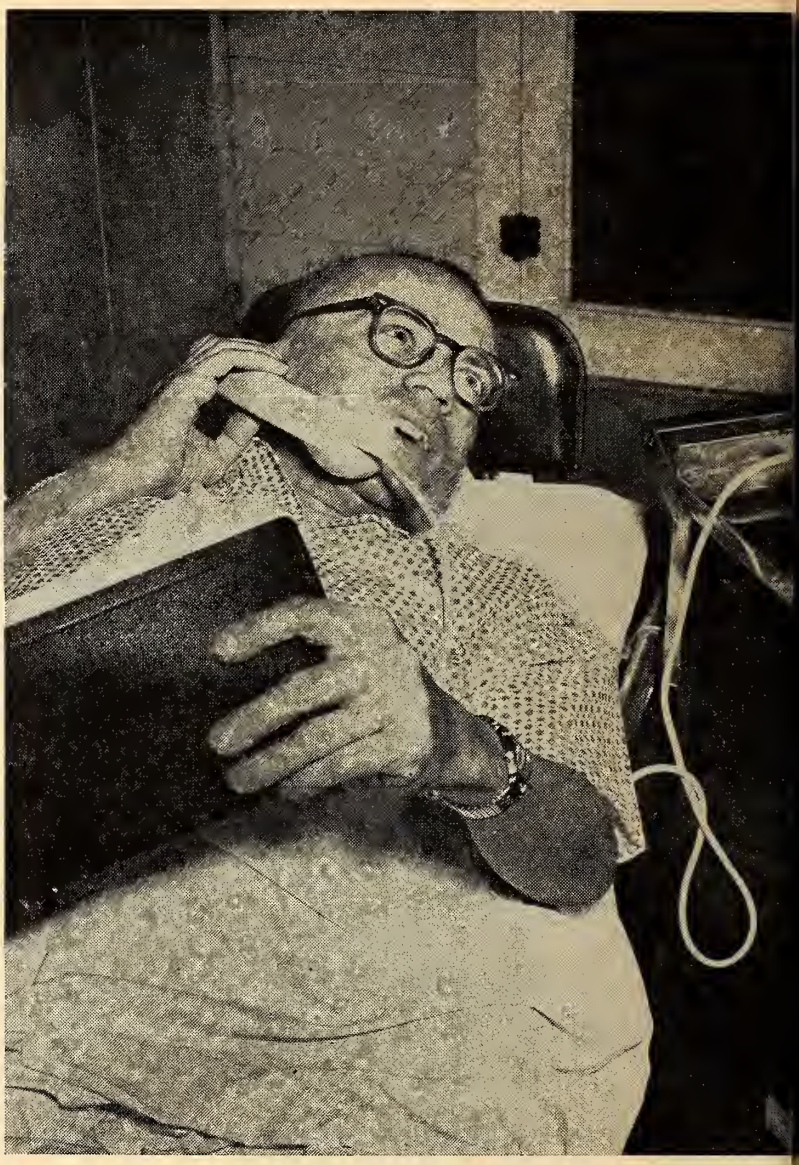
LATE ONE NIGHT a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?" "Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, the Bible's message goes straight from the heart of God to the heart of man, telling what God did and does in the living Christ who understands.

A Call to Service



Robert Longenecker, Switchboard Operator

by Helene Blough Crill

Can I find a job that will be to the glory of God and fellow man?" is a question Brethren have asked themselves since the time of Peter Becker. Some have become teachers, preachers, farmers. This common search ended with an uncommon solution for Robert Longenecker, who has a full-time job serving seventy-six clients with his telephone answering service.

The fact that Bob, at the age of thirty-seven, has been doing his bit of the world's work while flat on his back is interesting but irrelevant. The human mind and body are intricate beyond our understanding. And due to the immense complexity of physiology and psychology, no person is perfectly made. So to one degree or another, we all face the problem of learning to live with our disabilities – whether we have flat feet, poor eyes, a quick temper, or more rarely, as in Bob's case, tuberculosis of the bone.

Part of Bob's conclusion is one we can all benefit from: "I don't think we should use words like *unfortunate,*" he said as he paused a minute between a rush of early morning incoming calls.



believe that a loving Father
s a plan for each of us, his
ildren."

When Bob at sixteen months
l did not begin to walk like
her babies, it became obvious
at something was wrong. The
edical diagnosis was tubercu-
sis of the bone. This now
re and vanishing disease is
ten controllable, but not al-
ays curable.

From the time he was six
til he walked out of the
spital at the age of eighteen,
b spent most of his time in
e Crippled Children's hos-
al in Elizabethtown, Penn-
sylvania. He writes, "Most children there were helped to a more perfect health within a comparatively short time, and a very few died at the institution. I did neither but simply became a fixture there and probably still hold the record for length of time spent there. The institution is fine. I just happened to be a poor patient."

Walking out of the hospital on his own two feet was a dramatic moment in Bob's life. But looking back, this moment was less important in finding God's will for his life than some of the incidents to follow.

As Bob was leaving the institution, an employee who had taken great interest in him said, "This is just the beginning, Bob. Now you can go to college and become whatever you want to." The employee arranged a tour of Elizabethtown College for Bob, and talked at great length of the happy future awaiting Bob, now that he had attained walking.

Friends mean well, and Bob is kind; so he let the friend talk on. But serious interviews with the doctor convinced Bob that walking was only temporary and that plans depending on it were not realistic.

There was a happy future waiting for Bob, but not in the way this friend, or he himself imagined. God's answers come in his own time, and not always on demand.

The first few months out of the hospital were a time of readjustment, a time of searching for a meaning for his life, and gradually a time of acceptance of the fact that walking was indeed temporary. Although the tuberculosis of the bones was halted and arrested, it could not be cured. The injured skeletal structure could not stand the strain of upright support. So one half year later Bob returned to bed to stay.

But this actually had no more significance for him than for a person who has finally determined he must wear glasses for the rest of his life. It was not a handicap to fight, but merely a fact to be considered in searching to find God's will for his life. Like many of the rest of us, Bob made several tries before he found the right answer for him.

First he tried the most obvious appeals that appear in many magazines, answering such ads as "Do you have spare time? Would you like to write? — paint? — keep books in your spare time?" Bob says, "You name it, I've tried it."

Little came from these first attempts in the way of cash or genuine job opportunities. But from them, Bob developed a wide range of interests which makes it easy for him to quickly establish a bond with a wide variety of people.

After World War II, as the tax picture became more complex, Bob began working on income tax forms. One year he did five hundred and thirty. And for a time it seemed this might be his answer. But when he became seriously ill for the first time in his life, he realized that the strain of walking the tightrope between the government's desire to get as much as possible, and the average citizen's desire to give as little as possible, with a minimum of fellowship on a friendly level, made this a time when God said, "no."

About this time a friend of Bob's tried to start a telephone answering service. But this friend had a wife and two children to support, and the job was building up too slowly to meet the needs of his growing family. When the friend started in a service profession where he needed someone to do the telephone answering for him,

he came to Bob. "You have the time to wait for the thing to build up, Bob. If you'll start this telephone answering service, I'll be your first client."

This time, after five years of discouragement, trial and error, Bob found a real meaning for his life. "It just couldn't be any better," he said with satisfaction, then stopped to answer an incoming call with, "Dr. Cassel's office. . . . Yes, the doctor can see you at four."

Plugged into the heart of the northern Lancaster County area with his ten-trunk line, Bob is the link between the dentists, doctors, veterinarians, plumbers, and others who are busy serving the community with their varied skills. Life does not pass Robert Longenecker by. It passes right through his switchboard.

"It's not an easy job," Bob says with momentary seriousness, nodding toward the switchboard with its ten buttons and intermittent buzzes. "It involves a real responsibility toward both the person calling and the person called, between an overworked doctor and the mother of a sick child. Quick important decisions must be made and relayed in a cheerful tactful way. But I like it!"

Twice in half an hour he calmed a man whose tooth felt as if it was falling out, passed on calls to doctors on their rounds, made appointments, soothed irritated tempers, taking calls with the quiet calm of a professional who is concerned with people's problems, and often able to help them.

When the four walls of his bedroom begin to close in on him, Bob wheels himself, with his switchboard, onto the broad porch outside his bedroom where aging green maples sift the fresh air, and bold robins hop close to his bed.

When his clients go on vacations and the work is temporarily lighter, Bob turns the switchboard over to his mother, hires a station wagon, and heads for the shore. Or he combines pleasure with study by going to a Bible conference at some scenic spot.

Always at hand are Bible commentaries, his Bible, current magazines, and helpful radio messages. Ever since he joined the Middle Creek (West Conestoga) church in 1942 dur g meetings held by the late C. . Bonsack, Bob has taken serio - ly the admonition, "Study o show thyself approved."

Bob never doubted that e loving Father had a job for h to do. As he works hard to m t the demands of his job, e thanks God that he has fou , not an easy job, but a work t t is to the glory of God and s fellow man.

The Church Under Pressur

Orthodox Churches in Bulgaria and Rumania

by Francis House

WHAT is happening in and to the Orthodox churches under Communist rule? We need to know all we can in order to be able to pray intelligently with and for our fellow Christians in these countries. Many visitors have described their impressions of the situation of the churches in the USSR, but opportunities to visit the churches in Bulgaria and Rumania have been rare in recent years and news has been hard to obtain.

Of course, impressions formed in the course of a short visit are likely to be very superficial, and some important aspects of the situation are bound to remain outside the direct observation of any visitor however privileged. But some pointers to the interpretation of the situation of the churches in these countries may be indicated.

There are many reminders that the Communist revolutions are only in their first phases. It is useful to make comparisons with the situati in the USSR in the ni - teen-thirties as well as in t nineteen-sixties. According recent statistics, an estimat 72 per cent of Rumani 16,000,000 population and per cent of the 7,000,000 p - sons in Bulgaria belong to t Orthodox Church. These f - ures have meant that desp political changes, most of t outward forms of church l remain unaltered. Practica all the churches are open. T clergy still walk through t streets in their cassocks. Ma of the church leaders and the - logical professors have studi abroad.

In Bulgaria all the membe of the inner Holy Synod we already bishops before the w Some theological books a reviews are published. Sem - naries and institutions for hig - er theological studies contin though the former are reduc in numbers and the latter a separated from the universiti Monasteries and convents a

pen; though in Rumania, I was told, as the result of the strict enforcement of church discipline, two fifths of the monks and nuns have been sent back to their villages.

In Bucharest the Patriarch still lives in his palace next door to the parliament building, and in both countries the bishops continue to maintain great state. As in several other Eastern European countries, but in marked contrast with the USSR, the greater part of the stipends of the clergy is paid by the state, and the monasteries still largely support themselves on their farms.

In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity. The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites," but all their former social activities and programs have been stripped away. The churches are allowed extremely few contacts with the outside world.

The Communist parties are intensifying antireligious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the government's general policies is the condition for the continuation in office of the leadership of any organization.

In the terms of the Bulgarian "Law of the Churches" of 1949, which is vigorously enforced, "Ministers . . . who break the law, offend against public order or public morality, or who work against the democratic institutions of the state, may, at the proposal of the ministry of foreign affairs, be temporarily suspended from office or dismissed, apart from any other liabilities. . . . If the minister is not suspended by the leadership of the church concerned, he is suspended by administrative order" (Article 12).

PSALM TWENTY-THREE

A Paraphrase

ROBERT L. SOOBY

Since the Lord is my Shepherd,
I shall not want;
He grants me quiet rest and nourishment;
He leads me to calm serenity of soul;
He restores my inner balance.
He leads me in the right direction for living.
That is the nature of God — to so bless us.

Even though I walk through the most troublesome and fearful hours
I will not give up to evil ways;
For Thou dost walk with me;
Thy strength and love support me.
Thou dost bestow Thy blessings in the midst of suffering;
Thy grace far surpasses what I deserve;
My heart bursts for joy.
For it is Thy tender love that keeps me.
So I shall live — with Thee — now and for all eternity.

At the great services of Easter night many thousands of persons of all ages crowd the churches and their surroundings. On ordinary Sundays congregations are very devout, but attendance is much smaller. Sermons are preached at the main Sunday liturgies in city churches though there seems to be less frequent preaching than in Russia.

In Rumania well-sustained efforts are being made to encourage the congregations to join in singing parts of the liturgy (as they do in Russia) and not to leave the people's part to be sung by the choir only.

In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last ten years. People can still go individually on pilgrimages to monasteries. In one church in central Sofia seven priests are continually on duty hearing confessions and praying for the sick.

Many believers are members of "brotherhoods" which in Bulgaria meet weekly in the churches to hear lectures. In Rumania especially, a great deal of repair work is being done on church buildings damaged by earthquakes and war, and a number of new churches have been built in the growing suburbs of Bucharest.

In both countries the warmest possible welcome is given by the monks and nuns, theologians and bishops to the rare visitors from other churches. Both churches have accepted

Continued on page 22

Photos by Manuel Rico



Between a grocery store and an auto repair shop is

The Church of the Holy Trinity

A Story Still Being Tol

SQUEEZED between an auto repair shop and a little grocery store, stands the narrow store front wherein meets the congregation of Holy Trinity. Across the street and behind the alley sprawl massive, low-income, public housing projects. To the left and to the right blare rock and roll music with an obscene loudness.

In the hallway near the back door an occasional alcoholic seeks the peace of his bottle and the comfort of a lonely place to sleep. And while he sleeps, the trucks and cars race up and down Roosevelt Road . . . and the children play near by . . . and countless mothers worry by their windows . . . and the Church decides for life or death.

No longer is the decision and challenge one of "relevance." To be faithful or not, to be obedient or not, to be thankful or not . . . to live or to die, that is the choice. It is the daring boy that puts all his marbles into one game; it is the faithful Church that day after day puts all its life in the balance. To the Church itself has Christ spoken: "He who finds his life will lose it, and he who loses his life for my sake will find it."

On a lonely winter night the minister and another member of the Church sit silent for long moments at a time, while a third babbles on with incoherent alcoholic mumbling.

Where others would pass by, the Church has stopped.

Four or five women gather on a weekday afternoon in project apartment to study th Book of Mark. A new membe to the group asks a questio and a young mother answe before the minister can spea a word.

Where before there was s lence, now the whole Churc speaks.

A teen-ager seems to stan alone and afraid in a larg courtroom. But a minister there to speak with the judg

While the community scof and is silent, the Church com forts and speaks up.

A mother of five childre meets with fifteen not her ow on a weekday afternoon fo games and study and worshi She has enough to do with he

n family, but she knows ere are other mothers who ve only too little to do with eirs.

As the neighborhood frets d neglects, the Church aches out and clasps.

In a day gone by it was the nister who listened to tales misery and depression. But w there are other ears to ar and other hands to reach t. Now there is a Church — people "called out" who ow their mission is to go ck into from whence they me. And frequently in going t we stumble and fall.

We have seen needs . . . and them go. We have listened others with deaf ears. We ve been ungrateful when lled upon to give thanks. t where yesterday and today stumbled most flatly, tomorw our stone of stumbling may ell become the cornerstone of new life.

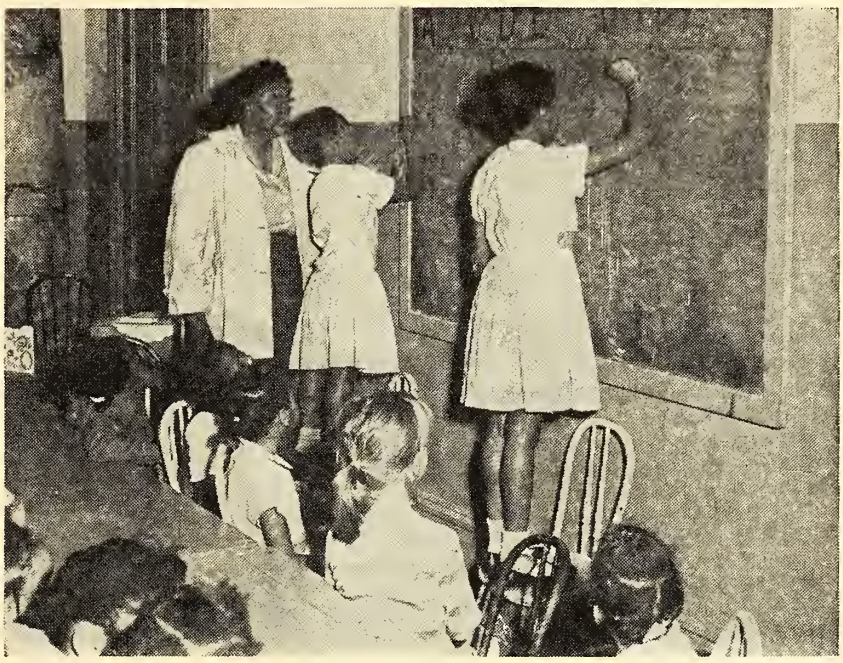
Four years have been spent! ow, then, reads the ledger? e congregation lives in enty-seven members as also lives by and under a Lord t of its own making. A dozen fferent clubs and groups bear e name of the Church even as e Church bears them in herlf. Threescore adults and ildren gather on a given Sunay morning to seek and to ar, to hear and to know, to ow and to proclaim.

At the heart and center of the thering is a table set with p and bread. Here at the nter does the Church — this urch — reach out only to find elf reached unto. A common p passed among us . . . a gle loaf broken between us . and one faith and trust lives ithin us. It is the loss of our e and the gain of Christ's herein we seek to read the dger.

Surely we know the truth that this meal is not enough as, too, without this, nothing is enough. Unless there are weekday meals of thanksgiving and peace, the great meal becomes a mockery. Unless all would partake and proclaim, the proclaiming by one is mockery compounded.

Within this small congregation other voices are now being heard. No longer does a minister speak alone for the many, but the many speak together for the one.

But all this and more is but a beginning. Upon the streets and in the alleys, up the stairs and into the apartments have we gone to proclaim the good news. Down the basketball court and across the makeshift vacant lots do we run with the child to tell him also. We seek to tell a story — a story not of our beginning or making or ending, but of which still we are a part. What is happening at Holy Trinity is a story still being told.



A busy mother of five children meets one afternoon each week with fifteen children not her own for games, study, and worship

Four or five women gather on a weekday afternoon to study the Book of Mark



KINGDOM GLEANINGS

Lesslie Newbigin writes: "We must say bluntly that when the church ceases to be a mission, then she ceases to have any right to the tithes by which she is adorned in the New Testament."

Imagine calling the church the body of Christ and then not undertaking the mission of Christ, the Chief Missioner, who came to seek and to save that which was lost! It is by means of mission that the church can overcome her isolation from the world. Such a mission is imperative for the life of both the church and world in our time.

To affirm our belief in the mission of the church and in him who is the Lord of the church requires our stewardship of life and money.

The *September Achievement for Brotherhood Fund* provides each member with the tangible opportunity to make clear to all his belief in the church's mission to all the world!

Donald E. Rowe

The eighty-second session of Bridgewater College opens on Sept. 14 with the arrival of approximately two hundred freshmen for a period of orientation and testing. Upperclassmen will register on Sept. 18-19 and classes will begin on Sept. 20. The total enrollment is expected to be a new high of about 625.

Miriam C. Kenepp of McVeytown, Pa., began work in the Church of the Brethren General Offices, Elgin, Ill., on Aug. 14, as secretary for the general secretary and the director of field program. A member of the Pine Glen church, Pa., she has been secretary for the United Presbyterian church in her home community.

In July Elizabethtown College began construction of two new buildings on the campus: a dormitory for women and a student union center. The buildings are scheduled to be completed by the fall of 1962. The dormitory, featuring colonial architecture, will be a three-story brick structure with facilities to house 132 women. The facilities in the student union center will include a campus post office, conference rooms, space for campus publications, a snack bar, swimming pool, bowling alley, and locker rooms.

Word has come that a young man purporting to be a student from Africa has been approaching some of our churches, usually in the absence of the pastor, and has obtained money under false pretenses. He uses the name *Baker* and gives as references the names of persons well known to his victims. There is no person in America from any of our mission areas who has the right to ask for funds. All legitimate representatives of our missions are cared for adequately through the office of the Foreign Mission Commission of the General Brotherhood Board.

Missionaries in Nigeria ask those persons or grou sending baby sacks to be given newborn babies in t hospitals to label them "sacques." Please do not ma them "shirts"; if you do, the missionaries will have pay 35c each customs duty for them, since the custo officials do not differentiate between a man's dress sh and a baby's shirt.

Juniata College's request for a college housing lo of $660,000 has been approved by the governmen Community Facilities Administration. This money w be used for the construction of a residence hall for 1 women to be ready by September 1962. The thr story, L-shaped brick dormitory will replace prese facilities in Founders and Oneida Halls.

Ralph E. Smeltzer, director of peace and social ed cation, Church of the Brethren, on behalf of the Gene Brotherhood Board, presented testimony on the D armament Agency Act before the Senate Foreign R lations Committee in Washington, D. C., on Aug. 1 1961. The testimony was in strong support of t proposal to establish a United States Disarmament Age cy for World Peace and Security.

Raymond Hull, student at McPherson College, Ka sas, received honorable mention in the oratory divisi of the National Intercollegiate Peace Speech Associ tion contest. His oration was entitled The Most Powe ful Force. Established in 1906, the intercollegia speech association seeks to promote among college a university students constructive thinking and speakin on problems of world peace and international relation

Changes of Address

Harvey R. Hostetler has closed his interim pastora at the Imperial Heights Community church, Los A geles, Calif., and, therefore, should now be addresse at 2774 Hillcrest Drive, La Verne, Calif.

Missionaries returning from and to the field repo changes of address as follows:

The Leonard Blickenstaff family, returned in Jun from India, are living now in Indiana at 707 Colleg Ave., North Manchester.

Betty Arnett, missionary to Nigeria, returned t the States in August for furlough, and should now b addressed: % Charles Arnett, Box 168, Pleasant Hil Ohio.

After furlough in the United States, *H. Stove Kulp* left Aug. 23 to resume his work in Nigeria. H new address is: Church of the Brethren Mission, Mub Nigeria, West Africa.

Jack and Lila McCray are now living at Apt. Raj Mahal, 84 Vir Nariman Road, Bombay 1, India Brother McCray is in the Inter-Mission Business Offic in Bombay.

Earl and Rachel Zigler should be addressed: Missio Compound, Anklesvar, Broach District, Gujarat State India.

Monroe and Ada Good have returned to Nigeria they should be addressed: Box 145, C.B.M., Jos Nigeria, West Africa.

Bridgewater College for the first time is requiring coming freshmen to take the examination of the College Entrance Examination Board. Beginning in 1962 e college will also participate in the college scholarip service of this board.

Robert Carl (Bud) Tully of Martinsville, Ind., a ember of the BVS unit that recently completed train-g at New Windsor, Md., has been assigned to serve a youth volunteer in the Brotherhood youth office. e begins his work on Sept. 5 and will be giving major ne in helping to develop the program for the National uth Conference, to be held in August 1962. He will so give assistance to the youth directors in other as-cts of the youth program.

censed to the Ministry

David Thompson, licensed in the County Line urch, Northwestern Ohio.

James E. Weaver, licensed in the Marion church, rthwestern Ohio.

Dzugwahi Andarawus Haliru, licensed in the Gulak ngregation, Nigeria, West Africa.

storal Changes

A number of pastors have changed or will be anging locations. We are printing here a list of those stors with the names of their new charges and their w addresses, according to the information received the Ministry and Home Mission office.

PACIFIC COAST REGION

lifornia, Northern

en R. Montz, Paradise (Chico)

ifford Ruff, Box 215, Empire (Empire)

bert E. Keim, 3713 Plymouth Drive, North Highlands (Larchmont Community)

arence E. Brubaker, 3090 E. Mt. Whitney Ave., Laton (Laton)

lifornia, Southern, and Arizona

Wayne Crist, 1909 W. Imperial Highway, Los Angeles 47 (Los Angeles, Imperial Heights)

. Glenn McFadden, 1166 Del Ray Ave., Pasadena 8, (Pasadena)

ul B. Studebaker, 1101 S. Mollison St., El Cajon (Cajon Valley)

nada, Western

ward D. Michael (interim), Box 24, Arrowwood, Alberta (Bow Valley)

aho and Western Montana

vight Enberg, Fourth St. and 11th Ave., Nampa (Nampa)

cil I. Hiser, 461 W. Filer Ave., Twin Falls (Twin Falls)

egon

aurice S. Frantz, 460 N. 21st St., Springfield (Nicholas Garden)

lbur I. Smith, 509 Railroad Ave., Myrtle Point (Myrtle Point)

shington

alter E. Peckover, Box 735, Salkum (Richland Valley)

rlan J. Brooks (interim), School St., R. 2, Box 2213, Wenatchee (Sunnyslope)

H. Miller (interim), 546 Malaga St., Wenatchee (Wenatchee Valley)

Mechanicsburg congregation in Southern Pennsylvania will have a cornerstone laying service on Sept. 10 at the new church on the corner of Apple Drive and Gale Street. The service begins at 2:30 p.m.

The Church Calendar

September 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Timothy, a Guardian of the Truth (Temperance). Acts 16:1-5; 17:14-15; Phil. 2:19-23; 1 Tim. 1:1-5; 2 Tim. 1:1-8; 2:1-5, 22. Memory Selection: Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but take your share of suffering for the gospel in the power of God. 2 Tim. 1:8 (R.S.V.)

Labor Sunday

Sept. 8-10 District meeting, Northwestern Ohio
Sept. 8-10 Camp on international affairs, Camp Harmony, Pa.
Sept. 14-17 District meeting, Northeastern Kansas, Kansas City
Sept. 15-16 Southeastern Region CBYF cabinet meeting, Camp Bethel, Va.
Sept. 15-17 District meeting, Middle and Northern Missouri, Rockingham
Sept. 15-17 District meeting, Nebraska, Holmesville
Sept. 15-17 Central Region age-group conference, Manchester College, Ind.
Sept. 17 Stewardship Sunday
Sept. 22-23 District meeting, Eastern Maryland, Flower Hill
Sept. 25-27 Southeastern Region district secretaries retreat, Central church, Roanoke, Va.
Sept. 26-28 Central Region district executive secretaries retreat, Camp Mack, Ind.
Oct. 1 World Communion Sunday
Oct. 1-8 Christian Education Week
Oct. 5-8 District meeting, Oregon, Myrtle Point
Oct. 6-8 District meeting, Western Kansas, Hutchinson
Oct. 8-15 Churchman's Week

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. S. Clyde Weaver of Lancaster, Pa., in the Big Swatara church, Pa., Sept. 12-24.

Bro. Charles R. Oberlin of Peru, Ind., in the Rice Lake church, Wis., Sept. 10-17, 1961.

Gains for the Kingdom

Six baptized and three received by letter in the South Modesto Community church, Calif.

Two received by letter in the Colorado Springs church, Colo. Nine baptized and thirteen received by letter in the Pueblo church, Colo. Two baptized and two received by letter in the Hutchinson church, Kansas. Four baptized in the Larned church, Kansas. Six received in the Oklahoma City church, Okla.

Five baptized in the Maple Grove church, Wis. Four baptized in the New Hope church, Ind.

One baptized and one received by letter in the Swatara Hill church, Pa.

Seven baptized in the Buena Vista church, Va. Ten baptized in the Midland church, Va.

dateline

New York ——— Does the Christian faith have an alternative to the greed and secularism of a competitive society?

This is a thought to be pondered by a church caught up in an affluent society. It voices the concern of those who worry that the church may lose its relevance through a preoccupation with its "ecclesiastical niceties." It was the question put by *Ora I. Huston,* itinerant peace counselor for the Church of the Brethren, writing in the June International Journal of Religious Education published here.

The writer described the Brethren program of volunteer service and asserted that one of its aims was to seek to provide an answer to the world's greed and secularism. Evidence that BVS is pursuing this aim in another society of spiraling affluence — Germany's — was found in the following news item, published in midsummer in the Bremen-Lesum paper.

Bremen, Germany ——— "We are building skyscrapers, playgrounds, turnpikes, and like to call ourselves 'the children of the economic miracle.' Here everything under the sun is clean and tidy. But then *Linna Mae Miller* stands suddenly before us and we notice that after all there is a gray shadow in the picture of glory. This twenty-three-year-old American girl from Virginia came here to us from her parents' farm because she wanted to help and, above all, to make some small contribution to world peace. She was placed by the Church of the Brethren in the middle of our shining land, in House 7 at Friedehorst in order to work together with young crippled girls. In order to do this service, for which she receives only pocket money, she has interrupted her education for two years.

" 'I support the idea of conscientious objection and therefore I have volunteered for service for peace with my church,' Linna Mae Miller told us. 'One cannot challenge only the politicians to keep the peace but one must do something for it oneself!'

"In this way she publicizes her idea wherever she goes, away from the main streets, almost unrecognized. She has brought into her new environment a bit of that optimism and a belief in the goodness in each human being, with which Americans never cease to surprise their friends. For this we should be thankful to her." (Reprinted from Bremen-Lesum newspaper.)

dateline

Wooster, Ohio — As sixty-four persons met for worship at Christ Church of the Brethren, they witnessed a scene which was deeply impressive in its simplicity and beauty. For this was Membership Sunday — the first Membership Sunday in this new mission.

An atmosphere of expectancy had been created the previous Sunday when the fellowship gathered around the baptistry of the East Chippewa church and witnessed seven adults enter baptismal waters. The responses to the vows of loyalty to Christ as Savior and Lord, and to his church wherever it is found in the hearts of men, still resounded in the ears of those who observed the event, including twenty-nine others who came by letter.

One tall taper stood beside the open Bible on the communion table, its light symbolizing the light of the Christian heritage brought to Christ church through the Church of the Brethren and the larger church. As *Pastor Walter Bowman* called the names of the various families who came from three Brethren congregations and from seven denominational backgrounds, each person stepped forward with a candle representing the heritage of which he had been a part. After relighting his candle from the altar candle, he joined the circle of others who had likewise rekindled their candles, until all the remaining worshipers were encircled with the warm glow of the light of the church.

Prayers of consecration to Christ church were followed with a stanza of Blest Be the Tie That Binds, bringing a new sense of feeling and of thanksgiving to God for leading those who availed themselves to adventure in his cause.

Now Christ Church of the Brethren, with thirty-six members, looks forward to Charter Day. "Our feelings ranged from simple amazement at the size of the group when we are all together, to exhilaration at being part of such a movement, to a renewed faith that God has called us to extend the ministry of the church in this place and that he is working with us and through us to accomplish his purpose," Pastor Bowman reflected.

Bulsar, India ——— The sun was swallowed up in the Arabian Sea. A missionary stood in the gathering darkness to watch the finishing touches being applied to the new Cottrell Memorial chapel at Bulsar Hospital.

The contractor, a Hindu, spoke. "I am also building a church for the Catholics in another town," he said. "What is the difference between your church and the Catholic church?"

Fred W. Wampler, M.D., sensed that the question was sincere. The interrogator wanted to know about Christianity. The missionary doctor much would have preferred to tell the positive things about Christian belief rather than emphasizing the things which divide Christians. He groped for ideas to explain differences in a way meaningful to a Hindu. It seemed like hitting below the belt to accuse Catholics of idol worship. There was no point in resorting to

some technical theological issue which would be insignificant to the inquirer. The man was waiting.

"The Catholics," answered Dr. Wampler, "believe that forgiveness can be obtained only through the intervention of a priest. We believe that God hears any one who prays directly to him and forgives one's sins if one is truly repentant."

"Forgiveness," the Hindu broke in. "That's what I like about the Christian religion." He paused, then concluded slowly, "We don't have it in our religion."

Washington, D. C. ——— The impact of Brethren upon the development of the Peace Corps quite likely is greater than anyone knows. Early in the summer a top interdenominational church official was quoted as saying that among the churchmen who have been instrumental in shaping up the Peace Corps, *W. Harold Row*, chairman of the Brethren Service Commission, was most influential.

Two other Brethren were credited by another source as having a foremost part in originating the Peace Corps idea. The Brethren are *Franklin Wallick*, now public relations director for the Allied Industrial Workers of America, Milwaukee, and *Howard E. Sollenberger*, now director of the Foreign Service Institute, Washington, D.C. The source was Godfrey Sperling, Jr., Midwest correspondent for the Christian Science Monitor.

In an article published July 11, the Monitor recounted that President Kennedy's introduction of the Peace Corps proposal grew out of an editorial he clipped from a Wisconsin paper while campaigning there in the primary. The editorial commended Congressman Henry Reuss' bill calling for a study into the advisability of establishing a Point Four Youth Corps. Congress approved the bill and appropriated funds for the study, which was commissioned to Colorado State University. (Earlier this year some 200 ex-BVS'ers answered questionnaires as part of the study.)

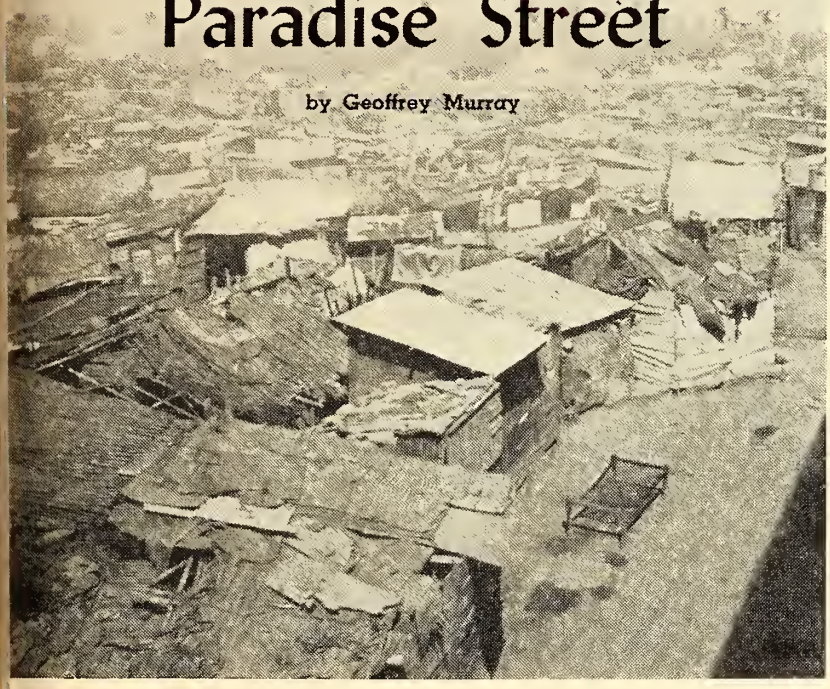
According to the Monitor, Congressman Reuss received the idea for the Peace Corps from Wallick and Sollenberger, who had visited him in 1957 and urged his support for a wide-scale plan of using people in foreign aid. They told the Wisconsin congressman of the project which they themselves had been in in China, 1946-48, when Brethren Service sent fifty young people there to work with UNRRA in instructing Chinese to salvage war-devastated farm land.

About a year later Mr. Reuss began discussing the Point Four Youth subject publicly. Later, Senator Kennedy, in the rush for Wisconsin's primary votes, latched on and gave the proposal his support.

Mr. Wallick, according to the Monitor, has pointed up that everything the Peace Corps intends to do has been done, in a smaller way, by the Quakers, International Voluntary Services, the Church of the Brethren, and other religious groups. "Therefore it is these church groups that probably should be credited with originating the basic concepts that are being developed by the Peace Corps," the Monitor noted.

The Lollipop Maker of Paradise Street

by Geoffrey Murray



If you would know what the hurches are doing to meet human uffering overseas, stand with me or a few minutes beside the bedside f Rahim Bux, in the oddly named 'aradise Street, Lyari, a refugee istrict of Karachi, the chief town f West Pakistan.

He is so thin, so huddled, and notionless that it is difficult to beeve he is alive. In fact, he is very lose to death. He lies on a rickety *harpoy* — an Eastern bed whose attress is a crisscross of string ross the wooden frame. His thin rey blanket and soiled native shirt re spotted with blood coughed up om his lungs, rotted by tubercusis.

There are two more *charpoys* in ie room which is not six paces quare. It has been cobbled toether with scraps of old timber id sacking. The floor is of earth, id a sort of roof has been conructed of palm matting. When it ins, it soaks through and saturates ie dying man.

But today it is blisteringly hot, id outside in the sun Mrs. Bux has aced a tray of yellow lollipops e made this morning. Flies swarm over them. In an hour or two she will hawk them in the streets, and if she finds enough children with dimes to buy them there will be a little food for the family tonight.

To bring this scene home still more clearly to you, let me add a few more details. The communal tap from which Paradise Street draws its water is a quarter of a mile away. There is no other supply. Rahim Bux lives in this shack with his wife and their four children, together with his widowed sister and her three children — ten human beings altogether. The sister also has TB and so has Bux's five-year-old son.

All the children sleep on the ground on a few rags. The bedding has now been "tidied" away in a net slung under the roof. An oil lamp and three electric bulbs hang over Rahim Bux's bed. The bulbs are quite useless. They were retrieved from a rubbish dump, and of course there is no electricity in Paradise Street. The bulbs merely serve as ornaments — the only decoration this appalling home possesses.

Behind the strung-up bedding there is a tiny set of improvised shelves, and among the litter on these, containing the dubious ingredients of Mrs. Bux's sweetmeats, is a bottle and a pillbox. These bear the labels of Church World Service, and they contain the medicines that have kept Rahim Bux alive because he is too weak now to walk the six miles to and from the government clinic for an injection to fight the bacilli which are killing him.

Bux and his family fled from Barrackpore in India when rioting began in 1947. They made the hut in which they now live, and for a time he was able to work as a laborer in Karachi. Seven years ago he was struck down by tuberculosis, and now the family's income comes from the pitiful sweets that his wife makes. Yet more children have been born to them in the meantime.

Shacks exactly like Rahim Bux's line both sides of Paradise Street. In almost every one of them, at least one man, woman, or child is a TB victim. They lie on *charpoys* amid the heat, the noise, the stench, and the flies.

In some huts a cow is stabled. Right now a flock of sheep is being driven along the rough alleyway. A metalworker is laboring at a crude forge, and a tailor is crouched over an ancient sewing machine. All these people are refugees.

Streets like this are to be found throughout Karachi. No one knows exactly how many refugees from India there are in the city. They are swallowed up in Karachi's



Fearful and wary of strangers, these Pakistani refugee youngsters are old beyond their years in knowledge of suffering and deprivation and illness

3,000,000 population where poverty is endemic and absolute.

The most fortunate are those who have been resettled by the government in the satellite town it has built at Korangi in the flat brown desert about twelve miles away. Here about 40,000 families, approximately 200,000 people altogether, have been placed in one- or two-roomed quarters built of cement.

These are at least weatherproof. But there are, currently, no factories at Korangi, and no work of any kind. To earn a living, the breadwinners have to make expensive bus journeys into Karachi. And, of course, there is rent to pay. The shacks, at any rate, are rent free.

The government plans to rehouse half a million people ultimately at Korangi and to build four other satellite towns. It is pressing on fast with these plans, which are intended to sweep away Karachi's terrible slums. If this wholesale rehousing comes about, it will be a big step forward in the campaign against tuberculosis.

At the moment, however, the deadly bacilli are winning all along the line. It has been established by means of mass X rays that 8 per cent of Pakistan's 85,000,000 population are infected by active TB. The country's population is increasing by one million every year. Because of this pressure, the poor are inevitably herded together, and medical social workers estimate that every TB sufferer is in contact with five more people.

"Contact" here is used in its literal sense. Some families have only one cup among them and this has to be used by every member — the tubercular and the uninfected.

To meet this tremendous need, Church World Service, the relief arm of the National Council of Churches (USA) working in association with the World Council of Churches, is engaged in an extensive program of feeding, milk distribution, and the provision of medicines to institutions throughout Pakistan.

One of these institutions is the remarkable Captain Foundation, formed by a Parsee, Mr. K. R. S. Captain, and his family. Mr. Captain is a former seaman who for many years now has been a successful chemical manufacturer in Pakistan. He uses profits from his business to finance the foundation he has created. Its purpose is to relieve human suffering and sorrow.

The Captain Foundation has built clinics and dispensaries. It provides amputees with artificial limbs and homes for people whose dwellings have been knocked down by storms, and has paid for blood transfusions, and relieved destitute people like Rahim Bux.

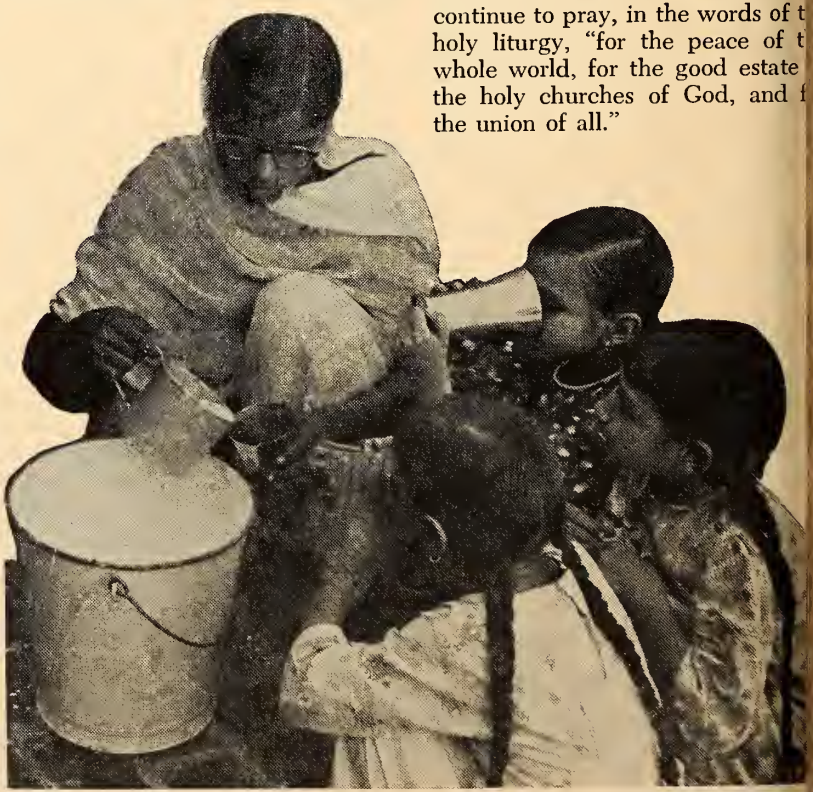
It was Mr. Captain who took me to Paradise Street. He also showed me the warehouse, a little way off, where the women and children of Lyari come every day for a free distribution of CWS milk made available by the U. S. government.

The Captain Foundation has four men at work all day making home visits and handing out money, wheat, old clothes, and reconstituted milk channeled through CWS. One medical social worker is given $50 a month (250 rupees) by the Foundation to give to the destitute to enable them to travel to government clinics they could not otherwise reach.

The Rev. Boyd S. Lowry, the Presbyterian minister who is director of CWS in Pakistan, gave me these figures of the help Church World Service gives the Captain Foundation as part of its program in Pakistan: 200 bags of wheat, each containing 120 pounds; 100 bags of cornmeal, each containing 100 pounds; 40 containers of dried mi each weighing 54 pounds; and mc than 8,000 multivitamin table These are monthly allocations to tl one institution. Many more Pak tani organizations receive simil gifts.

Mr. Lowry also told me th Pakistan is so poor a country that t government TB control service h to work mainly through home tre ments. There are only three h pitals in Karachi which provi beds for TB patients. One hospi has one hundred fifty beds, and t other two have fifty beds each. Y the TB Control Clinic has 150,0 registered cases, and its examir tions discover 20 new cases eve day.

It is believed that if another T hospital with 125 beds could opened, every bed would be fill with urgent cases within six weel The great need is for such drugs PAS, INH, and streptomycin. Dc tors say that for every box of P tablets they give out, they could u fifteen, but the cost is prohibiti



Milk is distributed to the refugee children at a Lahore church center

Photos by John Taylor
Courtesy World Council of Churches

The Churches Under Pressur

Continued from page 13

the invitation to send observers the Third Assembly of the Wo Council of Churches in New Del India, next November. There can no doubt about the fervor wi which Christians in these countr continue to pray, in the words of t holy liturgy, "for the peace of t whole world, for the good estate the holy churches of God, and f the union of all."

Forty Years A Teacher

by Thelma Heatwole

Mrs. Frank Weigold may be little in stature, but e is big in service to her church. The seventy-four-ar-old great-grandmother has been honored by the endale Church of the Brethren, Ariz., for her forty ars as a teacher of kindergarten tots.

She complied readily when asked to bring her tots to the chapel at the end of the Sunday school hour, t was surprised to find herself the guest of honor.

She was given an orchid and a seat on the platform listen as the story of her long service was unfolded. ere were letters from former kindergarten students d parents of children she had taught.

Many remembered when the church caught fire. ere was concern for "Aunt Maudie" and her students hind the pulpit room above the furnace. The teacher, wever, had the situation under control, and sug-sted: "Let's all hold hands and go outside for awhile." e took the tots to safety without panic.

Others recalled the days when Glendale electricity nt off during a storm and the church was dark. It s then that the teacher brought courage to the chil-n by leading them in the chorus of "God Will Take re of You."

"Children are the same today as they were forty rs ago," she says. "Maybe I'm old-fashioned. I use out the same teaching media today as I did in 1929 — s of real Bible stories. When I use a nature story nnect it with the Bible and with God. I like to ch the children Bible verses and provide some type handwork."

Maude Furrey Weigold came to Glendale in 1896. e reared four sons, but somehow found time to teach class, often to lead the church singing, and to work h the ladies' aid group.



Prather

From the very first, aside from her home, the one-room frame church built in 1896 was the center of her life. Kerosene lamps with reflectors spaced along the wall lighted the church, and a pot-bellied stove provided heat. The church has since been replaced with a new building.

Because Aunt Maudie has provided the beginning of Sunday school experience for countless children, her church presented her a gift and a standing ovation. And the modest teacher said simply, "I hope I am worthy of all this honor. My biggest reward, like that of other Sunday school teachers, is in seeing the youngsters grow up to be honorable men and women."

eviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the urch of the Brethren General Offices, Elgin, Illinois. Titles recommended for urch libraries are marked with an asterisk (*). —Editor.

Deliverance to the Captives. Karl rth. Harper & Brothers, 1961.) pages. $3.00.

One of the most delightful ex-iences this reviewer has had h a book in a long, long time. To m that the great Barth of deep l reasoned theological fame could capable of the simple, forthright clamation of the gospel!

Further, this little collection of mons had its birth in a prison! v people know that the eminent fessor often leaves his lecture m and study to preach to the prisoners in the jail, and that evidently he has a good hearing on the part of his captive congregation!

These eighteen sermons are preceded and followed by prayers, which, the author says, are an integral part of his message. If these prayers are any sample, the great and controversial Barth is a man of prayer as well as of the spoken Word.

This reviewer recommends highly this English translation, done by Marguerite Weiser. The book begins with a preface by John Marsh, principal of Mansfield College, Oxford, then a paragraph of explanation by Barth and by Martin Schwarz, chaplain of Basel prison, then follows the sermons and the prayers. — *Wilbur R. Hoover, Rocky Ford, Colo.*

***The Protestant Reformation.** Robert G. Torbet. Judson Press, 1961. 96 pages. $1.00.

In this small co-operative text the author faced the ominous task of condensing a complex and great subject in a few pages. This he has fulfilled ably, not only dealing with the sixteenth century Reformation but with later Puritanism, Pietism, and Methodism. Moreover, he has done a good job in placing each major tradition in the context of social, political, and economic fac-

tors. Surprising to this reviewer the author devotes one entire chapter to German Pietism. Such briefness and superficiality has its disadvantages, and this is not the type of book you will want to add to your library if you have available any of the standard works in church history or the Protestant Reformation. Nevertheless, such texts do make available for classes, study groups, and individuals inexpensive material of a high quality. — *Dale W. Brown, McPherson, Kansas.*

To All Nations. John Foster. Association Press, 1961. 87 pages. $1.00.

This is an encyclopedia of Christian history. It is a small book, yet it traces in summary form the history of the expansion of the Christian church during the past two hundred and fifty years. John Foster had written an earlier book, Beginning From Jerusalem, in which he had given the previous Christian history covering the first seventeen centuries.

Foster acknowledges that in the preparation of this book, he has consulted the great standard works of Kenneth Latourette, A History of the Expansion of Christianity. Although To All Nations is filled with a massive amount of facts, it is not a dry chronicle. It gives the firm assurance that the gospel is the truth of God for the world.

This book is the thirty-fifth of the thirty-six books prepared especially for the World Christian Books Series. All of the books of this series belong in seminary libraries, in Christian colleges, and in churches. — *Anetta C. Mow, Elgin, Ill.*

Jesus of Nazareth. Gunther Bornkamm. Harper & Brothers, 1960. 239 pages. $4.00.

The translation into English of this book which appeared in Germany as a paperback in 1956 has been eagerly awaited by those fortunate enough to know about the book in its original language. The author is one of Germany's leading scholars and a professor at Heidelberg University. He states that it is his purpose to write for both the professional theologian and the layman.

Bornkamm used the synoptic gospels (only occasionally is John used) to give a vivid picture of the historical Jesus. We see Jesus from the pages of this book as challenging as he must have been to his contemporaries.

The first chapter, Faith and History in the Gospels, states the author's position as attempting to come to terms with the way the early tradition formulated and recorded the words and deeds of Jesus. The next chapters, Period and Environment and Jesus of Nazareth, are among the best presentations which we have in the field of New Testament literature today. Seven other chapters follow together with three appendixes and an index of Scripture references. The latter will prove useful to the reader long after the book has been read and studied. This book is highly recommended to the serious and thoughtful Christian who is eager to understand "the kingship of Jesus Christ over the world!" — *Virginia S. Fisher, Elizabethtown, Pa.*

***I Am Anthony.** Peg Stokes. Prentice Hall, 1961. 317 pages. $3.95.

This is a modern-day parable. Anthony K. Andrews, after a degrading and sin-filled life, drowns while saving a friend. This, plus last-minute repentance, admits him to a most earthy heaven. Much dialog takes place between him and the saints and angels. Still amazed and unadjusted to his new home, he is sent back to earth with anoth angel to straighten out a strife-to community which is hysterical wi fear produced by the wealthy tov bully. An innocent man is convict of a crime to cover up an accide involving the bully's son. After tr and error, the new angel succeeds turning the town to repentance a the people try to make amends. T story is intriguing and holds t interest throughout the fast-movi plot. The idea is fantastic, but the is truth to be learned from it in age of mob hysteria and all t much respect for wealth and pow This reviewer wished that the heav described could have been l earthy, and the language employ among the saints a little more sai ly. — *Ruth B. Statler, Johnstown, P*

The Art of Handbell Ringin Nancy Poore Tufts. Abingdon Pre 1961. 109 pages. $3.00.

"The sound of a bell has appeal inexplicably to the hearts of ma kind throughout the ages . . ." Du ing the past decade in the Unit States many music directors ha organized handbell ringing grou or choirs as "a unique and wort contribution to the music program schools, churches, and communi organizations." Handbell ringi can be learned and enjoyed succe fully by many kinds of groups.

This new book is an excellent a complete guidebook and should carefully studied by everyone w is thinking of starting a handb group. The origin of the art, t source of bells, the cost and ca the techniques of ringing, metho of training and directing groups a thoroughly covered in this well-wr ten and interesting book.

Simple illustrations, sample mu scores, a complete bibliography, a an index ensure the reader of a sou introduction to the art of handb ringing. The author, Nancy Poo Tufts, is recognized as an outstan ing musician and a leading author on handbell ringing. — *Mildred Etter.*



On July 16 the San Francisco congregation marked its inter pastor's fiftieth year in the ministry. The McDowell chur elected C. Ernest Davis to the ministry on July 16, 1911. I Davis spoke at the morning service on Fifty Years of Minist in the Church of the Brethren. A program followed the no luncheon at the church. The church presented Dr. Davis wi a slide projector and a bound volume of letters of appreciati for his service as pastor, educator, and Brotherhood executiv

News and Comment From Around the World

Dr. Schweitzer to Head Proposed Summit of Religious Leaders

Dr. Albert Schweitzer has agreed to serve as honorary head of a proposed summit conference of religious leaders to mobilize the world's spiritual forces for international peace.

His acceptance was reported by Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations. Dr. Eisendrath, speaking to delegates attending the International Conference of the World Union for Progressive Judaism, says that "before it is too late we need to muster the world's great religions to act as a spiritual force for world peace."

The idea of the summit conference of religious leaders was proposed in 1959 by Dr. Eisendrath after a world tour and discussion with leaders of Islam, Buddhism, Hinduism, and Shintoism, as well as with outstanding members of the Christian faiths. He expects that the proposed meeting may be held by late 1962 or early 1963.

Two Universities Allow Exemption from ROTC

The board of regents of the University of California recently decided to exempt students from ROTC "on the same basis provided for non-student exemption from military training under the Selective Service system."

The board of trustees of Michigan State University has voted to make participation in ROTC optional, beginning in the fall of 1963.

Augustana Lutherans Vote Final Ratification of Merger Proposal

The birth of a new Lutheran body to be known as the Lutheran Church in America was made virtually certain when the Augustana Lutheran Church, at its 102nd annual synod, voted final and formal ratification of merger negotiations which have been in progress since 1956. All thirteen conferences of the church had previously voted in favor of the merger.

A leading Lutheran exponent of church unity who called for greater efforts toward total merger of the many groups in American Lutheranism took issue with a widely heralded proposal to merge four of the country's major Protestant bodies. Dr. P. O. Bersell, former president of the Augustana Lutheran Church, predicted that the proposal would not succeed.

Dr. Bersell asserted that the way to demonstrate the unity of the Christian church "is for the various confessional families of churches to get together first and to overcome their fragmentations. When this is accomplished, these great groups, Orthodox, Lutherans, Anglicans, Calvinists, Methodists, Baptists, Congregationalists, and the others may get together for the next great step."

Delegates to the annual synod of the Augustana Church endorsed the use of paid advertisements in newspapers and magazines to further the work of the church. The church voted to send a Negro missionary overseas for the first time in the denomination's 100-year history. Mrs. Anne D. Hall of Washington, D.C., will leave for Tanganyika this summer.

The church ended its business sessions with a strong defense against charges of Communistic infiltration of the National Council of Churches. In a special resolution adopted by unanimous voice vote, delegates commended the FBI for recent statement "indicating its confidence in the policy and personnel" of the NCC, the joint agency of thirty-four Protestant and Orthodox communions, including the Augustana Church.



Religious News Service

M. Oliver Beguin, general secretary of the United Bible Societies (left), points to the record distribution figure established in India in 1960. Looking on is Dr. A. E. Inbanathan, secretary of the Bible Society of India and Ceylon. The American Bible Society headquarters in New York is featuring a window display depicting overseas Scripture distribution

Archeologists in Israel Find Stone Marked "Pontius Pilate"

The first physical evidence of Pontius Pilate, the Roman Procurator of Judea who delivered Jesus to be crucified, has been reported discovered on a stone near Caesarea about ten miles south of Haifa.

A University of Milan archeological expedition came across it in the ruins of a Roman amphitheater.

The name of the Roman procurator was found on a stone measuring thirty-one by twenty-three inches.

According to archeological and Biblical scholars, this is the first evidence to be found of the official whose name had been known only through the Gospels and the writings of the Jewish historian, Josephus.

Caesarea was the capital of the Romans in Palestine for about 500 years.

Methodist Missionaries Urge Church Drive on Segregation

Missionaries attending a Methodist Church conference for furloughed missionaries condemned segregationist attacks on white ministers who have spoken out fearlessly against racial discrimination. They also felt that "our church has done too little to ease the tension between whites and Negroes in the South."

Meeting at DePauw University, the missionaries declared that racial segregation in the United States adversely affected their position and work abroad. The group called on the church to back its ministers "as long as they are morally right" in opposing segregation.

Cumberland Presbyterians Elect Layman Moderator

Ollie McClung, a lay leader in the Cumberland Presbyterian church, was elected moderator of his denomination at its 131st annual General Assembly held in Florence, Ala. He is the second layman to hold this office in recent years.

Delegates approved a report asserting the denomination's belief that "a present involvement to consider organic union with other churches would be inadvisable." The report was in response to an invitation from the United Presbyterian Church in the U.S.A.

The assembly authorized local churches to retire members to a "dormant" roll when they have remained inactive more than three years. It also adopted a counseling program whereby all ministerial candidates would be given intelligence, aptitude, and personality tests to assist in determining their capabilities as ministers.

Mennonite General Conference Forms Foreign Missions Committee

The establishment of a foreign missions committee to administer overseas missions was approved by the Board of Missions and Charities of the General Conference Mennonite Church. The board said the formation of the new committee was dictated by increased emphasis on overseas work. Its overseas program hitherto has been administered by a foreign missions secretary, with policy decisions being made by the board's executive committee.

The Mennonite Board of Missions and Charities now has missionaries in Alaska, Algeria, Argentina, Belgium, Brazil, England, France, Ghana, India, Israel, Jamaica, Japan, Mexico, Nepal, Nigeria, Puerto Rico, and Uruguay. Its program, home and overseas, now employs more than 1,000 persons.

With about 52,000 members in more than 350 congregations, the General Conference is the second largest Mennonite group in America.

Protestants, Catholics Honor Halle as Christian Stronghold

A city which suffers under the yoke of a Communist regime, and one in which high-ranking German Communists have denounced Christianity, was hailed by Protestants and Catholics recently as a "traditional stronghold of Christianity" on its 1,000th anniversary as a city. The city is Halle in East Germany.

Observances featured joint rallies and singing by Protestants and Catholics.

The city's chief churches heard sermons hailing Halle's role as a defender of Christian life down through the centuries.

Conscientious Objector's Sentence Criticized by Athens Newspaper

A party newspaper in Athens, Greece, strongly criticized the sentencing to twenty years' imprisonment of a Greek army conscript who refused to bear arms during his military service on ground of conscientious objection. The case was that of a twenty-one-year-old member of the Jehovah's Witnesses who was convicted by a military court at Ioannina.

The paper, published by the National Progressive Union of the Center, said the matter of conscientious objection should be faced in a more practical way. It suggested as alternatives to imprisonment the doubling of the conscriptee's term of service or his assignment to non-combatant duties.

International Gandhi Peace Brigade Formed

Several well-known Americans have been enrolled as members of the Gandhi Peace Foundation whose objectives are to perpetuate the principles of the late Mahatma Gandhi for nonviolent and peaceful solutions of all conflicts.

A conference is to be held soon at Beirut, which will be attended by pacifists from throughout the world. They are looking forward to the formation of an International Peace Brigade. Ranganath Ramchandra Diwakar, chairman of the Gandhi Peace Foundation, said the



Religious News Service

John L. McCaffrey, president of the American Heritage Foundation (left) hands the foundation's Outstanding Citizenship Award for 1961 to J. Irwin Miller, president of the National Council of Churches. Looking on is the council's general secretary, Dr. Roy G. Ross. The presentation honored the council's educational program encouraging informed voting and responsible participation by citizens in the 1960 presidential election.

igade "will be ready to go any ace in the world where an internaonal conflict arises or disturbed nditions prevail and try to see that e problem is solved through peaceI methods. It will attempt to seire a solution of all political and cial conflicts in the world through nviolent methods."

ennsylvania House Rejects ll to End Death Penalty

The House of Representatives in e Pennsylvania legislature deated a bill to abolish capital punnment in that state by a vote of 3 to 32. Since the beginning of e year, the death penalty issue has used renewed controversy in the ate. Most Protestant groups advoted the abolition of capital punishnt, while Roman Catholic circles nerally favored retaining the ath penalty. During the controrsy, Governor David L. Lawrence, Roman Catholic, said he would n legislation to abolish the death nalty if voted by the legislature.

ptist General Conference rises "Crusade Fund" $4,000,000

A recommended goal of $3,025,-0 for the Baptist General Conference of America's "Second Century usade Fund" was raised to ,000,000 by delegates to the demination's annual meeting. The rlier target had been suggested by e conference's trustees.

Delegates did not change the truses' recommendation that $2,000,-0 of the fund be allocated to thel College and Seminary for reation and expansion. However, y doubled the amount slated for reign and home missions. The nds will be raised over a threear period.

egro Baptists Appoint rst White Missionary

The first white person ever to be pointed to a missionary post by e National Baptist Convention, S.A., the largest Negro church orization in the country, will leave a one-year missionary assignment Liberia in September.

He is Tommy Wallace of Graford, xas, who was appointed during e National Baptist Sunday School nvention. When he returns from year in Africa, Mr. Wallace plans finish college and attend a theogical seminary in preparation work as a Southern Baptist ssionary.

Regular Baptists Laud House Un-American Activities Unit

The General Association of Regular Baptist Churches meeting in Winona Lake, Ind., has praised the House Un-American Activities Committee for its "continuing vigilance over our American freedoms."

Earlier, delegates viewed a showing of the controversial film, Operation Abolition, produced with the co-operation of the House Committee.

The association accepted seventy-three new churches into its membership, bringing its constituents to a total of about 150,000. The denomination was formed in 1932 by a group of churches which withdrew from the Northern, now the American Baptist, Convention because of doctrinal differences.

Suomi Synod Ratifies Four-Way Lutheran Merger

Delegates to the annual convention of the Finnish Evangelical Lutheran Church (Suomi Synod) voted 215 to 21 to ratify an agreement to merge with three other Lutheran bodies. The agreement had already been approved by seventy-seven per cent of the church's congregations.

The merger will unite the Suomi Synod, the United Lutheran Church in America, the Augustana Lutheran Church, and the American Evangelical Lutheran Church into a new denomination of three million members. The Suomi Synod is the second smallest of the merging bodies.

Delegates also voted to apply for membership in the World Council of Churches. All three of the other bodies involved in the merger now hold membership in the World Council.

News Briefs

The Jewish community in Cuba has been virtually destroyed. Almost all of the 2,000 Jews who lived in Cuba, mostly in the Havana area, have fled the country and their only congregation has disbanded. This has not been caused by direct persecution but has resulted from pressures similar to those aimed at prominent Catholics on the island.

The Evangelical Free Church of America at its seventy-seventh annual conference voted to relocate Trinity Theological Seminary from Chicago to a seventy-nine acre estate near Deerfield, Ill. The denomination's Trinity College, which shares the Chicago campus with the seminary, will move to Deerfield later.

Princeton Theological Seminary will install teaching machines next fall for the instruction of Biblical Hebrew. The time spent in learning elementary Hebrew will be reduced forty per cent through this technique. The entire introduction to basic Hebrew structure morphology, grammar, and forms will be completed in a single semester, instead of the two now required.

Doctrinal discussions looking toward pulpit and altar fellowship between the American Lutheran Church and the Lutheran Church-Missouri Synod will be held by representatives of the two denominations early next year. Under pulpit and altar fellowship, two or more bodies in doctrinal agreement permit their pastors to exchange pulpits and their members to take communion at services conducted by any of the participating bodies.

The 11,000-member National Evangelical Lutheran Church has decided to merge with the 2,469,-000-member Lutheran Church-Missouri Synod. Delegates to the smaller group's annual convention voted by a two-thirds majority to support the merger proposal. It will go into effect in two years if the Missouri Synod agrees to the proposed plan. The two synods have been in altar and pulpit fellowship since 1923. Merger has been discussed since 1956.

A resolution declaring that a return to nuclear testing by the United States would be a "tragic turn of events" was adopted by the executive committee of the Methodist Board of Christian Social Concerns. Methodist leaders asserted a resumption of testing would deal a "heavy blow to hopes for peace" and would damage world confidence in U.S. leadership.

The Baptist World Alliance through its executive committee has called on the United States, the United Nations, and the Portuguese government to restore order in the troubled West African country of Angola. The resolution indicated that Baptists were shocked and grieved at reports "of offenses against basic rights, dignity, property, and life itself" in Angola.

There are now more than 10,000,-000 members of the Methodist Church in the United States. Dr. Harry Denman, general secretary of the Methodist General Board of Evangelism, reported that as of June 26 membership in the church had reached more than 10,010,000.

BRIDGES TO UNDERSTANDING

MARGARET FRAKES

One of the most important religious developments in Europe in recent years has been the development of the so-called "evangelical academies." These are institutions, some established in their own buildings, where Christians, both lay and clerical, can come together to discuss seriously the meaning of their faith. The effect of the academy movement has been to renew and revitalize interest in theology and in the developing place of the church in the life of its people. The author has given a clear, interesting report of a new movement within the Christian church which has now jumped the ocean and is arousing increased enthusiasm in America. $2.50

Church of the Brethren
General Offices,
Elgin, Illinois

Anniversaries

Mr. and Mrs. Russell Bashore celebrated their fiftieth wedding anniversary on July 4 at the home of their son at Thompsontown, Pa. They have two children and three grandchildren. — Ada White, Lewistown, Pa.

Brother and Sister Otis Brubaker celebrated their golden wedding anniversary on June 18. Their six children were present. They have twenty-three grandchildren also. — Pearl I. Hasty, La Fontaine, Ind.

Mr. and Mrs. Robert J. Swartz of McVeytown, Pa., celebrated their fiftieth wedding anniversary on June 15, 1961. They are members of the Spring Run church, Pa. They have eight children, twenty-two grandchildren and six great-grandchildren. — Mrs. Lester C. Harshbarger, McVeytown, Pa.

Obituaries

Arnold, Nettie R., died at Ridgely, Md., July 18, 1961, at the age of eighty-four years. She was a long-time member of the Ridgely church, where she had served as a Sunday school teacher for many years. Surviving is one sister. Burial was in the Denton cemetery. — Mrs. Lewis R. Cherry, Ridgely, Md.

Bogue, Jesse A., son of Francis and Ellen Bogue, was born Dec. 30, 1879, and died July 9, 1961. In 1901 he was married to Doss Birt, who died in 1947. In 1951 he was married to Della Wooten, who survives. He had been a member of the Church of the Brethren, in which he served as a deacon for a number of years. Surviving besides his wife are three sons and two daughters. The funeral service was conducted at the Windfall church, Ind., by the undersigned, and burial was in the Brookside cemetery. — Alva L. Hewitt, Tipton, Ind.

Brandenburg, Minnie M., daughter of Aaron and Katherine Puterbaugh, was born April 13, 1899, and died May 25, 1961, at Dayton, Ohio. On Oct. 8, 1921, she was married to Roy Brandenburg, who survives. She was a member of the East Dayton church, Ohio. Surviving besides her husband are four daughters, five sons, twenty-three grandchildren, four sisters, and five brothers. The funeral service was conducted by the undersigned, and burial was in the Bear Creek cemetery. — Edgar G. Petry, Dayton, Ohio.

Broadwater, Lewis H., was born Dec. 22, 1877, in Bristol Township, Minn., and died July 13, 1961. Surviving are one son, one daughter, two stepdaughters, four grandchildren, two great-grandchildren, two brothers, and two sisters. The funeral service was held at the Root River church by Warren Hoover, and burial was in the adjoining cemetery. — Mae Fishbaugher, Preston, Minn.

Brubaker, Callie, died June 18, 1961. She had been a member of the Church of the Brethren for many years. Surviving are one daughter, two grandchildren, and one great-grandchild. — Pearl I. Hasty, La Fontaine, Ind.

Brumbaugh, Maude P., daughter of Mr. and Mrs. Charles E. Pritchett, was born in Greensboro, Md., Dec. 21, 1890, and died at Easton, Md., June 26, 1961. Surviving are her husband, Arthur W. Brumbaugh, and one brother. The funeral service was conducted by Brethren William McDaniel and Donald Carter, and burial was in the Greensboro cemetery. — Mrs. S. H. Krabill, Denton, Md.

Bubar, Charles, died July 21, 1961, at Akron, Ohio, at the age of eighty-eight years. Surviving are one daughter, six grandchildren, ten great-grandchildren, and three great-great-grandchildren. The funeral service was conducted in Parsons, W. Va., by the undersigned. — Daniel B. Spaid, Junior, W. Va.

Butler, Mark Edward, son of Ed and Judy Brammell Butler, was born in Castañer, Puerto Rico, July 18, 1961, and died a few hours after birth. Burial was in the Adjuntas cemetery, Puerto Rico. — Don Fike, Castañer, Puerto Rico.

Byers, Clara Elizabeth, daughter of William and Susan Jacobs Shipp, di July 23, 1961, at Waynesboro, Pa., the age of sixty-two years. She was member of the Church of the Brethre Surviving are her husband, Edgar Byers, two daughters, two sons, t grandchildren, three great-grandch dren, three brothers, and two siste The funeral service was conducted Bro. George L. Detweiler, and bur was in Price's cemetery. — Thelma Widdowson, Waynesboro, Pa.

Daily, Clifford, was born June 1882, and died June 16, 1961. He w married first to Minnie Browning a later to Della Hiatt, both of wh preceded him in death. Surviving a two daughters. He united with t Church of the Brethren a number years ago. The funeral service was co ducted by the undersigned, and bur was in the Memorial cemetery, Kok mo, Ind. — Alva L. Hewitt, Tipton, In

Evans, George, son of John a Christiana Lower Evans, was born Ja 23, 1879, and died April 3, 1961. 1901 he was married to Mahala Lav ing, and in 1917 both of them becar members of the Church of the Bret ren. The funeral service was conduct in the New Paris church by the und signed, assisted by Bro. Virgil Mo and burial was in the Violett cem tery. — Kenneth W. Hollinger, N Paris, Ind.

Fike, Susan E., died April 7, 19 at the age of eighty-four years. S was a long-time member of the Chur of the Brethren. Her husband, Willia Fike, preceded her in death. The f neral service was conducted in t Glade View church, Md., by the und signed, assisted by Allen Pugh. — Da iel Spaid, Junior, W. Va.

Garkey, Elmer E., son of Henry a Minnie Rohns Garkey, was born Ju 13, 1892, in Adeline, Ill., and di July 6, 1961. He was married to Flos Gigous on Feb. 11, 1914. Survivi are his wife, four brothers, and t sisters. The funeral service was co ducted at the Mount Morris church which he was a member by Bro. C E. Myers, and burial was in the Oa wood cemetery. — Mrs. Harold Alt Mount Morris, Ill.

Geisel, Albert, was born April 1876, and died at Fort Wayne, In May 1, 1961. His wife, Mary, died 1952. He was a member of the Li colnshire church, Fort Wayne. Surv ing are two daughters, one son, fi grandsons, and two great-grandso The funeral service was conducted the Pleasant Dale church by Bro. H per Will, assisted by Bro. John Mishl and burial was in the adjoining cem tery. — Mrs. Blanche Henschen, D catur, Ind.

Hollinger, Reuben C., was born Greenville, Ohio, July 4, 1872, and di at La Verne, Calif., July 2, 1961. had been for many years a member the La Verne church. Surviving a four sons, two daughters, fourte grandchildren, and twenty-one gre grandchildren. The memorial servi was conducted at the La Verne chur by the undersigned, and burial was

Evergreen cemetery. — Harry K. ler, Jr., La Verne, Calif.

Holsopple, Sallie Ann, was born rch 1, 1872, at Versailles, Mo., and d at La Verne, Calif., June 30, 1961. r husband, Hiram L. Holsopple, d May 25, 1949. Survivors include e son, one grandson, one great- ndson, and one great-granddaugh- , four brothers, and one sister. The morial service was conducted by the dersigned, and burial was in the ergreen cemetery. — Harry K. Zeller, La Verne, Calif.

Kyler, Martha Jane, daughter of bert and Rose Murphy Kyler, was n June 20, 1921, in Johnstown, Pa., d died at that place on June 5, 1961. e is survived by eight brothers and r sisters. The funeral service was ducted by Bro. Joseph E. Whitacre, d burial was in the Berkley Hills metery. — Martha Shaffer, Johnstown,

Otewalt, Hollis E., son of John and d Lydia Otewalt, was born Jan. 18, 31, in North Hampton, Ohio, and d in Springfield, Ohio, July 7, 1961. was a charter member of the ringfield church. He and his wife ebrated their sixtieth wedding anni- sary in 1960. Surviving is his wife, ry E. Otewalt. The funeral service s conducted by Bro. Otis Landis, and rial was in the Myers cemetery near rth Hampton. — Barbara J. Hinkle, ringfield, Ohio.

Royer, Linn, son of Amos and Susan y Royer, was born near Adel, Iowa, c. 1, 1883, and died June 19, 1961, Winterset, Iowa. On Jan. 20, 1916, was married to Ona Ludington. Sur- ing are his wife, two daughters, and grandchildren. The funeral service s conducted at the Panther Creek urch, of which he was a member, by ethren T. U. Reed and L. A. Walker, d burial was in the nearby cemetery. Elta Reed, Adel, Iowa.

Stambaugh, Hamilton W., was born c. 28, 1892, and died June 1, 1961. was a member of the Black Rock urch, Pa. Surviving are his wife, two ildren, seven grandchildren, one eat-grandchild, one brother, one psister, and one halfbrother. The neral service was conducted in the ck Rock church by Bro. Earl K. egler, assisted by Bro. N. S. Sellers, d burial was in the adjoining ceme- y. — Lydia M. Resser, Manchester, d.

Whitaker, Ethel Ellen, was born pt. 17, 1874, at Canton, Ill., and died La Verne, Calif., June 27, 1961. Sur- ing are three brothers and two ters. The memorial service was con- cted in the La Verne church, Calif., the undersigned, and burial was in e Evergreen cemetery. — Harry K. ller, Jr., La Verne, Calif.

Williams, Jettie Jensen, was born ne 8, 1886, at Jamestown, Kansas, d died June 18, 1961, in Tonasket, ash. She was a member of the hitestone church near Tonasket. Sur- ng are her husband, one daughter, e son, two sisters, seven brothers, d six grandchildren. The funeral rvice was conducted in the White- ne church, and burial was in the oville cemetery. — C. E. Holmes, nasket, Wash.

Church News

Northern California

San Francisco — Bro. C. Ernest Davis, interim pastor, directed a five-week school of missions early in the year. During the first thirty minutes he showed slides of his 1958 world tour. This showing was followed by talks on Our Christian Faith in a Revolutionary Age. During Lent Brother Davis attempted to cover in his Sunday morning sermons the ground often covered in church membership classes. Five were baptized and one was received on former baptism on Palm Sunday. On April 28 we had a potluck dinner and reception for the new members received during the year. One evening in May Robert Bischof, Brethren missionary in Nigeria, spoke and showed pictures. Other events at the church have been a district youth rally, father and son and mother and daughter banquets. On June 11 we had a Children's Day program in the morning, and in the evening a music festival in which two neighboring churches joined with us. Four babies have been dedicated. We co-operated in the neighborhood church vacation school at the St. Paul's Presbyterian church. Bro. W. Glenn McFadden was the guest speaker on July 2. We have had a number of visitors at the church since Annual Conference. During July and August we had unified church school and church services. On July 16, Brother Davis celebrated fifty years in the ministry. At the morning service he spoke on the subject, Fifty Years in the Ministry of the Church of the Brethren; after a potluck dinner we had a program in his honor. — Ruth Conlan, San Francisco, Calif.

Middle Indiana

Burnettsville — Seven have been baptized since our last report. Galen Davidson and Harold Reiff who were chosen deacons on probation for a year have been installed into the office of deacon. At the meeting John A. Laprad presided. Our church co-operated with the other churches of the town in the vacation Bible school and in the Passion Week services. Four delegates have been elected to the district conference. — Mrs. Ethel Brechbeil, Burnettsville, Ind.

Northern Indiana

Plymouth — Four of our people participated in the Newport prayer vigil on Good Friday. This was a protest against the production of chemicals for warfare. The Plymouth and Pine Creek church choirs combined to present an Easter music festival with Perry Huffaker as director. The play, No Man Is an Island, was presented in April. Dr. Wilbur and Joyce McFadden and their sons were honored at the family night program in April. They are now in Indonesia. On April 30, Dr. F. A. Greer of Frankfort showed pictures and told about his visits to every country in South America. Guest speakers have been T. Wayne Rieman for the father and son banquet, Anna Warstler for the mother and daughter banquet, and Chaplain Arentz for the home and family life school. The pastor, Homer Kiracofe, conducted the Holy Week services. He has been named president of the county council of churches. Nine babies were dedicated during the morning worship of May 14. During the vacation Bible school the junior high department wrote a newsletter. The leaders, teachers, and helpers had an evaluation of the school at its conclusion. Mr. and Mrs. Paul Nye are in a peace work camp in West Berlin this summer, and John and Miriam Young are traveling in Europe in the interest of education. Ron Weaver, the youth field worker, met with the young people in the interest of peace. During one of our church school periods, we had the film, Harvest of Shame. A new

TOWARD HEALTH and WHOLENESS

RUSSELL L. DICKS

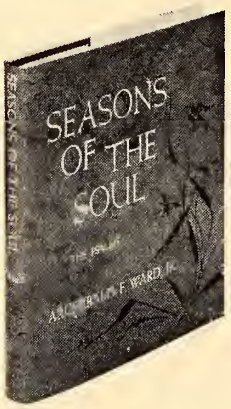
How to Utilize the Healing Emotions

This book expounds a philosophy of health. Dr. Dicks believes the human body is made for health and fights strenuously to maintain it. He presents the emotional range of the human make-up in conflicting pairs and maintains that there are seven distinct emotions, each with its destructive and positive side. These emotions operate in varying degrees in our lives. It is up to us to balance the emotions if our physical well-being is to reach its full potential. The author was a hospital chaplain for many years, a pastoral counselor, teacher, and lecturer. This book is the result of his wide experience in this field, and it combines all the hope and friendliness of a man who has spent his life helping people toward health and happiness. **$3.50**

Church of the Brethren General Offices, Elgin, Illinois

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Seasons of the Soul



ARCHIBALD F. WARD, JR.

This book is designed to make available the vital resources of The Psalms to all who seek a healthy, holy life. It contains the author's translation of one hundred psalms, arranged into four groups according to dominant emotional tone. The reader can easily find the psalm that reflects his own mood and can, with the psalmist, pour out his heart to God who hears and accepts us in spite of our negative harsh feelings. Dr. Ward developed his translations from a study of the French and German versions of the Psalter.

$3.00

Church of the Brethren
General Offices,
Elgin, Illinois

membership class was started recently. The council has voted to establish a new committee on social education and action. Eight have been received by letter and three by baptism. — Mrs. Raymond Ullery, Plymouth, Ind.

Rock Run — Family life was emphasized at the special programs in May. Mrs. George Neff related her impressions of family life in India at the mother and daughter tea. The junior high school graduates were honored at a special service in May. Six members of the church attended the spring rally of the Elkhart County Council of Churches at Goshen. The pastor had a membership class during May for those who wished to become members. Four were baptized at Camp Mack on June 5. Bro. McKinley Coffman, the pastor, and his wife were delegates to the Annual Conference. Each week during their absence they mailed a mimeographed letter to each church family. At the July council four couples were elected to the office of deacon: Mr. and Mrs. William Cable, Mr. and Mrs. Otis Hartsough, Mr. and Mrs. Floyd Kauffman, and Mr. and Mrs. Oscar Packer, Jr. — Mrs. Clarence R. Cripe, Goshen, Ind.

Southern Indiana

New Hope — We made up twelve complete packets for migrant children. Bro. Byron Miller was the evangelist for the revival, April 9 to 16. Four were baptized following the meeting. We had a mother and daughter tea, and the mothers taught the Sunday school classes on Mother's Day. The district family life director spent May 21 in our church; she was accompanied by Thelma Stout of Hagerstown, Ind. On Children's Day the children who had been attending vacation Bible school the week previously, gave a program. On the second and fourth Sundays of each month Bro. Carl Hilbert preaches, and the other Sundays Bro. Carnie Carpenter. At a call council meeting in June we decided to build a new parsonage and to give a five-year contract to a new pastor. — Hazel Hildebrand, Seymour, Ind.

Michigan

Onekama — During January and February we had a school of missions for six weeks. On Ash Wednesday, the all-day prayer vigil was followed by the first of the Lenten services, in which we co-operated with the Congregational church as we did also for the vacation Bible school. The offerings of the school were sent to Falfurrias, Texas, where one of our couples, the Walter Gordons, were house parents during the winter months. Bro. Mark Schrock conducted the pre-Easter services. Three were baptized. Three babies were dedicated on Mother's Day. Seven women attended the women's spring rally at Camp Brethren Heights. At a special meeting of the church to make plans for the future, these things were considered: more emphasis on visitation in nonmember homes; having a host and hostess at the church door after service; more planning for the young people's activities; a separation of the junior high and youth Sunday school classes; the need for sacrificial leadership and leadership training. We are having many summer visitors which makes the summer attendance very good. The pastor, Richard Ward, served as a member of Standing Committee at Annual Conference. — Cora W. Helman, Onekama, Mich.

Northwestern Ohio

County Line — A school of missions was held each Sunday evening during the month of January, the first attempt at a complete school we have had. The CBYF was in charge of the sunrise service on Easter morning. At the family night on May 14, a returned missionary to the Congo, Mrs. Harshe, and her family told the story about that country. Her husband has since had to return to the States also. Bro. A. P. Musselman was in charge of the service of licensing David Thompson to the ministry. While the pastor was on vacation, Don Binkley and Ralph Weaver filled the pulpit. David Thompson al preached one Sunday in June. All b four of those attending daily vacati Bible school were present every da The women's fellowship entertained t women of the Sugar Creek, Pleasa View, and Eagle Creek churches the meeting in June and showed t film, A Cry in the Night. The offeri was sent for the Brotherhood Fun The women have also made twel comforters for relief. — Mrs. Phil Long, Ada, Ohio.

Southern Ohio

East Dayton — Since the last repo three have been baptized. The vacati Bible school closed with an open hou and a program. Mrs. Shultz, a teach of retarded children spoke at the mot

Brethren Placement Service . . .

This column is conducted as a f service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject noti is reserved. Since no verification notices is made no responsibility c be assumed.

When writing about a notice, it necessary that the number be giv Write Brethren Placement Servi Church of the Brethren General Offic Elgin, Ill.

No. 537. Bethany Seminary nee cook for Boarding Club beginning Se 6. Responsibility light due to limit number of students using Boardi Club facilities. Furnished apartm available at reasonable rate. Conta Personnel Office, Bethany Biblical Se inary, 3435 W. Van Buren, Chicago Ill.

No. 538. Family of eight urgen need employment. Desire Brethr community. Experience in farmi (cows, tobacco growing), as carpent truck driver, and mechanic. Conta Brethren Placement Service, 1451 Du dee Ave., Elgin, Ill.

No. 539. Nursing home needs t registered nurses. Forty-hour we $350 per month. Meals furnish Staff includes good nurses' aids. Apa ments with reasonable rent close. N to small Church of the Brethren. Co tact: M. L. Woodhatch, Rosepine, L Phone: De Ridder, La. 6465.

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A BRETHREN BOOK



by WILLIAM M. BEAHM

Professor of Christian doctrine at Bethany Biblical Seminary, moderator 1959 Annual Conference, member of General Brotherhood Board, minister and church leader

Studies in Christian Belief

Dr. Beahm is one who by training and experience is qualified to set forth the basic elements of Christian belief. Writing from his own pietistic background, he has nevertheless interpreted Christian doctrine with the clear understanding of the best theological thought from the time of the early church until the present day. With his remarkable gift for expression, and his unfailing sense of humor, he has been able to present profound ideas in simple and understandable language. **$3.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

and daughter banquet. The women ent to Camp Sugar Grove on July 22. he fathers and sons heard Kenneth artman speak at their banquet. The outh spent a week end at the Elgin ffices and Bethany Biblical Seminary. arlene Coy is in a work camp in Ecuaor this summer. — Ella Seifer, Dayton, hio.

Prices Creek — The Lenten season egan with a prayer vigil. Prices Creek as the host church for the World Day Prayer service. We co-operated with ne Wares Chapel E.U.B. church for n Easter sunrise service and with the Vest Manchester United Church of hrist for pre-Easter services; for vacaon Bible school with the Wares Chapand Eldorado E.U.B. churches. aomi Kinsel of Trotwood showed ides and gave an account of her trip Europe at the family night service. ne has been baptized since our last eport. Our church co-operated in the oject of sending 150 pigs to Paraay. The pastor, Bro. Warren Shoeaker, represented the church at the ong Beach Conference. The love ast will be held on Sept. 23, with rvices in the forenoon and afternoon d evening. — Roy G. Engle, Eaton, hio.

Eastern Pennsylvania

Reading — Special meetings have en the burning of the greens, Boy couts service, and a Bible institute nducted by Bro. Elmer Hoover of lizabethtown. Bro. Monroe Good, a turned missionary to Nigeria, was the peaker for the father and son banquet d Mrs. Elizabeth Zeigler for the other and daughter banquet. One nday morning Bro. Donald Robinson ought the morning message. The oirs gave an Easter musical. The oly Week services were conducted by ro. Jesse Whitacre of Keyser, W. Va. ifteen were baptized and one was ceived by letter. Eleven babies and oung children were dedicated on May 4. A program of music was presented the Neffsville Home in May. During me we had a vacation Bible school nder the leadership of Mrs. Sara iest. We had our annual music stival on July 2 at the Rosedale campounds. Two of our women repreented the women's fellowship at the istrict women's camp in July. Some f our members have joined the godarents auxiliary of the children's aid ciety. Bro. Robert Hess brought the orning message during the absence f the pastor. The moderator, S. Clyde eaver, and Mrs. Weaver, brought a eport of Annual Conference and also owed slides of their trip through the Vest one Sunday evening. — La Rue assler, Sinking Springs, Pa.

West Greentree — The women's felowship entertained the women of the achmanville church. Some of the omen did sewing at the Lancaster eneral and St. Joseph's hospitals and oning and mending at the Neffsville hildren's Aid Society home. Some of em also went to the Brethren Service enter at New Windsor to help process lothing. Fourteen of the men attended e men's fellowship rally at the Mehanic Grove church. The Wilbur Marn family spoke at the morning and evening services one Sunday. On the same day a dinner was served in honor of the older folk, and Brother Martin spoke at the program which followed. One Sunday morning the BVS unit at New Windsor, Md., had charge of the service. Guest speakers have included Brethren Ammon B. Meyer of Fredericksburg and John A. Shuman of Lebanon, Pa. William Longenecker of Mt. Joy was the evangelist for the revival services. Three have been baptized and two received by letter. Bro. Henry Hackman showed slides and told about his experience in Poland. — Ruth Brownsberger, Mt. Joy, Pa.

Middle Pennsylvania

Carson Valley — Five were baptized following the evangelistic services by Bro. Ordo Pletcher of the Leamersville congregation. At a special council meeting, the congregation voted to go into a full-time pastoral program. The women's fellowship united with the women of the 28th Street church in Altoona to spend a day at the New Windsor Center processing clothing. The CBYF is working to finance the trip to Estes Park for the national youth conference next summer. Brother and Sister Russell Clapper represented the church at Annual Conference. — Gladys R. Halbritter, Altoona, Pa.

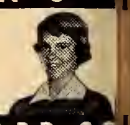
Holsinger — Bro. Alton Bucher held a revival meeting. Eight were baptized. A Bible institute was conducted by Bro. Ralph Schlosser of Elizabethtown. One evening Dan West gave a talk about Brethren service. The women's fellowship wrapped bandages for relief and made comforters and gave clothing also. The pastor's wife, Mrs. Lester Bucher, was delegate to Annual Conference. — Mrs. Palmer Miller, New Enterprise, Pa.

Huntingdon — The pastor, Stewart B. Kauffman, received the doctor of divinity degree from Bethany Biblical Seminary at the commencement. The pastor and Bro. Morley J. Mays represented the congregation at Annual Conference. Mrs. Ernest Brumbaugh, Martinsburg, Pa., was a speaker at the recognition service honoring the graduates from the various schools. The men's fellowship had a father and son service on May 1. Seven members attended the family life institute at Elizabethtown. A regional laboratory school and a district women's fellowship workshop met in our church in August. We had a daily vacation Bible school in June. Members of the women's fellowship attended the tea at the Morrison Cove Home on July 13. Twenty-six members have been received by letter and fifteen by baptism. — Chester Shuler, Huntingdon, Pa.

Northern Virginia

Calvary — Six of our women attended the women's fellowship spring conference at the Greenmount church. Following a family night supper, the film, Touring Africa by Plane, was shown. Bro. Ernest Smith directed a hymn sing one evening in May. We have had both a mother-daughter banquet and a father-son banquet. The Ben Hyltons, former BVS'ers, spoke in our church on May 17. We have a tea for

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the high school graduates. Prayer meeting is being held each Thursday evening in the homes. The Bible class sponsored a vesper service for July 16. Four members of our church attended the Annual Conference. Thirteen young people have been in camp at Brethren Woods this summer. The women are collecting used clothing and are making comforters for relief. A prayer group of Springfield, Va., brought a message in June. Rev. John Locke of Maurertown, Va., conducted our revival, July 17-22. One was received following the meeting. — Mrs. Ora L. Foltz, Winchester, Va.

Southern Virginia

Coulson — Sister Elizabeth Broughman of Roanoke, Va., held a week-end meeting and Bro. Bristo Osborne a two-week revival in April. The youth were in charge of the radio program for our church in the United Workers for Christ, made up of churches of different denominations. The church parsonage is almost completed. A one-week Bible school was held in July. The dist youth field worker, Kenneth Weng spent two days in our church in Ju Sterling Lawson and Lanzy Mabe w delegates to district conference. T guest speaker for the home-coming v John Barton of the Cave R church. — Ann Mabe, Hillsville, Va.

A book of prayers

HEAR OUR PRAYER

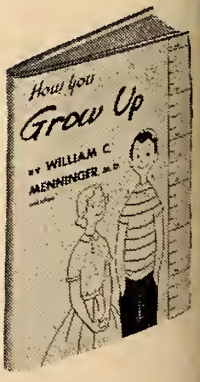
ROY PEARSON

This is an unusual book of prayers. There is a sensitivity here to the needs of men and to the power of God that is seldom found. While these prayers are designed for public worship and will find a fruitful ministry there, minister and layman alike will want to use them to nourish the spiritual life in personal and family devotions. Our reviewer says, "Hear Our Prayer may well become a classic in the literature of public worship." **$3.75**

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About adolescence

HOW YOU GROW UP



WILLIAM C. MENNINGER, M.D.

This book places under one cover some of the best of the Junior Life Adjustment Booklets. It is a book about adolescence and the six chapters are written by the country's leading psychologists and educators: All About You, Finding Out About Ourselves, Your Problems: How to Handle Them, Getting Along With Parents, Life With Brothers and Sisters, Let's Be Friends. Not only will adolescents like this book but it can be quite helpful as well to junior and junior high age leaders and parents and can be used in study groups. **$2.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 9, 1961

The day we live in



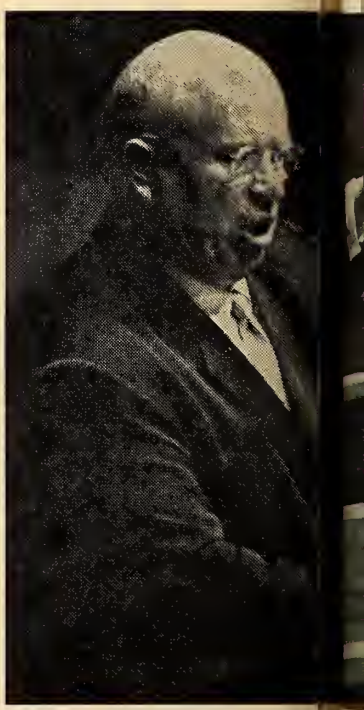
We dwell in anguished and turbulent days—
Men walk the streets anxious and confused,
afraid and alone.

► ►

FISTS TIGHTEN, TEMPERS ERUPT, AND GU



in New Orleans



between East and W

GOSPEL MESSENGER **Volume 110** **SEPTEMBER 9, 1961** **Number 4**

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and in Laos and Leopoldville.

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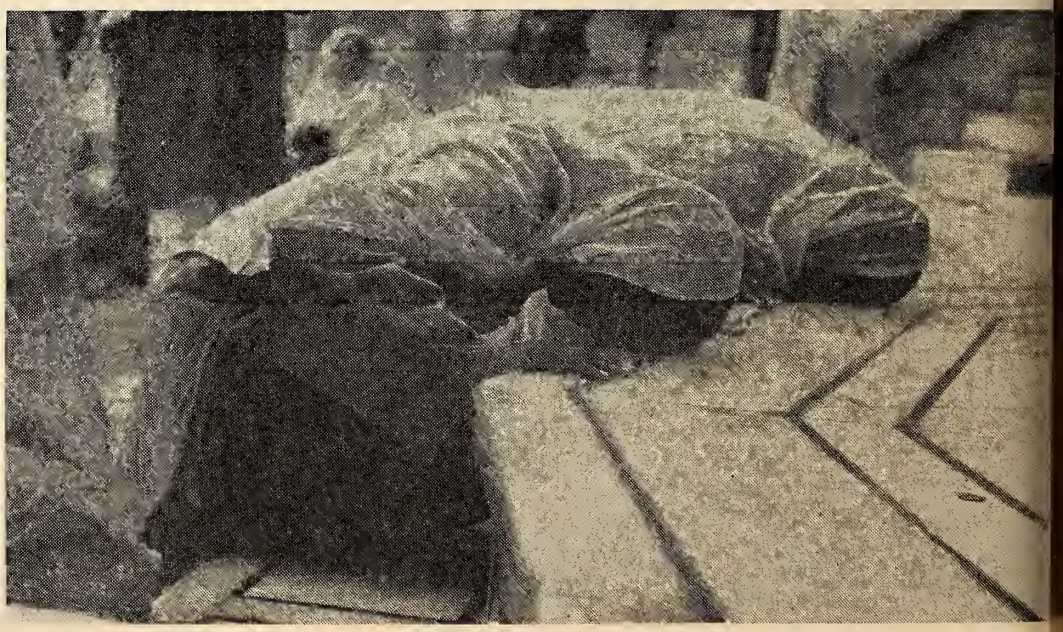
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Races rise, nations are born.

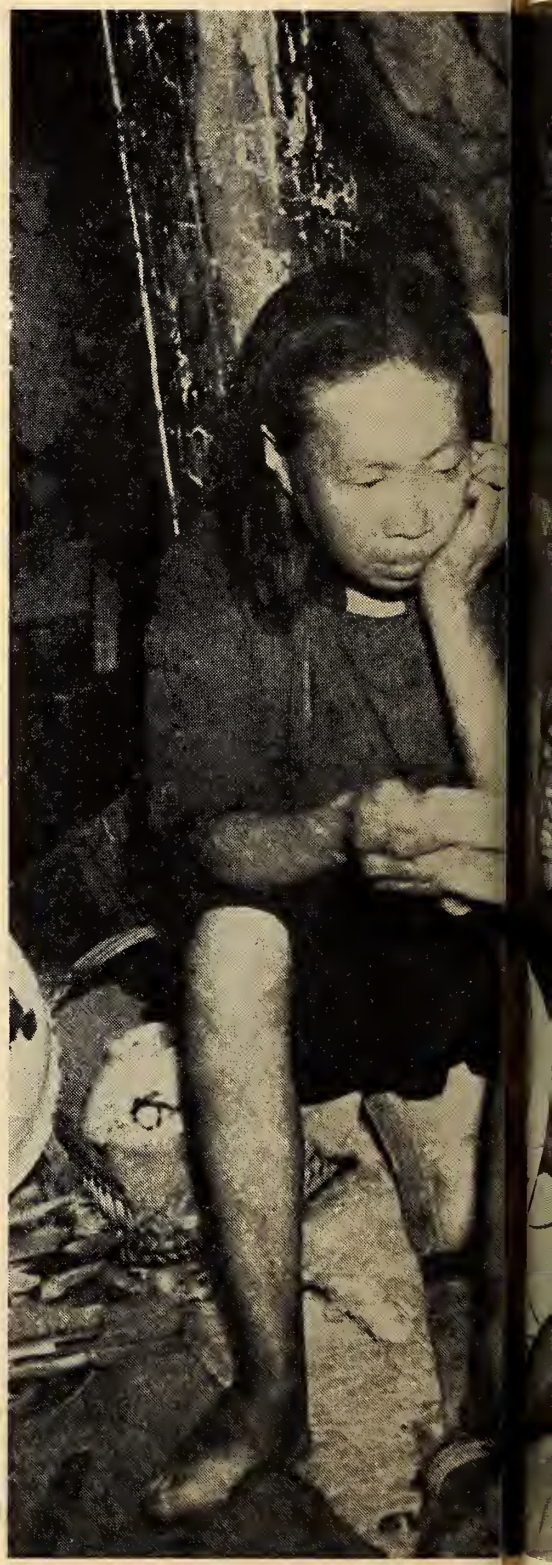


Ancient religions come to life.



pulations explode.

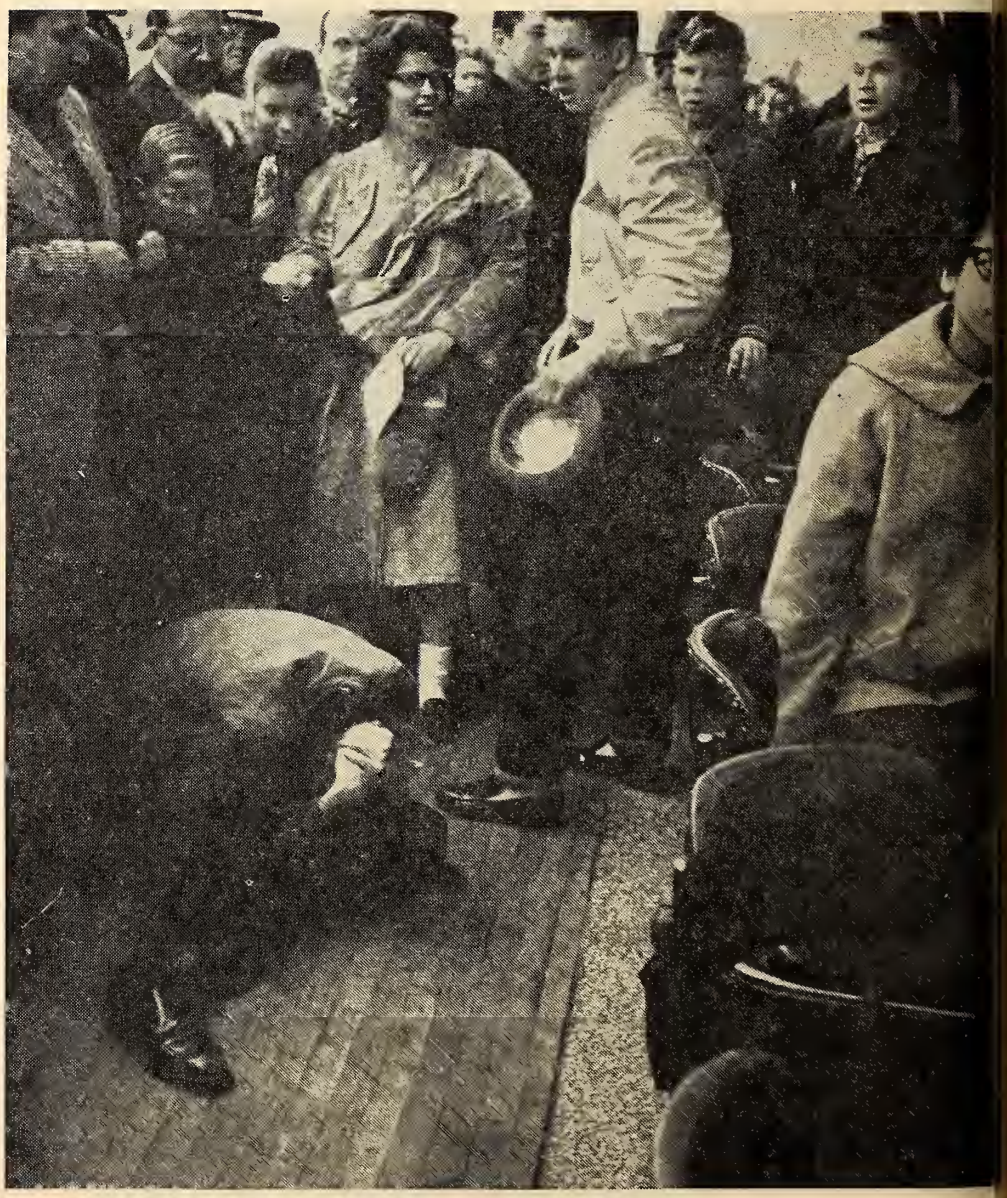
And winding through
this vast neighborhood of ours
stretches the endless line
of the hungry,
the diseased,
the oppressed;
of the silent,
the homeless,
the destitute.





but /

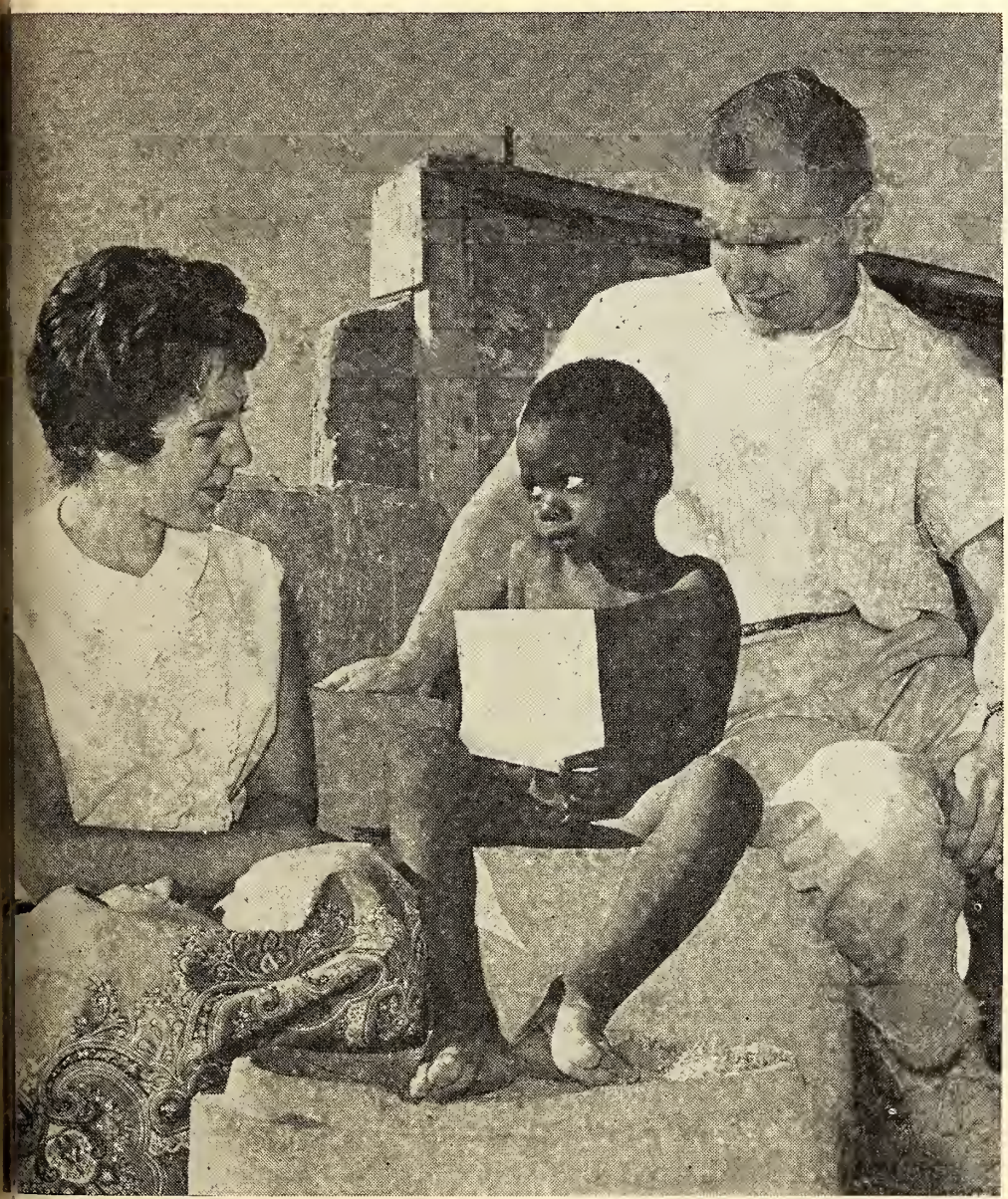
God is at wor



Paul Laprad, Brethren youth, takes beating in Nashville sit-in

God's Day promises to redeem our days.
Change and turmoil in God's hands are hope.

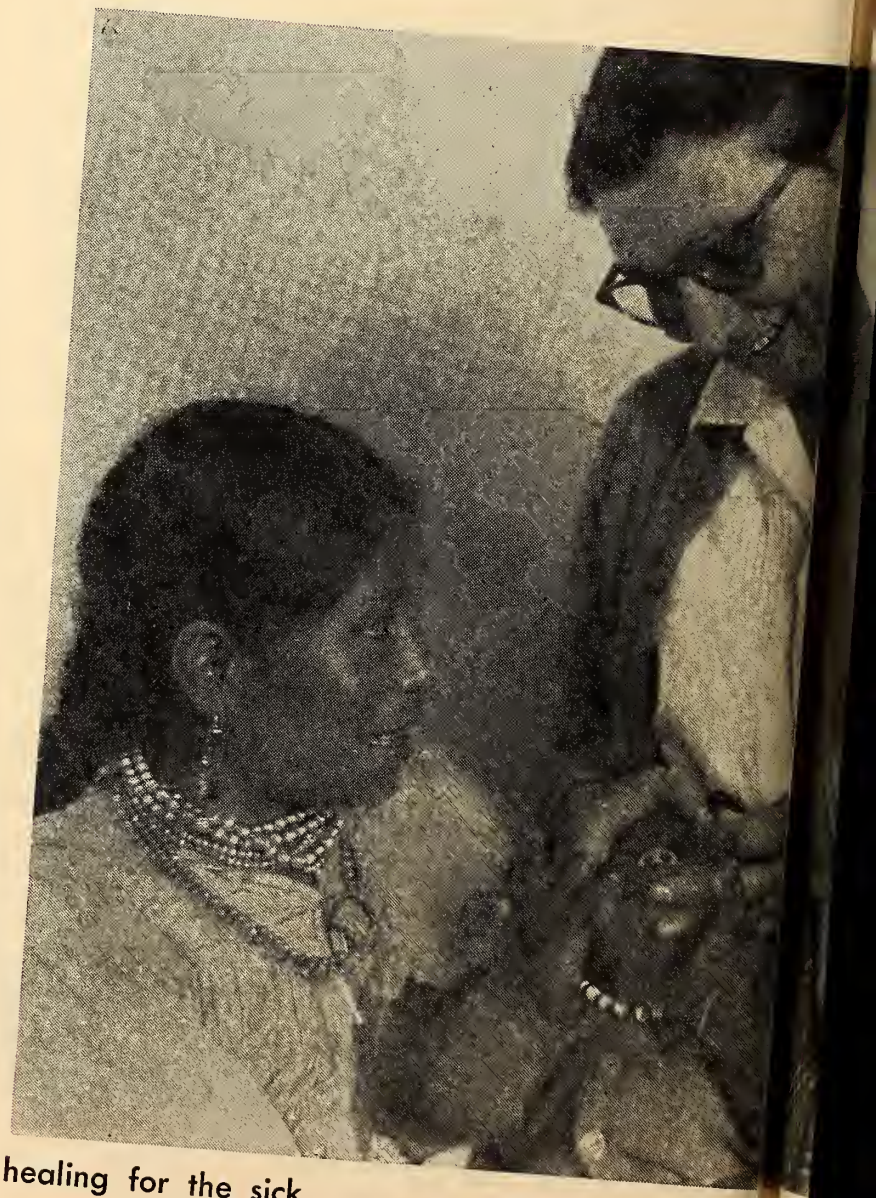
...these days . . .



BVS'ers Patricia Smith and Eugene Roth with boy at Fresno project

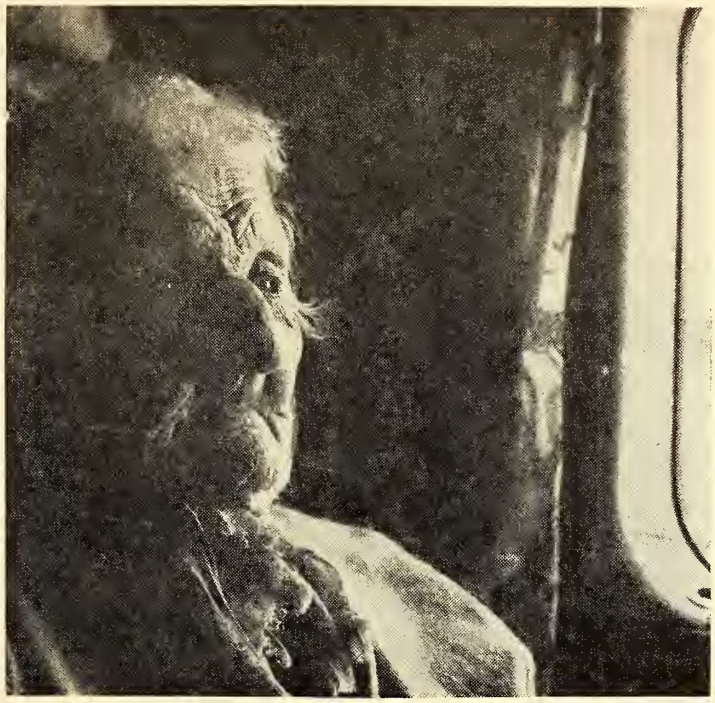
God's Day breaks into man's days
to give light . . . to bind up . . . to transform.

God's Day brings to ou



Nurse Faye Benalcazar
at Ecuador mission

healing for the sick



Ninety-two-year-old refugee resettled from Hong Kong

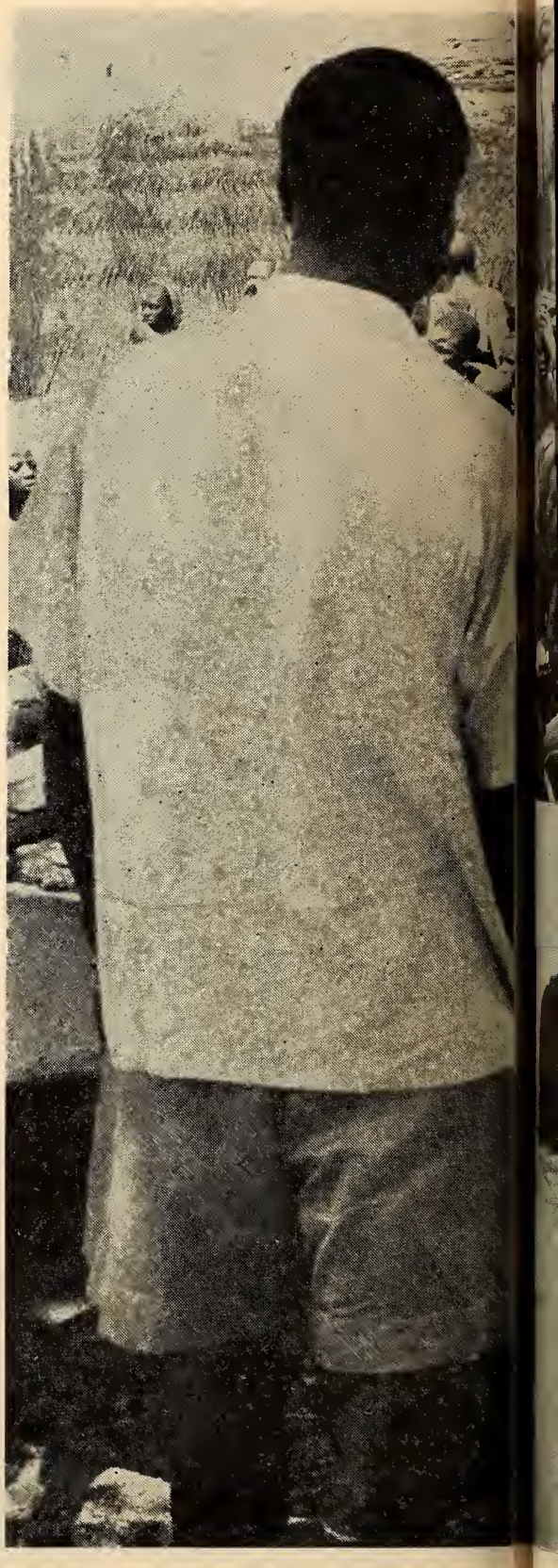
shelter for the homeless

Displaced served by Ron Studebaker, Morocco



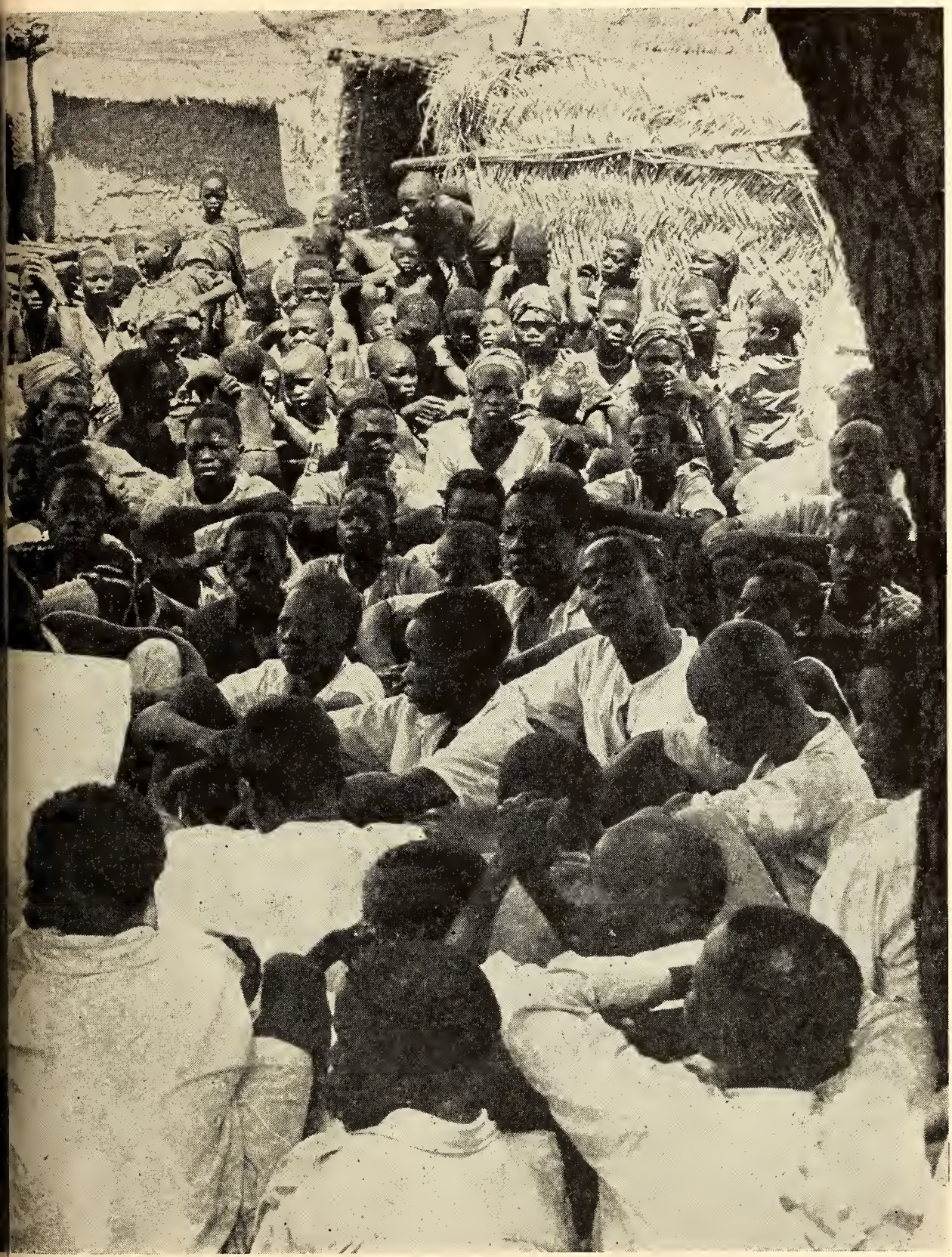
food for the hungry.

God's Day is the promise of New Life



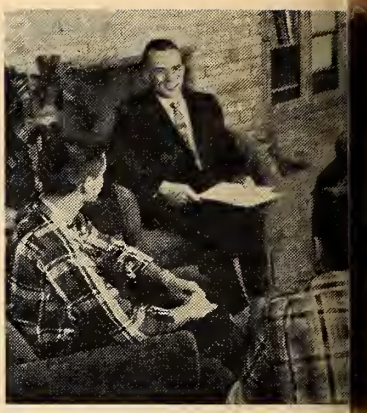
Chartering day at Moda, Nigeria's twenty-fourth congregation

Through Christ He gives the Church — new men in a New Community.



God is at work; let the earth rejoice!

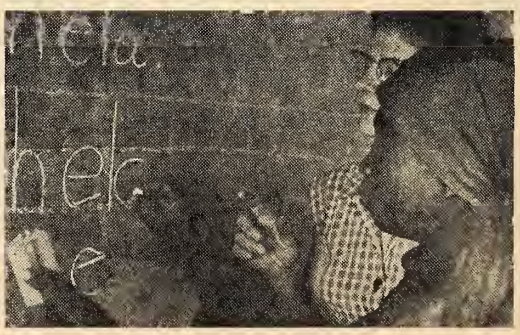
Text by S. Macon Cowles, Jr.
Produced by Howard E. Royer



And God calls u

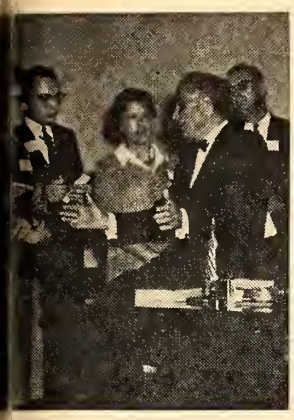






He calls us
to be his eyes and ears,
to be his hands and feet.
In the midst of these days
of turmoil and suffering

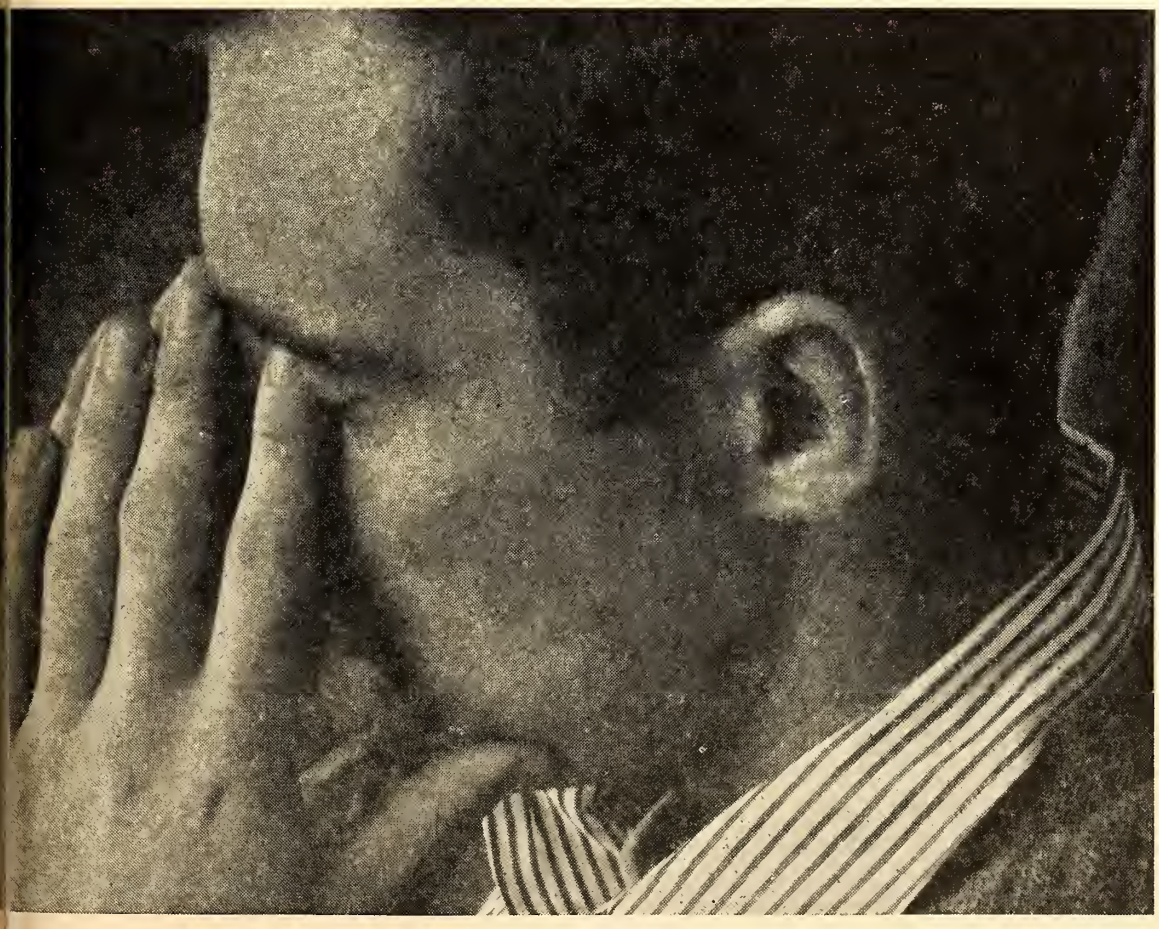
He calls us
to a costlier obedience
and new ventures
in witness and service.







it's work too



"To serve the present age, my calling to fulfill"

THE SUMMONS OF GOD

by Dale W. Brown

GOD summons. This is the stronger meaning of the Greek verb *kalein,* which is usually translated "to call." *Kalein* is the word used when Pharaoh frantically sent for Abram (Gen. 12:18), when Paul was ushered by the soldiers before Felix (Acts 24:2), and when Peter and John were brought before the Sanhedrin and ordered to stop teaching and preaching (Acts 4:18). And in most of our courts today, "to be summoned" is not a matter to be taken lightly.

This compelling nature of God's call is caught up in the words of the Negro spiritual, "I know the Lord has laid his hands on me." A student confessed that he would have long ago turned his back on preparation for the Christian ministry had it not been for the loving yet firm hand of his pastor. And many who are in the ministry of the church today, are there primarily because they were summoned through the traditional call of the council meeting. This was true of the earliest disciples to whom Jesus said, "You did not choose me, but I chose you . . ." (John 15:16). The God who calls, who summons, who elects, is the God who reveals himself to us through the Bible.

But is not this kind of God guilty of partiality? Is not the choosing of a people or a person from all the peoples of the earth an example of a favoritism to be deplored? The implications of the Biblical summons will deliver us from any illusions that God is playing favorites. For we are summoned not to superior position b to lowly service, not to softness but to sufferin not for privilege in the world but for respon bility to the world.

A roll call of the saints from Paul to Bo hoeffer and Kagawa indicates that perhaps t real favoritism is to those who are not chose "For to this you have been summoned, becau Christ also suffered for you, leaving you example, that you should follow in his step (1 Peter 2:21). It is indeed a fearful thing be summoned to the way of the cross.

Similarly, it has been felt that a God w summons is guilty of particularity. The fa that God chose one people, Israel, and then o man, Jesus, has often been called "the scand of particularity." Does not God love all peopl The analogy of marriage might be helpful clarifying this problem. It is impossible to lo all mankind intimately; therefore, we choo one person and one family to love in a speci way. We hope that through this arbitra choice, we can thereby be more capable a universal expression of our love.

In the same way, we arbitrarily choose church school class, a Brethren Service projec a mission station in a particular place, hopi that through this particularized love, all t peoples of the world might somehow be blesse Similarly, it is our faith that God entered "t narrow strip of history" — Israel, the incarn tion, and the Christian church — not because

jected the rest of humanity, but precisely be-
use through this strip and its widening he
sired his love to encompass all.

The objection has also been raised that this
phasis on God's election makes of God a
tentate, an arbitrary and capricious ruler of
eat power. Thus, God's choice eliminates
an's choice. Here is the real problem of God's
vereignty versus man's freedom. On the one
nd, those who stress the fact that the whole
ide world is in his hands, have come frequent-
to the logical conclusion of predestination.
n the other hand, those who emphasize ex-
usively man's freedom end up with a God
no is merely a psychological boost to their
vn pet schemes.

In the one view we look back on some event
our lives and see in it the guiding hand of
od. At the time, however, we were certain
at this was our choice and experienced the
ony of human decision. Thus Alan Richard-
n points up this paradoxical experience, "We
y that the idea of a human choice is the
nguage of the newly converted, but that the
rtainty of the divine choice is the language
the sanctified."

We must abandon the logical results of our
asoning and abide by the experienced reality
the mystery, declaring the truth of both God's
mmons and our freedom. In this we follow
e lead of Paul who could leave it all up to
od (Rom. 9:16) and preserve man's choice
Rom. 10:13) all in the same letter. Perhaps
ese are not antithetical, for God's summons is
summons to freedom to which man must
spond.

HE RESPONSE OF MAN

Man's response consists in the freedom to
y yes or no to the summons of God. This is
ur only choice in the case of a summons. And
nless you possessed more beauty and personali-
than most of us, this was your basic choice
marriage — not the opportunity to choose
om many, but rather the decision to say yes
no to one. Since truth is one and is from
od, we accept it or reject it more than we
ek it.

And perfect freedom comes only when our
es say yes. Slavery is a result of disobedience;
eedom of obedience. We are like the man at
a on a cloudy night without a compass. He
free to go in any direction he wishes, but he
lost. His only true freedom consists in know-
g the way and following it. A yes to God
es man from slavery which comes from the
orship of the world as in ancient fatalism or
modern materialism. Obedience to God frees man from the slavery of sin.

A no to God is the vain attempt to be free by doing what we want to do when we want to do it, and leads to the anxiety, frustration, boredom, and slavery so characteristic of modern society. God's summons, therefore, does not destroy man's freedom. It creates it.

Man's response consists of thanksgiving and appreciation. *Kalein* is also the New Testament word which is used for inviting a person to a meal or a banquet (Matt. 22:3). Though summoned to responsibility, here is a gift of forgiving love. At the heart of the Christian faith is the fact that we love not because we are naturally loving or other people are naturally lovable but because we have been loved. "We love, because he first loved us" (1 John 4:19).

Having received a gift we did not deserve, we are bound to spend our life in one passionate effort to show how grateful we are. It is simply the inevitable result of an amazed and wondering love. The most dynamic movements in Christian history have been ones of response to the reality, power, and love of God.

Man's response means community. God's summons not only comes to us through the church, but it comes to the church. God has summoned the Christian church as a means of calling the whole world to himself and his way. The Biblical message is permeated through and through with the idea that God has taken the initiative in summoning his people. Some groups have rightly stressed this initiative. The genius of the Brethren has been to insist on the response of man. This has been good and Biblical. Yet we have suffered from the temptation to separate man's response from God's summons, and we have tended to create human organizations instead of divine receptacles. We have too often championed an anemic humanistic love instead of the love of Christ.

Brethren, we have been summoned. We might speculate, "If I had been born in another part of the world, I might not be a Christian. I am only a member of a particular church because of accident of birth or peculiarity of circumstance." But this is no escape for any of us. We are where we are. And unless we subscribe completely to a fatalistic philosophy of life, God has had something to do with it.

The Lord has laid His hands on us. "Every one to whom much is given, of him will much be required" (Luke 12:48). We must respond appreciately to his summons for service. We can do no other.

A $100,000 question: Will we be obedient to God's call to witness in the world?

OUR SUMMON

ONE hundred thousand dollars represents a tremendous amount of life commitment and program in the church. This is the amount by which the Brotherhood's giving trails the operating fiscal obligations for the current year's Brotherhood program at the time of this writing.

The size of this potential deficit in terms of life and witness is astounding. What such an amount enables the church to carry forward or what the lack of such an amount could prevent the church from doing is startling. Did you know that:

. . . the total witness through evangelism and community development in Puerto Rico *and* the total testimony for peace and goodwill in Europe together ($100,000) require the equivalent of the potential deficit;

. . . the support of our mission personnel in India, Indonesia, and Ecuador ($94,240) requires slightly less than the potential deficit;

. . . the educational, medical, and evangelistic ministries in Ecuador and Nigeria as financed from Brotherhood giving *plus* all the community service projects at Falfurrias, Baltimore, Fresno, and Washington, D. C., *plus* all the capital gifts and loan interest payments for the church extension program ($98,803 all together) are carried forward for less than the potential deficit;

. . . the Lybrook Navajo Mission *and* the total Brethren Volunteer Service program ($109,765) require only slightly more than the potential deficit;

. . . the home mission Brotherhood pastoral supports ($118,131) by which the whole church assures leadership for these growing situations require not much more than the potential deficit?

A deficit of the dimensions possible in our present Brotherhood giving is of major concern It is not solved simply by refraining from mai ing this release or canceling that field trip, in portant always as is every economy. Th problem is complex and requires a compreher sive answer.

The potential deficit derives from two fa tors: first, giving by the Brotherhood is approx mately $50,000 behind the giving of last year a the same date and, second, the program th year requires approximately $50,000 more tha was expended for last year's program. Th combination of these facts means that to mee all of its responsibilities the Brotherhood nee to contribute about $100,000 more during th balance of this year than it gave during th final weeks of last year.

The predicament is quite real. The Gener Brotherhood Board feels deeply its respons bility both to plan courageously and in hig faith. It also seeks to operate effectively an soundly. A one and one-half million dolla program demands sound fiscal policies. Th Brotherhood knows that modest reserves ar maintained to meet operating needs, emerger cies, and long-term replacement of facilities an equipment. When deficits occur in two suc cessive years, as is now the prospect, these re serves are depleted rapidly and the ability t meet daily operating obligations, emergencie and schedules of depreciation is jeopardized

The predicament is real also from the stand point of planning. The board desires deepl to fulfill the wishes of Annual Conference wit regard to new program, such as the developmer of a stronger Brethren witness in Washingto as requested by the 1961 Annual Conferenc Similar worthy suggestions and deep concern for new program come to the board regularl and continuously from honored boards, ind viduals, and servants of the church. Financin

O ACHIEVE

e relocation of the church's seminary is a ajor responsibility immediately upon us.

A potential deficit of the magnitude con- onting the church this year compounds the fficulty of planning courageously and in good ith. This month the Goals and Program ommittee of the board meets and is confronted ith this deep dilemma: How shall the board an for new program desired by the church quiring vast new resources when current giv- g is inadequate to sustain the present work?

This sharing on the Brotherhood's current ndition is for the purpose of informing and allenging the church, not to create undue arm. The Brethren have a great witness and ork around the world. There is no serious tion that the Brethren should retrench or rtail their program. Our representatives erseas in mission and service work, members the board and Brotherhood staff, and leaders nerally see with confidence and expectancy e relevance and urgency of the Brethren itness of the gospel of Jesus Christ.

God calls the church to obedient witness to e world. The church is called to penetrate the orld and culture with the knowledge, values, d spirit of her Lord. In faithful response to od's call, the church's ministry is making a fference. Visitors to our overseas missions see at where the church has been established, e in the village, individual relationships, and lture are influenced profoundly for good. The tire endeavor in Christian education in our lleges, congregations, and camps is based on fferent assumptions and ends regarding the teria of success, of vocation, of human ations, and of unifying purpose in life than aracterize secular education in nonchurch stitutions.

One who investigates how our "servant" nistry impresses those outside our fellowship soon discovers that at a number of points our witness stands in counterposition to the commonly accepted standards of the world. Especially does this appear to be true with regard to the ways of creative citizenship and rejection of war, the breakdown of barriers that separate brother from brother, the identification with causes of human dignity, uplift, and public welfare, and the yearning for justice, disarmament, freedom, and brotherhood.

These and other areas of witness must continue and extend. The Brotherhood exists that through her united witness "the world might know" and believe Jesus Christ as Lord and Savior. To leave undone work which the Lord expects the church to do is to reveal in ourselves a faithlessness to our calling.

Christ and our times call with compelling urgency for sacrificial living on the part of the whole Christian body and each Christian individual. Our times are not going to allow anyone to escape making sacrifices. The fundamental imperative is to determine the values for which the sacrifices are to be made.

Jesus Christ claims your life and mine. Half allegiance and half giving are not going to be enough. Lesser competitive faiths are more demanding than that. Only a condition where Christ holds "absolute sway" will be sufficient. Only "heart, soul, mind, and life" obedience will position us to be his instruments for turning the tide toward the kingdom's coming.

No household can escape the central issue to be decided. Let the evidence become unmistakably clear through our total stewardship that the Brethren commitment is that ". . . we shall serve the Lord."

by Norman J. Baugher

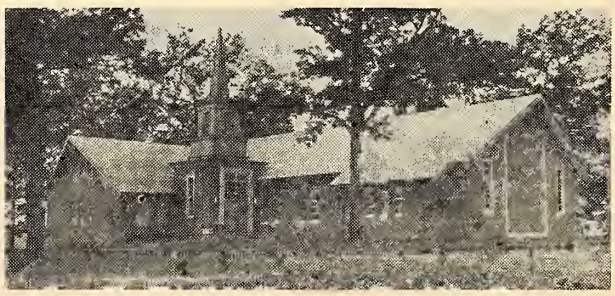
We Dedicate "a Temple for All Men"



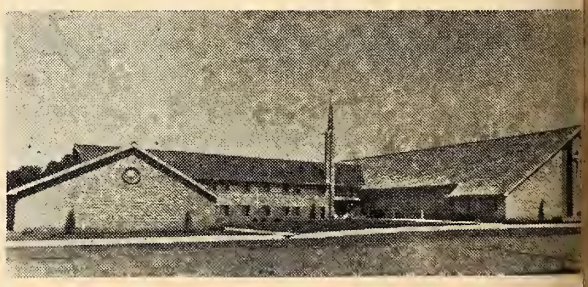
✚ The dedication of the new Waynesboro church, Va., on July 30 marked the formal completion of the building program which began in 1955. T. Wayne Rieman, a former pastor delivered the dedicatory address. The congregation was started by the mission board of the Barren Ridge congregation in 1905; at the organization ten members signed the charter. Worship services were held in the homes and rented buildings until the first church house was built in 1918. By 1946, the church, though remodeled and enlarged three times, had outgrown its facilities. In May 1955 ground was broken for the present plant. Lack of funds brought work on the sanctuary to a halt in 1959. A year later, after a successful financial campaign, work was resumed, and on July 9, 1961, the first Sunday morning service was held in the new sanctuary.



✚ An addition to the Fraternity church in North Ca lina was dedicated on April 9, when Samuel Harle Southeastern regional executive, preached the dedic tory sermon. The Fraternity congregation had its b ginning in the early 1800's when the Faw family fr Pennsylvania settled in the area. The first church hou was built of hand-hewn logs and is still used by t German Baptist Brethren. In 1900 the building w erected at the present location about one mile fr the first. Remodeled and brick veneered in 1931, w further improvements made in 1952-53, the buildi did not have adequate facilities for church school. T latest addition provides classrooms and will enable t church to serve the community more effectively. Futu plans include the addition of a sanctuary with the pr ent sanctuary remodeled for a fellowship hall.



✚ The all-day services on July 16 climaxed years of dreaming and planning and work on the part of the members of the Lebanon church, Va., when the new church building was dedicated. In the morning Samuel I. Harley, executive secretary of the Southeastern Region, challenged those present to a dedication of life. Charles E. Zunkel, pastor of the Mill Creek church, Va., preached the dedicatory sermon. The new building, planned by Church Building Counselor Arthur Dean and James Harper, a local architect, provides modern classrooms for all ages, a large fellowship hall, a conference and library room, pastor's study, a nursery, and a sanctuary that seats 250 with an overflow capacity of more than 400. The cost was $104,000; the indebtedness is $32,000. E. Russell Beahm is the pastor.



✚ On August 6, J. Henry Long, secretary of t Foreign Mission Commission, preached the dedicat sermon for the new church building of the Quinter c gregation, Western Kansas. In the afternoon a histo cal panorama, written by Myrtle Crist Porter, w presented. The new building represented not only stewardship of money but also the work of many han for much of the finishing of the building — laying ti painting and finishing woodwork and doors, putting sidewalks and doing the landscaping — was done the members. At the ground breaking in May 19 Gorman A. Zook, fieldman for Kansas, was the speak at the cornerstone laying, D. Eugene Lichty. T building includes a large sanctuary with overfl provided for in a balcony and the two classroo separated from it by folding doors, a fellowship ha seventeen classrooms in the educational unit, a kitch ladies' aid room, pastor's study, library, and nursery.

KINGDOM GLEANINGS

Brethren in the Stream of History is the theme for ıe fiftieth anniversary of the founding of the Middle- ury church, Northern Indiana. Recognition of Breth- n contributions of the present as well as those of the ast and future will be given on four Sundays in Oc- ber, beginning with the 8th. On the afternoon of ıe 15th there will be an anniversary fellowship to hich all former members and friends are especially vited. A communion service on the evening of the 9th will conclude the observance.

edication and Home-comings

A Blair Helman, president of Manchester College, d., is the scheduled speaker for the dedication serv- es of the *Kokomo church*, Southern Indiana, on Sun- ıy, Sept. 24. There will be both morning and ternoon services.

Poplar Ridge church in Northwestern Ohio, has cured Chester Harley, Southern Ohio executive sec- tary, as the speaker for their home-coming services Sunday, Sept. 24.

Springfield church, North Atlantic District, will ve an all-day home-coming on Sunday, Sept. 17.

storal Changes

A number of pastors have changed or will be chang- g locations. We are printing here a list of those pas- rs with the name of their new charges and their new ldresses, according to the information received in the inistry and Home Mission office.

EASTERN REGION

nnsylvania, Eastern

Joseph Caricofe, 157 Clay St., Mountville (Mount- ville)
mes S. Flora, 221 E. Oak St., Palmyra (Palmyra)
onald L. Robinson, 1803 Salem Road, Wyomissing, Reading (Reading)

nnsylvania, Middle

seph M. Mason, 618 S. Juliana St., Bedford (Bedford)
e A. Weaver, Curryville (Curryville)
nneth C. Martin, Jr., 37 Shaw Ave., Lewistown (Lewistown)
enn Hassinger, R. 1, Claysburg (Lower Claar and Upper Claar)
eorge Reedy, R. 3, Lewistown (Maitland)
oyd H. Mitchell, 203 E. Julian St., Martinsburg (Mar- tinsburg)

nnsylvania, North Atlantic

lward Moyer, 2856 N. 25th St., Philadelphia 32 (Phila- delphia, Geiger Memorial)
hn D. Ebersole, 6611 Germantown Ave., Philadelphia 19 (Philadelphia, Germantown)
nald D. Hershberger, 28 Belmont Ave., Wilmington 4, Del. (Wilmington, Del.)

nnsylvania, Southern

nneth L. Miller, 221 Walnut St., Carlisle (Carlisle)
ilip Kulp, Star Route 1, Shippensburg (Ridge)
nes V. D'Amico, 900 E. Poplar St., York (York, Sec- ond)

nnsylvania, Western

ed H. Seese, R. 3, Rockwood (Center)
n D. Byers, 3432 Graham Ave., Windber (Rummel)

It was the Butte Valley church in Macdoel, Calif., that called C. Ernest Davis to the ministry fifty years ago, not the McDowell church as given in the Sept. 2 issue (page 24).

The Church Calendar

September 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Aquila and Priscilla, Able Teachers. Acts 18:1-3, 18-21, 24-28; Rom. 16:3-5a. Memory Selection: Having gifts that differ according to the grace given to us, let us use them: . . . he who teaches, in his teaching. Rom. 12:6-7 (R.S.V.)

Sept. 14-17 District meeting, Northeastern Kansas, Kansas City
Sept. 15-16 Southeastern Region CBYF cabinet meeting, Camp Bethel, Va.
Sept. 15-17 District meeting, Middle and Northern Missouri, Rockingham
Sept. 15-17 District meeting, Nebraska, Holmesville
Sept. 15-17 Central Region age-group conference, Manchester College, Ind.
Sept. 17 Stewardship Sunday
Sept. 22-23 District meeting, Eastern Maryland, Flower Hill
Sept. 24 — Oct. 1 Christian Education Week
Sept. 25-27 Southeastern Region district secretaries retreat, Central church, Roanoke, Va.
Sept. 26-28 Central Region district executive secretaries retreat, Camp Mack, Ind.
Oct. 1 World Communion Sunday
Oct. 5-8 District meeting, Oregon, Myrtle Point
Oct. 6-8 District meeting, Western Kansas, Hutchinson
Oct. 8-15 Churchman's Week
Oct. 12-15 District meeting, Florida, Georgia, and Puerto Rico, Sebring
Oct. 13-15 District meeting, Southern California, Christian Conference Center, Forest Home

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Lee A. Weaver of Curryville, Pa., in the Curryville church, Pa., Sept. 10-17.

Bro. Everett R. Fisher of Grand Rapids, Mich., in the Richmond church, Ind., Sept. 11-17.

Bro. Harold Seese of Berlin, Pa., in the Geiger church, Pa., Sept. 11-17.

Bro. D. I. Pepple of Woodbury, Pa., in the Bachmanville house, Conewago congregation, Sept. 11-24.

Bro. Clayton Gehman of Friedens. Pa., in the Mt. Pleasant church, Pa., Sept. 18-24; in the Sugar Run church, Pa., Oct. 2-8.

Bro. Robert O. Hess of Manheim, Pa., in the Longmeadow church, Hagerstown, Md., Sept. 24-30.

Bro. Glen W. Petcher of Citronelle, Ala., in the Mountain Valley church, Tenn., Sept. 24 — Oct. 1.

Bro. Olen B. Landes of Harrisonburg, Va., in the Spring Creek church, Hershey, Pa., Oct. 8-22.

Bro. Wilfred N. Staufer of Greensburg, Pa., in the Nanty Glo church, Pa., Oct. 9-22.

Sister Opal Penee of Plymouth, Ind., in the Syracuse church, Ind., Sept. 24 — Oct. 1.

Bro. Jesse Whitacre of Keyser, W. Va., in the Pine Creek church, Ind., Oct. 2-8.

Conference Preparatory Booklet a Best Seller



Religious News Service

► Second only to the Bible as the best seller among the religiou publications this year is the booklet, Jesus Christ — The Light o the World, published by the World Council of Churches for it Third Assembly, Nov. 18 — Dec. 6, in New Delhi, India.

More than half a million copies of the seventy-six page illus trated booklet already have been sold in a total of thirty-thre languages. It is believed that the figure may rise close to one mi lion by the time the assembly opens.

The booklet, which takes its title from the theme of th assembly, includes a treatment of the theme and its thre subthemes, witness, unity, and service. It includes also eigh Bible study lessons.

Study groups in local churches of the 176 member communion of the World Council have been asked to communicate the recommendations based on study and discussion of the bookl to their church delegates to the assembly. Officially representin the Church of the Brethren will be Norman J. Baugher, Elgin, Ill and Edward K. Ziegler, Roanoke, Va.

A preface to the booklet written by Dr. W. A. Visser 't Hoof WCC general secretary, notes that the churches meeting in Ne Delhi through their chosen delegates have their "real life in th local congregations, in the common worship and the working an living together of individual Christian men and women." Chri tians often ask "how they can play their part in this new ecumenic movement of our time," he writes. "Here is one opportunity."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***The Rough Years.** Chad Walsh. Morehouse-Barlow Company, 1960. 266 pages. $2.25.

Whatever our age, we are convinced that these are the "rough years." Chad Walsh in his book claims the years youth spend in high school are the most difficult years they will have to face in life. The book is a novel about high school youth and some adults who are involved in their problems. Some of the characters in the novel are also involved integrally in a local church youth fellowship. The conflicts which arise in the lives of these youth become the heart of the book.

Mr. Walsh has intended for this novel to be more than the usual novel for leisure reading. In this he has succeeded superbly. In the foreword of the book the author states, "The plot and the various episodes are meant to present and dramatize the problems, challenges, dilemmas, and possibilities of the 'teens.'" The chapters raise issues such as racial and nationality equality, cheating, group pressures, teen-age gangs, sexual relationships among youth, and family responsibilities. Involved throughout the book is an examination of the role and responsibility of the church, and more specifically the youth fellowship, in aiding youth in finding positive answers.

The book is not recommended for general reading by youth, but rather as a discussion starter in a local youth fellowship or youth camp. Each chapter is able to stand on its own and lead the group into a stimulating discussion on a vital problem facing youth. A wise youth leader will help the youth to see themselves in the experiences of the characters of the book and assist them in discovering ways to deal with these real problems of high school youth. — *Joe Long.*

The Ministry and Mental Health. Edited by Hans Hofmann. Association Press, 1960. 251 pages. $5.00.

This volume is designed to sharpen the issues between religion and mental health as they bear on the ministry. It was made possible by the Harvard University Project on Religion and Mental Health.

Considerable attention is given to enhancing the personality growth of prospective ministers through the educational processes. While th book may not be too valuable f the average parish pastor, many la men, especially the administrato and teachers of theological schools which student ministers are traine can profit immensely from it. Co tributors such as Paul Tillich, Fre erick Kuether, Gotthard Boot Granger Westberg, and Earl Loom make the book significant. — *Ha old Z. Bomberger, McPherson, Ka sas.*

Images of the Church in the Ne Testament. Paul S. Minear. We minster Press, 1960. 294 pag $6.00.

Written by an eminent Biblic scholar, Paul S. Minear of Yale Un versity Divinity School, this book the outgrowth of work assigned the author by the Theological Co mission on Christ and the Chur of the World Council of Church and of discussions with other me bers of that commission.

Dr. Minear's purpose is to sket those church images which appe in the New Testament and not el where and to chart the range their connotations and interre tionships.

Some one hundred concepts studied here. Major attention

ven to the following: the people God, the new creation, the fel-wship in faith, and the body of rist.

This volume is an indispensable ntribution to the current discus-n of the meaning of the Christian urch. Ministers and serious stu-nts will find solid food here for derstanding the church as it is set th in the New Testament. — *David Wieand, Ramallah, Jordan.*

Companion of Eternity. W. Gor-n Ross. Abingdon Press, 1961. 9 pages. $3.95.

"Has science at last explained the ea of God adequately?" is one of e basic questions asked by this thor. His reply is that it has not, t he is careful to declare that his surance is a matter of faith, and t the result of scientific reasoning. is important that he so protect nself for this entire volume is one itten under the stimuli of the lin-istic philosophers. This school of ought uses its intellect to help amine the terms of our language d what these terms actually con-te and imply.

For example, what is meant by *ligion?* To one person, the word eans something entirely different m what it may convey to another. this vein, Dr. Ross examines the ole matter of language and defi-ions. With this background he nches into a study of what such rds as *science, psychology, per-nality, religion, person,* and *God* lly convey.

Any person wanting an introduc-n into the thought patterns of this d of philosophy will find this ok helpful. It will not answer ir questions but it will reveal how sperately we need to keep strug-ng to communicate the gospel in ms the modern world can under-nd. — *Floyd E. Bantz, McPherson, nsas.*

Redemptive Counseling. Dayton Van Deusen. John Knox Press, 60. 192 pages. $3.50.

The theme of this book is "the lemptiveness of counseling," to e the author's definition. And the thor, in this reviewer's opinion, equately supports the theme. It a book of solid stuff. It delineates efully between psychotherapy and storal counseling. It gives due dit to the professional therapist l his contribution to the healing l redemptive process in personal es. "Pastoral counseling can be considered redemptive in that it is mediating, releasing, reconciling, and transforming."

Pastors and those whose responsibilities have much to do with personal relationships will find this book very helpful. Some study or experience in counseling will make the book much more meaningful, but all with a live interest will be rewarded by reading it. — *W. Glenn McFadden, Pasadena, Calif.*

***Searchlights on Contemporary Theology.** Nels F. S. Ferré. Harper & Brothers, 1961. 241 pages. $4.50.

I first met the thought of Nels Ferré in The Christian Faith (1942). This book was conversionary in its impact on me, and I became a fan. However, I gradually came to feel that Ferré was placing at the center of his faith a philosophical principle, *agape* love, instead of a Person (especially did this seem true in his Christ and the Christian). The heart of Christianity is the proclamation that we know *agape* love because of Jesus Christ and not that we know Jesus to be the Christ because he most perfectly measures up to *agape* love. In this book Ferré appears to me to be more Christo-centric, and I feel akin to his faith once again. A speech here, a series of lectures there, and a number of written articles constitute the structure of this book. This is advantageous in that one gets much of Ferré's underlying unity or logical development. Ferré's near identification of natural theology (knowing God apart from his revelation through Israel and Christ) and naturalism (the belief that the universe is self-sufficient) is confusing in a couple of his chapters. However, he has great sections and penetrating insights on analytical philosophy, Tillich, relationship of Christianity to culture, the church-related college, and many of the theological trends of our day. Nels Ferré is a personable, warm, genuine Christian, who has been misunderstood by many sincere Christians. With his dominating theme of *agape* love, he remains an attractive theologian to the Brethren. — *Dale W. Brown, McPherson, Kansas.*



Heifer Project, Inc.

An Illinois couple, Mr. and Mrs. Wendell Rolston of Dundee, have been appointed directors of the St. Lucia Peace Corps unit in the West Indies Federation administered by Heifer Project, Inc. The Rolstons accompanied the volunteers to Iowa State University, Ames, where training for the unit began on August 2 for the two-year program in St. Lucia. Mr. and Mrs. Rolston have had considerable overseas experience. They distributed cattle in Germany in 1953-54, worked in Laos with the International Voluntary Services in 1955-57, and helped co-ordinate an agricultural exchangee program in Poland in 1958-59. For the past two years he has taught current world history in the Dundee senior high school and world history at Elgin Community College. They are members of the Elgin church

News and Comment From Around the World

South Africa Methodist Magazine Urges Races to Mix Freely

South Africans of all races should learn to mix freely — even in their homes — an official denominational publication urged in calling attention to a program in race relations being launched by the Methodist Church in South Africa. The Methodist Churchman declared that such mixing is part of the church's program which aims at breaking down race barriers through conferences, study groups, church sermons, and encouragement of church members to apply practical Christian principles in their daily lives.

The magazine went on to suggest a code for relations between whites and nonwhites in South Africa. Proposals in the code included multiracial conferences in every regional church; making special efforts to find friends among nonwhites; speaking out against rudeness shown toward nonwhites in any store or public place; teaching white children to be courteous and respectful to people of different color; and inviting nonwhites to white homes.

Old Order Amish Would Drop "Mennonite" From Their Name

A leader of the Old Order Amish Mennonites indicated that they prefer to drop Mennonite from their name. Bishop David Z. Fisher of Christiana, Pa., told newspapermen, "Just call us Amish because the Mennonites have gone so modern nowadays that they are far away from us."

The Amish derive their name from Jacob Ammen, a Mennonite preacher of the 1690's in Switzerland and the Palatinate, who preached the return to the original teachings of Menno Simons, founder of the sect, including the practice of "shunning" those who departed from strict adherence to rules of the church.

Menno Simons was a Catholic priest in the Netherlands who joined the Reformation in 1630 and became a leader of the Anabaptists. The Amish first came to America about 1737 and have always represented the conservative wing of the Mennonite bodies in the United States.

Old Order members still hold to the use of the horse and buggy, have no electricity or other modern conveniences in their homes, and adhere to plain dress, using hooks and eyes rather than buttons. The men wear broad-rimmed hats and beards, the women long, dark-hued dresses.

The Amish have been making news recently because of their refusal to pay Social Security taxes — which they regard as a form of compulsory insurance — and because of their refusal to send their children to high school.

Mennonites and Amish are often confused, and confusion about the Amish is further increased by the fact that some who call themselves Conservative Amish Mennonites have broken with the Old Order, and have taken to the use of automobiles, although they still wear conservative garb.

Brazilian Government Deletes Offensive Definitions From School Dictionaries

Definitions in school dictionaries which are offensive to Jews have been banned by the Brazilian government, according to a report received at the headquarters of the World Jewish Congress. The ban followed a three-year campaign initiated by a Rio de Janeiro attorney and actively supported by the Confederation of Jewish Communities of Brazil and the World Jewish Congress. The campaign aroused a considerable amount of sympathetic interest in the press, and in cultural, intellectual, and political circles.

Ribicoff Sympathetic to Amish Stand on Social Security

Secretary of Health, Education, and Welfare Abraham A. Ribicoff told leaders of the Old Order Amish that something should be done to relieve them of participation in the Social Security system which they oppose because of religious principle. The secretary promised to investigate ways in which legislation might be drafted that would be acceptable to the department and permit the Amish to withdraw from the compulsory government program.

Recently the Senate defeated an amendment offered by Senators Joseph Clark of Pennsylvania and Barry Goldwater of Arizona after the administration objected that such an exemption would be difficult to administer. However, since a number of bills are pending in the House and since less than twenty members of the Senate were on the floor when the amendment lost by voice vote, an attempt may be made again next year in that body.

Ghana Government Would Legalize Polygamy

Two recent actions by the Ghana government provoked sharp comments from church officials.

The first was a government-published white paper proposing legalization of the traditional system of polygamy and "common law" marriages. The paper suggested that while a man would be allowed to have only one legal wife, she would no longer have grounds for divorce if he entered into a common law marriage with another woman. He would, however, be legally responsible for all children born of this second union.

Another controversial issue is a government announcement that it plans to cut the amount of air time of religious broadcasts in the country from 105 minutes to 45 minutes per week.

California Wheat Rancher Honored by President Kennedy

A California farmer was recently honored by President Kennedy at the first meeting of the Advisory Citizens Committee for Food-for-Peace. Coleman Foley of Sunol, Calif., has donated a carload of wheat for use in aiding starving people of the world.

Because of his gratitude for the help given him as an Irish immigrant boy, he pledged to give a carload of wheat each year for the first four years of President Kennedy's term of office. Mr. Foley's donation was handled through the Christian Rural Overseas Program since the food-for-peace organization is not able to accept donations as yet.

Syrian Church Prelate Ordered to Pay Tax in Scrolls Sale

The United States Tax Court has ordered Archbishop Athanasius Yeshue Samuel, head of the Syrian Orthodox Church of Antioch in the United States and Canada, to pay a long-term capital gains tax on four Dead Sea Scrolls which he sold in 1954 for about $250,000.

According to the International Revenue Service the archbishop originally acquired the scrolls from Bedouin tribesmen in 1948 for about $170.

Regarded by Biblical scholars as priceless, the four ancient manuscripts were part of a number found in 1947 by wandering Bedouin she

rds in a cave near some very old ins, now called Qumran, in the dean desert along the western ore of the Dead Sea. Since then er Old Testament manuscripts ve been found in caves in the a and all of these have become own as the Dead Sea Scrolls.

Several of the scrolls are owned Hebrew University in Jerusalem, Israel and Jordan, and by ological institutions elsewhere.

lice Ban DEKT Events Communist Sector

East Berlin police have officially ned all events in the Communist tor of the city that may be consued as being part of the German angelical Church Day Congress eduled for July 19-23 in West rlin.

Since all public events associated h the Congress had already been ned in East Berlin, church rces felt the new restrictions ld refer only to observances eduled in churches.

gro Church Council Urges orthright" Civil Rights Stand

A call for a forthright stand on il rights was issued by the Nationa Fraternal Council of Churches, S.A., at its twenty-eighth annual vention.

The council is composed of all jor Negro Protestant Churches in erica. Bishop S. L. Greene of African Methodist Episcopal urch said, "Those who fail to t for first-class citizenship are living up to the principles of the ristian religion."

minican Protestants Hopeful der New Balaguer Regime

A Methodist mission executive has lared that the leaders of the ll Evangelical Church of the minican Republic are hopeful for e freedom, particularly in areas social concern, under the new ime of Dominican President quin Balaguer.

Dr. Evelyn Berry, reporting on a to the Caribbean country, said e Evangelical Church people, as l as most of the Dominicans I e talked to are encouraged by movement toward freer trade the apparent efforts of the govnent to re-establish relations h other Western Hemisphere nas." However, she added that e had been little if any change ne day-to-day workings of Evancal congregations.

The Evangelical Church of the Dominican Republic represents a merger of the mission work of four U.S. denominations — the Methodist Church, the Evangelical United Brethren Church, the United Presbyterian Church in the U.S.A., and the Moravian Church in America. It has a membership of 3,000 and a constituency of 7,000. There are sixty-seven congregations and seventy-five Sunday schools.

Cornerstone Laid for United Church Center

The new Pennsylvania United Church Center was hailed as a "symbol of the unity of the churches in the Commonwealth" at a cornerstone-laying ceremony held in Harrisburg. The $400,000 structure will be completed in early 1962.

The structure will house the administrative offices of the Pennsylvania Council of Churches and provide office space for the Pennsylvania State Sabbath School Association, Pennsylvania Temperance League, as well as an office for the Eastern Region of the Church of the Brethren.

The center's facilities will include plans for a board room, small cafeteria, service room, and conference rooms, which will be available for use by the related agencies and constituent members of the council. A chapel-auditorium will be built as funds are made available.

Pennsylvania's Council of Churches is made up of forty-seven governing bodies of eighteen denominations having a total membership of more than three million.

Higher Tax Exemptions Supported on Gifts to Charitable Trusts

The Senate Finance Committee recently approved a bill to permit taxpayers an increased exemption for contributions they made to trust funds whose proceeds are given to churches, schools, or hospitals. Approval came, however, only over the strong objections of four senators who filed a minority report warning that tax-exempt charitable foundations and trusts are coming to have a dangerous amount of power in America's competitive economic system. The bill passed the house without debate.

Its purpose it to permit donors whose principal or only assets consist of stock in closed family-operated corporations to enjoy an additional income tax deduction if they give such assets to a charitable trust that will dispose of all of its income to specified charities. The proposed bill would treat a gift to a charitable foundation the same as a direct gift to the institution concerned, if all the income of the trust is distributed annually for the specified purposes.

Britain Removes Suicide From List of Crimes

Legislation approved by Queen Elizabeth has removed suicide from the list of statutory offenses in Britain. This means that for the first time in 1,000 years attempted suicide will no longer be a crime. However, it will still be a criminal offense to counsel or aid suicide, with the maximum penalty fourteen years' imprisonment.

Statistics disclose that about 5,000 suicides take place in England and Wales each year, while the number of unsuccessful attempts is about the same.

UN Group Endorses World Peace Corps

An American proposal for an international Peace Corps, similar to that of the United States, was endorsed by the United Nations Economic and Social Council. The organization will use volunteer workers, including members of the American Peace Corps, to serve in UN technical assistance programs in underdeveloped countries. Members of the world corps would become international civil servants under UN control. The U.S. Peace Corps would have no connection except to recruit American workers.

Legal Status of Evangelical Church Established by New Austrian Law

A new law spelling out the legal status of the Evangelical Church in Austria in keeping with present-day conditions and continuing its full autonomy was approved by the Austrian National Council (Parliament). The decree is a revision of the so-called Protestant Patent of 1861, under which Protestant churches were granted legal recognition. Austrian Protestants recently celebrated the 100th anniversary of that 19th century law.

Provisions of the new legislation include legal protection for officials, congregations, and institutions of the Evangelical Church, and recognition of official religious garb. It provides for the legal rights of the

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church in regard to education, religious instruction, and ministries to the military, the sick, and the imprisoned. The church also remains free to continue its membership in the World Council of Churches and participate in the ecumenical movement.

The law also recognizes the Evangelical Church's two constituent bodies — the Evangelical Church of the Augsburg Confession (Lutheran) and the smaller Helvetic Confession (Reformed). With 394,000 members, the Lutheran group comprises more than 90 per cent of the Austrian Evangelical Church, largest Protestant body in the country, and is a member of the Lutheran World Federation.

Senate Unit Approves Migratory Worker Reforms

The Senate Labor Committee recently approved five bills which meet many of the recommendations of Protestant, Catholic, and Jewish welfare agencies for improving the health, education, and working conditions of migratory farm labor families.

The bills provide for prohibition of farm labor work by children under fourteen except on the family farm or on a neighboring farm within twenty-five miles; Allocation of $2,000,000 annually as federal grants to schools overcrowded by children of migrant workers; allocation of $300,000 of similar aid for summer school programs; authorization of $250,000 in grants for interstate planning to deal with school problems of migrants; establishment of pilot adult education projects for migrant workers; registration of migrant crew leaders who carry workers from state to state with the Labor Department; authorization of grants to states and communities to help provide health protection for migratory workers; and the establishment of a fifteen-member National Advisory Council on Migratory Labor to focus attention on the problem.

Reds Complain of Baptist Gains in Soviet Republic

A resurgence of religious activity in the Soviet Republic of Kazakhstan has been noted with some disgruntlement by the Russian magazine, Agitator. As a result, the Communist publication notes the number of believers has doubled in some areas. In the city of Djambul, the Baptist Society is reported to have "doubled its membership during the past five years and under the very noses of Party and Komsomol organizations."

Agitator said the Baptists "fight persistently for every man," adding that the group "is luring into their sect not only older people but younger ones as well."

No Theological Grounds for Banning Interracial Marriages

In a booklet condemning South Africa's segregation policies, the Methodist Church of South Africa recently declared that while the denomination was not advocating interracial marriages it believed there were no theological ground for banning such weddings.

The pamphlet said, "Racially mixed marriages provided they are securely founded on common cultural attainments and spiritual ideal are not contrary to God's law an man's law should not prohibit then We do not, however, advocate a ger eral mixture, believing that neithe European nor African desires mixe marriages. The essential foundatio for a successful and happy marriag is a common heritage, culture, an religion." The booklet also note that most miscegenation in Sout Africa occurred outside marriage.

Religious Groups Ask for "Humanitarian" Immigration Policy

Leaders of fifty national orgar zations including major Protestar Roman Catholic, and Jewish grou sent a message to President Kenne urging him to take leadership developing "a nondiscriminato humanitarian" immigration polic The message called his attention four major goals which the organiz tions are seeking in U.S. immigrati policy.

They urge that the quotas shou be established at one seventh of o per cent of total U.S. populati rather than one sixth of one per ce of the white population, as at prese They advocate replacement of t present national origins quota s tem by a formula based on relati populations of the various countr of the world. They ask for a grea emphasis in all national quotas family reunion. They seek also p manent provision for refugees by locating to them a percentage of over-all proposed quota and by m ing special provision for those w skills needed in the U.S.

Thirty-six Dallas Restaurants Integrated Through Interracial Co-operation

Negro and white leaders joi forces in Dallas, Texas, in a progr that peacefully integrated thi six restaurants and cafeterias form ly operated on a white-only ba The Dallas Citizens Council, an white organization of business le ers, co-operated with a spe integration committee of se whites and seven Negroes in ranging the visits to the eating pla

Carried out without incident, project produced only three c plaints to the council's offices. tegration was achieved by 159 Ne business and professional men, c gymen and their wives who vis restaurants and cafeterias. N was turned away.

Anniversaries

Mr. and Mrs. William I. Book of Harberth, Pa., celebrated their sixtieth wedding anniversary on June 11, 1961, with an open house held in their honor by the First church, Philadelphia, of which Dr. Book had until recently been moderator. The members of the church are furnishing a room in the men's dormitory, Juniata College, in honor of the Books. — Mary L. Riethof, Lafayette Hill, Pa.

Mr. and Mrs. John C. Fluke celebrated their golden wedding anniversary on July 2, 1961. They are members of the Bethel church, Pa. They have six sons, two daughters, and twenty grandchildren. — Ethel Stayer, Everett, Pa.

Mr. and Mrs. James Greer observed their golden wedding on July 16, 1961. They are members of the Big Creek church, Cushing, Okla. They have one daughter and one son. — Golan J. Winkler, Cushing, Okla.

Mr. and Mrs. Royal McKimmy celebrated their fiftieth wedding anniversary on July 23, 1961. At the morning service the McKimmys renewed their marriage vows in the presence of the congregation. An open house was held in the afternoon in the home of a son. — Mrs. Charles E. Ward, Beaverton, Mich.

Mr. and Mrs. Howard Peden of Menomonie, Wis., celebrated their fiftieth wedding anniversary on Aug. 5, 1961. — Howard Peden, Menomonie, Wis.

Mr. and Mrs. Allen H. Shissler, celebrated their fiftieth wedding anniversary on June 24, 1961. They are members of the Bachmanville church, Ill. They have four children, twelve grandchildren, and seven great-grandchildren. — Mrs. Jay Foreman, Mount Joy, Pa.

Mr. and Mrs. George Weber of Rosepine, La., celebrated their golden wedding anniversary on June 18, 1961. They have been members of the church for fifty years and have served in the office of deacon for nearly twenty years. They have seven children, sixteen grandchildren, and two great-grandchildren. — Viola McWhorter, Rosepine, La.

Obituaries

Giles, Elizabeth M., was born Feb. 11, 1892, in Mt. Pleasant, Mich., and died June 24, 1961. She became a member of the Shepherd church, Mich., in 1939. In April 1913, she was married to Harry Leffingwell, who preceded her in death. In 1948 she was married to Percy Giles, who survives together with four sons, one daughter, thirty grandchildren, and three great-grandchildren. The funeral service was conducted by Bro. Charles Spencer, and burial was in the Riverside cemetery. — Floyd G. Leffingwell, Mt. Pleasant, Mich.

Harshman, Mattie S., daughter of Amos and Flora Palmer Blickenstaff, died June 9, 1961, at Myersville, Md., at the age of sixty-eight years. She had been a member of the Church of the Brethren for fifty years. She was married to J. Frank Harshman, who survives together with two daughters, two grandchildren, three sisters, and three brothers. The funeral service was conducted by Bro. Clyde C. Fry, assisted by Bro. C. Basil Grossnickle, and burial was in the Grossnickle cemetery. — Margaretta H. Rice, Thurmont, Md.

Johnson, Charles, son of Charles and Mary Bruce Johnson, was born at Sperryville, Va., May 16, 1878, and died at Dayton, Ohio, March 27, 1961. On March 26, 1903, he was married to Rhoda Freeze. He was a member of the East Dayton church, Ohio. Three daughters, two sons, and thirteen grandchildren survive. The funeral service was conducted by the undersigned and Bro. Raymond Peters, and burial was in the New Carlisle cemetery. — Edgar G. Petry, Dayton, Ohio.

Kinzie, Emma W., daughter of Catherine and David Ronk, was born near Salem, Va., June 29, 1869, and died June 27, 1961, at Haxtun, Colo. On Sept. 27, 1890, she was married to John Edward Kinzie, who preceded her in death. Surviving are seven children, twenty-eight grandchildren, seventy-one great-grandchildren, five great-great-grandchildren, and one sister. She became a member of the Church of the Brethren at an early age. The funeral service was conducted by Rev. O. A. Gayley, assisted by Rev. M. Lehman, and burial was in the Haxtun cemetery, Colo. — Mrs. Roscoe P. Baker, Haxtun, Colo.

Laughlin, Jacob, son of James and Mary Ann Wingert Laughlin, was born in North Hampton, Ohio, Jan. 21, 1878, and died in Springfield, Ohio, July 12, 1961. He and his wife celebrated their fifty-fifth wedding anniversary in December 1960. He was a member of the Church of the Brethren. Surviving is his wife, Mary E. Laughlin. The funeral service was conducted at the Springfield church by Bro. Otis Landis, and burial was in the Rose Hill cemetery. — Barbara J. Hinkle, Springfield, Ohio.

Metzger, Clara, daughter of John and Esther Shively Miller, was born Oct. 8, 1871, and died July 16, 1961. On Nov. 24, 1887, she was married to Noah Metzger, who preceded her in death. Surviving are three sons, one daughter, and a number of grandchildren, and great-grandchildren. She was a member of the North Manchester church, Ind. The funeral service was conducted by Bro. Edward Kintner and the undersigned. — D. G. Berkebile, North Manchester, Ind.

Metzler, David, died June 23, 1961, at the age of ninety-four years. He was elected to the ministry in 1897 and served the Nappanee congregation as minister for a number of years. He also served as a pastor at Rossville, Ind., and Payette, Idaho. He retired from active service at the age of seventy-five years. He also served his district and was a member of the first General Ministerial Board. Surviving are two sons, one daughter, seven grandchildren, and twenty-eight great-grandchildren. Burial was in the Union Center cemetery at Nappanee, with a memorial service conducted by Harper S. Will at the Nappanee church. — John Metzler, Athens, Greece.

Miller, Mary A. Schriver, died May 23, 1961, near East Berlin, Pa., at the age of eighty-six years. Her husband, Clayton K. Miller, preceded her in death. She was a member of the Upper Conewago church, Pa. Surviving are two daughters, two sons, nineteen grandchildren, forty-seven great-grandchildren, two great-great-grandchildren, and one sister. The funeral service was conducted by Brethren George W. Hull and Paul K. Newcomer, and burial was in the Wolf's cemetery near Spring Grove, Pa. — Frances E. Shaffer, East Berlin, Pa.

Miller, Palmer E., son of David and Nancy Pote Miller, was born June 17, 1895, and died June 21, 1961. On July 4, 1916, he was married to Blanche Ritchey. He was a member of the Holsinger church, Pa., where he had served as a deacon for many years. Surviving are his wife, two sons, two daughters, fourteen grandchildren, and three great-grandchildren. The funeral service was conducted in the Holsinger church by Brethren D. I. Pepple and Emmert Frederick, and burial was in the church cemetery. — Mrs. Palmer Miller, New Enterprise, Pa.

Mumy, Marc Richard, son of Mr. and Mrs. Richard Mumy, was born Nov. 1, 1954, in Mt. Pleasant, Mich., and died July 19, 1961. He was a member of the Shepherd church, Mich. Surviving are his parents, two brothers, one sister, his paternal grandmother, and maternal grandparents. The funeral service was conducted by Bro. Richard Overly. — F. C. Leffingwell, Mt. Pleasant, Mich.

Olson, Peter, was born in Helena, Mont., Sept. 16, 1877, and died in Chicago, July 12, 1961. Surviving are his wife, one son, two daughters, and nine grandchildren. The funeral service was conducted by Raymer Cox, pastor of the Douglas Park church, Ill., and burial was in the Oakridge cemetery. — Edna Holly, Chicago, Ill.

Perry, Sara Esther, daughter of Wilson W. and Emmaline Myers Garland, was born near Peru, Ind., Feb. 16, 1892, and died near Wabash, Ind., July 16, 1961. She was a member of the Eel River church, Ind. On Dec. 15, 1927, she was married to Calvin Perry, who survives. Also surviving are two brothers. The funeral service was conducted in the Eel River church by Brethren Mervin A. Cripe and Leonard Custer, and burial was in the adjoining cemetery. — Mrs. Glenn Tridle, Claypool, Ind.

Pifer, Hope Mae, died June 10, 1961, at Mechanicsburg, Pa. She had been a member of the Upper Conewago church, Pa. Surviving are four sons, five daughters, eighteen grandchildren, three brothers, and one sister. The funeral service was conducted by Bro. Donald E. Miller, and burial was in the Latimer cemetery, near York Springs, Pa. — Frances E. Shaffer, East Berlin, Pa.

Priest, Solomon L., died July 20, 1961, at Loudonville, Ohio, at the age of seventy-four years. He was a member of the Danville church. Surviving are his wife, four stepsons, and three stepdaughters. The funeral service was conducted by the undersigned, and burial was in the Loudonville cemetery. — Wm. H. Loucks, Danville, Ohio.



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Church News

Northern California

Bakersfield — This congregation w represented at the church vocatio workshop at the McFarland church. C the Sunday evenings in February v had programs on Brethren Service, ca ital punishment, and BVS. Guest lea ers were Assemblyman John Williamso and Ron Eby and Gene Hartman, t BVS'ers serving in the migrant wo at Corcoran. Nine were baptized Palm Sunday. The amount allocat for benevolences in next year's budg is larger than it has been previous The congregation decided to sell pro erty that had been given to the chur and use the funds to complete t church plant. Preschool facilities, pastor's study and office, and a ch room will be added. The women's f lowship has made comforters and sew cut garments for the Modesto Brethr Center. Several of the youth and wo en helped two days at Modesto to pr ess clothing. Twenty-seven visit from nine churches in the district p ticipated in the visitation evangeli workshop in May. Following the wo shop the pastor had inquirers' clas and five have been received by let and one has been baptized. Preced the visitation a twelve-hour prayer v was held and cottage prayer groups r each evening while the visitors w calling in the homes. The pastor, Ra Click, attended the human relations a counseling seminar at La Verne led Rev. Roy Burkhart. Brides Through Decades was the theme for the moth daughter tea. Several of our memb helped in the planning and product of a Sunday afternoon TV Talk B series sponsored by the local council churches. Dan Mahoney was re-elec church moderator, and Marion R served as our delegate to Annual C ference. — Dorothy Brown, Bakersfi Calif.

Oakland — The congregation was r resented at the meeting in the Francisco church when Ward P moderator of Northern California, Forest Eisenbise, district secretary, cussed district and local problems. M Linda Townsend, who has charge the United Nations booth at the C land public museum, was the spe for the March women's fellow meeting. The love feast on Palm S day evening was preceded by a b tismal service. Two have been bapt and two received by letter. Our ch was host to the neighborhood chur for the Good Friday service. Sta Sutphin, the moderator, brought morning message on Christian Col Day and has also filled the pulpi other times when Pastor Alvin Zu has been away. Nine of our mem attended a self-allocation worksho Modesto in April. Mr. and Mrs. Spenser Minnich of La Verne s a period of time in our congregatio the interest of La Verne College. Christian World Relations Comm of the Oakland Council of U Church Women had a dinner for a fifty-five Indonesian students from University of Berkeley and se American Indians from Friend House in Oakland in April. In

eral of our members attended a fare- l tea for a group of the Indonesian lents who had finished their work the university. Then also in June committee sponsored a workshop a study of the World Community theme, Freedom to Know. The 's and women's fellowships gave eral camperships to help youth at- d Camp Peaceful Pines. Some of Brethren on their way home from ference have stopped to worship h us. — Mrs. Carl D. Woody, Oak- l, Calif.

Washington

Covington Community — On April open house was held at the church hat the parents of the Sunday school ils might meet the teachers. Ed- d Beckman spoke on the subject, edom on Trial. In May our choir ticipated in a music festival spon- d by the Kent churches. Five have n baptized, and one has been re- ed by letter. The new officers for year ahead were elected at the e quarterly council. We had a vaca- Bible school in June. During the mer months our worship services in at nine o'clock. We are taking t in the union church services on day evening. While the pastor, ment Bontrager, was away, Bro. nard Suttle preached for us. — Ger- ne Seamam, Kent, Wash.

Colorado

ethel — On May 29 we dedicated new parsonage. This had been a ant house that was purchased and ed to the church ground and an ition built on. Two films, Again neers, and African Prince, were wn during the mission study in Jan- y. The offering was sent to Lybrook sion. In February, we had programs temperance and again we had films, Teenage Challenge, and Yesterday, lay and Forever. The women had all-day meeting, mending and pack- clothes for relief. Bro. Edward ican conducted our pre-Easter tings. Ten have been received by er since our last report. On June tover Kulp gave a talk on mission k in Nigeria, illustrated by pictures. o of our young men spent a week at Lybrook mission helping to repair buildings. Bethel church was host he pastors' retreat for Nebraska and orado. D. W. Bittinger was the aker. — Marion C. Fike, Arriba, o.

Iowa-Minnesota

arnum — The pastor, David Cave, ducted a class in Bible study and her training. Mr. and Mrs. Paul is, missionaries to Thailand, were akers one night in February. They showed slides and articles made he people of Thailand. At a meet- sponsored jointly by the Christian cation commission and the mission- society the film, New Faces in Af- , was shown. We participated in union Good Friday services. One our members, Christ Nelsen, has e benches for the use of the junior r and the Sunday school. The vaca- Bible school had to be postponed from June until August because of sickness in the neighborhood. The fund in memory of Mrs. Matie Schwoch has been dedicated for the use of Brother and Sister Mark Keeny when they return to the Nigeria mission field. Bro. Ray Zook, the fieldman, and his wife spent the week end of June 25 in our church, and open house was held that he might become acquainted with the congregation. The junior highs are working to earn money to buy hymnbooks for the church. The men of the church have made improvements on the building and also at the church farm. — Mrs. Hattie C. Neil, Barnum, Minn.

Northeastern Kansas

Ottawa — Lee Spitzer began work as pastor on Jan. 1. The youth group conducted worship services on Feb. 5 at the close of National Youth Week. Some of our members assisted with the religious census of the city in February. The women's fellowship entertained the women of a neighboring church at a meeting at which Mrs. Mildred Kimmel of McLouth spoke and showed pictures of the mission work in Ecuador. With her was her adopted son from Ecuador. Our pastor has been assisting in the ministerial association's daily radio devotional services and in weekly services at a local nursing home. On April 30 the men's and women's fellowships sponsored a family fellowship supper with a centennial theme, featuring old-time food, a history of the church, old-times songs, stories and memories, and hopes for the future. Several babies were dedicated at a morning worship service in June. On June 12, Perry L. Huffaker directed a hymn festival to which neighboring churches were invited. Ten of our juniors have registered for camp this summer. — Mrs. Roy Gerhard, Ottawa, Kansas.

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Western Kansas

Maple Grove — We had two services of dedication for children, one in May

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and another in June. At an afternoon service on June 5 seven persons were baptized and two were received by transfer of membership. A class for these new members is being taught by Guy Ankenman. We had two sessions each day during the vacation church school. The offering is to be given to a Greek girl who is attending McPherson College and who plans to return to her country to work among her people. The Walnut Ridge 4-H Club took part in the worship on Rural Life Sunday. The CBYF had a picnic and swimming party in June. Brother Gorman Zook was present for the family night on June 16; the CBYF also showed a film. Following regional conference we will have a meeting conducted by Ronald Morgan. — Inez Jackson, Norcatur, Kansas.

Salem — Vacation church school had a daily attendance of over sixty. At the men's and women's rally of Western Kansas thirteen churches were represented. The speaker for the women's meeting was Mrs. Harvey Lehman, and D. W. Bittinger, and for the men's meeting, Eldon Morts. Following the evening meal a centennial pageant, The Brethren Church in Kansas, was given by the members of the Salem church. It was written by Mrs. Milford Porter of Quinter, Kansas. — Mrs. Irvin Justus, Sterling, Kansas.

Middle Missouri

Kansas City, Messiah — Three babies were dedicated on Mother's Day. At the fellowship meeting on May 19 a film on Argentina was shown. Calvin Keeling, who is a layman and also a student at McPherson College, filled the pulpit on May 28. Three speakers representing Japan, Hawaii, and the Philippines were features of the mother-daughter banquet. The 1960 World Series in color and pictures was shown at the father-son banquet. Bro. M. R. Murray, Dr. John Swomley, and Bro. Hylton Harman preached for us while the pastor, Ira Gibbel, was at Annual Conference. Hazel Miles directed the vacation Bible school in July. James Minnich was elected moderator at the council meeting in July. — Mrs. Gertrude Gaba, Kansas City, Mo.

Oklahoma

Big Creek — Four have been baptized and five received by letter. Bro. K. O. Thralls, formerly of Falfurrias, Texas, is now serving as pastor of this church. One member has been licensed to preach. The deacons and their wives are participating in a visitation program. The men's and women's fellowships together have frozen one hundred quarts of corn for Camp Spring Lake near Cordell, Okla. The youth and others of the church helped a family whose home was destroyed by fire. Four families have had dedication services for their new homes. — Golan J. Winkler, Cushing, Okla.

Northern Illinois and Wisconsin

Milledgeville — On Sunday evening, the adults have been discussing the church, its purpose and practices. A number of towel sets have been given to the Mt. Morris home by the women's fellowship. A number of the women attended the spring rally at the Sylvan church, Rockford. Outside speakers have been Benton Rhoades, Ora Huston, Mr. and Mrs. Ben Hylton, Mrs. Ted Kimmel, and Mrs. Max Plum. We had special services for three evenings during Holy Week. One was baptized. Paul Myers, a student at McPherson College, was licensed to the ministry on Easter. Karl Baldner, the pastor, has been named chairman of the Citizen's Advisory Committee of the Juvenile Court of the county. Members of the missions and Brethren Service commission and the pastor have had several worship services at the county l. This commission also sponsored sev films. At their meetings the youth h been studying, Let's Learn About l and Love. The summer fun nights h had good attendance. Mrs. Est Boyd served as delegate to An Conference. The fiftieth anniversar the organization of the Mustard S Class was observed on July 16. pastor attended the faith and gr life laboratory at Juniata College Pennsylvania. — Mrs. L. W. Krei Milledgeville, Ill.

Brethren Placement Service . . .

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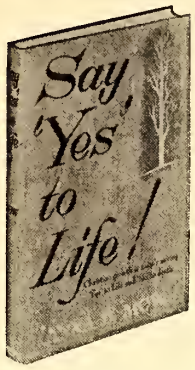
Southern Illinois

Canton — Eight have been baptized all two received by letter. Reuben Mumbombo from the Congo who is attending high school in Canton, spoke to the young people one Sunday evening. We have had prayer meetings once a month all winter, under the direction of the evangelism commission. We had a mother-daughter banquet in May. Some of our women attended the curriculum interpretation conference at Astoria. Edwin Rodabaugh and Paul L. Rhoades of Astoria met with the board of administration of our church to interpret the self-education plan of giving. Five women and one man attended the spring rally in March at Virden. We are collecting magazines, games, and puzzles which are sent to the state hospital. We participate with the other congregations of Canton in the Sunday evening services during the summer months. Mrs. Paul Thompson, the pastor's wife, was the director of the vacation Bible school, which concluded with a program by the children. — Mrs. Harry D. Price, Canton, Ill.

Oak Grove — The pastor, Bro. Durward Hays, has resigned and plans to serve the Dickey church at Ashland, Ohio. We have not yet secured a pastor for the coming year. The CBYF presented the play, As God Has Given Me, on June 25. Bro. M. A. Whisler brought the morning message that day in the absence of the pastor. We had a baby consecration service in June. Six of the juniors attended camp and one will be attending the junior high camp. M. A. Whisler was re-elected moderator at the spring council. — Juanita Whisler, Lowpoint, Ill.

Middle Pennsylvania

Martinsburg — Four members attended the Brethren youth seminar in Washington and New York. A district conference for the recruiting of youth workers for full-time service was held in our church. Bertha Brumbaugh was the speaker at the community World Day of Prayer service. At the men's fellowship meeting, Harold Bowser and Robert Blair spoke and Professor Cramer of the Williamsburg high school gave a chalk talk. Bro. Ralph W. Slosser had a Bible institute on the Book of James. The combined choirs of the Martinsburg and Hollidaysburg churches presented the Easter cantata, The Crucifixion. The junior high fellowship gave a program, The Helping Hand, on Easter evening. Ministers who have supplied the pulpit have been Brethren H. Stover Kulp, Curtis Coffman, and Ernest Lashlee. One of the Sunday school classes is making an attempt to establish a library at the church. Terry Stoudenour was released to the ministry; Bro. Roscoe Weham was elected moderator and Bro. H. L. Alley assistant moderator for the coming church year. Brother Weham served as interim pastor after Bro. Roy Forney's resignation. Local pastors, Ernest Brumbaugh, L. R. Ebinger, Enos Heisey, and Terry Stoudenour, assisted him. On July 16, Bro. Morley Mays of Huntingdon installed the new pastor, Bro. Floyd Mitchell. A reception for the pastor



SAY
'YES'
TO LIFE

By Brethren author Anna B. Mow

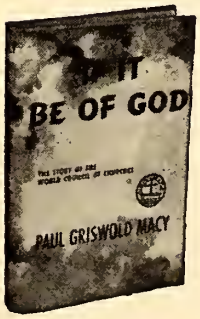
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and his family was held on July 19 with the local ministerium participating in the program. — Mrs. C. O. Beery, Martinsburg, Pa.

Mardela

Ridgely — Our church participated in the community vacation Bible school in June. The women's fellowship made seven comforters for Camp Mardela and relief. The fellowship also subscribes for the Upper Room and sponsors the Gospel Messenger for the forty-two families. Five babies were dedicated in May. The youth have been studying The Church Through the Ages and Marks of Christian Maturity. Five attended the regional round table at Bridgewater College in April. Alan Segar, one of the youth group, is president of the Mardela District CBYF. The David Rittenhouses, members of the Ridgely church, are now serving in Ecuador. B. Merle Crouse and his family have returned after three years of service in that country. They were leaders for the young adult week-end camp at Camp Mardela. Brethren Roy Judy, Jr., and Alton McDaniel of Greenwood, Del., are serving the church as ministers. The McDaniels are leaving this month for further study at Bethany Seminary. — Mrs. Lewis R. Cherry, Ridgely, Md.

Middle Maryland

Myersville — The community choirs of Myersville presented an Easter cantata, The King Eternal, on April 2. Bro. David Metzler of Bridgewater College was the speaker for April 16. The pastor, Bro. Clyde C. Fry, observed his tenth anniversary in the ministry and showed slides of the events in his life within the last ten years. On April 24 we observed spring day of prayer with the three churches in the congregation participating. The junior and adult choirs gave a program of music at the Fahrney-Keedy Home. The pastor is holding leadership training classes at the church. John Gosnell of Hagerstown had a workshop for the teachers of the children's department. The BVS unit at New Windsor had a meeting with the youth and presented a drama and discussion on the evening of May 28. The women's fellowship is collecting used postage stamps for the Fahrney-Keedy Home. The Fishermen's Club meets at the church parsonage each Saturday evening. — Margaretta H. Rice, Thurmont, Md.

First Virginia

Hopewell — Five members have been received since our last report. In April the women's fellowship of the Richmond church were guests of our group. The men's fellowship was in charge of the evening worship hour on March 12. The new pastor, Walter Daggett, was installed on July 16. The service was in charge of Bro. Orval S. Garber. Two deacons and their wives, Mr. and Mrs. James Lassiter and Mr. and Mrs. Roy Lowder, were also installed. Our former pastor, Clyde Hylton, is now the Eglon church, W. Va. The pas and his wife attended the regio workshop at Bridgewater, Va. We h a singspiration at the church follow one of our Sunday evening services Mrs. E. D. Green, Hopewell, Va.

Roanoke, Ninth Street — The Brid water College quartet gave a progr of sacred music on Palm Sunday. E. Albert Sauls of the Peters Cr church, Ernest Muntzing of the Holl Road church, and Emmerson Fike the Blue Ridge church, conducted pre-Easter services. The youth w in charge of the Sunday morning se ice on Youth Sunday. A church me bership class was held each Sun beginning April 9 for the junior junior highs and any others who w interested in knowing more about ing followers of Jesus and a mem of the church. During the month May the church had a school of fan life on Sunday evenings. Six new m bers were received this spring. On M 28 we had a dedication service babies and their parents. The m and women's fellowships have p chased white robes for the choir to during the summertime. Kathe Bowman was the director for the va tion Bible school. The pastor, Ra White, and his family attended Ann Conference. — Mrs. J. R. Flora, R noke, Va.

MINISTER'S BOOK OF THE MONTH

SELECTION FOR
OCTOBER

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Church of the Brethren
Gospel MESSENGER
SEPTEMBER 16, 1961



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Our Contributors

Wilfred N. Staufer is the pastor of the Greensburg church, Western Pennsylvania.

Rev. Alan Brash of Christchurch, New Zealand, is secretary for Inter-Church Aid of the East Asia Christian Conference.

Harry A. Brandt, former assistant editor of the Gospel Messenger, is now retired and lives at La Verne, Calif.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles : news. Letters should be brief and brotherly.

Abstinence Points the Way

I was impressed with Galen Barkdoll's letter in Readers Write (June 26). I hope many Brethren people will read it, and maybe pass it on to others.

It is a nice little study in comparative religions. I agree with him on the three counts of Christianity's shortcomings. I think they are especially applicable to us in Ameria, while perhaps our divorce rate, and similar shortcomings, could also be listed.

The emphasis in the article is on beverage alcohol, with which I heartily agree. With the rapid growth of alcoholism in our United States and the expenditure of billions of dollars annually for beverage alcohol — all of which is just another sign of our national moral decay — one cannot help but wonder whether, in a not-too-distant future, other nations and religions may deem it their duty to send missionaries to our country to save us.

However, if so-called Christians really took Christ seriously and lived consistent Christian lives, there would be small grounds for any comparison. Christ is still the only name under heaven given among men whereby we must be saved!

I fear even the churches are not wide-awake to the issue and to the fact that total abstinence, and not moderation, points the way out of our temperance dilemma. — Anna Wolgemuth, Brethren Home, Neffsville, Pa.

A Challenge to Dare for the Faith

When these pages recently reported the decision of those Brethren who are refusing to pay that portion of income tax used for purposes of war I was moved with deep spiritual elation. At last, it seemed to me, leaders were teaching by example the very essence of discipleship, the act of hazarding one's position for the sake of Christ and humanity!

I was disappointed that this spark of divine inspiration failed to ignite the dry tinder of our corporate conscience. When has there been given us such a challenge to dare for our faith?

If war madness and its attendant godlessness is the gravest threat to civilization, what act of patriotism can exceed that of those who w without regard for their perso material security, endeavor to move the malignancy of militar from their own nation and world?

It is interesting to note that re ers have found comfort in their lief that Jesus "sanctioned paym of the Roman tax." A careful st of the subject will disclose the fa cy of this supposition. He could have sanctioned the Roman tax w out giving the Jewish leaders advantage they sought against h

At any rate, it is unrealistic compare the Roman tribute to present tax for militarism which mands an ever-increasing portio our national income, without res ant neglect of those areas of rese and development that could m the end of much of the wo hunger, disease, and oppress According to the Abingdon B Commentary, "Rome, since 6 A had imposed a head tax of abou cents a person on the populatio Judea. It was regarded as a ba of servitude to Rome." The war is estimated to have been $268 capita in 1958.

I believe the suggestion that dissenters should remove themse from the community group by accepting income from it repres a failure to recognize that said come is in payment for servic the community and not a gratu grant allotted to any and all m bers. This criticism also ignores stated intention of the dissente contribute to acceptable age of the community an amount e to that withheld in objection t unacceptable agencies of the P gon. Further, it is well to re that the program financed by tax in question constitutes a threat to the welfare of this community.

More discouraging than the cism of these declarations is th parent indifference in the attitu so many. Let us not shrug o pricks of conscience that distu as we witness the courageous cisions these Brethren are ma What defense have we before if knowingly and without prote supply money to buy instrument the destruction of our fellow —Virgil Rose, Brethren, Mich.

There Are More Than Two Choices in Berlin

IN A time when one crisis succeeds another, yesterday's headlines are always out of date, and last night's editorial comment may already be irrelevant. If an editorial cannot appear until weeks after decisive events occur, then it must run the risk of appearing even more removed from reality. But here goes.

The time of writing is August 21. The issues have been more sharply drawn in Berlin. Promises and threats, charges and countercharges are already on the record, bringing both East and West quite close to the brink. More American troops have entered West Berlin. The barricades are higher than ever between the two sections of that divided city. It is not clear yet what the outcome may be. An explosive incident, even unplanned, could set off the conflict. Or the stage may be set for interminable wrangling while families are divided, travel is restricted, and new crises are created. Or negotiations may have begun that will eventually lead to an uneasy, if not a truly peaceful, settlement.

The mood of most Americans, we are sorry to say, seems to be, "Run the risk of nuclear war, if need be; just don't give in to any Soviet demands." So Congress votes greater appropriations for defense than the President asks for, but his requests for long-term foreign aid must be modified. The language of defense is always easier to understand than the language of prevention. So Americans bring pressure on their representatives to talk tough, even if the talking means risking annihilation. After all, some experts say that bomb shelters could save a small percentage of us.

This belligerent mood is sustained partly by ignorance. We do not know at first hand what modern war means. We find it convenient to ignore warnings about the destructiveness of hydrogen bombs. We have a vague feeling that, being superior people with right on our side, we are the only protectors of freedom and we want to rattle our weapons in the face of the enemy, even if we should destroy ourselves and those we seek to protect by doing so.

We display not only ignorance but indifference when we assume that the only parties involved in Berlin are the Soviets and ourselves. It is true that there are responsibilities there that involve us. But it is also true that we have no right to endanger the future of humanity without discovering what humanity at large — not just two great powers — thinks about its impending destruction. An editorial in the Saturday Review puts the question clearly: "The issue of Berlin is not just whether the United States is right or the Soviet Union is right. The issue is whether the contending nations have the right to proceed without regard for the lives and opinions of others. Mankind is involved and mankind has a right to be consulted."

Are there only two alternatives on Berlin? Must we choose between giving in to Soviet demands and backing up our own position with troops and threats? No, there are other considerations. If we believe other nations should be consulted, we should not hesitate to involve the United Nations or to solicit the aid of the many neutral countries who have no stake in central Europe. Also, we ought to make clear our purpose to seek an eventual peace treaty that will assure self-determination for all Germans through free elections even if it means withdrawing troops, removing military bases and accepting a neutral Germany just as we recognize a neutral Austria.

If there is one ray of hope in the complicated Berlin picture, it is the witness of the Christian church which has maintained a fairly unified fellowship across political lines for fifteen years. The church, particularly in East Germany, has been under terrific pressure, but it has retained its identity as a church and maintained its unity as a German church in spite of all the forces that would divide it. Even after the latest barricades went up in Berlin, Protestant leaders came together from both sides of the divided city as the church carried on. When these German Protestants join together in singing, "A mighty fortress is our God. . . . His kingdom is forever," they are pointing the way to the most permanent solution for Berlin — and our divided world.

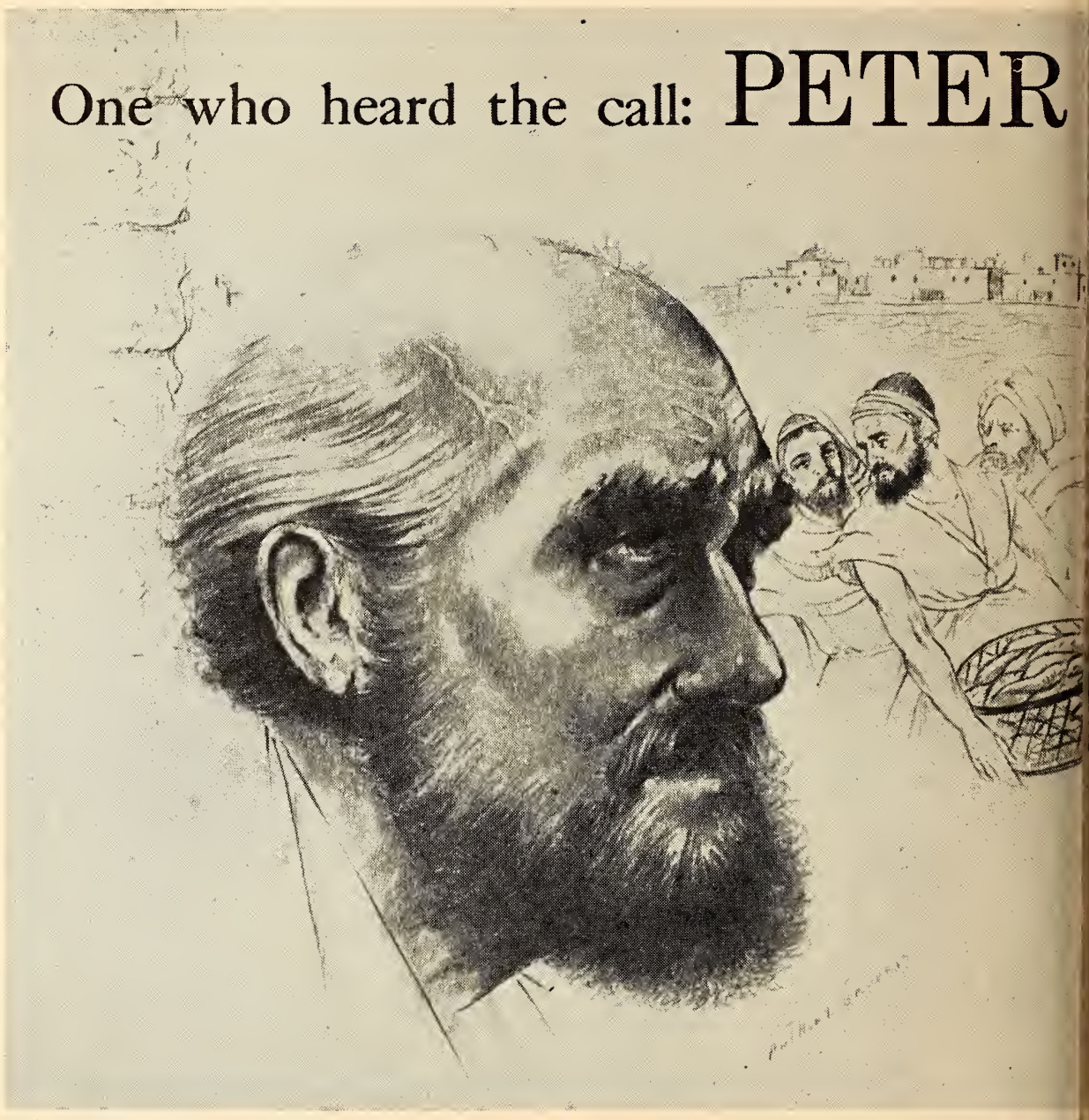
May we respectfully suggest that Americans abandon their belligerent mood and start singing instead, "In Christ there is no East or West" — with special reference to a divided Berlin, a divided Germany, and a divided world. Then we would be in a better frame of mind to consider the practical steps to take. — K.M.

• • •

O Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.
Who hates, hates thee; who loves, becomes
Therein to thee allied.
All sweet accords of hearts and homes
In thee are multiplied.

— John Greenleaf Whittier.

One who heard the call: PETER



Anthony Gruerio — Peter the fisherman — Three Lions

by Wilfred N. Staufer

THE life of the Apostle Peter affords us a hopeful challenge — hopeful because we can identify ourselves with him in his earlier well-intentioned but weak commitments; a challenge because, after certain events, he surpassed the most of us in understanding and following God's will.

We are familiar with his acceptance of the call from the fisherman's occupation to the apostolic office and his receiving of a surname from the Lord. We note his mingled attachment to the Master and his lack of faith; his noble, God-guided confession and his subsequent lack of judgment when he ignored this guidance; his failure to be watchful during Christ's garden agonies; his mistaken courage in cutting off the ear of Malchus; and his presumptuous boasting as to the strength of his devotion which was followed by his vigorous den of any relationship with Master.

Following the resurrec and ascension Peter assume natural place of leadership, with new purpose and con tion. At Pentecost his sup and fearless testimony was u by the Holy Spirit to bring derstanding and conviction many. A new and unshak spirit was within him as directed the work of the J salem church, suffered pe ecution, defended the gos

ercised wise judgment in the cisions of a growing church, oadened in his understanding the offer of salvation, and ed his pen mightily in intereting the Christian way to e Christians of the dispersion. In his earlier experiences escially we can see elements of r own responses. Peter was scinated by the Jesus of histo, as we have been, and was lled to follow, not fully knowg where he was being taken. e experienced the glowing exement of some initial success, t later he realized he was mmitted to a leader with om he could not keep pace. s moments of illumination me and passed, and, quite manly, he was a disillusioned n at the end of the Master's e.

But it was a different person o stood foremost among the ostles following Pentecost. e dominating force of his rsonality led the church in beying God rather than man." hat produced the change?

Outstanding are Peter's bef in and testimony to the fact at Jesus is the Christ, the Son God. The visit to Caesarea ilippi was a turning point in sus' ministry. It was there at a flash of divine inspiration abled Peter to declare, "Thou the Christ, the Son of the ing God."

When the resurrection had come an attested fact and ter had met his risen Lord he ew more fully the meaning these words. The redempe and forgiving love and ncern extended by Jesus to n personally after the resurtion gave him the realization at he was wrapped up warmand forever in the love of d. At Pentecost the resurtion was the keystone of the h of his sermon's message, d he testified that it was the ing Christ who caused the outpouring of the Spirit. The eternal, victorious Christ is a central theme of his writings.

Another characteristic, also more manifest after resurrection, was his openness to divine revelation and enabling. The one who quite frequently during Jesus' ministry acted on impulse and trusted in his own judgment became the humble apostle who was ready to receive and follow the guidance of the Holy Spirit.

Referring again to the great confession at Caesarea Philippi, it is to be noted that Jesus made special mention of the fact that not human nature but rather the heavenly Father revealed that truth. But it is important to remember that a blessing was placed upon Peter because he was used as a channel of revelation. Quite in contrast is the related incident in which Peter, reflecting mere human opinion, regarded as outrageous the thought of the necessity of the cross in the mind of Jesus. Instead of receiving blessing he incurred rebuke.

During the feet-washing ceremony Peter received only reluctantly and with incomplete understanding the teaching of the Master. Soon thereafter, in the climax of his self-confidence, he disregarded Jesus' prediction of the denial.

But note that the leader of those who could not accept the idea of the cross and empty tomb looked into the tomb and perceived that something unusual had taken place. He was soon a convinced believer in the fact of the resurrection.

At Pentecost the guidance of the Spirit enabled him to portray forcibly and accurately the Christian message of redemption and life. As recorded in Acts, his life and his mighty deeds of leadership were Spirit-directed and Spirit-empowered. When God revealed that the field of evangelism must now include Gentiles, Peter obeyed the vision, was liberated from the bonds of tradition, and willingly and with success took the gospel to the home of Cornelius. His writings reveal his openness to divine revelation, and God speaks through his dedicated pen.

In the discipleship of this apostle his dependence on God's power and guidance was so complete that he witnessed out of personal experience, not mere theory. Peter had a story to tell. He, with John, could say, "We cannot but speak the things which we have seen and heard." Fundamentally, a disciple is a learner, and the best of learning comes through first-hand experience.

But not only are Christians to have a story to tell — they are to use every opportunity to share it. Another essential characteristic of Peter was his willingness to be used. This was manifested from the time Christ first called him to the greatest



Pittoni Camera Clix

Peter the apostle

of fishing expeditions. His eagerness and zeal persisted, in spite of his failures. His availability in the work of the church was obviously recognized by the Lord at Caesarea Philippi, when he assigned to him and the other apostles the serious responsibility of discipleship in the earthly church.

On the shores of Galilee he humbly accepted his Lord's thrice emphasized commission to feed the sheep of God's flock. With clear understanding and a new infilling of the Spirit he manifested at Pentecost and thereafter an intense earnestness and absolute fearlessness. Trials and imprisonments could not discourage him or blunt the thrust of his witness. From his own experiences he could later tell his churches that there is no shame in suffering as a Christian.

He was used of God to write to scattered churches about to undergo the flames of persecution, and in this letter one can sense the background of his own failures and disappointments and his experience of redemption and renewal. His first epistle is a masterpiece in portraying the message of God for times of crisis. Christian suffering is to be directly related to the purpose of the suffering and death of Christ. The life that is to follow the life of possible suffering on earth is treated not as an escape but as a fulfillment. This fisherman philosopher shows how the practical details of life's relationships must be geared to eternal and imperishable values. And how does a Christian live in crisis times? He is to live God's life to the full, with fervent love within the Christian fellowship, correct relationships with all individuals and groups within and without, humility and dependence on God, uncompromising obedience, dedication to service, prayerful watchfulness, courageous overcoming. Peter would tell us that in such times the Christian is to live life as usual, provided it is the unusual life which is a gift of God.

Jesus, who "knew what was in man," made no mistake when he gave Peter the surname, "the Rock," for it appears that he named him, not for what he was, but for what, by divine grace, he could become. And the Master confronts us, whose practical denials of him have far exceeded three and who, too, may be classified by ourselves and others as God's most unlikely people, and he invites us to turn over to him our latent and misdirected talents and abilities which he will redeem, refine, develop, and use in his kingdom. The call to discipleship was never more clear or more urgent.



This seventh-century icon of Peter with the keys of heaven and the cross-staff, considered the greatest masterpiece of early icon painting, is one of the art treasures at the 1,400-year-old monastery of St. Catherine on Mount Sinai, Egypt. It is one of thousands of photographs and architectural drawings of the monastery and its contents made by a team of American and Egyptian scholars

Religious News Service

I Lift My Heart

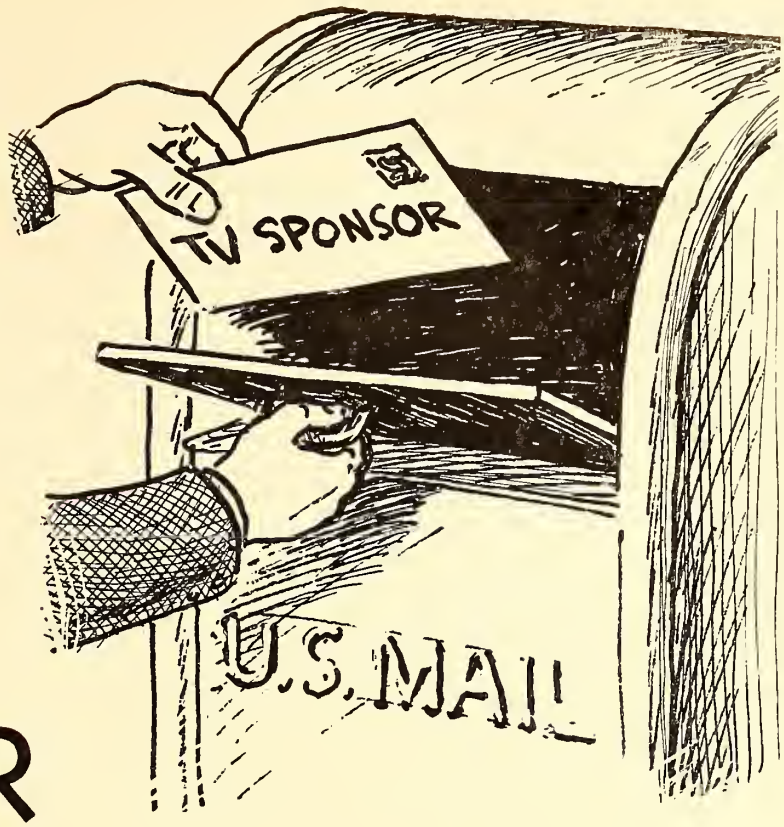
ENOLA CHAMBERLIN

Each morning when I ha
become
Awake enough to be aware
Of all the beauties of the day
I lift my heart to God in pray

And even though the morning la
Upon my shoulders work a
care,
I close my eyes a little while
And lift my heart to God in pray

And whether snow is on t
ground,
Or whether skies are warm a
fair,
Or winds are grappling with t
trees,
I lift my heart to God in pray

So all the day and even whe
The dark comes down the nig
smooth stair
And sleep is knocking at my d
I lift my heart to God in pray



YOUR LETTER IS A BALLOT

by Marshall Billings

Drawing by Harry Durkee

HOW MANY times did you vote during the past year? Once? Only ıce? You could have voted uch oftener. Indeed, you ould have! You could have ɔted on every bill considered Congress and by the White ouse. You could have voted ı every issue debated in your ıte legislature or city council. ɔu could have voted for or ainst any television program ɔu viewed, any radio program ɔu heard. You could have ɔted on any newspaper or agazine article that you read. Like voting in political elec-ɔns, this type of voting is more an a privilege. It is an obliga-ɔn, especially for Christians. And it is easy to vote in these ections. You do not even ave your home. Your writing table becomes your polling booth. The ballots are your letters — compliments and complaints — that you aim at public officials, editors and advertisers.

Evangelicals complain generously to one another about political developments, about unfair treatment in the news, about morally objectionable radio and television shows.

But are these complaints effective? Do they help to improve the objectionable situations? Of course not — they are made to the wrong people. To be effective, the complaints must reach those responsible for the disappointing political developments, slanted news stories, smutty television and radio programs.

How can these people be reached? By letter, of course. And every letter that you write — every letter of praise or protest — is a vote that will weigh in future decisions made by the person who receives it.

Do letters really count? Are they really read? Public officials do read them and do heed their contents, according to two men who speak for organizations in Washington, D.C. Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, says: "I presume that as a preacher I wrote as few letters to government officials as anybody. Yet I am now thoroughly sold on the usefulness of this

method and we have used it on occasion with excellent results."

This opinion is shared by C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State. Mr. Lowell cites this example of the power of letters: "Just a few years ago an American President appointed an ambassador to the Vatican. The greatest volume of mail that ever developed on a single issue in the history of the United States descended on Washington. It literally compelled the cancellation of this nefarious enterprise."

How about editors? Are they, like public officials, impressed by letters? Let another authority on letter writing answer that question. The Reverend Bernard Bassett, S.J., director of the Sodalities of Our Lady in England, told a group of sodalists in Cleveland of this experience. "Each sodality," he said, "has at least one institute a year on how to write a letter to the editor of newspapers and magazines. The possibility of bringing Catholic influence on editors of the press is too important to pass up."

The Reverend Bassett then recounted the success which English Catholics had in writing to editors and store managers to ask that nativity crib scenes be put into windows and public places at Christmas. The campaign was so successful that the government even included a crib in its Christmas decorations on Trafalgar Square. "Letter writing," says Father Bassett, "good letter writing, did the trick."

Are American editors similarly influenced by letters from readers? A Christian newspaperman tells a story which answers that question. A large city paper began to publish Billy Graham's daily column. The Christian writer naturally was pleased to see Mr. Graham's witness in the paper and hoped that Christian readers would express their appreciation for the column. He discussed it with a friend on the newspaper who told him that not one reader had written to express interest in the column. The paper no longer carries it. There was no evidence that it was appreciated; so it was dropped. And dozens of Christians doubtless complained to themselves and to one another because newspapers "won't publish anything about evangelical Christianity."

The other side of the coin is revealed by a little article clipped from the comic page of another paper published in the same city. The article reads in part: "Your favorite comic strip will be back. . . . Several hundred readers have called and written to ask if the Toodles' absence is permanent. It definitely is not. . . ."

And so in this large city a comic strip flourishes in one paper while a column expounding Christianity dies in another. Why? Because editors gauged reader interest by reader response. After all, how else could they tell what the readers want?

What about radio and television? Could your letters help to clean up the programs about which you so often complain? Paul Molloy, highly regarded television editor of the Chicago Sun-Times answers that question. Hear him: "A highly placed advertising man once told me that a dozen — repeat: a dozen — letters from viewers on the sponsor's desk were sufficient to raise a storm all the way down the line, through the company's advertising representative to the office of the network exchequer."

Just imagine what you and eleven other action-minded Christians could accomplish!

Letters are effective, accor ing to these authorities in thr different fields. Why is th true? It is simple. The poli cian wants your vote at the ne election. The editor wants y to buy his newspaper or mag zine. The advertiser on tel vision or radio wants you buy his product.

Complimentary letters them let them know that y are a satisfied customer and e courage them to continue they have been doing. Yo complaint to one of them te him that you are dissatisfi with his service. It is a warni that you are likely to q patronizing him.

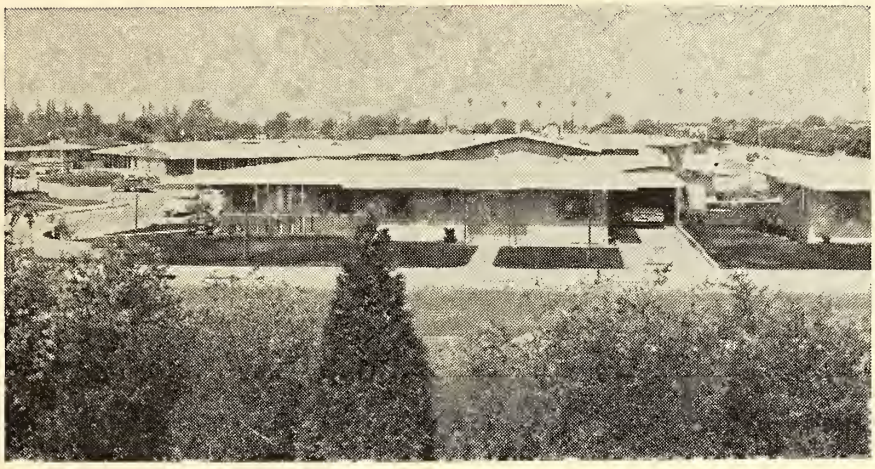
Agreed that it pays to wr letters, this question then aris Why do so few Christians w ness in this manner? Why c not at least one Christian amo the dozens who doubtless e joyed the Billy Graham colu write these six simple wor "Thanks for the Billy Grah articles"?

That question is answered the same Christian newspap man who related the incide "Protestants," he says, "parti larly evangelical Protesta tend to have an inferiority co plex when it comes to writi letters to newspapers. Or m be it is just laziness."

Inferiority complex, lazin — both reasons probably fig large in the lack of Christ witness by mail. If you h not voted regularly by m quite likely "inferiority co plex" is the main reason. Y just did not know how influ tial your letters can be. Y did not know that your vo really count in these continu elections.

Of course, you cannot pl that excuse after reading t article. You now know t your letters do count. T leaves you just one excuse!

Hillcrest Homes



by Mildred Long

THE spacious lounge of the new unit of Brethren Hillcrest Homes was al-ost deserted. I sat on one of e wide comfortable daven-rts before the rock wall and irds' paradise." Twenty feet ng and ten feet high this crea-n of exotic beauty enthralled e. The cool water trickled in all streams and from small ntains, forming waterfalls d pools. Flowers, rocks, ells, birds made it a fairyland. I thought of the pleasure this eation would bring to aging en and women when eyesight led, or they could no longer le or walk out into the open rld of nature. Its quiet auty would enrich their lives d bring them peace.

Just then two ladies ap-oached, talking. One was ling how the plans had been d for her to go to a certain me, and then everything was anged and she came here. In r broken English she said th deep fervor, "I thank ery day God—he brought e here."

Her words found an echo in my heart. And as I meet and talk with my new friends and neighbors I find this sentiment is practically everywhere.

What is this place? And where?

Brethren Hillcrest Homes of La Verne, California, was incorporated July 7, 1947, as a home for senior citizens. A new and second unit, just completed at a cost of one and a third million dollars, was dedicated on June 11, 1961.

La Verne has always been a community of Church of the Brethren adherents. It is the home of La Verne College, from which many of the church leaders have graduated. The La Verne Church of the Brethren is one of the largest in the denomination. The town is situated four miles northwest of the fast growing city of Pomona.

Some fifteen years ago a little lady in the church headed a group that suggested the church sponsor a home for aging citizens. At first the proposal was ridiculed and rejected. But she has lived to see her dream come true and to become a resident in Hillcrest West, the first unit, completed less than three years ago.

I have had the great pleasure of seeing this second unit rise on a few acres cleared of orange trees. To the north lie twenty acres of oranges and, on a clear day, a sky line of hills and mountains extending from Ontario Peak on the east to Mt. Wilson on the west. The view is unexcelled anywhere in this area. The sunsets over the trees and mountains are pictures of heaven's beauty never to be forgotten. The location is on the edge of the town, yet near enough to stores and bank and church for many to walk. Those who have cars are generous with their cars and time to assist those of us who cannot walk that far.

From our first interview with the architect and the administrator on the day we made our selection of housing in this new unit up to now, I have never ceased to marvel at their



Chase Harper, the building superintendent (standing), confers with J. Marion Runyon

planning. Every detail has been carefully worked out for the convenience and safety of older people. Every detail adds to the beauty of the view from the windows. Curving sidewalks between the wings of the Manor building enhance the beauty of small trees, shrubs, roses planted at intervals with grass in between. A circular drive, called Mt. View Drive, surrounds the Manor building. Outside of the drive are groups of three-room apartments and duplexes some of which have two bedrooms.

The Manor building houses the offices, the kitchen and dining room, besides the lovely and expansive lounge before mentioned. Four wings reach out to the west, each containing individual rooms and a small parlor with a well-equipped kitchenette for simple entertaining. There is a large game and hobby room and a library. Every individual room has a full bath and an outdoor entrance with a small patio. All rooms are light and airy and look out upon the garden. The hallways are wide. There is none of the atmosphere or feeling of being shut in or confined.

In addition to the facilities mentioned, there are one-room apartments with kitchenettes. Those who occupy these apartments take their dinners in the dining room.

The meals are excellent. An intercommunication system enables any resident to talk to the office, day or night. It enables the office to make announcements to the entire area, or to individual sections, or to speak to an individual. There will be a nurse on duty all the time. And in the near future the plan is to build a thirty-five to fifty-room infirmary unit. Meantime any sick ones are cared for in the infirmary at West Hillcrest.

A program of activities is already under way. We have a reading group, an hour for the singing of hymns, a sewing class, and a meditation hour. Other classes are under consideration. And there will be evenings for entertainment an games.

Not only have I marveled a the skillful planning. I hav been particularly impresse with the patience, kindnes and consideration of the a ministrator and his lovely a sistant. In addition, I hav reason to hold the same admir tion for the board of directo and the pastor of the loc church. All have exerted the wisdom and planning to mal us who live here happy, saf and comfortable. There is n doubt whatever that our liv will be prolonged and our da of usefulness extended by li ing in this atmosphere of Chri tian love.

For its beauty, efficiency, ar moderate pricing, this Hon cannot be excelled even in th





Top: Mrs. Jaggard, Edna Shively, Mr. Jaggard, and Levi Shively (fr left), residents of Hillcrest East, try out the reading corner of the lou Bottom: Mrs. Andreason, director of Hillcrest East, and Marion Runy administrator of Hillcrest Homes (standing), show the dining hall to visit



Living room area of a one-room apartment

tate of many similar homes. 'isitors come from everywhere. . number of people from the ast have expressed their senti- ents in words like these: Everyone told us it was beauti- ul, but we never dreamed it as like this." The Church of he Brethren has made a nota- ble contribution to the life and happiness of older people by making this home available to us.

Everyone of us here echoes from our hearts the words of the little Swiss lady: "I thank God every day he brought me here."

Be Not Troubled

by Cora W. Helman

SOME years ago, on a winter morning when the ther- mometer was twenty de- rees below zero, a man in his eventies bundled up and went ut to shovel from his walk the eavy snowfall of the night. After me time his wife, who had been usy in the kitchen, wondered hy he stayed out so long. Upon nvestigation, his body was found ying in the snow. He had died f a heart attack almost immedi- tely after going out, for he had hoveled very little snow and the orpse was partly frozen.

The widow was disconsolate; he wailed and mourned for veeks. One day she told her loctor that she just could not en- ure her grief save for her re- gion. The doctor, who was not Christian and who had borne n even heavier sorrow in the isappearance and subsequent uicide of his only son, a schizo- hrenic, remarked that he did not see that her religion was doing her much good.

Sometime later, another woman lost her husband following an operation; she had previously lost four children by death. This woman was the teacher of a class of women. The Sunday follow- ing her husband's funeral she was at her post as usual — almost as if nothing had happened. And why not? She believed that her husband, who had not been well for sometime, had gone to a better world, that he was now free from his infirmity, and that she in due time would join him.

I have often thought of the contrast between the two widows; though both called themselves Christian, there was a great differ- ence in their reaction to bereave- ment. Some professed Christians belie their faith in God by the way they react to the death of a loved one. If they believe in the loving-kindness of God; if they believe that Jesus rose from the dead as the first fruit of them that sleep; if they believe in a glorious haven of the soul where there is no more pain or sorrow, and where the soul will continue to grow, why should they be dis- consolate at the death of a loved one?

To be sure, the one who is left will be lonely. Tender memories will tug at the heartstrings. Tears will tend to flow in spite of heroic efforts to stem them (even Jesus wept at the tomb of Lazarus). But to grieve as those who have no hope is a reflection on the ade- quacy of one's faith in God.

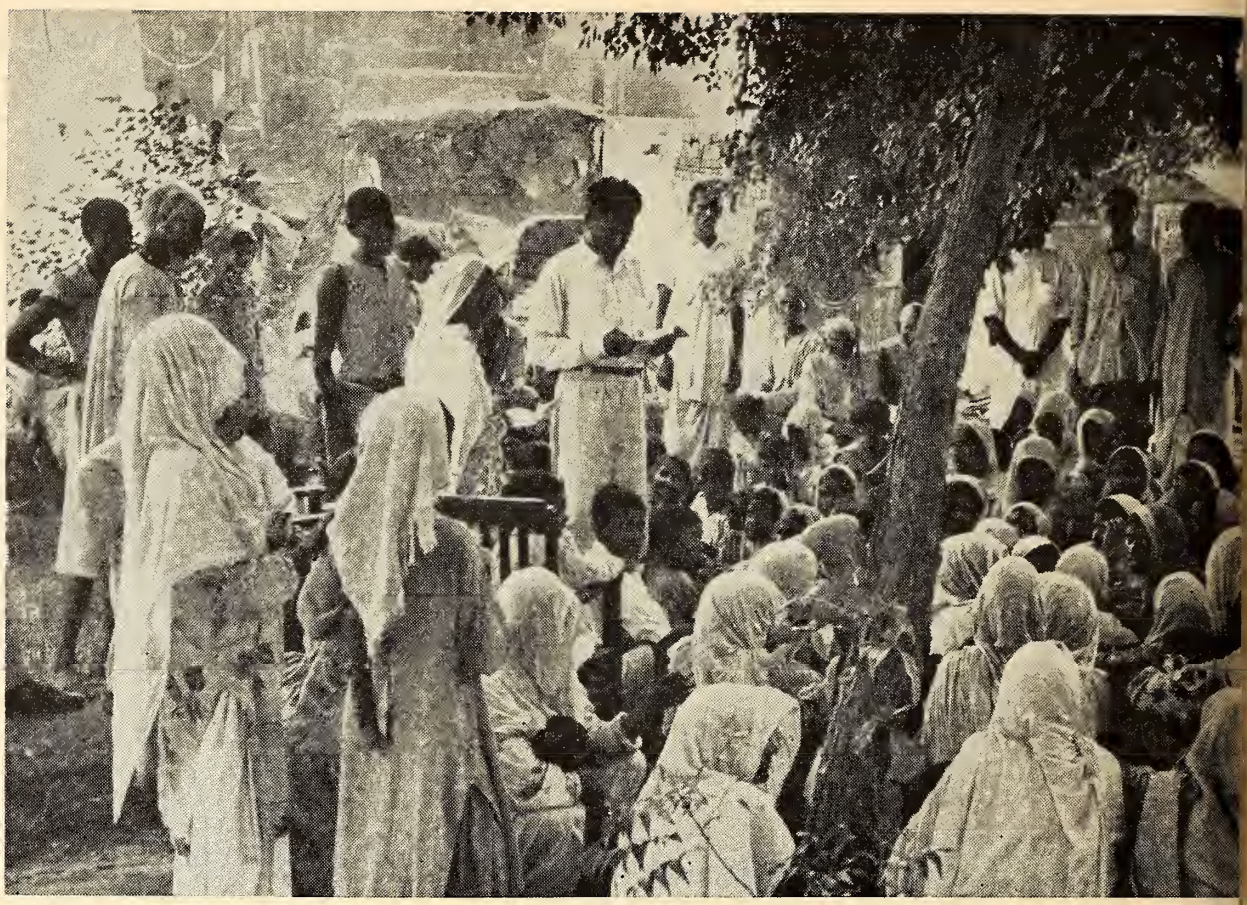
In the days of the Old Testa- ment, before men learned that the decease of their loved ones was not a final good-by, there was some excuse for the wailing and mourning. But from the day that Job came to the triumphant con- clusion that death was not the end, when he came to know that his "Redeemer lives" and that after his flesh had been de- stroyed, he would see God, then the complexion of the matter changed.

Jesus' assurance in John 14, that "there are many rooms in my Father's house; I go to prepare a place for you," should bring solace to him who believes that Jesus knew whereof he spoke. By his own resurrection our Lord gave an earnest of the glorious day when the "dead in Christ" shall rise. So for those whose faith is anchored beyond the veil in God's Holy of Holies, the heartbreak of the moment and the bewilderment that ensues the snapping of earth- ly ties should soon subside in the assurance that "underneath are the everlasting arms" to strength- en the one who is left.

Blessed

HELEN PRODOEHL

If God were to judge us
As we do our brothers,
He'd allow all the sunlight
To shine just on others,
But because we, too, share it,
As well as the rest,
I know, though we fail him,
We by him are blessed.



The Unfinished Task in Asia

by Alan Brash

Photos by the World Council of Churches

ASIA, the region stretching from West Pakistan to New Zealand, occupies something like a quarter of the earth, and is populated by more than sixty-five per cent of the human race. Its present population is about 1,500 million, and that is expected to double in the next 40 years.

In less than that time India and China alone will have more people than inhabited the whole world in 1940. Brought down to a smaller perspective, it means that India will have 80 million more people in 1965 than in 1960; it means that the city of Hong Kong alone has 2,000 more births than deaths every week; and that Tokyo, at present rates, will have 26 million citizens by 1975.

Looked at from the point of view that every one of these millions is an individual f whom Christ died, every one of whom will mi the fullness of life unless he knows God as h Father through Jesus Christ, the use of th term *unfinished* to describe the task of th church is farcical.

The task of the church in Asia, as elsewher is to preach the gospel — and it is surely a curate to say that the church in Asia faces task greater than any church ever faced befor There are five or ten or twenty times the numb of people without a Christian faith in Asia t day than there were in the world on the d of Pentecost.

Of the people in Asia, on the most genero estimate, about two per cent are at least non nally "in faith" from a Christian point of vie But even for these, of course, the task of th church is by no means completed. Of the o million Christians in West Pakistan, the majo ty are still illiterate, living in poverty an squalor.

Has the task of the church been finished ith a man I know of in Hong Kong? He was ought into faith in Christ. When he was und to be ill with tuberculosis he was taken a Christian hospital and cured. But from the spital he went to his "home" — a single room which twenty other people also slept, the ajority of whom suffered with the same dise. Is the task of the church with such a an appropriately described by that weak word *nfinished*?

The miracle of God's love is rather that the sk of the church has begun in Asia. In ery Asian land today there are Christian disples — even though the number in some of em is too small to be recorded in tenths of e per cent. Yet in Indonesia the number is ur million, in Korea one and a half million, in est Pakistan one million, in Japan half a illion, and in India six million.

And the gospel has brought not only conrsions. With its coming there have appeared stitutions of education and healing, teams of ople dedicated to the service of the most edy, and the spirit of life and reconciliation. catalog of the direct and indirect effects is pressive, even though, since this gospel of demption is conveyed always by sinful human ings, the good effects were always mixed with d sometimes concealed by human willfulness, nservatism, selfishness, and hypocrisy.

The task of the church is truly begun in sia, even though all its agents are people in hom the task is certainly "unfinished."

One encouragement is the increasing degree which the churches of Asia are coming to ow one another and to stand together in the ce of the almost overwhelming task. In this e East Asia Christian Conference is playing significant part. Conceived at Prapat, Sumatra, 1957 and officially created by the churches Kuala Lumpur in 1959, this ecumenical ency is devoting its strength to breaking wn the isolation of the churches, challenging em with the evangelistic task, enabling them assist one another in times of crisis and by the change of students and workers who share eir thinking about the Christian responsibility the laity, industrial evangelism, the use of ass media, and all the rest.

Another encouragement is the extent to hich these churches, surrounded by so great task at their very doors, are nevertheless anvering the call of God to "go ye into all the orld." It is known that the churches of Asia, cluding Australia and New Zealand, have sent t over 200 missionaries. Indian missionaries are at work in Malaya and Singapore; Koreans in West Pakistan; Japanese in Okinawa, Indonesia, and India; Filipinos in Thailand, Korea, Indonesia, and Hong Kong. These are only some of the tangible signs of renewal and hope.

Yet another encouragement is that the Asian churches are thinking in new ways about the task. Many illustrations could be given. For example, a whole series of consultations under East Asia Christian Conference auspices have been held — in India, Japan, the Philippines — so that the appropriate leaders can study together the total strategy of Christian service in their own country and ask searching questions as to whether it really is the best strategy in the light of the revolutionary changes that have taken place.

This is radical thinking, and it will almost certainly produce far-reaching effects in church policies. It is no longer adequate to assume that Christian service will inevitably be confined to schools and hospitals under church control. The Asian churches are crossing new frontiers. They are feeling a new responsibility for the building of the total community of the people and for

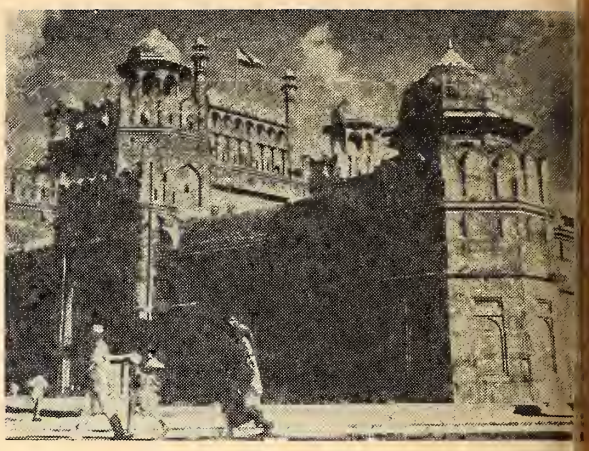


The task of the church — preaching the gospel of Christ and relating it to the total life of the community — has only begun among the millions of Asians

making a Christian contribution within that total life. The work of the Christian in politics, business, and community life generally is being emphasized. The word *unfinished* is quite inappropriate here again, but the task has been started.

Finally, mention must be made of the encouragement to be derived from the steady upbuilding of the people of God — the growing sense of unity in mission among the divided churches. The work of the E.A.C.C., in fact its very existence, is evidence that the churches are conscious of past sins of isolation and complacency and that they have heard God's Word in both judgment and mercy.

The church in Asia faces greater challenges and difficulties, more people in need of the gospel, more extensive human misery, a more rapidly expanding task, and more resolute foes, than any church anywhere has ever faced before. As she does so there are certain things that she clearly expects from the church in the rest of the world. She expects that the church of the West, in particular, will be truly Christian in its own life and relationships — for there is a sense in which the church everywhere depends on the fate of the church in the West.



A scene in New Delhi, capital of India, where th Third Assembly of the World Council of Churche will be held November 18 to December 6, 196

She expects to receive help — in people, n money, in thought, in prayer and in th mutually interdependent relationships that e a necessary part of the gospel. And she expe the church elsewhere to allow her to give, s well as to receive, to give of her own spirit a insights — since only by giving can any chu acknowledge her dependence on God and r full unity with the people of God.

Prayer in a World of Law

by Harry A. Brandt

THE WORLD in which we live and move and have our being is a world of law. It is dependable to the point that we can set our watches by the stars. To the least cell life formulas hold. To the last atom chemical reactions can be predicted. It would be a sorry world indeed, if on waking up some morning it was discovered that water now ran uphill as well as down, or that the force of gravity was no longer in operation.

Now in such a world of certainty what is the role of prayer, and especially of intercessory prayer? For the point of intercessory prayer is to intercede. It is to come between in the chain of cause and effect. Thus one may well ask: What is the place of intercessory prayer where all things flow in sequences and thus to predictable consequences?

It must be obvious that intercessory prayer is powerless to change the inevitable. Then what possible gain through interceding? By intercession one is prepared for that which must be endured. Paul prayed that certain thorns of the flesh might be removed. But they were not. He had to learn to live with them. And so for all of life. It is a kind of coexistence in which we come to accept, even adapt to the inevitable.

In the garden Christ prayed that the cup might pass from him. And though he pra until his sweat became as g drops of blood, the cup was removed. In the end he acce ed and drained it. For him, gain was to fulfill the will God and so to save man.

When Jonah went to pre against mighty Nineveh, would appear that he since hoped that the direst of his p dictions would come to p "Yet forty days, and Nine shall be overthrown!" In Ni veh the people were there the evil was there. Accord to the laws of a depend world Nineveh would be stroyed. But it was not. To shame and anger of Jonah city still stood.

What happened? The op tion of law was averted by

dition of a new factor in the uation. The old equation of eople plus sin equals destruc-n," was changed to that of eople plus sin plus repent-ce equals salvation." Thus a cond aspect of intercession pears. It can do more than erate to adjust to the inevita-e. It can operate to introduce new factor into the equation. d the new factor can entail a w answer.

When Jesus walked the paths Palestine it was not always ssible for him to do mighty rks. Jesus plus people did t necessarily mean that there uld be healing or forgiveness sins. Jesus plus people plus jection was one thing; Jesus us people plus faith was quite other.

Here is a sidelight on the ture of miracles. It is not cessary to look upon miracles the blocking of the operation natural law. What appears a miracle can result from a w factor in the equation, from change in the formula. One n see how this operates as gards a basic element like n. Although it constitutes out five per cent of the earth's ust, it is found almost never the pure state. It readily oxi-zes in moist air. But what is e law for iron can be radically anged through the addition a little chromium. The new swer with the changed formu-is the relatively indestructi-e stainless steel.

It is easy now to move on to nother problem which has used much wonder. That cient conundrum is: Why do e righteous suffer? Our an-ver is that being a part of manity it would be strange if ey did not suffer. For the quence for man is from birth rough life to death. But we ust hasten to say that the suf-ring of the righteous is not the me as that of the unrighteous.

It is the duty of religious leaders to condemn religious, racial, and social prejudices that burden life and separate mankind. Discrimination . . . should be repugnant to all of us as children of God and as citizens of a democratic society. — Horace W. B. Donegan.

Paul indicates a principal difference. It is they, rather than we, who are without hope in the world. All men suffer, but not according to the same formula. As the formula is different, so the consequences are different.

Perhaps an even more fundamental question is the meaning of our mortality. Why does man suffer and die? Why could we not have had a world without suffering and death? Certainly it would have been a very different world. What would it have been like?

Our guess is that it would have been a flat or dead-level thing more like the world of Methuselah. He lived nine hundred sixty-nine years — and that seems to have been his principal accomplishment. Quite different was the world of Abraham. His years were a hundred seventy-five. Yet it is said that he died in a "good old age." In his relatively few years Abraham left the old homeland and ventured into the west. There he experienced assorted disappointments and troubles. Yet he came to father a people who, like Abraham, have never ceased to be in the midst of trouble. But try to imagine what the world would be like without the Hebrews?

If it is because of our mortality that man is born to suffer and die, is there anything to be said for the law of this mortality?

It is mortality that operates to break the power of the dead hand of the past. It makes possible a new start with a new generation. As in the seeding of plants, disease and evil tend to be screened out. It is said that the children of lepers are usually born without the disease.

The uncertainty implicit in mortality tends to keep one on his toes. The impossible is not necessarily impossible to one who does not know it is impossible. Even though trying is vain, the very trying can make a difference.

Suffering provides a kind of built-in warning system. It can keep men from getting into deeper trouble, or, having gotten in, help them to get out. Perhaps this is the so-called chastening value often stressed in the Bible.

Suffering really provides a many-sided ministry. It can have a purging effect. It forces decisions and selections. It is not without significance that the more splendid oaks grow in the open, buffeted by the elements.

Suffering in its last and final form provides release. This is the mortal suffering which ends in death. But is death wholly bad? Without death there could be no resurrection!

Returning to the role of prayer in a world of law, let us now try to summarize what has been offered. Even intercessory prayer can be more effective than at first surmised. For it can do more than prepare for the acceptance of the inevitable. It can introduce new factors into old equations, and thus make possible more agreeable answers. Pursuing the matter yet further, we glean some new light on the nature of miracles. Finally we come to some suggestions as to the deeper meaning of mortality, or of suffering and death. Through these come the release for a new start, the challenge of uncertainty, warnings of danger, a ministry of selection, and the last triumph — in death the promise of the resurrection!

KINGDOM GLEANINGS

Mrs. Ira Arnold died at the home of her daughter, Barbara Kellogg, in Petoskey, Mich., on Aug. 17, 1961. The Arnolds had served in the India mission, 1913-1921. For a number of years afterward Brother Arnold had been in the pastoral ministry. The memorial service was held in the Methodist church in Petoskey.

The national director of the men's fellowship, A. Stauffer Curry, suggests to ministerial committees that they consider asking laymen to participate in the morning service on Layman's Sunday, Oct. 15. Many denominations and some local congregations in the Church of the Brethren are following this practice already.

An Action Sheet on Disarmament has been sent to pastors, Brethren Service chairmen, and the special mailing list of Brethren Service News. The Action Sheet supports the U.S. Disarmament Agency for World Peace and Security. Included in this mailing were two other items related to disarmament: Kennedy and McCloy letters with partial text of the bill and the recent testimony presented by Ralph E. Smeltzer, director of peace and social education, before the Senate Foreign Relations Committee on behalf of the Church of the Brethren in support of the bill. Copies of this testimony on the Disarmament Agency Act may be ordered from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill.

Licensed to the Ministry

William Wash, licensed in the Empire church, Northern California.

Brethren Tour to Ecuador

For a really wonder-full, mountaintop Christmas experience this year participate in the Brethren mission tour to Ecuador. The tour will leave Miami, Dec. 21 and return Dec. 30. Informational folders, which include application blanks, have been sent to each pastor. The size of the tour will be limited; so you will need to apply early. For additional information write: Foreign Mission Commission, Church of the Brethren General Offices, Elgin, Ill.

Home-comings

Russell V. Bollinger of North Manchester, Ind., is scheduled to speak at the morning and afternoon services on home-coming day at the *Eastwood church*, Northeastern Ohio, Oct. 22, Sunday.

Camp Creek church, Northern Indiana, will have a home-coming and harvest meeting on Sunday, Sept. 17, beginning at 10:30 a.m. and 2:00 p.m. The guest speaker for the day is Theron G. Weaver of North Manchester, Ind.

G. Wayne Glick, dean of Franklin and Marshall College, Lancaster, Pa., will speak at the home-coming service and cornerstone laying ceremony for the new church building of the *Lititz congregation*, Pa., on Sunday, Sept. 17, beginning at 10:30 a.m.

Ten Mile Church of the Brethren and Highland Brethren Church, Western Pennsylvania, will have a joint home-coming service in the Highland church on Sunday, Sept. 24. Mrs. S. W. Bail will bring the morning message and Ralph Mills of Berlin, Pa., will speak in the afternoon.

The Church Calendar

September 17

Lesson outline based on International Sunday Sch Lessons; the International Bible Lessons for Christ Teaching, copyrighted 1951 by the Division of Ch tian Education, National Council of Churches of Ch in the U.S.A.

Sunday School Lesson: Titus, a Competent Pastor. Cor. 2:12-13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Gal. 2:1 2 Tim. 4:10; Titus. Memory Selection: Show yours in all respects a model of good deeds. Titus 1:1a (R.S.

Stewardship Sunday

Sept. 22-23 District meeting, Eastern Maryland, Flow Hill

Sept. 24 — Oct. 1 Christian Education Week

Sept. 25-27 Southeastern Region district secretaries treat, Central church, Roanoke, Va.

Sept. 26-28 Central Region district executive secretar retreat, Camp Mack, Ind.

Oct. 1 World Communion Sunday

Oct. 5-8 District meeting, Oregon, Myrtle Point

Oct. 6-8 District meeting, Western Kansas, Hutchins

Oct. 8-15 Churchman's Week

Oct. 12-15 District meeting, Florida, Georgia, a Puerto Rico, Sebring

Oct. 13-15 District meeting, Southern California, Chr tian Conference Center, Forest Home

Oct. 15 Layman's Sunday

Oct. 16-19 Central Region conference, North Manch ter, Ind.

Oct. 17-19 District meeting, Middle Maryland, Lo meadow

Oct. 17-19 District meeting, Middle Pennsylvar Everett

Oct. 19-21 District meeting, Second Virginia

Oct. 19-22 District meeting, Northern California

Oct. 20-21 District meeting, First West Virginia, Ma Spring

Oct. 21-25 Western Region conference, South Waterl Iowa

Oct. 22 World Order Sunday

With Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Kenneth Hollinger of New Paris, Ind., in the Ro church, Ind., Sept. 17-24.

Bro. Robert O. Hess of Manheim, Pa., in the Broadfo ing church, Md., Oct. 8-15.

Bro. Kenneth Morse of Elgin, Ill., in the Marion chu Ohio, Oct. 15-21.

Bro. Wilbur R. Martin of Pottstown, Pa., in the Mi church, Pa., Oct. 15-22.

Bro. Earl K. Ziegler of Brodbecks, Pa., in the Clo Creek church, Pa., Sept. 24-30.

Bro. Alton Bucher of Myerstown, Pa., in the Blue l house, Spring Grove congregation, Pa., Oct. 2-15.

Gains for the Kingdom

Seven baptized and four received by letter in the E Creek church, Ind. Four baptized in the Marion chu Ohio.

Two baptized and four received by letter in the Cu ville church, Pa. Two baptized in Second church, York,

Five baptized in the Maple Grove church, Md. Six b tized in the Laughlin church, Md. Eight baptized in Bethesda church, Md. Ten baptized in the Hazelton ho Sandy Creek congregation, W. Va. Six baptized in Cedar Creek church, Ala.

The Great Reunion

by Dean Kagarise

Did you ever go to a reunion, only to find that you did not know very many of the people there? You looked around, vainly trying to discover a familiar face. You made some meaningless remarks to a few distant acquaintances and left early, feeling it was one of the most miserable afternoons of your life.

Did you ever meet an old friend and begin talking eagerly, only to find that your interests had drifted apart over the years and after a few futile attempts to find a basis for friendship in a handful of almost forgotten experiences of the past, you parted with the uncomfortable feeling that the relationship was dead?

What is your idea of heaven? Is it a place with streets paved with gold? Is it a place of rest from all work? Is it a place where there will be no pain or sorrow and where every tear shall be wiped away and pain shall be no more?

All of these ideas have their message of truth. Heaven will be a place of abundance, of rest, and of freedom from sorrow and sin. But heaven will also be a place of reunion, a place where people will not be separated from God or from one another by distance, by time, or by sin.

Jesus did not say much about heaven. Jesus did have a great longing, a passion, to have his disciples and all of mankind to live in fellowship with him and to share in the fellowship with the Father. In his prayer before he went to the cross, John quotes Jesus as saying, "Father, I desire that they also, whom thou hast given me, may be with me where I am . . ." (John 17:24). When Jesus spoke of heaven as his Father's house with many rooms, he said, ". . . I will come again and will take you to myself, that where I am you may be also" (John 14:3).

Paul expresses the same idea of reunion in his letter to the Corinthians when he says, "For now we see in a mirror dimly, but then face to face" (1 Cor. 13:12).

Heaven includes this most important idea of divine togetherness, perfect fellowship, reunion and communion, between God and each of us and between ourselves and all mankind.

But suppose we are not ready for the great reunion. A reunion is a reunion only if there has been a previous friendship. What if we do not have much of a friendship with God or with many of his children? If we do not like people and do not know God very well, it is not going to be much of a reunion for us. We may feel quite out of place among the happy faces, the many embraces, and the mixing of the races.

Suppose we have been preparing for the wrong things. Suppose we have been practicing how we shall walk on gold streets when we should be learning how to walk paths of service. Maybe we have been learning how to rest from our encounters with people when we should be growing in trying to have a creative encounter with the rest of God's world of people. We have been looking forward to a place where there would not be sin around us to tempt us and torment us when the truth is that it is the sin within us that makes life such a burden for us.

We have been depending on God to make us perfect in an instant when we have not tried to make ourselves perfect in a lifetime. It may come as a shock to us to find out that God is unwilling to do for us what we have been unwilling to try to do for ourselves.

In our Father's house are many rooms. But what if we cannot get along with our roommate? Since more than half of the people of the world are colored, there is a strong likelihood that our next-door neighbors in heaven will be colored. Will we enjoy living next to them there if we have refused to live next to them here?

How will we feel at that great reunion when we are reunited with those whom we have hurt, those we have scorned and those we have failed to forgive? What if the most important thing at the great reunion is not how good we think we are but how well we get along with others?

And how will we feel when we come face to face with God if we have spent our lives trying to avoid his face?

May God grant that we may each live in such a way that the great reunion will be a heavenly experience for each one of us.

ONE LITTLE LIGHT

RUTH JOHNSON

I cannot walk one step for you, my brother,
But I can hold a light to show the way.
I cannot make a choice for any other,
But I can point to truth from day to day.

God gives us this, the power to adore him
The strength to do his bidding, if we love.
And if he lights our light, then those who follow
Will find the way and reach the home above.

Everybody Knows More Than Anybody

By Cora W. Helman

EVERYBODY says it is so and so, and when *everybody* says so, it must be true. If you ask *anybody* what he knows for sure about the situation, he is likely to say, "Well, I don't know too much about it, but everybody says thus and so." Collar any number of anybodies and the chances are that all of them will admit that they know very little about the affair; but "when *everybody* says so, there must be something to it."

Who is this *everybody* that appears to know all about it? Though he seems to be omniscient, he apparently is not omnipresent; search for him as diligently as you may, to learn the truth about a matter, you just cannot lay your hands on the fellow.

Sure, all of us know that *everybody* knows more than *anybody*. But *everybody* is just not to be pinned down! Nor is he too much concerned about such trivialities as the facts in a situation. How he must laugh up his sleeve at *anybody's* credulity.

Four Join Brotherhood Staff

FOUR of the five openings on the staff of the General Brotherhood Board were filled September 1, according to Norman J. Baugher, general secretary of the board.

The new employees of the board are: Donald E. Rowe, director of field services (half time); Wilbur E. Mullen, director of social welfare; Carl E. Myers, director of ministry and evangelism, and Leland Wilson, director of interpretation. Mr. Rowe also has been employed half-time by the Annual Conference Central Committee as manager of Annual Conference.

The position remaining open on the Brotherhood staff is that of associate youth director.



Donald E. Rowe moved to the new positions of field director and Annual Conference manager after four years of service on the Brotherhood staff. In 1959 he became director of the department of interpretation and prior to that was director of the 250th Anniversary Call.

He earlier served the Western Region as executive secretary and the churches at Pasadena, Calif., and Dixon, Ill., as pastor. He is a graduate of Bethany Biblical Seminary and of Manchester College.

Mr. Rowe is married to the former Mary Wright. Their family, which includes Robert, 13, Carol, 11, and Susan 9, resides at 395 South Edison Avenue, Elgin. His parents, Rev. and Mrs. Dewey Rowe, are in the pastorate of the Olympic View Community church, Seattle, Washington.



Wilbur E. Mullen had eighteen years of association with the Brethren Service Commission prior to becoming its director of social welfare. His experiences related to the commission were carried out at Kane, Pa., Crestview and Tallahassee, Fla., New Windsor, Md., Geneva, Switzerland, Elgin, Ill., and Kassel and Hamburg, Germany. He participated in one of the first Brethren work camps in the United States in 1940 at Blough, Pa., and directed in 1951 the first Brethren work camp tour in Europe. He directed the Brethren Service program in Germany from 1954 to 1958 and was interim director of Brethren Service in Europe and Church of the Brethren representative to the World Council of Churches, 1958-59.

For the past two years he was director of admissions at McPherson College. He holds a master of arts degree in social and technical assistance from Haverford College and the bachelor of arts degree in peace studies from Manchester College.

A native of Windber, Pa., Wilbur Mullen is married to the former Lena Belle Olwin of Cushing, Okla. They and their three daughters, Jeanne, 7, Judy, 5½, and Jacquelyn, 2½, reside at 508 Lawrence Avenue, Elgin. He succeeds James E. Renz.

Carl E. Myers, the director o ministry and evangelism, has bee in the pastoral ministry sinc graduation in 1949 from Bethan Biblical Seminary. He was pasto at the Mount Morris, Ill., church 1957-61, and at the Roarin Spring, Pa., church 1951-57 Earlier he was assistant pastor a Hagerstown, Md., and for tw years summer pastor at La Verne Calif., and Buchanan, Mich.

He has contributed articles an curriculum materials to severa Brethren publications. He onc was a member of the Nationa Youth Cabinet and in 1948 was youth delegate to the First As sembly of the World Council c Churches, Amsterdam, Hollanc He also was in an internationa work camp in Germany.

Mr. Myers presently is modera tor of Northern Illinois an Wisconsin and a member c the district board of administra tion. Last year he served on th program committee for the stud conference on the Nature an Function of the Church of th Brethren and also was Annua Conference director.



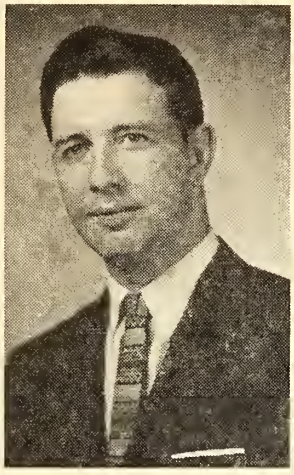
He is the son of the late Re F. A. Myers and Gail Brubak Myers. Born near Mt. Pleasan Pa., he was ordained to the mi istry in the Lancaster City chur and graduated from Elizabet town College.

His wife is the former Doreen Crist, York, Pa. The family, which includes Stephen, 11, Judith Ann,), and Linda Mae, 7, resides at 55 N. Commonwealth Avenue, Elgin.

He succeeds Stewart B. Kauffman.

Leland Wilson, director of interpretation, launched the first project of the Kansas Church Extension Committee four years ago. The outgrowth is the Cherokee Hills Church of the Brethren at Overland Park, Kansas, the first new Brethren congregation in Kansas in some forty years.

Previously he was pastor of the Lone Star congregation for three years and part-time pastor of the Fredonia congregation, both in Kansas. His earlier experiences included service in the United



States Marine Corps and two years of social welfare work.

He chaired the Northeastern Kansas district board for five years, was its director of Christian education one year, its youth counselor two years, its junior camp director six years, and its Standing Committee delegate and moderator each one year. He also was chairman of the Western Region Board one year. For six years, he has been chairman of the social relations division of the Kansas Council of Churches.

Mr. Wilson earned the master's degree in sociology from the University of Kansas. He also graduated from McPherson College and studied at George Washington University, Washington, D.C.

A native of Aline, Okla., he attended the nearby Pleasant Plains church as a boy. He was reared by Miss Edith Wilson. He and his wife, the former Doris LaRue, Washington, D.C., have three children, Gary, 10, Bruce, 8, and Anne, 5. The family resides at 260 Vincent Place, Elgin.

He succeeds Donald Rowe.

KICKS, PRICKS AND THE CALL OF GOD

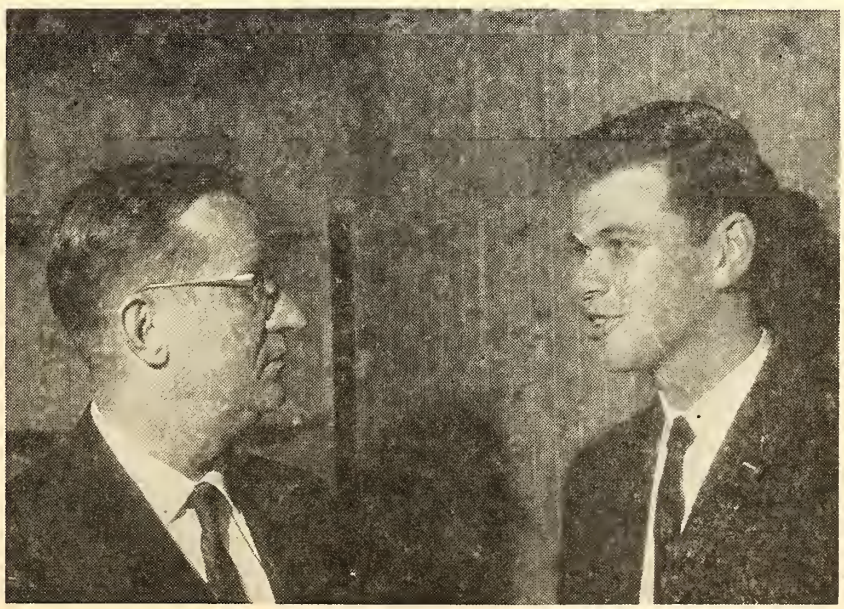
by Dale Aukerman

THE high school yearbook by the class of 1955 tried to give some picture previews of the future. The sponsor asked Charles Boyer whether they could have a shot of him behind a pulpit. Chuck did not quite know. It seemed some others had thought much more about the ministry for him than he had himself. When he was a junior his pastor invited him to go along to a district ministerial meeting. Chuck went, mostly because his pastor wanted him to, and through seeing ministers sharing frankly their hopes and troubles he got a fresh view of what the ministry is.

Various persons asked Chuck about the ministry. He could only say he did not know; he was quite undecided. Actually he did not think very seriously about it. Those persons who asked were fallible, they had made many mistakes, and maybe this was just another one. He would need a clear call from God.

The pulpit picture came out in the yearbook, but no one seemed to make much of it, and Chuck did not himself. Unsure about the pacifist stand, he took a 1-A

Continued on page 21



World Council of Churches

Kurtis F. Naylor, director of Brethren Service in Europe, and Charles Boyer

An Open letter

Dear Brethren:

"The hours get long, the work is hard, sometimes it is very hot, and we might get a little homesick, but the thrilling adventure for Christ, the loving response of the people, and the satisfaction of Christian service make this an expenditure of time and energy and life that is more soul satisfying than we've ever experienced." This is the testimony unsolicited from a Nigerian missionary, a layman completing his second year of service.

Roger Ingold and his family were well situated in a suburban community near Akron, Ohio, before the call came to give full-time service to the church. They recently had built a new home. Roger had a good position in the Akron school system. By today's standards the Ingolds enjoyed security.

One late July evening three years ago, Roger and I were driving home from a thrilling district Anniversary Call meeting (Roger was Call chairman for Northeastern Ohio) when Roger commented, "I have always enjoyed my work in the classroom, but since I have become more and more involved in the program of the church, my schoolwork becomes less challenging and interesting." A year later the Ingolds responded to the call of the Brotherhood Board to serve in Nigeria. Upon the retirement of Stover Kulp in December, Roger became the new field secretary for Nigeria.

Recently Roger received a communication from the General Brotherhood Board stating that it had taken action to increase missionary salaries $100 per adult because of the spiraling cost of living. The letter added that this increase was possible in part only by cutting the budget for the work of the mission.

In replying to the request for suggestion on budget reductions, Roger wrote, "When you asked me to suggest which part of the budget should be cut first, I was faced with a problem that is difficult to answer. In Nigeria today what part of our program shall we do without I am greatly disturbed by the fact that because a total of $6,200 is going into modest raises for missionaries, we must cut our operation budget $3,000. In the planning in which engaged in one local church back in the State where the church was spending close $200,000 on itself, $3,000 was a mere drop the bucket."

This is an intimate glimpse into just one of the many complex problems the Brotherhood Board faces when funds are inadequate.

As we near the September 30 closing the fiscal year, the Board earnestly seeks *your* help and the help of every church in achieving the Brotherhood program. Let us not compel missionaries to make further cuts in actual program in order to care for their own living needs.

Your gifts for achievement are needed in advance of September 30. Give through your local church or remit directly to the General Brotherhood Board, using the remittance form on page 23. Invest yourself in kingdom building even beyond the measure you planned.

Donald E. Rowe
For the General Brotherhood Board

An intimate glimpse into a problem that involves you

Kicks, Pricks

Continued from page 19

raft classification. He regarded ıe ministry as pretty much out the question, since he could ɔt accept the peace teaching of ıe church. But at Manchester he ɔuld not get away from that eace teaching, try though he did. fter struggling with the question r three years Chuck was out owing one glorious spring orning. As the loam turned over ehind him, a thought suddenly me, words that a recorder ɔuld not have picked up, but most that plain: "Charles, you ıow that the highest and best is at you become a conscientious ɔjector. You know you'll never happy until you change your aft classification and take whater consequences come." He ised the plow, drove to the ɔuse, wrote down about what d happened, and before the y was over took steps to apply r a C.O. classification.

Chuck went into BVS. He told ople he planned to take a deee in history and hoped to teach a Brethren college. But secretly he was struggling with whether was called to the ministry. ere had been those people who d encouraged him in this direcn. A young German vicar, also rking with refugees in Berlin, d put some questions which shed his thinking further. But ll there seemed to be no clear ll from God.

One evening the Kassel House ɔup were discussing Brethren rvice programs. The talk ran and on. Chuck's mind wanred. Then for the second time his life imperative reproving rds impinged suddenly upon n: "Why do you refuse my l? The place for you to conɔute the most is in the min-y."

As Chuck says, God's call nes in many ways; and he uld not in the least suppose t the call to the ministry needs come to everyone in just the nner it did to him. God called uck in a thousand ways before those strong climactic words. Perhaps if in regard to peace and the ministry Chuck had been more alert to those earlier ways and how they fitted together, he might have become sure of God's call without God's resorting to a more drastic approach. But in any case Chuck did heed God's drastic speaking and could move ahead with assurance about God's will.

On April 16, the Sunday afternoon of the Brethren Service annual conference, held at Bienenberg, Switzerland, Charles Boyer was licensed to the Christian ministry. As he affirmed the vows put to him by Kurtis Naylor, he felt great joy but also a nearly overwhelming sense of inadequacy for the special witness to which he was being summoned. But late that night he could read Jeremiah 1 and find Christ saying also to him, "Be not afraid: I am with you to deliver you."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

***Romans for the Layman.** Burton H. Throckmorton, Jr. Westminster Press, 1961. 109 pages. $1.25.

This is exactly what the title says. And for many ministers who find this profound Pauline epistle so difficult! "This little book," says the author, a Maine seminary professor, 'is neither a commentary nor an expanded translation. Nor is it designed to be a substitute for commentaries. Its purpose is to offer the layman the possibility of studying Paul's terms, to explain his theological subtleties in simple language, and to show the letter's bearing on the problems of the church today.

For private study or an adult (even youth) Bible class concentrating on Romans for a quarter or two, this volume could serve as an excellent introductory guide. — *Harold Z. Bomberger, McPherson, Kansas.*

A Psychology for Preaching. Edgar N. Jackson. Channel Press, 1961. 191 pages. $3.50.

In this fresh treatment of the potential of preaching, the author combines a sensitive approach with penetrating insights and an obvious wealth of experience. He combines in his discussion of the techniques of preaching what he feels to be the best of what the arts have to offer with the best of what the sciences have to offer. He also combines in his discussion of the purposes of preaching an insistence upon the preacher's acceptance of each imperfect personality as sacred with a Christ-centered theology and ethic.

This book is written in nontechnical language and contains a wealth of documentary material and practical illustrations of its message.

Here is a book that will warm the preacher's heart, stretch his imagination and help him take an intelligent inventory of his preaching. This reviewer would heartily recommend this book for every preacher's reading fare. — *Warren W. Hoover, Mt. Morris, Ill.*

The Minister as Marriage Counselor. Charles William Stewart. Abingdon Press, 1961. 223 pages. $4.00.

This is a scholarly book on the subject of marriage counseling. The author covers the field pretty well. The book contains many helpful suggestions for program material in training for marriage and family life, and it will be a help to any who have the responsibility of planning such programs for churches or youth groups. It will also be a good book for the marriage counselor and pastor to have for referral and study. — *W. Glenn McFadden, Pasadena, Calif.*

Religious Television. Everett C. Parker. Harper & Brothers, 1961. 244 pages. $4.00.

Written for church leaders involved in programing religious television, and those who have a serious interest in religious television, this book should have appeal also to anyone interested in Mass Communication and the Christian Faith (title of second chapter). Though seven out of the eleven chapters are technical in nature, the other four,

Continued on page 23

Testimony on Disarmament Agency Bill

► Brotherhood director of peace and social education, Ralph E. Smeltzer, testified before the Senate Foreign Relations Committee on Aug. 16 to give strong Brethren support to Bill S. 2180 for the proposal of establishing a United States Disarmament Agency for World Peace and Security.

"We believe the bill as introduced by Senator Hubert H. Humphrey to be an excellent draft," he said. "Both the Annual Conference of the Church of the Brethren and its General Brotherhood Board repeatedly have called for greater and stronger steps toward disarmament by our own and other governments. We heartily endorse the bill's statement that 'An ultimate goal of the United States is a world which is free from the scourge of war and the dangers and burdens of armaments; in which the use of force has been subordinated to the rule of law; and in which international adjustments to a changing world are achieved peacefully.'"

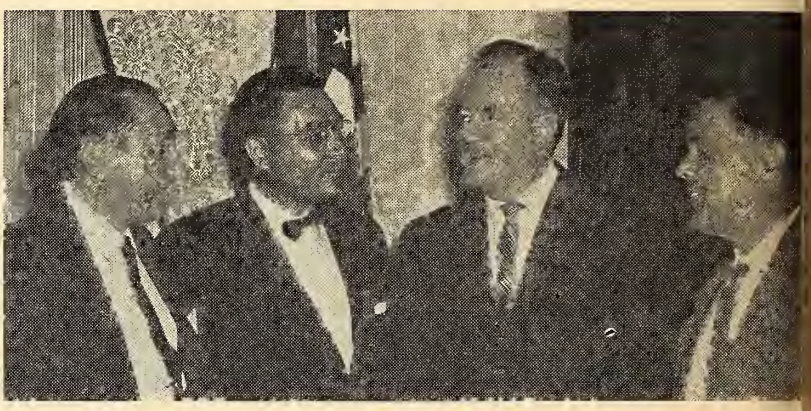
Mr. Smeltzer continued the testimony by stating: "We feel that the proposed disarmament agency with 'the capacity to provide the essential scientific, economic, political, military, psychological, and technological information upon which realistic disarmament policy' can be based is a necessary and long overdue step in the right direction."

Reasons given for the support of the proposal were:

"1. The great powers are plunging forward in an uncontrolled arms race. There is a sharply increasing threat of nuclear war by intention or accident. Instead of the military build-ups providing increasing security for our own and other nations there is a singular lack of security, indeed a rapidly developing sense of insecurity and fear.

"2. No international disarmament plan has been adopted. No international control agreement has been achieved. No effective disarmament machinery nationally or internationally has been established.

"3. We and other nations must recognize that lasting peace and real security are possible only in a disarmed world. We must further recognize that if we are to achieve world peace, disarmament, and genuine security without fear of war, we must work as hard or even harder for these goals than we work in preparing for war and for military security.



Senator Hubert Humphrey chats with Protestant leaders who advocated pass of legislation to create a disarmament agency in the federal government a hearing of the Senate Foreign Relations Committee. From left are: Dr. En Benoit, representing the National Council of Churches; Ralph E. Smelt representing the General Brotherhood Board; Senator Humphrey; and Samuel Levering, chairman of the executive council of the Friends Committee on Natio Legislation. They were joined by Dr. William J. Nagle, chairman of Committee on Morality and Warfare, Catholic Association for International Pe

"4. Disarmament as a goal of the United States needs to be stated clearly, forthrightly, and unequivocally.

"5. The United States needs to take a greater initiative in moving toward disarmament, and to demonstrate a greater measure of leadership toward this goal. To be the first nation to establish a disarmament agency of the kind proposed in this bill would be to seize an opportunity for disarmament by other nations.

"6. The existing U. S. Disarmament Administration has significant weaknesses. It does not have direct access to the President. It does not sit in on National Security Council meetings where disarmament is discussed. It does not have the status within the government to deal directly with the heads of other agencies on disarmament policy formation. It does not have the research staff that is needed to investigate and study the problems of inspection and control and all the other political, technical, legal, and economic aspects of a disarmament program.

"7. The establishment of a United States Disarmament Agency would help to implement a concern often expressed by the Annual Conference and the General Brotherhood Board of the Church of the Brethren. This concern has been expressed by our Annual Conferences in 1952, 1953, 1954, 1956, 1957, and 1961, and by our General Brotherhood Board in 1959. The latest of these statements is that of our Annual Conference in June 1961: 'We urge the President of the United States to use his influence in the community of nations to continue the ban on nuclear testing, to eliminate conventional armaments, and to develop agencies of negotiation, diplomacy, and constructive co-operation.'

"8. We believe that disarmament is consistent with God's divine will for nations. We, therefore, believe that the establishment of disarmament agencies to achieve this goal are likewise in harmony with God's purpose for mankind. It is God's will as revealed by Jesus Christ that we be peacemakers and reconcilers of differences. It is equally clear both from Scripture and history that those who violate God's will in this regard and take the sword will perish by the sword."

Some real concerns if the proposed bill is enacted were presented. These were:

"First, we are concerned that Congress appropriate sufficient funds for the agency in order that it may be able to carry out its assignment effectively.

"Second, we are concerned that the agency give vigorous effort and study in planning for the economic adjustment of our nation throughout the process of disarmament.

"Third, we are concerned that the agency not be dominated by mili-

en or by the 'military mind,' but at it remain fully in control of vilians who can see and implement sarmament in the broadest possible amework.

"Fourth, regardless of how fine a ll is enacted and how competent e the staff and funds of the agency, e are concerned that our governent develop and maintain the will d the perseverance to achieve armament. We agree with John McCloy when he said in submitg the proposed legislation to esident Kennedy, 'I must stress at organization, machinery, and mpetent people alone cannot arantee the success of the mission of our country to prevent war, curb the arms race and create lasting conditions of peace.'

"It is our conviction that any disarmament agency and any disarmament plan can and will succeed only if the government and the people of this nation have a committed will and a dedicated purpose to achieve success in spite of many difficulties both real and imagined.

"Let us be sincere about disarmament. Let us be determined about disarmament. Let us be persistent until disarmament is achieved. We believe with Mr. McCloy, that the proposed disarmament agency can help to assure 'that the best effort of which we are capable is directed toward these ends.'"

Race Relations

The race problem in the U.S.A. presented in the May 29 issue of Christianity and Crisis examines the moral, social, and political aspects of race relations in America today. Copies of Race in America may be secured from the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill., at 35c per copy. This new item will be included in the race relations packet.

Paper on Berlin

A ten-page background paper on Berlin and Germany, which deals with the history of the conflict, Eastern and Western positions, and possible solutions, is available. Cost: 10c per copy. Orders should be sent to Friends Committee on National Legislation, 104 C St., N.E., Washington 2, D.C.

Disarmament

A 24-page booklet entitled Security Through Disarmament, which is a report of the seventh National Conference on World Disarmament and Development has been added to the international relations packet. Copies may be secured from the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill.

Reviews of Recent Books

Continued from page 21

for the uninformed television viewer, are worth the price of the book. Mr. Parker questions the pervading idea that TV is an extreme "molder" of American culture — but he also questions the point of view that it has little or no influence. In other words, he pulls in the reins on the fanatic who continually shouts about the terrible evils of TV, and yet he cautions us about the seriousness of poor and questionable programing. He is not optimistic about present religious television — and is very doubtful about its being good in the near future. This is a provocative and readable book for clergy and laity alike. — *Ralph McFadden, Lafayette, Ind.*

The Beginning of Christianity. Clarence Tucker Craig. Abingdon Press, 1960. 366 pages. $1.75.

This is one of the finest books on the beginning of Christianity which is available today. Deeply rooted in the Biblical narratives, in an interpretation of the geography, culture, and religious practices of the times, this book gathers together all relevant material into a moving impressive story.

There are twenty-eight chapters grouped into five divisions: The Background of the Gospel; The Announcement of the Gospel; The Beginnings of the Church; The Expansion of the Church; and the Consolidation of the Church. Other exceedingly helpful features of the book are chronological tables, a highly selected bibliography, and an index of passages from the Bible and other ancient sources. One of the helpful features of the book is that each chapter ends with Biblical passages grouped under headings which were discussed in that chapter.

The Christian Century has this to say about the book: ". . . a wealth of scholarly resources, a degree of acumen in weighing and interpreting historical data, and a depth of conviction concerning the reality of revelation that came into the world through Jesus Christ and the importance of the church in relation to it make this the most exciting book on early Christianity that has come this way for years."

This book is recommended to all readers, with no reservations. —*Virginia S. Fisher, Elizabethtown, Pa.*

ACHIEVEMENT OFFERING

Those persons not directly related to a local congregation may send their gifts to the General Brotherhood Board, 1451 Dundee Avenue, Elgin, Illinois. Please use the remittance form below.

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General Brotherhood Board
Church of the Brethren General Offices
Elgin, Illinois

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News and Comment From Around the World

Churches Pledge Support for Plans Benefiting Indian Americans

The National Fellowship of Indian Workers sent a message to President Kennedy pledging "its best efforts in the years ahead" to support the new administration's plans to better the lives of Indian Americans. Holding its triennial meeting in Estes Park, Colo. the fellowship also urged the President to appoint a Commissioner of Indian Affairs at the earliest possible moment.

Philoe Nash, assistant to the secretary of the Interior Department's public land management section, called on churches to join with the national government in a bold new program for the betterment of American Indians. He said that while the government can help raise the living standards of 36,000 reservation Indians, the churches can lift their spiritual morale.

Some 350 delegates, many of whom were full-blooded Indians or came from Indian ancestry, attended the fellowship's triennial sessions.

New Bean "Pools" Will Aid CROP

An agreement among three Michigan companies and the Christian Rural Overseas Program (CROP) will make it possible for growers to deliver beans to a pool in the companies' elevators which they wish to contribute as gifts to the needy overseas.

Russell Hartzler, Michigan CROP director, announced that when a grower delivers beans to any elevator owned or associated with the participating companies, he may designate the quantity of beans he wishes to give to CROP. These will be held in the pool and will be available to CROP as requested. Taking part in the plan are the Michigan Bean Company, the Frutchey Bean Company, and the Michigan Elevator Exchange.

Soviets Plan Wide Distribution of New Book on Atheism

A new book intended as a standard guide for the propagation of atheism has been printed by the state publishing house in Moscow and copies will be distributed in great numbers throughout the U.S.S.R. and other Communist countries, according to the Moscow radio. The title of the book is Textbook of Scientific Atheism and it is the result of "many years of concentrated study by a team of Soviet scientists." It is being published in many languages.

The new book is divided into three parts. The first section deals with the scientific approach to religion and atheism. The second part traces the origins and development of religion and criticizes religious doctrines. The third part gives the history of atheism in the U.S.S.R. and of the government's campaign against religion and the churches.

Residential Desegregation Supported

To date, seven states and two cities have laws or ordinances barring discrimination in private housing. The states are Colorado, Connecticut, Massachusetts, Minnesota, New York, Oregon, and Pennsylvania. The cities are New York City and Pittsburgh.

Three states — California, New Jersey, and Washington — outlaw discrimination in that part of the private housing supply which benefits from FHA or VA mortgage guarantees. An additional four states and thirty-three cities have anti-discrimination laws or policy resolutions affecting some portion of the housing market.

Atheism Teachers Fear Debate With Poland's Religious Children

The Communist government's drive to promote atheism in Poland's public schools has stalled badly there because its teachers do not know as much as their pupils. Children know more about God than the instructors know about atheism.

A magazine published by Polish atheists reports that some teachers confess that they are ill-equipped to cope with older students who come to school armed with proreligious arguments that cannot be answered. The newspaper said the plan to bring up a whole new generation of Polish children as atheist is endangered by a shortage of teachers trained in giving atheistic education.

Jordan Advances Money to Purchase Scrolls Believed Hidden by Bedouins

The Jordan government has placed $70,000 at the disposal of a special committee to seek the purchase of Dead Sea Scrolls and fragments believed to have been hidde by Bedouin shepherds in the Judea desert. Scroll experts have expresse fears that the Dead Sea Biblic treasures might get lost to scienc or be smuggled out of the countr

Trusted representatives are tou ing Bedouin encampments along th shores of the Dead Sea seeking contact the shepherds and overcon any reluctance they might have part with the priceless fragments.

Army Gives Honorable Discharge to Two Conscientious Objectors

Bringing an end to a contr versy over its court-martial of a co scientious objector, the U.S. arm has given a general discharge und honorable conditions to Dona Heath of San Bernardino, Calif., ar released him from the stockade Fort Belvoir, Va., where he w serving a three-month sentence hard labor.

The army said it was releasing a other under a similar discharge, Roman Catholic whose refusal obey military orders was due conscientious objection.

Recently the National Servi Board for Religious Objectors urg the Defense Department to establi a uniform policy for all armed se ices on the matter of men who b come religious objectors after e tering miliary service. The air for navy, and marines have been givi such "general discharges" to m who are found to be of sincere ligious convictions.

German Church Contributes Trees for Israeli Forest

The Evangelical Church of Rhineland in West Germany has nated 100 young trees toward planting of a forest near Jerusale This is a repentance project sp sored by Dean Heinrich Grueber West Berlin. Dean Grueber, on occasion of his seventieth birthd urged his friends not to present p sonal gifts but to contribute tow the forest project.

The German churchman recen made world headlines as the German clergyman to testify aga Adolf Eichmann. During the N era, Dean Grueber founded the called "Bureau Grueber" an age sponsored by the anti-Nazi Con sional Church to aid people pe cuted because of their race.

tone in Israel Studied r Knowledge of Pilate

Four lines written in Latin on a nestone slab more than 1,900 ars ago are being studied eagerly archeologists who believe it may oduce knowledge of Pontius Pilate. he slab was found in the ruins of a man theater which once seated 000.

Biblical scholars and archeologists aim it is the first concrete evidence Pilate. Previously he was known ly through the Gospels and the ritings of the Jewish historian, sephus Flavius.

nglican Prelate Hits Formation South African Pistol Clubs

Anglican Archbishop Joost de ank of Capetown recently de- ered a stinging attack on the rmation of "pistol clubs" in South rican towns and villages in which hite women are taught to use pis- s and revolvers to defend them- ves in the face of violence.

The prelate said, "If we have ached the stage in this country here we need to arm ourselves ainst our neighbors, at least let us it quietly and penitently with a se of guilt, bowing our heads in ame. Let's admit our failure and n to God in a spirit of sorrow and ntrition."

panese Act to Alleviate donesia's Bible Shortage

Acting to relieve a critical short- e of Bibles in Indonesia, the United urch of Christ in Japan and the pan Bible Society announced that y plan to ship 10,000 Bibles for ristians in that country. The bles, published in the Malayan guage will be printed and shipped a cost of about $40,000. Deliver- will be made by Christmas.

The action of the church and the iety followed a report by a Jap- ese missionary doctor in Indo- ia. He said that the majority of ng Christian Indonesians cannot n purchase a Bible because of the rtage of Bibles printed in the layan language.

tive Sects Mushrooming South Africa

Many parts of South Africa are nessing a mushrooming of native ts in which attempts to Africanize ristianity are blended with super- ious beliefs and old tribal cus- ns. One of the most common ts in all cities of the lower half Africa is a gathering of African n and women in a vacant plot on Sunday afternoons. They are dressed in white, with colored sashes and they shuffle their feet around a man beating a tom-tom.

The white robes, the crosses, and stars worn by the leaders, the weird chanting and the bongo of the drums all show visually the new Africanization of Christianity. Sometimes these white-robed crowds gather round a tree, declared holy by the leader or prophet of the group. Others gather near cemeteries and in some places one can see a dozen groups at the same time.

A survey made last year in the industrial areas around Johannesburg shows that there are now 2,345 sects active there, of which only 91 are recognized by the government.

The sects give the urban Africa in many parts of the continent a basic religion with Christian concepts, magical faith, and traditional flavor. It is a middle road between the old and the new, between tribalism, which still has a great hold on urban Africans, and the simple faith of the mission churches.

European Baptist World Aliance Leaders Meet

Two Russian ministers and a woman representative from Communist Poland were among forty European members of the Baptist World Alliance's executive committee who held a meeting recently in Oxford, England. It was announced that a Baptist workshop in religious radio and television would be held in Switzerland in 1962. Another announcement was that the European Baptist press service would become fully operative in September.

Turkey's New Constitution Guarantees Religious Freedom

Turkey's recently approved constitution guarantees religious freedom for all in that predominantly Moslem nation. The head of the National Unity Committee's press liaison bureau, said the constitution provides for freedom of conscience and of religious belief and worship. He said Turkey will seek to aid the advancement of all religious and educational institutions in the country.

Protestant Health-Welfare Units to Meet During NCC Conference

For the first time in the history of American Protestantism, all major denominational health and welfare associations will hold their national meetings concurrently as part of the second National Conference on the Churches and Social Welfare, which will convene in Cleveland, Ohio, Oct. 23-27.

All of these health and welfare bodies will attend conference sessions. Many of the forty different participating agencies have scheduled their own meetings in connection with the larger conference which is sponsored by the National Council of Churches' Department of Social Welfare.

U.S. Will Use Wheat Process Urged by Religious Agencies

The U.S. Department of Agriculture, acting on the recommendation of religious agencies, has announced that it will process 100,000 bushels of surplus wheat into bulgar wheat for distribution to needy persons in rice-consuming areas of Asia.

Bulgar is processed by boiling wheat, drying it, removing some of the bran, then cracking the grain into meal. Those who eat it merely add water to it and boil it. Bulgar wheat has long been a staple in the Middle East. Religious agencies said they could use more wheat from U.S. surplus stocks if it wre processed in the form of bulgar.

News Briefs

Fifty years of Christian witness in Vietnam were commemorated in special ceremonies held recently in Saigon by the National Vietnamese Evangelical Church. Work in the country was started in 1911 by the Christian and Missionary Alliance. In 1942 the church was officially recognized by the government, and today it is completely self-governing and self-supporting.

Protestant churches in America have sent more than two billion pounds of critically needed foods, medicines, clothing, and other life-saving cargo through Church World Service to the hungry, sick, and homeless overseas during the fifteen years since the beginning of CWS in 1946.

The number of Norwegians in favor of women serving as pastors is growing. A recent public opinion poll showed that seventy-two per cent of Norway's people approve of women pastors, with sixteen per cent opposed and twelve per cent indifferent. These percentages clash sharply with those posted after a survey in 1948 when only forty-seven per cent favored women pastors.

VICTORY OVER SUFFERING

A. GRAHAM IKIN

The author is an Englishwoman who has had firsthand experience, both with her own personal suffering as well as with the suffering of others. She discusses the factors causing suffering and those which lead to healing, and documents her theories with many personal illustrations which give clarity to her thesis that there can be victory over suffering. This book is very helpful. $2.50

Church of the Brethren
General Offices
Elgin, Illinois

Obituaries

Badger, Floyd A., was born July 7, 1890, in Langford, S. Dak., and died at Beaverton, Mich., July 27, 1961. On Nov, 26, 1925, he was married to Dorothy Hoke, who survives, together with two sons, two daughters, one foster son, one foster daughter, two sisters, and fourteen grandchildren. He was a member of the Church of the Brethren. Funeral service was conducted by Bro. Arthur Whisler, and burial was in the Highland cemetery at Gladwin, Mich. — Mrs. Charles E. Ward, Beaverton, Mich.

Barnhart, Russell W., son of William and Irene Wray Barnhart, was born in Miami County, Ohio, Nov. 19, 1896, and died April 6, 1961. He is survived by his wife, Marjorie, two daughters, four grandchildren, and two brothers. He was a member of the New Carlisle church, Ohio. The funeral service was conducted by Brethren John Middlekauff and Walter Hawke, and burial was in the New Carlisle cemetery. — Mrs. William Norris, New Carlisle, Ohio.

Bollinger, Frances Rose, daughter of John N. and Mary Ann Johnson, was born March 17, 1875, and died May 5, 1961. In 1897 she was married to Elwood Bollinger, who preceded her in death. Surviving are three sons, one stepson, two daughters, one stepdaughter, and several grandchildren and great-grandchildren. She was a member of the Silver Creek church, Ohio. The funeral service was conducted by Bro. Howard D. Breneman, and burial was in the Floral Grove cemetery near Pioneer, Ohio. — Howard D. Breneman, Pioneer, Ohio.

Bowers, Max I., son of Dr. D. W. and Elise Canby Bowers, was born in Richland County, Ill., April 10, 1906, and died July 31, 1961, at Olney, Ill. On Sept. 8, 1931, he was married to Dorothy Rothrock. He was a member of the Church of the Brethren. Surviving are his wife, two sons, three grandchildren, two sisters, and one brother. The funeral service was conducted at the Walnut Grove church, Ill., by Bro. Philip Kessler, assisted by Bro. Dow A. Ridgely, and burial was in the adjoining cemetery. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Bowser, Minnie M., daughter of Daniel S. and Margaret Lingenfelter Sell, was born in 1871, and died July 28, 1961. On Dec. 26, 1889, she was married to Absalom C. Bowser, who preceded her in death. Surviving are four children, twenty-eight grandchildren, sixty-two great-grandchildren, and seventeen great-great-grandchildren. The memorial service was conducted by Bro. E. M. Detwiler and the undersigned in the New Enterprise church. — William F. Smith, New Enterprise, Pa.

Cox, Lizzie, daughter of John M. and Alice Quakenbush, was born March 26, 1886, in Lyons County, Kansas, and died July 26, 1961. On Aug. 5, 1931, she was married to J. Wilson Cox, who died in 1954. She had been a member of the Church of the Brethren since youth. She pieced dozens of quilt tops for relief work which churches in the district finished as comforters. She had made all arrangements for her body to be taken directly to the department of anatomy of the School of Medicine at the University of Missouri at Columbia. The memorial service was held in the Shoal Creek church by Bro. Robert Sifrit. Surviving is one sister. — Mrs. Wilbert Erisman, Fairview, Mo.

Eckerly, Joseph, son of Solomon and Caroline Jenick Eckerly, was born Jan. 23, 1884, in Piqua, Ohio, and died July 7, 1961. He was a member of the Carlisle church, Ohio. Survivors include his wife, Susan, one son, one grandson, and two sisters. The funeral service was conducted by Bro. John Middlekauff, and burial was in the New Carlisle cemetery. — Mrs. William Norris, New Carlisle, Ohio.

Emenheiser, Archie L., son of Jacob and Ella Landis Emenheiser, died July 11, 1961, at the age of eighty years. He was married to Emma B. Emenheiser, who preceded him in death. H was a member of the West Greentr church, Pa. Surviving is one broth The funeral service was conducted the West Greentree church by Brethr Abram N. Eshelman, Leroy M. Ha thorne, and James Ober, and burial w in the adjoining cemetery. — Ru Brownsberger, Mt. Joy, Pa.

Erisman, Allen Eugene, was born Montgomery County, Ohio, March 1866, and died July 27, 1961. In 18 he was married to Cinda Rilla Mill who preceded him in death in 19 He was a member of the Shoal Cre church, Mo., serving in the office deacon since 1915. Surviving are sev children, twenty-nine grandchildr forty great-grandchildren, one gr great-grandchild, and two half siste A funeral service was conducted in t Shoal Creek church by W. Ethr Erisman, a grandson, assisted by Rob Sifrit, and burial was in the Mun chapel cemetery. — Mrs. Wilbert E man, Fairview, Mo.

Funderburg, Emma, daughter Anthony and Sarah Graybill Barnh was born Oct. 22, 1871, and died A 13, 1961. She was married to S. Funderburg, who preceded her death. Survivors include one son, granddaughter, one great-granddau ter, and two brothers. She was member of the New Carlisle chur Ohio. The funeral service was c ducted by Bro. John Middlekauff, burial was in the New Carlisle ce tery. — Mrs. William Norris, New C lisle, Ohio.

Funderburg, Glenna, daughter David and Sara Heck Dredge, was b Jan. 7, 1888, and died March 31, 19 She was a member of the New Carl church, Ohio. Surviving are her h band, Herbert, two daughters, two s ten grandchildren, five great-grandc dren, two sisters, and one brother. funeral service was conducted Brethren John Middlekauff and Wa Hawke, and burial was in the N Carlisle cemetery. — Mrs. William N ris, New Carlisle, Ohio.

Harbaugh, Lee G., was born in B Hawk County, Iowa, Dec. 13, 1900, died June 29, 1961, at Waverly, Io He was a long-time member of South Waterloo church, Iowa. Sur ing is his wife. The funeral service conducted by V. W. Schrock, burial was in the Oakhill cemet Parkersburg, Iowa. — Clarence D. S Waterloo, Iowa.

Jones, William Henry Fletcher, born at Burlington, Mo., Aug. 15, 1 and died in 1961. In 1907 he married to Margaret Gardner, who thirteen months ago. He had be long-time member of the Meth church; two years ago he transferre membership to the Oklahoma Church of the Brethren. Surviving two daughters, one son, one siste grandchildren, and one great-gr child. The funeral service was ducted by the undersigned, and b was in the Rose Hill cemetery. — B. Wright, Oklahoma City, Okla.

Kingery, A. J., son of Joseph R. Martha Ann Angle Kingery, was in Franklin County, Va., Sept. 29, and died at Pomona, Kansas, Jul 1961. In 1906 he was married to A. Simmons, who died March 18,

was a member of the Appanoose rch, Kansas. Surviving are one son, ee grandchildren, five great-grand- ldren, two brothers, and two sisters. e funeral service was conducted in Appanoose church by Dr. Roy wning, and burial was in the asant Hill cemetery. — W. M. King- e, Lawrence, Kansas.

Kingery, Floyd Francis, son of ester and Grace Kingery, was born Adams County, Iowa, Nov. 9, 1911, died July 13, 1961. On Nov. 28, 4, he was married to Lois Bixler. At age of twelve years he became a mber of the Church of the Brethren Mt. Etna, Iowa. Surviving are his e, two daughters, one son, his her, and two brothers. The funeral vice was conducted at the Mt. Etna rch by Brethren Leonard Lutz and ley Evans, and burial was in the Etna cemetery. — Mrs. Lulu Knee, Etna, Iowa.

Replogle, E. Victor, son of Rufus M. Mary Frederick Replogle, was born . 3, 1903, at New Enterprise, Pa., died June 22, 1961, near Roaring ng, Pa. He was a member of the ring Spring church. On Dec. 2, 6, he was married to Olive A. th, who survives. Also surviving four daughters, five grandchildren, brothers, and three sisters. The morial service was conducted by thren Enos Heisey and Clyde Bush, burial was in the Dry Hill cemetery Woodbury, Pa. — Margaret E. er, Roaring Spring, Pa.

Roberts, Elmer Lewis, was born ch 10, 1876, and died June 7, 1961. was a deacon in the County Line rch, Ohio. His wife, Lula Guthrie erts, preceded him in death in 4. Surviving are one son, three ghters, one foster son, ten grand- ldren, eight great-grandchildren, one her, one sister, one half brother, one half sister. The funeral service conducted at the County Line rch by Brethren C. C. Sollenberger Ellis Guthrie, and burial was in Lafayette cemetery. — Mrs. Phillip g, Ada, Ohio.

Row, Rachel, died at Junior, W. Va., 23, 1961, at the age of seventy-one s. Surviving are her husband, Clar- Row, and several children. The ral service was conducted by the ersigned in the Junior church, W. — Daniel B. Spaid, Junior, W. Va.

Shulaw, Woodrow, son of Clarence Sarah Jane Guthrie Shulaw, was Oct. 15, 1914, and died May 8, . In 1939 he was married to lys Tremain, who survives. Three ldren, his father, his stepmother, brothers, and two sisters also sur- He was a member of the County church, Ohio. The funeral service conducted by Brethren C. C. Sol- erger and Fara Lehman, and burial in the Woodlawn cemetery. — Mrs. ip Long, Ada, Ohio.

Smoker, Lulu, died at the age of nty-six years, July 13, 1961. She a long-time member of the Pyr- church, Ind. Preceding her in was her husband, Bert, in 1937. iving are one son, two daughters, a number of grandchildren. The ral service was conducted by John ad and the undersigned, and burial was at Burlington. — Ralph Petry, Delphi, Ind.

Spiggle, Daisy Alice, daughter of Moritz and Martha Baker Gochenour, was born March 11, 1882, at Woodstock, Va., and died at Mauertown, Va., July 9, 1961. She was a long-time member of the Valley Pike church, Va. On March 27, 1904, she was married to Frank Spiggle, who died in 1950. Surviving are three daughters and three sisters. The funeral service was conducted by Brethren L. M. Helsley and Cecil O. Showalter, and burial was in the Valley Pike cemetery. — Mrs. Glenna Showalter, Woodstock, Va.

Strycker, Abram A., son of Solomon and Elizabeth Stouder Strycker, was born Dec. 25, 1873, and died April 11, 1961. On Dec. 22, 1895, he was married to Minnie Lulu Holler. In 1911 he became a member of the Church of the Brethren. Surviving are two daughters and one son. The funeral service was conducted by the undersigned, assisted by Bro. Iverson Mishler, and burial was in the Union cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Turner, George Washington, died at Roanoke, Va., in July 1961, at the age of fifty-eight years. Surviving are his wife, Dovie C. Turner, three sons, one daughter, one sister, one brother, and seven grandchildren. The funeral service was conducted at the Ninth Street church, Roanoke, by Paul R. White and William A. Byer, and burial was in the Sherwood cemetery. — Mrs. J. R. Flora, Roanoke, Va.

Turner, Sallie Florence, daughter of Jessie and Susan Spitzer, was born Sept. 15, 1879, near Mayland, Va., and died July 8, 1961, at Harrisonburg, Va. She was a member of the Linville Creek church, Va. Surviving are her husband, Otis W. Turner, eight children, twenty-two grandchildren, sixteen great-grandchildren, and three brothers. The funeral service was conducted at the Linville Creek church by Bro. Glenn S. Garner, and burial was in the church cemetery. — Fleta M. Kline, Broadway, Va.

Ulery, Ellery F., son of Aaron and Mary E. Baringer Ulery, was born Nov. 16, 1879, and died July 1, 1961. He was married first to Addie Neusbaum, who died in 1938, second to Ellen Troup, who died in 1955, and in 1956 to Nora Bollinger, who survives. In 1921 he became a member of the church. The funeral service was conducted by the undersigned, assisted by Bro. Melvin Stutsman, and burial was in the West Goshen cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Wessel, Blanche Adeline, daughter of William and Settie Coyle, was born June 24, 1898, at Ironton, Ohio, and died July 17, 1961, at Dayton, Ohio. She was a member of the East Dayton church, Ohio. Surviving are her husband, John, one daughter, three sons, four sisters, and two brothers. The funeral was conducted in Greencastle, Pa., by the undersigned and Bro. John E. Rowland, and burial was in the Broadfording cemetery, Md. — Samuel D. Lindsay, Greencastle, Pa.

Wingert, Joseph E., son of John and Margaret Etter Wingert, was born June 22, 1879, near Lemasters, Pa., and died July 22, 1961, near Mercersburg, Pa.

on the spiritual life

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In 1906 he was married to Nettie Martin, who survives. One daughter, two sons, five grandchildren, and one sister also survive. He was a member of the Welsh Run congregation, having been a member of the Church of the Brethren for thirty-four years. The funeral service was conducted by Brethren Clarence Hunsberger, Henry Hunsberger, and Russell Martin, and burial was in the Spring Grove cemetery. — J. Roy Keller, Mercersburg, Pa.

Workman, Charles B., died May 14, 1961, at the age of seventy years, at Danville, Ohio. He was a member of the Danville church. Surviving are his wife, three sons, one daughter, and two grandchildren. The funeral service was conducted in the Danville church by the undersigned, and burial was in the Workman cemetery. — William H. Loucks, Danville, Ohio.

Yoho, Walter, was born in Smithshire, Ill., and died at Fresno, Calif., June 22, 1961, at the age of seventy-one years. He was a member of the Church of the Brethren. Surviving are his wife, Nelle, two daughters, four sons, sixteen grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. Walter Friesen, and burial was in the Washington Colony cemetery. — Mrs. Sadie Scott, Raisin City, Calif.



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Church News

Southern California and Arizona

Glendale, Ariz. — During the summ our church worship service begins nine o'clock with Sunday school ten a.m. The new president of t youth is Harold Swartz. The Festiv of Flowers, a mother and daught banquet, was an outstanding occasi with an attendance of eighty-thre Some of our members attended t Long Beach Annual Conference. D ane Harmon, son of the pastor, Gle Harmon, has entered Brethren Volu teer Service. Some of our members tended summer camp at Camp Ton zona, along with members of thr other Brethren congregations in A zona. While our pastor was abse Walter Coffman delivered the Sund morning sermon. The church was h twice in July to nineteen Indian yout from the Lybrook mission in N Mexico. They were on their way La Verne, Calif., where they stayed Brethren homes for two weeks, w shiped at the La Verne church, a visited the college campus. Our chur constitution has been mimeograph and bound in an attractive print cover and distributed among the me bers. — Mrs. Don Heatwole, Glend Ariz.

Lynnhaven — Dr. Murl E. Fulk, member of our church, has been lected as the Senior Citizen of the Y for Arizona. He was awarded t honor for his humanitarian service all people, regardless of econor status. He appeared on television May 11. The theme of the mother a daughter banquet was Spring Fashio The choir participated in a combi community concert of sacred mu early in May. Our congregational g ing is 35% more than last year at t time and attendance 20% more. had a vacation Bible school in June Mrs. Henry Bailey, Phoenix, Ariz.

Washington

Wenatchee Valley — Bro. R. H. M ler, recently interim pastor of the tumwa church, Iowa, and formerly the Manchester College faculty, came the interim pastor for the W natchee Valley church on Sept. 1, w B. Wayne Crist, who had been serv us as pastor, moved to the Impe Heights church in Los Angeles. evangelism committee has been pol the members regarding their prefere for a fall or spring preaching miss and Christian Education Director Border has had interest-finder qu tionnaires distributed by the wom circles. A number of visitors has b in our church this summer, includ Victor Bendsen and Vernard E both of whom spoke on Sunday m ing. Noble Deardorff and Jay E preached during the pastor's abse at Annual Conference. Our excha student, Julianne Cruickshank, has turned from Austria, and Wolfg Dietz has returned to his home in A tria. Noble Deardorff was elected m erator and Otto Eikenberry assis moderator at the recent election Geraldine Eller, East Wenatc Wash.

Iowa-Minnesota

Panther Creek — The a cappella choir McPherson College gave a concert our church early in the year. With e neighboring churches of Adel we served the World Day of Prayer. ir young people attended the regional uth conference at McPherson College. n Hall, an agricultural missionary to geria, spoke one Sunday in May. On y 14 we had a consecration of babies. inner at the church honored all those our membership over sixty-five years age. Mrs. Milford Sheaffer and Mrs. onard Snyder were our delegates to nual Conference. On July 4 we had picnic and basket dinner at the urch, with recreation in the afternoon der the sponsorship of the young peo-. From July 2 until Aug 31 camps re held at Pine Lake near Eldora, va. — Mrs. Martin Stine, Adel, Iowa.

Nebraska

Omaha — The woman's fellowship nsored a "European Family Cruise" an all church get-together evening. k Naylor of the Omaha University s the speaker, showing slides of a ent trip to Europe with scenes from Passion Play and Brethren Service rk in Geneva and Switzerland. On y 14 one child was dedicated. The n of our church have been laying tile ring in the basement rooms, making ig improvement in their appearance. member donated a refrigerator for kitchen. Four letters of membership have been received. H. Stover lp, missionary to Nigeria, was a guest aker one Sunday morning. We had acation Bible school. Several of our ng people attended youth camp at np Schwarzenau, near Kearney, br. — Mrs. O. J. Dickey, Omaha, br.

Southern Illinois

Valnut Grove — Bro. G. H. Ridgely derated the council meeting on g. 4, when the church and Sunday ool officers were elected. We expect have a love feast sometime in late ober. Philip Kessler was elected the moderator, and delegates to dist meeting are G. H. and Pearl C. gely. Philip Kessler of Astoria, Ill., ducts services the first and third day of each month. Bro. Earl ughber of Oakley, Ill., will conduct revival meeting in October. — Mrs. A. Ridgely, Parkersburg, Ill.

Michigan

eaverton — Since our last report have been baptized. The pastor, dall Roose, attended the regional ratory school at Manchester July 28. He also served as a camp nselor for the junior high camp at np Brethren Heights. Fifteen of our iors and four junior highs attended camp, and some of the young people are planning to attend the youth p. One of the Sunday school classes nsored the showing of the film, They Serve, at one of the Sunday evening services. Miss Donna Whisler told er work in BVS and answered questions concerning volunteer service. — Charles E. Ward, Beaverton, h.

Northwestern Ohio

Lakewood — On June 3 the congregation was invited to the Moline church to hear Rev. and Mrs. Samuel Fewchuk, missionaries to Australia, tell of their work illustrated by slides. During the absence of Kenneth Long, the pastor, James E. Renz and Clayton Strawser preached for us. Alice Long has joined the July unit of BVS. Elmer Joseph showed slides on Russia at one of the women's fellowship meetings. The pastor and his family attended the family camp at Mountain Lake Camp and one of our members, Paul Martin, led a discovery group for the junior camp. Glen Crago and his family showed pictures and slides of their work at the children's home at Neffsville, Pa. Lew Thomas was the speaker for the fathers and sons banquet and Lois Slagle of Pioneer, Ohio, a returned missionary to the Congo, was the speaker for the women's fellowship. On National Christian College Day Donald Royer, head of the department of sociology at Manchester College, filled the pulpit. The women's rally for the district was held in our church in April. During the summer we are having our worship at nine o'clock, with Sunday school following. One has been baptized and four received by letter. — Mrs. F. McLaughlin, Millbury, Ohio.

Southern Ohio

New Carlisle — We joined with the local churches for Holy Week services. The Gospel Messenger is being sent into every church home. In April the Manchester a cappella choir gave a sacred concert. This spring our minister had a class in church membership for young people and adults. Two were received by letter and sixteen by baptism on Palm Sunday. Twenty-six youth and counselors attended the district youth conference. On May 7 Jesse Ziegler was guest speaker and at noon the youth fellowship had a carry-in dinner followed by a discussion led by Brother Ziegler. On May 21 we had a communion service and at noon a dinner and reception for new members. The theme for our mother-son banquet was an airplane trip around the world, with a stop made at each of the Brethren mission fields and in the Holy Land. Two babies have been dedicated. The average attendance at the vacation Bible school was 105. We participated in the pigs-for-Paraguay project. At the midweek prayer service we are studying the Book of Job. — Mrs. William Norris, New Carlisle, Ohio.

West Milton — Lois Teach Paul was the speaker for the mother-daughter banquet. On May 28 after a brief ceremony of leave-taking at the old church, the congregation moved by automobile to the new church house at South Miami Street. It is located on a sixteen-acre tract of land, a memorial gift from Dale and William Miller of Frederick. We had a special service of ribbon cutting before entering the building. A number of our youth attended a week-end work camp at Woodland Altars, the new campsite for Southern Ohio. The church was dedicated on July 16 with Duane Ramsey, pastor of the Washington City church, bringing the dedicatory message. On Monday evening Chester Harley, Edgar Petry, Galen Bowman, Raymond R. Peters, and Rosalind Buck, representatives of the district, region, and Brotherhood, participated in the service with Paul Kinsel, moderator of the district, bringing the message. On Tuesday evening Louis Bangerter, pastor of the Methodist church, spoke at the community vesper service. — Edna Wheelock, West Milton, Ohio.

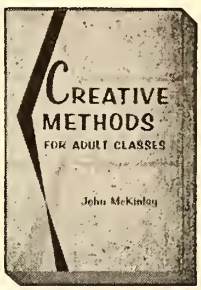
North Atlantic

Parker Ford — One of our members, Isabel F. Tyson, entered Brethren Service for a year and is serving at the New Windsor Center as receptionist. Delegates to Annual Conference were Brother and Sister Clarence E. Quay, Sr. Seven have been baptized and

CREATIVE METHODS

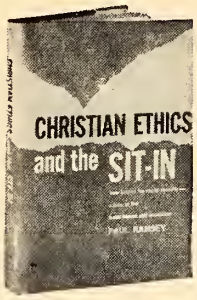
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three received by letter. The addition to the fellowship building containing a kitchen and rest room facilities is nearing completion. It will be used for the pre-rally day dinner in September. We have set a goal for $350 for the harvest home offering. Recent speakers have been Bro. H. Stover Kulp, Nigeria missionary, Sara Shisler, retired Africa missionary, Warren Eshbach, and Robert Lloyd. We have contributed to the Bethany Seminary relocation fund. The children attending daily vacation Bible school gave offerings of $120 to be used for the construction of a school building in Nigeria. A district Brethren Service training conference convened in our church in April. One of our youth, Linda Faddis, was the district winner of the speech contest and competed in the regional contest. Belle G. Keiter, our oldest member, was honored on her ninetieth birthday with a card shower and visits. She has been a member of the church for nearly sixty years. Following the family night dinner, a play on family fun was given. The pastor and his wife, Brother and Sister Alvin S. Alderfer, celebrated their fortieth wedding anniversary in March. He will soon complete seventeen years as pastor of the church. We are now studying the Book of Genesis during the Sunday evening hour. The youth join the adults for this study. In October we will have a family retreat at Camp Swatara. — Mrs. R. L. Willauer, Parker Ford, Pa.

Eastern Pennsylvania

Lebanon — The director of children's work, Mrs. Gould, supervised a successful Bible school in June. Many of our women attended the district women's fellowship meeting at Camp Swatara. In June we had a special service honoring the graduates and also a Children's Day program. The pastor took his class in church membership on a trip to the church at Germantown; it is hoped that we can make this an annual affair. During the summer months all the adult classes are meeting together for the Sunday school lesson, with guest teachers supplementing the regular teachers. At the beginning of the new church year, we shall be completely reorganized under the commission plan. The first step toward this was taken in 1958. — Mrs. Hylton H. Reber, Lebanon, Pa.

Middle Pennsylvania

Lewistown — On June 30 the church had a congregational hymn sing and luncheon as a farewell for Bro. Lee Weaver and his family, who are moving to Curryville on Sept. 1. Brother Weaver will conduct the broadcast service on Aug. 6 and the services at the Home at Martinsburg. Kenneth C. Martin, Jr., became pastor on Sept. 1. We have joined with the other churches of the community for vesper services during the summer months. A committee is studying the problem of recarpeting our church. Mrs. Calvert Ellis showed slides of her trip to Ecuador at one of the meetings of the women's fellowship. We were host to the children's workers of the district at a dinner meeting. Five of our members attended the leadership training conference at Spring Run, and eighteen of the youth camped at Blue Knob. Ten have been received by letter, two by baptism, and three by confirmation. — Ada C. White, Lewistown, Pa.

Point — The pastor, Bro. Raymond Gordon, conducted a one-week revival in April. Six were baptized, and four letters were received. The Bunkertown Male chorus brought a program of sacred music under the sponsorship of the youth on May 7. We had a family night dinner in May. — Mrs. Gal Smith, Bedford, Pa.

Yellow Creek-Bethel — The Li Valley Singers of Johnstown present a program of sacred music on April Quite a number of the women attend the district women's fellowship banqu at the Martinsburg church. Ninete members spent a day at the Brethr Service Center, New Windsor, helpi to process clothes for relief. Bro. Pe Liskey of the Cherry Lane chu preached the preparatory sermon the love feast in May. The pastor companied by the children's cho held services at the Morrison Co Home one Sunday afternoon. A nu ber of the youth are attending ca at Camp Blue Knob. Brethren Me Detwiler and Horace Clapper filled pulpit in the absence of Bro. Char Heltzel, the pastor. The young marr folk were in charge of a vesper serv one Sunday evening. Bro. Emm Frederick will be the evangelist services at the Yellow Creek house t month. — Ethel Stayer, Everett, Pa.

Mardela

Fairview — In March six babies w consecrated. Several of our memb attended the district meeting at Greenhill church at Rehobeth, Md. had a family night with a supper program. We also had a progr which showed the history of

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate o secure employment in Brethren com munities. It does not provide for th advertising of goods or property fo sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren General Office

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Northern Virginia

Valley Pike — Since our last report two have been received by letter. Mark S. Roller moderated the July council in the absence of the moderator. We had both a mother and daughter banquet and a father and son banqu The women's and men's fellowsh honored all of those who were seve years or older at a dinner. The pa and his wife attended the Long Be Conference. Bro. Glenn S. Garner Broadway, Va., conducted an ev gelistic meeting, Aug. 13-20. — M Glenna Showalter, Woodstock, Va.

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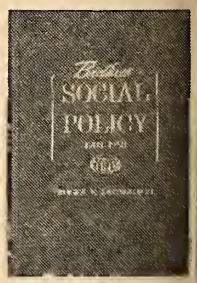
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Church of the Brethren
Gospel MESSENGER
SEPTEMBER 23, 1961



Three Lions

Christian Education Week comes annually, but what it celebrates is the most daily aspect of the Christian enterprise. American Christians do well to observe that the educational job is world-wide, and there are thousands of Christian schools and colleges (like the one pictured above and on page 14) to support the church's teaching program in hundreds of nations around the world. . . . But Christian education is also embarrassingly local, so much so that every congregation needs more than a special week to examine how well it is carrying on its educational job (see page 4). Is your congregation doing all that it can in Christian education?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Chih Meng is a direct descendant of Mencius, a disciple of Confucius.

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READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

You Will Survive!

It seems painfully clear to us who live far from our homeland that the threat of possible nuclear war arouses real despair to an alarming degree. The reports that reach us through the press here tell of an attitude of many toward civil defense that says, "After a holocaust that may destroy 70,000,000 people, no planning is possible!" Such planning is opposed on the grounds that it is provocative, according to one columnist. Similar attitudes have been taken by editors, congressmen and mayors, fewer businessmen, but many preachers.

Such a panic response of despair cannot be the reaction of a genuine Christian. He has been promised just such suffering and has even flourished in spite or because of it. The Jewish people have endured a series of such racial annihilations; the last and the worst, perhaps, was in our time. But they survived to punish by fair trial and condemnation their persecutors in the same generation. The percentage of those destroyed was even greater than that which threatens the United States. But the promised remnant never failed.

As one, if not the only member of the Church of the Brethren, who survived four years of the bombing of London, the steps in my "education for survival" (in fairly good condition) may be of some interest. After a few injuries and an embarrassing degree of initial fright, I and several million other human beings settled down to life in a blitz. Although I went with pillow, books, and sleeping bag religiously every night to the public shelter, I tired of the concrete floor, the snores, and the smells.

One day, working in the British War Office, I shared a letter from a sergeant in Crete who showed how to survive dive bombing! He shifted his position so as to be in a sector of the trench that was at right angles to the course of the man in the bomber! I decided to use the same powers of reason, temporarily abdicated, to seeking shelter from bombs that would let me sleep. I found a ten-story apartment building and took a room, far enough below the roof to have five floors of concrete reinforcing over me and high enough to miss ground blast and there slept through four years of war, able to work through the days and k quite healthy on the coarse diet.

Nuclear warfare will be m worse, I suppose, as bombing worse than rifle fire. But there be opportunity of alleviating suf ing on a scale never dreamed bef Some may perish but in what rious service. And there will b remnant. Our problem is to s that remnant and to help it survive in good condition. other course is possible to the Ch tian but the best we can plan provide for sheer physical survi and with it must go real trainin conserve our spiritual heritage. church, with others, must lose time, even though the chance such a cataclysm be only one thousand. — J. W. Barwick, Orist Sardinia.

Church Is Not Leaving the Ci

As a native Chicagoan (I raised in the Jane Addams hou project in the neighborhood now ing served by a BVS unit), a resi of a neighborhood like that in w the seminary is presently loca and the wife of a seminary stu I, too, had "unresolved questi in regard to the relocation of seminary.

However, some of the questio asked myself have been answere my own mind and to my satisfac One of these questions was Is the "calling" of the church an "calling" of the seminary one the same? I read Romans 12, a had to assume that these two organs of the body of Christ separate functions.

The calling of the seminary train men and women to win lost to Christ. The calling of church is to practice winnning lost to Christ.

Other questions that would turally follow would be: Is the ch ing city the most conducive for training men (who have and families to provide and be cerned for) to win the lost to C Can a married man with chil specially school-age children, enter into the intense work of i ing to win the lost to Christ i city? How can the seminary st evaluate the responsibility he h the lost as found in the last ch of Matthew, verses 19 and 20

Continued on page 22

The Case Against Nuclear Tests Is Well Stated

PRESIDENT KENNEDY had some sharp words to say concerning the announcement that the Soviet Union would resume nuclear weapons testing. His observations are well worth repeating. The President said:

"The Soviet government's decision to resume nuclear weapons testing presents a hazard to every human being throughout the world by increasing the dangers of nuclear fallout. The Soviet government's decision to resume nuclear weapons testing is in utter disregard of the desire of mankind for a decrease in the arms race. The Soviet government's decision to resume nuclear weapons testing presents a threat to the entire world by increasing the dangers of a thermonuclear holocaust."

We have seldom heard the case against nuclear tests stated any more clearly. The President has expressed the apprehension, the abhorrence, the disgust that all persons must feel when they learn that any world power is so indifferent to the health and safety of humanity that it will precipitate another arms race.

Immediate reaction to the Soviet announcement indicated that it came as a shock not only to those nations that call themselves anti-Communist but also to those who pride themselves on their neutrality in the cold war between East and West. Leaders of many of these "uncommitted" nations were about to begin a conference in Belgrade, Yugoslavia, when the news came that the Soviet Union would resume tests. These neutral countries have been quite outspoken in their opposition to testing. They joined in the criticism of the Soviet policy.

Now that our own President has stated the case against nuclear testing so explicitly, we hope that those Americans who have been clamoring for renewed testing will take heed both to his words and to the tide of world opinion. If you take the President's words and substitute "the United States" for "the Soviet government" you have a good idea of what reaction would have greeted our policies should we have resumed testing. Yet that is exactly what many Americans were advocating. If nuclear testing on the part of Soviets will increase the danger of fallout, so would testing on the part of the United States. If the Soviet action disregards the desire of mankind for disarmament so would the same action on the part of the United States. If the testing proposed by the Soviets increases the danger of a thermonuclear holocaust, so would that proposed by some advocates of testing in the United States. And, we might also add, if the Soviet action is greeted with revulsion by the rest of the world, so would the proposals being made by some Americans.

The arguments against nuclear weapons testing sound persuasive when used against an opponent in our divided world. But the principles remain the same and the arguments should be just as persuasive when our own policies are under consideration. We can retaliate by being as heartless as those we criticize. Or we can take this chance to seize the moral initiative and propose constructive alternatives in place of the arms race. Which will it be? — K.M.

A Petition Written in Blood

SOME months ago the director of Church World Service in Korea received a startling communication. It was a petition for help in the form of a single sheet of paper covered with Korean characters. The letter was written in human blood.

The writer, father of seven children, was without a job. He was tempted to rob, but he could not set such an example for his children. Rather could he watch them starve.

Church World Service is helping this destitute family. But there are thousands of others who are just as hopeless and dependent on the help of concerned Christians.

Wherever there is human suffering there are numberless petitions that arise out of anguish and pain. Our God is not indifferent to such suffering, nor is he unacquainted with grief. There is a sense in which the New Testament itself, though it radiates joy and triumph, is also a letter written in blood. For at the heart of its message is the cross of Jesus Christ, who poured out his lifeblood in a spirit of forgiveness for all who had wronged him. Surely if God is not indifferent to cries of anguish, those who take the name of Jesus Christ dare not be unconcerned about the millions who suffer, especially the innocent victims of conditions over which they have no control. — K.M.

by S. Loren Bowman



Your Congregation Can Do an Educational Job

HOW much real education goes on in your congregation? Is Christian teaching a routine, prosaic statement of facts or a thrilling, creative adventure into new truth? Are the church school classes, study groups, and fellowship occasions of your congregation a series of formally scheduled activities, carefully guarded emotional satisfactions, or disturbing, life-changing experiences?



S. Loren Bowman

Suppose you put it this way — Is education, in the true sense of the word, beyond the achievement of the average congregation? When you consider the voluntary, irregular nature of attendance, the limited space and equipment available in many situations, the volunteer teaching force, the severely restricted teaching time, and the minimum plans for the application of what is taught to personal or social life, the question moves quickly from the academic realm to the level of practical reality. How many of our congregational efforts are worthy of the designation *Christian education*?

It is my conviction that a congregation can do an educational job. There are many issues — some of a rather technical nature — which congregations will need to face in preparing to discharge this task. Space will not permit discussion of educational theories, leadership training, standards, or organization. Therefore let us think about a few challenges that are within the reach of every congregation. The courageous facing of such practical issues could help many congregations move to the level of a true educational program.



ue Education Calls for a Change in the Nature of Our Expectations in the Church

In many instances our edu-tional performance is directly lated to the low quality of our pectations. Effective educa-n will not occur until these pectations are transformed to goals that match the chal-ge and mystery of the Chris-n faith and become highly iculate in the life of the con-egation.

At this point each congrega-n needs to do some honest rching before God. Here are ne questions to start the con-rsation: How many persons the congregation actually ex-ct a significant, life-changing perience to occur through the ekly educational opportuni-s of the church? How many ne to these opportunities h serious intentions, honest estions, thorough prepara-n, and a sense of responsi-ty for fruitful outcomes?

Another index to the quality of our expectations may be discovered in the attitudes of our children and youth toward the educational efforts of the church. Reports of concern about our youth seem to be on the increase. What is the quality of their educational experience when they display little or no respect for the teacher, the class endeavor, or the goals of the church? Look honestly at your fellowship and study groups; if they are marked by commotion, inattention, and irrelevant questions, it is clear that a creative educational experience is not taking place.

If a congregation is to do an educational job, it must develop an organized, sustained program of interpretation that will lift the level of our expectations about the teaching ministry of the church. Christian education does not take place magically because persons gather at the church, read the Bible, and repeat the religious ideas which they feel the church and their neighbors expect of them. Education involves the whole person in listening to God's Word, in hard, critical thinking, and in translating the truth into life. When motivations of this quality guide a goodly number of persons in the congregation, the nature of their expectations will be transformed and education may become a genuine possibility.

True Education Requires a Serious Exploration of the Content of Our Faith

While it is important to remember that the Christian faith is more than a set of ideas, it should be clear that Christian education requires some basic understanding of the elements which make up our faith. The development of such understanding requires each Christian to engage in hard study, critical evaluation, personal and group testing of his insights and experiences. Accepting Christ as Savior and Guide does not

automatically provide the right answers to all questions nor assure the correct interpretation of the Scriptures.

Each Christian, under the guidance of the Holy Spirit and in company with other seekers, must dig seriously into the content of the faith. He must strive to understand the underlying Biblical insights, the historical facts surrounding our faith, the development of the church, the principles which apply to his moral and social decisions, and ways of translating faith into life situations as a transforming force.

We have heard that knowledge does not assure right action. But this does not cancel the necessity for knowledge. We do not need to argue the lack of essential understanding of our faith among today's Christians. The securing of this understanding must be made more challenging and urgent in the church. For we will not share our faith winsomely or apply it redemptively unless we have a growing understanding of it. There will remain mystery, and truth will be on out ahead of us. But unless the congregation is helping its members achieve a growing understanding of the essentials of the faith, it is not doing its educational job.

True Education Means Improving the Quality of the Teaching-Learning Experiences

Here the challenge is to provide a more effective setting for the educational experiences of the congregation. Even in this area both tangible and intangible values are deeply involved.

In how many groups does the physical setting encourage an educational task? Does the location, the equipment, and the atmosphere suggest a laboratory for learning? What concept of the importance of the church's task do our children and youth get when they compare the setting with that of the public schools?

The atmosphere is just as important. Can honest doubts be raised? Can controversial issues be discussed? Can fears be voiced? Can sharing occur on the deepest aspects of our faith? A negative answer to these questions means that the teaching-learning experiences have not reached the level of true education.

Another area of concern related to the setting is the carry-over of the experiences into life. We have geared our work too exclusively to the classroom. Education requires that our discoveries be made a part of life. Every congregation needs to face the challenge of helping its members translate Christian insights into personal and group action at once.

True Education Calls for a New Degree of Co-operation Between the Home and Church

This consideration is of a nature little different from our other considerations, and is listed here because it is essential to our task in Christian education. It implies that the family must carry a major role in Christian nurture and that the church must prepare parents for their role as Christian educators. The patterns and programs which this concept may demand will have to be discovered and tested.

Certainly there must be a common understanding of goals, educational procedures, and programs. The home and church must support each other so completely that every member approaches the mystery of life's divine meanings with a spirit of expectancy, a feeling of urgency, and a sense of responsibility. This requires more of both institutions than ha been given in the past. Bu without such mutual suppor Christian education will be in effective tomorrow.

If the Christian faith is t provide direction for the pe sonal lives of church member if the Christian faith is to in fluence significantly the cours of human events tomorrow the congregations across ou Brotherhood must achieve genuine educational task. you will tackle the task cre tively, courageously, and ser ously, education is not beyon the reach of the congregatio But let us remember: educatio does not just happen!



Watch God Work

RUTH JOHNSON

Watch God work amid confus
Turning chaos into peace,
Making Right and Truth to
umph,
Giving captive souls release.

Watch God work, unseen, un
ticed
By the ones he seeks to bless,
Turning pain to peaceful slum
With his gentle, kind caress.

Watch God work his glori
working
Turning darkness into day,
Changing death to life eterna
Watch, and wonder, and obe

How the Bible Helped Me From Agnosticism to Faith

by Chih Meng

Photo courtesy of American Bible Society

AS A direct descendant of Mencius, a disciple of Confucius, but born during the Boxer Uprising at the turn of the century, I was brought up on the Confucian classics, which scrupulously avoid discussion of religion and metaphysics. Our tradition also emphasized literary style, as different from *pai hua* (plain talk) as classical Latin had been from the Vulgate. Our teachers looked down on the different versions of the Bible, which were not yet fully acculturated into our language.

My childhood in China was crowded with stories and reminders of aggression and deprivation. Our house bore scars of wanton vandalism wrought by troops whose frightful acts of cruelty and destruction had been repeated over and over again by surviving factions, including members of my own family, among whom there was talk that Christian missionaries were "spies" and "agents." An adverse image of white people's military might, imperialism, and racial arrogance was inculcated. How, then, might my generation have been persuaded to study the Bible?



The author (left) and Rev. Laton E. Holmgren, American Bible Society secretary and former missionary

The dawn of my life was clouded with antiforeignism. In this atmosphere I grew into adolescence, a period of life when strong convictions are as much craved as food. Circumstances enthroned nationalism for me as my cause or religion. With the rest of my generation, I felt that I must dedicate my life to restoring China to the Chinese and to making my nation powerful once more.

Impatience and idealism brought the youth of China into head-on conflict with the ruling groups, who were too self-centered to make sacrifices for the larger good. In desperation Chinese young people did a number of rash things — forcing their elders to cut off their queues, which had been a sign of subjection to the Manchu emperors; denouncing all foreign things, including Christianity; fighting and bloodshed with police and politicians.

Characteristically, youth can quickly ascend to idealistic heights and as quickly sink to despondent depths. It was during a dark period of despair that I met some Christians from America in Peking. They introduced the Bible to me in the course of some novel experiences — my first dish of ice cream, my first American dinner and my first July Fourth and Christmas parties.

Men from Oberlin and Princeton made a deep impression on me. To my surprise, I discovered on closer acquaintance that they were not "spies." On the contrary, their dedication to the welfare of a people other than their own aroused my curiosity and admiration. Since they explained that they were inspired by the teachings of Christ, I began to read the New and Old Testaments.

After years of study I found that the Bible is unique in these ways: it imparts a dynamic faith based on the highest form of love, which encompasses not only one's family or nation, but all mankind; it prepares idealistic youth to face hardships and even death triumphantly; it moves and lifts the reader out of low ambitions to seeking higher values.

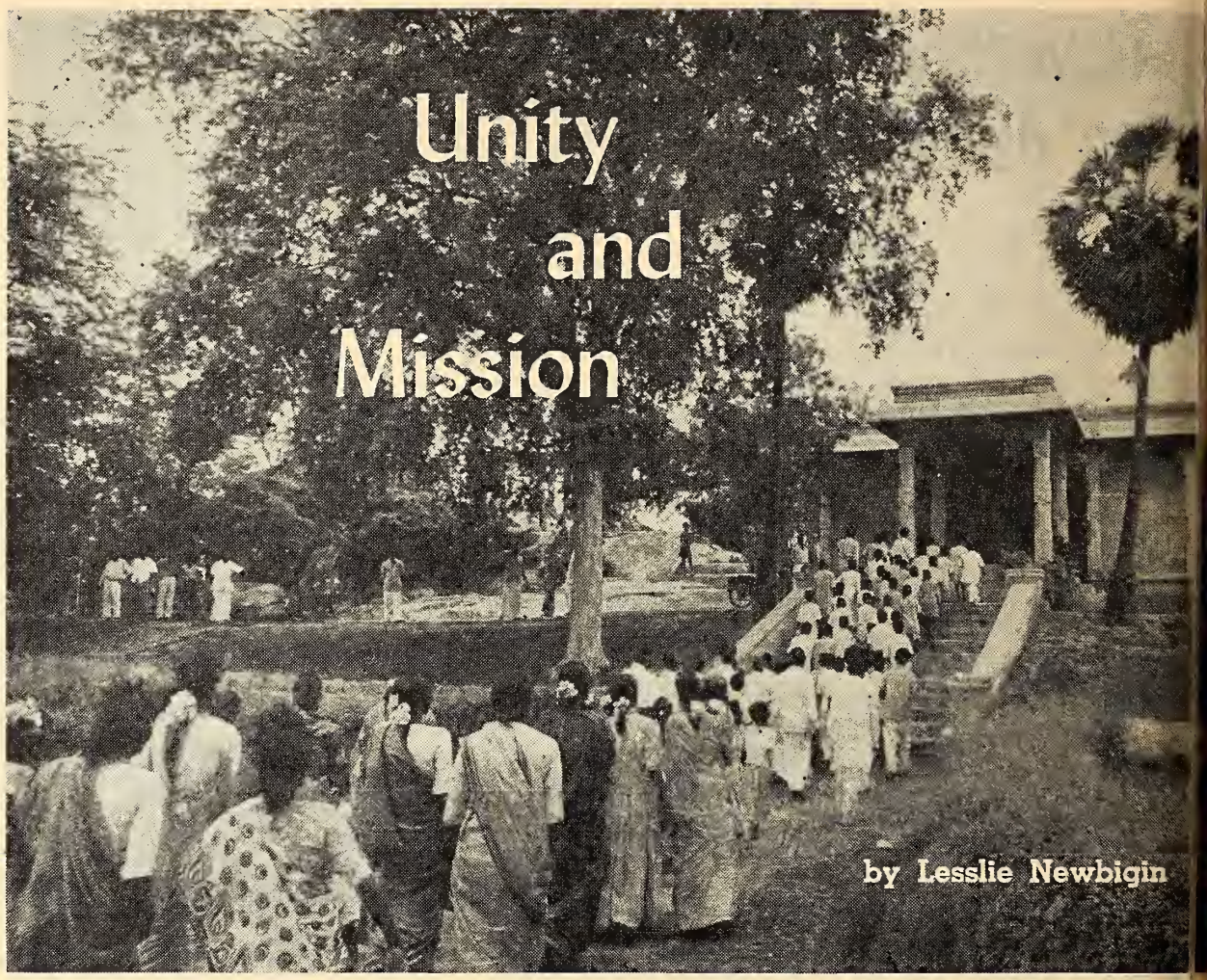
My generation was exposed to three earth-shaking drives — nationalism, Christianity and communism. The greatest is Christianity, because it aims to build a one-world family through peaceful and loving processes.

Unfortunately, it does not seem to be gaining so rapidly and forcefully as nationalism and communism, largely because Christians from rich and powerful nations are generally not so dedicated and united as the Communists.

Moreover, Christian scholars seem to read more about the Bible rather than the Bible itself.

Coming into the Christian faith from a Confucian-Buddhistic background, I find that the Bible has given me, too, a dynamic faith — the Book which continues to move and transform people in all parts of the globe.

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Unity and Mission

by Lesslie Newbigin

Photos from World Council of Churches

IN a South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir — or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a villa church, opening the Scriptures to preach t gospel to a great circle of Hindus and Mosle standing round, while the Christian congre tion sits in the middle. When I do that, I alw know one thing: the words which I speak v carry weight only if those who hear them c see that they are being proved true in the l of the congregation which sits in the middl

When I hold up Christ as the Savior of men, and repeat his promise, "I, when I lifted up from the earth, will draw all men u myself," I know that my hearers are likely t believe this promise only if they can see in f that the Savior of the world is drawing men all sorts into one family.

If they can see in the congregation in center not a new clique or a new caste or a n party, but a family in which men and wom of all cliques and castes and parties are be drawn in mutual forgiveness and reconciliat to live a life which is rooted in peace with G then there is a possibility that they may beli If, on the other hand, they see only a serie

ival groups competing with one another for nfluence and membership, they are not likely o be impressed by the message of our Savior.

That common village scene is a true parable f the position of the church in the world. Modern means of communication have shrunk ur world to the dimensions of a village. There s no longer any separation of races and cultures. Ve all jostle and push one another in every art of the globe. The church of Jesus Christ s the congregation set in the midst of the orld as the first fruit, the sign, and the in-rument of Christ's purpose to draw all men o himself. It is not a segregation but a con-regation — the visible form of the action of hrist in drawing to himself the scattered and stranged children of God to make them one ousehold under one Father.

With every year that passes it becomes more rgent that the church throughout the world ould be recognizable to ordinary men as one ousehold, a family of those who, having been born as children of God, are content to live gether as brethren. It becomes more and ore urgent that Christian people should make eir own prayer of our Lord for us: "That ey may be one even as we are one, I in them, d thou in me, that they may become per-ctly one, so that the world may know that ou hast sent me."

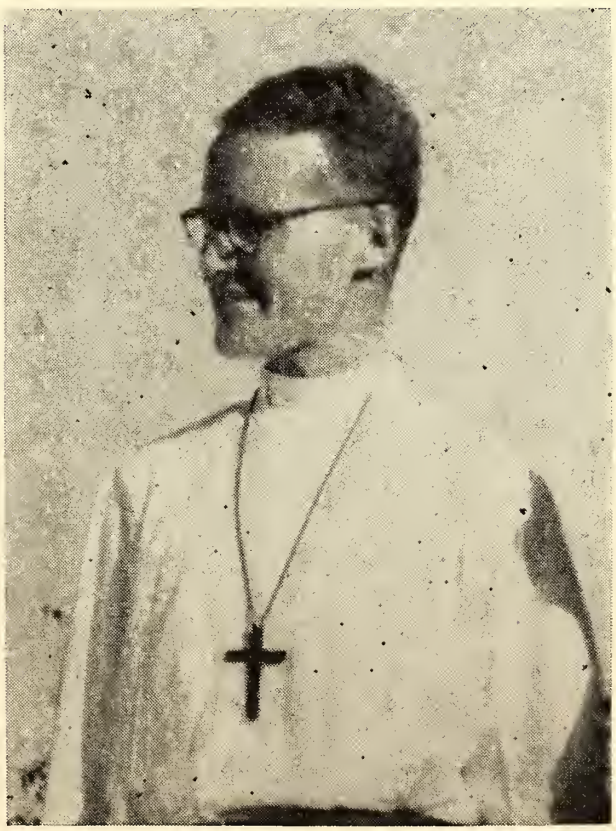
This prayer "that the world may know" is e true center of the concern for unity. As a atter of historic fact the modern movement wards Christian unity is a product of the eat foreign missionary movement of the 18th d 19th centuries. So long as Christendom as almost entirely confined to Europe, the ergies of Christians were to a very large ex-nt engaged in the struggle between differing eliefs about the nature of Christianity. But hen that isolation was ended and Christians gan again to remember Christ's promise to aw all men to himself and began to go to the ds of the earth as his ambassadors, their per-ective began to change.

Differences were still deep, but they were en in a new light — in the light of the much ster difference between being in Christ and ing without Christ. In that new situation the me of Jesus came to mean more, and the other mes that Christians have taken to themselves mean less. Missionaries of widely different nfessions began to regard one another as lleagues and not as rivals. Comity, confer-ce, and co-operation became common prac-e on the mission fields. And in due course is had its effect upon the sending churches.

William Carey had dreamed of a world missionary conference in 1800. It was not until half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference at Edinburgh in 1910, which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion — the longing that the world might know Jesus as its Savior — led directly to the longing for unity.

The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the church's missionary work have changed and will change more. We are in a world different from the world of Ziegenbalg, Carey, and Livingstone. The word *missionary* in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that



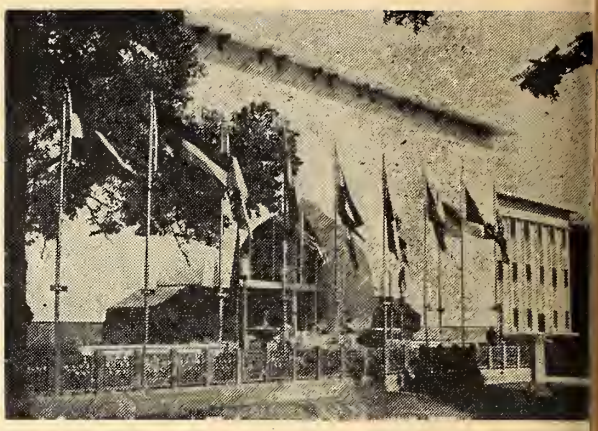
Blaise Levai

Bishop J. E. Lesslie Newbigin, general secretary of the International Missionary Council, an ordained minister of the Church of Scotland and a bishop of the Church of South India

"the world may know" must remain central to the ecumenical movement. The very word *ecumenical* should remind us of that. It is a word which derives its meaning from the world, not from the church. It should bring to every one who hears it a picture not primarily of interchurch discussions, but of the going out of the gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word *ecumenical* the forthcoming Assembly of the World Council of Churches at the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary counsel and co-operatio which the I.M.C. has carried for half a centur will surely mean in the end that all the church will have to take this missionary responsibili much more deeply to heart than they have do hitherto, will have to learn that to be a Christia congregation anywhere is to be part of a missio which reaches out to the ends of the earth.



Vigynan Bhavan Conference Hall, New Delhi, Indi the site of the Third Assembly of the World Council Churches, which will meet November 18 to December

Should I Tithe?

by T. K. Thompson

THERE seems to be no doubt that *tithing* is the most controversial word in the field of Christian stewardship today. The subject of tithing receives repeated attention in the church press from all angles: historical, exegetical, economic, practical.

In September of this year, the film, The Will of Augusta Nash, was nationally released to the American Protestant churches. It is about tithing. No doubt the film will provoke discussion. Despite opposition by many devout Christians to the idea of tithing the number of tithers is growing. The increase in receipts reflects this growth.

WHAT IS THE CONCEPT?

Obviously, a "tithe" means ten per cent, but ten per cent of what? In modern industrial America, with various forms of prepayment of taxes, pensions, insurance, hospitalization, and a dozen other items, the most commonly used rule of thumb is ten per cent of "take-home" pay.

And what charities are "tithe-worthy"? Do "secular" charities come within the area of Christian responsibility? Here, the most commonly used principle is the individual's own stewardship understanding.

Thus the usual interpretation of the tithe is the giving of at least ten per cent of take-home pay to church and charity.

THOSE WHO SAY NO

The arguments against tithing are real and have their validity. Tithing cannot be co sidered specifically Christian; was practiced even before t time of Abraham and probab represented the primitive arit metic of counting on the finge As reflected in the Old Tes ment, the tithe seems to ha taken various forms at perio of Hebrew history. Under theocratic government, it m have included payment of ta and relief for the poor. In t New Testament, Jesus m tioned tithing only twice (b times in a negative contex and the Apostle Paul made reference to the subject wh soever.

In America in the 1960's it be fair to set a definite quirement for all people gardless of personal situatio To require a tithe of a fam

with a $4,000 income and four children on the same basis as a family with a $50,000 income and no children seems legalistic in the extreme. The implicit permission to use the remaining nine tenths as one pleases gives the wealthy man a wide-open field for selfishness. But even the poor family is in danger of Pharisaism, or spiritual pride, in their sense of having fulfilled their entire obligation to God by payment of the ten per cent.

THOSE WHO SAY YES

Those who say yes to the question "Should I tithe?" believe that tithing represents "seriousness" in Christian giving. Everyone agrees that Christian giving should be proportionate. Few stewardship authorities today would call nine per cent sub-Christian or eleven per cent super-Christian, but it is only when the proportion approaches or surpasses ten per cent that it "makes a difference" in the family budget. And a recent Gallup poll showed that tithing is popular among relatively poor people.

Second, tithing is not only a realistic and workable plan of giving, but also a splendid discipline for Christian growth. Most Christians find it worthwhile to observe disciplines such as daily Bible study and prayer, weekly worship on the Lord's Day, and a variety of other proved methods of worship and service. The Christian who regularly sets aside a definite proportion of his income for worship and service in Christ's kingdom has made one of the basic steps forward in Christian living. The discipline is valid even if the proportion is not a full tithe.

Third, the whole standard of values which tithing expresses is a Christian standard. America today is witnessing a remarkable increase in "disposable income," that is, income which permits the spender considerable discretion. This additional income often goes for luxury fads like sport cars, boats, and country homes. The traditional Protestant virtues of simplicity and thrift are under heavy bombardment from many sides. In an age of conformity it is not easy to express a Christian standard in personal morality, social influence, and spending habits.

Fourth, the tither knows that the practice is a token of life's sanctity. He regards his entire income, all his time and abilities as belonging to God. The separated portion, the tithe, is for special Christian projects. The remaining nine tenths are not to be used in riotous living, but expended in accordance with God's "orders of creation": in the necessary care of the physical body, the family, and one's duties as a constructive member of society.

This means, fifth, that the central motive for Christian tithing is a sharing of the gospel of Jesus Christ. The first response of the Christian to the love which God revealed, is a desire to share this glorious good news. The response of faith is personal witness by word and deed, and a giving of all resources in the extension of Christ's kingdom.

In a world where selfishness is the presupposition of almost all our business, government, and social life, the Christian must be different. Christian giving springs out of Christian loving. God so loved the world that he gave his Son. The Christian too, like his heavenly Father, will love and give.

• • •

"Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance."

Humanity on Trial

by Rosalind Buck

The Eichmann trial has reopened many sore spots within the lives of millions of people. It has also brought to my mind the realization that he is not the only one on trial – for humanity also stands accused.

War sets a climate for all types of atrocities, that if committed individually and during peace time would be considered the "sin of all sins." But I feel that if humanity sanctions wars of any kind which involve the loss of lives, it is guilty of "murder in the first degree" – in other words, guilty of taking life, with the intent to kill! Sadly enough, records show that human beings from way, way, way back (probably even further back than records go) have been so cowardly and weak as to use over and over one main method of settling disputes – that of destroying the properties and physical bodies of the opponent.

Instead of progressing in the creation of new methods of handling disagreements, mankind has remained in the "cave man" stage. In fact, as time and technology have progressed, methods have regressed and things have happened which would probably make our "cave man" forefathers turn over in their graves (or perhaps I should say caves) several times in shame and horror at being a part of the same human race.

War truly seems to be a product of the devil, for during wartime evil goes on the rampage. And mankind has actually rationalized itself into believing that this great evil is "justified" under such collective circumstances. Human beings

Continued on page 16



Any denial of the rights of one grou

It's M

by Cleo C. Beery

WHEN I was a small boy a Negro came to our farm home in Ohio to lay carpet in our front room. When father came in from the fields at lunch time, he invited the man to eat with us. The man hesitated, saying that he had brought his lunch along when he came to work, but father would not accept that kind of refusal and he ate with us.

During the meal father directed the conversation into a discussion of racial attitudes, and the workman rather unwillingly indicated that in only very few instances did anyone invite him to lunch as we had done. After he was gone father expressed to us children the idea that every man, no matter what his skin color, is a man whom God has made and whom we should therefore treat with the same respect and consideration which we would render to any other man.

For many years afterward I lived among Caucasian people, accepting my father's point of view, but really doing nothing about segregation in the United States because I believed that segregation was the problem of the people of the South. It was in their area where the freedom, the rights, and the liberties of the Negroes were being curtailed. I felt that I was not really involved. Then a series of events made me see this problem in a new light.

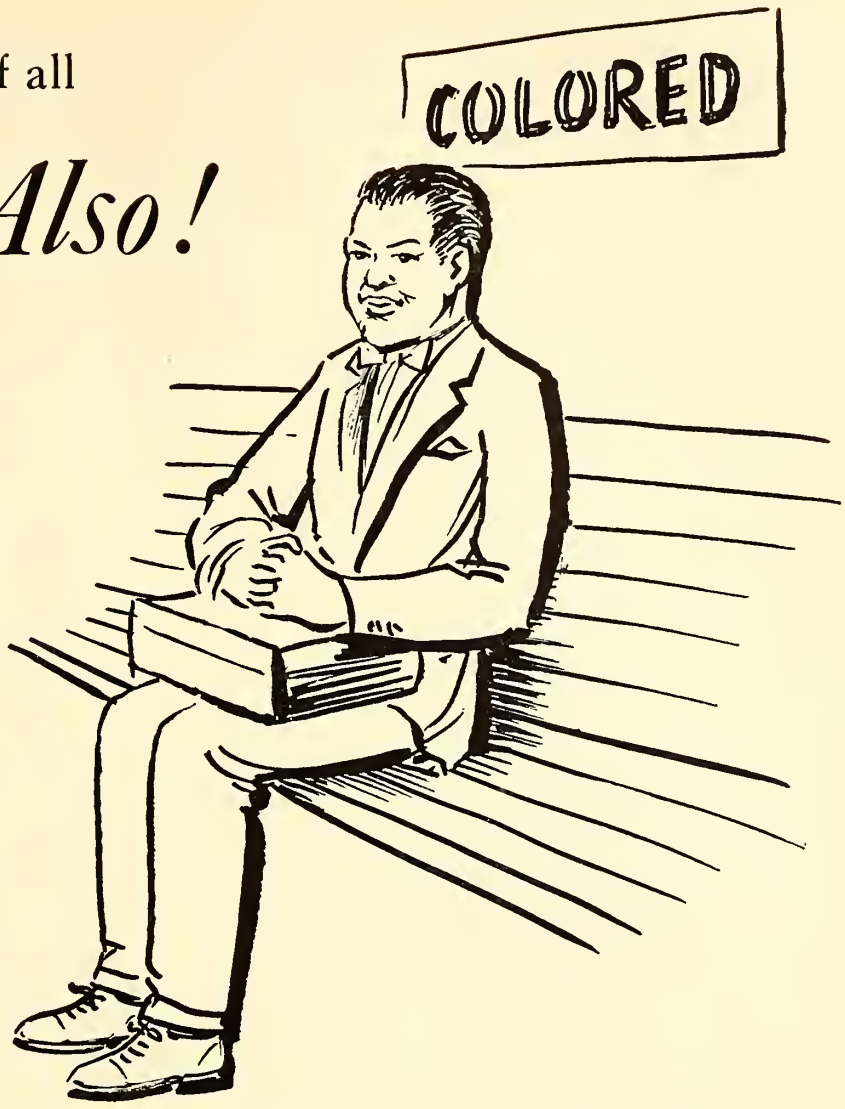
The change really began a few years ago when I took a trip through the South. promised myself before I wer that while I was a guest of th South I would act like a gue and avoid either any commen or any conduct which might i ritate the racial feelings of th people in the South since the were my hosts. One day th train stopped for refuelin Needing some information, left the train and walked in the station to inquire about n train schedule.

Suddenly I discovered that had disobeyed the law and ha made myself liable to crimin charges. I had unintentional missed a little sign with th word *black* on it and had e tered the Negro section of th station. I had broken the segr gation laws even without i tending to do so. The err puzzled me. How could I quickly become involved?

Later, in a great universi in the West, I enrolled a graduate seminar deali with intercultural relationshi In the class were students fr different races and ethnic bac grounds, including two midd aged ladies with light, blo hair and bright blue eyes w appeared to be of Scandinavi origin. They were strongly o posed to segregation. Imagi

nial of the rights of all

reedom Also!



Drawings by Harry Durkee

r surprise when we learned t at both of them were South- ers by birth and by educa- n and that both had left the uth because they could not dure segregation.

In a private conversation one the ladies disclosed the fact t at her mother had died when s e was a preschool child. Her f her, a Methodist minister, t n hired a Negro lady to come i o the home to rear the chil- d n. In all ways except in g ing birth, the Negro lady be- c ne a mother to the little girl. I return, the girl loved the N gro lady as a mother. That i she did so until she became a teen-aged young woman, w en she suddenly discovered t at the mores of the communi- t demanded that she break her t s of kinship with her foster m ther, even to the extent that s e was no longer to eat at the s ne table with her. She could n accept this requirement as a Christian solution. She, there- f e, rebelled and left the state t avoid the legal and social re- q irements of the area.

A final shock came when a f e young student from the A ican nation of Kenya came t our college at La Verne to s ure his education. When the f t opportunity came we asked him to go along on a trip through the San Joaquin Valley of Northern California. We wanted to give him good first impressions of America so that when he returned to his home he would carry back to his own people our love and goodwill and an understanding of the true values of the American people. When lunch time came we stopped to eat. Just as I pushed open the door of the restaurant the thought came to me, "What will happen if they refuse to serve him?"

From these experiences there came an inescapable idea. Segregation and all of its implications is not just a problem of the South. Neither is it just a problem of the Negro whose freedom is denied. Nor is it only a local problem of the Southern white people. It is my freedom also which is involved.

So long as laws are enacted and customs enforced which require men to be separated whether they want to be separated or not, I, a Caucasian, will have my own freedom limited when I want to extend my hand of Christian love and concern to men of other races. It is not only the Southern segregationist or the Negro who is involved in this problem; it is my freedom also.

The only way by which I can hope to have the liberty to express my Christian love to men of other races is to help those men of other races to have their liberty and their freedom also.

"I WAS A STRANGER"

by Richard Burger

HISTORICALLY a stranger is suspect. When human society was tribal and exclusive no stranger could be trusted.

In our world today the stranger we hold off at a distance is one who is immediately noticeable because of his race. We have generally regarded some races as less desirable than others. Racial prejudice has always been wrong, but it was a commodity we felt we could afford because no one dared to challenge our glaring omissions from our religion. But times have changed and it looks very much as if we shall be forced in bitterness to do what our faith should have drawn us to do in love.

Take a brief look at several samplings of the kind of experiences I have in mind: Several years ago a Negro was refused a simple breakfast outside Washington. How could the management know he was a person of high position from West Africa on a diplomatic mission. The incident might well have had international repercussions had not the President hastened to invite him to dine at the White House.

In Detroit West Africans found the hospitality of the city was warm so long as they wore the traditional gown of the African but when dressed like Americans the hotels and restaurants were inhospitable. A student of McPherson College was so shattered by an incident of prejudice in the city of McPherson that he fled in terror from the town to the protection of the college and onto the pages of Time Magazine.

Consider how dev-



Paramount Chief Raymond S. B. Koker of Sierra Leone, West Africa, the father of Kenneth Koker

astating to our so-called "pr tige" abroad is the affront to t representatives of the new A can nations to the UN wh diplomats experience the gre est of difficulty in finding hon for themselves and their fa lies in the land of "the free" w live under the Bill of Rights. is only by the personal interv tion of Mr. Hammarskjold a his staff that we barely mana this deplorable situation.

We may be sure that world knows and takes offe from our narrowness. We longer live in the world of sailing vessels and the ox but in the world of the jet pl and the cosmonaut who circled it in a hair under nin minutes. To be fully sobe we need to realize that the n nation of Nigeria, the rich and strongest nation of Af south of the Sahara, has writ into its foreign policy the p ciple that prejudice aga people of African origins in land shall be considered a tional affront.

But this is no analysis of race problem. I have a bea ful story to tell that can bes told against the backdrop racial prejudice in our land engenders disillusionment hatred for our way of among the new nations. Th are multitudes of good pe in and out of the church feel deeply the wrong of society and who would lik do something. Many of know that the bitter cup racism is brimful but we do know what we can do. He



The Eldo Miller family of Ft. Wayne with their guest, Kenneth Koker of Sierra Leone, a student in Ft. Wayne

e story of one Brethren fami-
who did.

W. Eldo Miller is a Christian
man in the Beacon Heights
urch of the Brethren, Ft.
yne, Indiana. Moreover, he
he peace director of North-
Indiana. He is a patient,
iet, humble man. To meet
n is to know what Jesus
ant by "the meek." This is
true that he is embarrassed
my proposal to write this.
at the W. Eldo Miller fami-
did for peace was not in-
ded to be a magnificent
oke of diplomacy or a singu-
blow at race relations by a
timental do-gooder. It is
utiful because it is the
ural expression of what they
.

When Christmas of 1960 came, the Miller family wanted to share with a student who was unable to return home for the holiday. They did not do this because they suddenly remembered the Biblical injunction, "I was a stranger and ye took me in." They did not do it to put "Christ back in Christmas." They had Christ in the warp and woof of life and what they did was the fruit of that faith.

They called up the dean of Indiana Technical College at Ft. Wayne. "Do you have a student who cannot spend Christmas at home who would want to share ours with us?" they asked. There was, and Kenneth Koker, a student of electronics from Sierra Leone, West Africa, spent the week end with the Millers.

A mutual friendship developed. When Mr. Koker mentioned that he intended to nominate Mr. Miller to be one of four official guests and observers from the United States at the independence ceremonies of his homeland in April, it took some time for Mr. Miller to comprehend. He could scarcely believe he had understood and wondered aloud, "Why me?" "Because you have received me as a friend," came the very sufficient reply.

Mr. Miller was still wondering if he had understood correctly when the official invitation came. To Freetown, Sierra Leone, one of four official observers from the United States with all expenses paid! He found himself wondering



President Kennedy talks with Rev. William H. Fitzjohn, charge d'affairs of Sierra Leone on the occasion of that country's formal independence from Great Britain. Dr. Fitzjohn, a minister in the Evangelical United Brethren Church, has been named high commissioner in London

how a simple youth from an African village could arrange it. Kenneth Koker was no ordinary youth. His father was an important minister of the government without portfolio.

When I saw Mr. Miller he was still rather overwhelmed by it all and very anxious about his skills in the social graces and the world of protocol. He, who found it inconceivable to take life in war time, was notified officially what formal dress was required on what occasion and which ribbons, awards of honor, and decorations he could wear. Think of the irony of it all; with his simple love of man, placed in the midst of pomp and circumstance, he who owned no formal clothing for the occasion and who is so sure he will not need it again that he has chosen to rent it.

I like this story because of the genuine motivation and character that is obvious. This is not the American of the movies and the tourist world. He made no effort to impress a foreign student with either gaudiness and wealth or with sentimental gush. He was himself. He is God's man and since he is what he is he entertained an angel unawares.

If this kind of story could be multiplied by the number of digits in our population there would be no Cubas and Little Rocks. In this simple drama from life one hears again the eloquent teaching of Jesus: "Come, ye blessed of my Father, inherit the kingdom prepared for you. . . . For I was a stranger and ye took me in."

Leaving the States on April 18, Eldo Miller spent about two weeks in Sierra Leone. There he was the guest of the government for the independence day celebration on April 27. From Sierra Leone, he went to Nigeria for a week's visit in the Brethren mission area. He returned to Ft. Wayne on May 12.

Humanity on Trial

Continued from page 11

have done all sorts of strange things under the hypnotism of this great cloud of destructiveness. Codes of conduct, which are considered evil in all human societies, suddenly become a part of this "justified game" played by human beings, i.e., murder, rape, homosexuality, destructiveness, torture. In fa war sets the stage for one gre free-for-all making the atmc phere conducive to the relea of all sorts of stored up hatre and frustrations.

War becomes a game of h man beings preying upon oth human beings — with the on possessing the most power collection of atoms, or those a position to gas others, winni out, but only temporarily. F it is usually only a matter time before allies become er mies and settlements beco hotbeds for disputes. And t conflict starts all over again.

As this historical trial tak place, all figures point at o human being in accusati and horror that such atrocit would be committed — but al the great finger of time poi to the human race with t accusation that it is guilty "murder in the first degree" thinking it "just" to take li collectively and for permitti an atmosphere to develop wh would set the stage for su atrocities. And if there is a other war, only Father Ti will remain to know that t verdict on the crimes of h manity changed from guilty "murder in the first degree" just plain guilty of "suicide."

• • •

To a Christian, the motive of wan to be free from destruction is enough. There must be the motiv being free to use our own resources the practical service of one another world community where the strong ready to serve the weak. Love for f dom has to prove itself by creating f dom in places where it is thwarted o peril. — *Dr. Arthur Michael Ramsey*

If Christianity is to count in world as much as the secularist id ogies and the feathering of our n with property, security, and crea comfort, then it will surely only d through the Christianity of those freely choose to live as close to C as their insight and courage will them — not as far from him as they while still hoping to find salvation *Michel de la Bedoyere.*

KINGDOM GLEANINGS

Pilgrimage Into Glory, the 1961 Annual Conference drama on the Brotherhood program, was presented by Indiana youth at Camp Mack on Aug. 25. The presentation climaxed the youth camp's emphasis on the church's mission. Other groups interested in procuring copies of the script and slides may do so by writing to the Church of the Brethren General Offices, Elgin, Ill.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

CENTRAL REGION

Illinois, Northern, and Wisconsin

D. Edwin Rodabaugh, R. 2, Lanark (Cherry Grove)
Wayne L. Miller, 215 Madison Ave., Dixon (Dixon)
Donald H. Shank, 783 W. Highland Ave., Elgin (Elgin, Highland Avenue)
Harvey Ressler, Jr., Box 533, Lena (Lena)
Walter A. Miller, R. 4, Mondovi, Wis. (serving Maple Grove, Wis. part time in addition to continuing at Chippewa Valley, Wis.)
Warren W. Hoover, 106 W. Front St., Mt. Morris (Mount Morris)
Merle R. Hawbecker, Lanark (West Branch)

Illinois, Southern

Merrill C. Branson, R. 2, Lawrenceville (Allison Prairie)
Philip Kessler, Astoria (Walnut Grove)
J. B. Pierson, 217 N. Fifth St., Girard (Girard)

Indiana, Middle

Glen Timmons, Home Demonstration House, Manchester College, North Manchester (Clear Creek)
Ray E. Gibble, R. 2, Claypool (Eel River)
Hardey I. McDaniel, 207 S. Forest Ave., Marion (Marion)
Willis Maugans, R. 4, Peru (Pipe Creek)
Larry Ulrich, 221 E. Tipton, Huntington (Sugar Creek)
J. Earl Zimmerman, Manchester College, North Manchester (Wabash Country)

Indiana, Northern

Homer A. Schrock, Wakarusa (Baugo)
Robert R. Perkins, Box 133, Milford (Bethel)
Ralph G. Rarick, R. 1, Etna Green (Camp Creek)
Royne Landis, 303 Kosher Ave., North Manchester (Columbia City, new congregation)
Charles W. Albert, R. 1, Box 414, Elkhart (Elkhart Valley)
S. P. Wenger, North Liberty (North Liberty)
Duane Sholly, Wakarusa (Wakarusa)

Indiana, Southern

Charles E. Petry, R. 1, Box 152, Fortville (Beech Grove)
George L. Detweiler, 5535 E. 46th St., Indianapolis 26 (Indianapolis, Northview)
Raymond R. LaRue, R. 2, Seymour (New Hope)
I. F. Richards, Rossville (Rossville)

Dedications and Home-coming

Clover Creek congregation, Middle Pennsylvania, will dedicate its remodeled sanctuary on Sunday, Sept. 4. The dedicatory message will be delivered by Berard King, district executive secretary. Clover Creek, one of the oldest congregations in the district, was established in 1790 and was the mother of nine area churches.

Thurmont church, Eastern Maryland, will dedicate its remodeled church on Sunday, Sept. 24. Ray Kurtz of Richland, Pa., will speak at the 11:00 a.m. service and Chester Royer of York, Pa., at 7:45 p.m.

Quakertown church, Pa., in the North Atlantic District, will have a home-coming on Sunday, Sept. 24, at which Roy McAuley, president of Elizabethtown College, will speak. The services are at 10:00 a.m., 2:30 p.m., and 6:30 p.m. Ray Wampler of Hatfield will be the speaker at the evening service.

The Church Calendar

September 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Gaius, a Christian Layman. 3 John. Memory Selection: No greater joy can I have than this, to hear that my children follow the truth. 3 John 4 (R.S.V.)

Sept. 24 — Oct. 1 Christian Education Week
Sept. 25-27 Southeastern Region district secretaries retreat, Central church, Roanoke, Va.
Sept. 26-28 Central Region district executive secretaries retreat, Camp Mack, Ind.
Oct. 1 World Communion Sunday
Oct. 5-8 District meeting, Oregon, Myrtle Point
Oct. 6-8 District meeting, Western Kansas, Hutchinson
Oct. 8-15 Churchman's Week
Oct. 12-15 District meeting, Florida, Georgia, and Puerto Rico, Sebring
Oct. 13-15 District meeting, Southern California, Christian Conference Center, Forest Home
Oct. 15 Layman's Sunday
Oct. 16-19 Central Region conference, North Manchester, Ind.
Oct. 17-19 District meeting, Middle Maryland, Longmeadow
Oct. 17-19 District meeting, Middle Pennsylvania, Everett
Oct. 19-21 District meeting, Second Virginia
Oct. 19-22 District meeting, Northern California
Oct. 20-21 District meeting, First West Virginia, Maple Spring
Oct. 21-25 Western Region conference, South Waterloo, Iowa
Oct. 22 World Order Sunday
Oct. 22-27 National Conference on the Churches and Social Welfare, Cleveland, Ohio
Oct. 24 United Nations Day

With Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Abram Eshelman of Mt. Joy, Pa., in the Jones Chapel church, Va., Sept. 19 — Oct. 1, 1961.

Bro. John C. Hurst of Union City, Ind., in the Romine church, Ill., Sept. 20 — Oct. 1.

Bro. Charles E. Zunkel of Port Republic, Va., in the Summit church, Va., Oct. 2-8.

Bro. Floyd N. Biddix of Indianapolis, Ind., in the Johnson City church, Tenn., Sept. 24 — Oct. 1.

Bro. Fred A. Driver of McVeytown, Pa., in the Claysburg church, Pa., Sept. 24-30.

Bro. Mark Schrock of Nappanee, Ind., in the Muskegon church, Mich., Oct. 1-8.

Bro. John D. Mishler of Decatur, Ind., in the Silver Creek church, Ohio, Oct. 2-8.

Bro. Clarence Quay of Burnham, Pa., in the Lost Creek congregation, Free Spring house, Oct. 8-15.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Pleasant Dale church, Ind., Oct. 16-29.

Bro. Joseph G. Moyer of Vernfield, Pa., in the Shamokin church, Pa., Oct. 16-22.

Christian Education in Japan

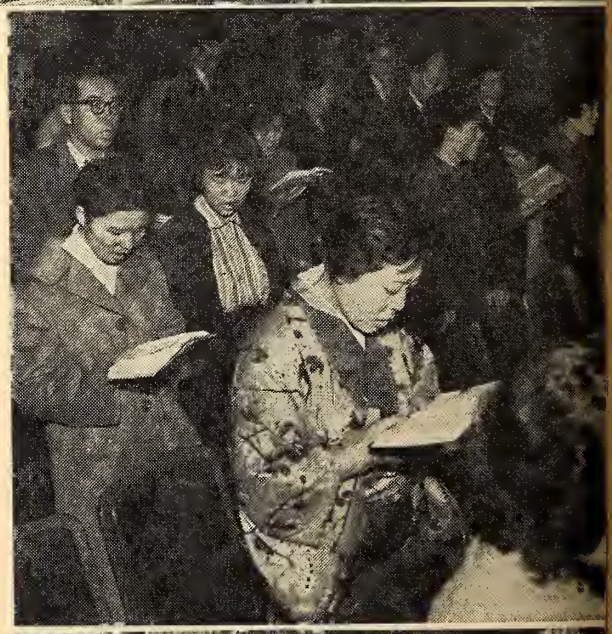
Photos by Three Lions



The college campus of a Protestant college in Japan is similar to any Western institution of learning.

An avid reader, the student below can read both Japanese and English books. In the segment of a church service it can be noted that, though most of the young people prefer Western clothes, the traditional dress is still worn in Japan (right, center). Girls hang up their laundry on the rooftop of their dorm (right, bottom).







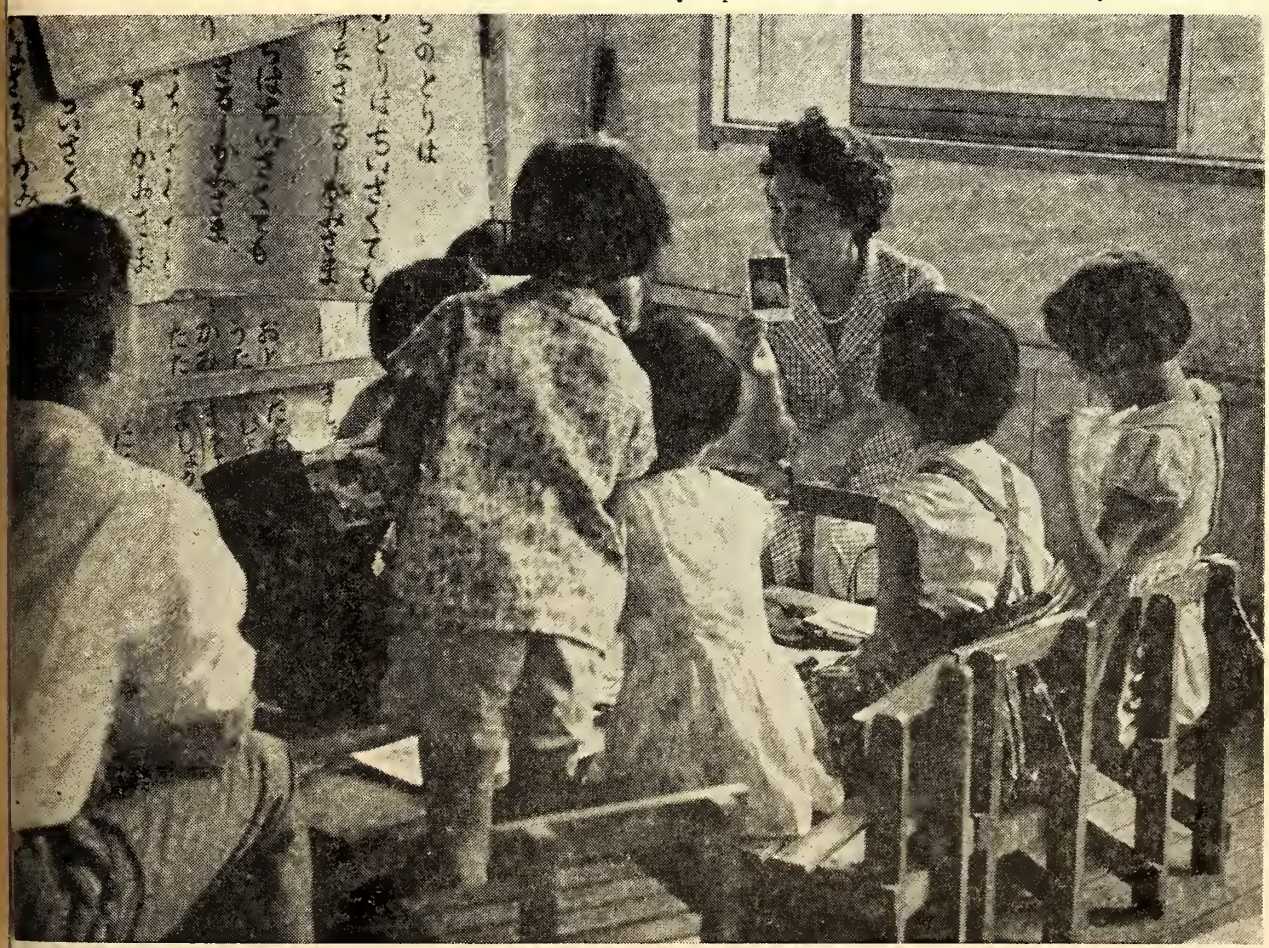


Religious News Service

apan International Christian Uni-
ersity, which was established to de-
elop leadership of the highest
uality, screens applicants with a
eries of tests and interviews. Only
bout one hundred eighty students
re admitted to the freshman class
ut of the nearly two thousand who
pply.

ince its establishment in 1949 the International Christian University in Tokyo has been eveloping a dynamic religious program at the center of its campus life. The university hurch, which is spiritually and physically an integral part of the university, is at the eart of its Christian program. The positive Christian witness is reflected and demonstrated by the students and faculty, who have been devoting themselves to evangelistic, ducational, and benevolence programs on and off campus. Their activities include Bible tudy classes and prayer groups, a young people's society, student retreats, work camps, vangelistic caravans to remote rural areas, and social service projects. The Christian tudents also teach in the church-sponsored Sunday school, which an average of 150 hildren from the university and surrounding neighborhoods attend each week. The rimary department has an opening worship service and then divides by age groups into mall classes (picture below). So many have volunteered to teach in the church school hat three teachers are assigned to every class.

Courtesy Japan International Christian University Foundation



Mrs. Morris brings a tray to one of the guests at the Brethren Home



An opportunity to serve in a program suited to one's interest and experience is given through

Brethren Volunteer Service for Adults

by Birdie Morris

WHY Brethren Volunteer Service for adults? The reasons are many and varied. One is that youth, with their visions and dreams, in their desire to carry out their high ideals have long since gone into action and have given us an example. How thankful we should be that they are listening to Jesus as he says, "For the Son of man came not to be served, but to serve" (Mark 10:45a); also, "If any man would come after me let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Mark 16:24, 25).

By following the example of Jesus they have been ushered into experiences so full and enriching they would not consider exchanging them for those of lesser value. They have turned their backs on good job opportunities, left their homes, their home churches and communities and the dear ones there, some going even to the "uttermost parts of the earth."

For those of us who have added many more years to our span of life, our idealism should be matured, our sensitivity to the Spirit more fully cultivated, our response more ready.

There is much service to be done in the world. More adults than apply can be placed in Brethren Volunteer Service. Every effort is made to place each adult volunteer in a program that is suited to his interests and experience. These facts together should stir many more able-bodied adults to action.

Inspiration can be gotten from hearing the experiences and testimonies of some who have been stirred and have responded with "Here am I, send me" (Isa. 6:8b).

Consider Isabel Tyson of Pottstown, Pa. After thirty years as a wife and mother in a farm home, blessed with health, spiritual well-being, adequate funds, and helpful children, she felt she had no excuse to give her Lord for not doing the work he could find for her hands to do in Brethren Volunteer Service for Adults.

She is presently serving as hostess at the Brethren Service Center at New Windsor, Md. Here she meets many consecrated Christians, both young and old. She finds much joy in performing her duties, in giving of herself rather than just contributing to helping others.

Another example is that of Walter and Netta Gordon, a retired couple of Onekama, Mich., who served as house parents to the youth volun teers helping Spanish speaking peo ple at Falfurrias, Texas. They testify "We certainly did enjoy our wor at the project so very much. W felt well rewarded for our time an efforts. We enjoyed our associatio with the youth volunteers and th people in the church and community We found the Latin-American peopl warm and friendly.

"Living in the same house wit the ten volunteers, sharing our dail living as a family unit was an inte esting experience for us. We ar sure from their attitudes and e pressions that our being there mad their separation from their home and families a more pleasant on

"We would encourage any retire couple who are physically able t take advantage of the great opportu nity to serve their fellow men i one of the Brethren Service project Life there can hold many challeng ing and interesting experiences."

Mrs. Birdie Morris of Columbia, Mo., w at the Brethren Home, Mt. Morris, Il from Nov. 1, 1960, to Aug. 31, 1961, as a adult volunteer service worker. She wi be in Florida with her son this winte

Another retired couple, Ira and Marguerite Wagenman of 225 N. Vilmette Ave., Westmont, Ill., were uite a novelty at the National Insti- ıtes of Health in Bethesda, Md., s they were the first couple to enlist s normal control patients there.

They felt gratified to be accepted or this service. They say, "Being lessed with strong bodies we dedi- ıted them for a term as a 'living ıcrifice' for the service of science ıd society.

"Our particular test studies were the areas of tissue-aging retention ıd elimination of liquids from the ody, measuring of blood volume, ıd the effects of ACTH on the ıdocrine glands. As a result of ese studies, some new ideas were veloped, confirmed, and applied. he doctors were most compli- entary over our wholehearted)-operation.

"There were periods of several eeks at a time when we were con- ıed to the air-conditioned portion the building. There were days ent almost entirely in our room and number of days confined to our ds. There were long hours of at- chment to intravenous tubes, many jections by needle and ejections of ood specimens. Some of these ere extremely painful for a short ne. Some left pain or discomfort r several days.

"When we looked about us at the tients who bore the marks of afflic-)n in varied stages, we realized w insignificant was the discomfort e were having. Those patients ap- eciated what we were doing for em. Many have been helped by e efforts of others like us and are ateful."

Although Mr. and Mrs. Wagen- ın had spent years in nursing and ucational work, their conclusion

"We are agreed we never did ything quite so self-satisfying."

Art and music are the interests of lph Jelf of 741 Creston St., Mich., other older adult who volunteered ; body for service as a normal con- l patient at Bethesda, Md. He now seeking to continue to share ; occupational therapy aptitude. is indicates his experience at the tional Institutes of Health was ry satisfying.

Mr. and Mrs. Porter Bechtel, Sr., Elkhart, Ind., served as directors Hollyday House, BVS community provement unit in Washington, C. They report many experiences ich convinced them that BVSA very much worthwhile and that it brings rich rewards and deep satisfactions.

For instance, they received a farewell letter of gratitude from a widow who had received much help from the men of the unit. The broken plaster of the walls and ceilings of her house had been replaced with new wall board which was covered with fresh paint; a porch had been remodeled and painted; broken windows had been replaced. Her home had been made livable once again.

Another experience which the Bechtels relate is the response of an old lady who had been helped with her problems. She said, "I knew the Lord would take care of me, been trusting him for seventy-five years. The Lord surely sent you all my way."

Numerous other experiences of this couple and of others in the unit – supervising different types of recreation for the children, conducting preschool classes and a day nursery, helping a widowed mother and her young child, counseling with an estranged family, plus many other challenging and rewarding opportunities – all caused the small and petty troubles of life to vanish.

All of us have expressed our feeling of inadequacy for the tasks assigned us, but it is wonderful what the Lord can do for people with eyes open to opportunities and hearts willing to serve.

When, for a small service given, one receives a hearty "Thank you" and for good measure a remark such as, "I think the Lord must have sent you here" and when one can confidently say, "I feel the same way or I wouldn't be here," there is a feeling of partnership with the Lord and with one's fellow men which makes for enjoyable, rewarding service.

Such has been my experience as I have sought to serve some months in the Brethren Home at Mt. Morris, Ill. Because of the variety of my tasks, the work is always interesting. I serve as a nurse's aid, with its wide scope of opportunities, including ministering to ones who are departing this life. I receive outdoor exercise working in the garden and picking fruit. I have dining room chores and help in the kitchen with canning, freezing, and preserving. There is opportunity to visit with guests, play games with them, and help them with reading and writing letters. At times I even conduct morning worship and lead a study group. Soothing troubled minds (and who of us may not be troubled and confused if we live to be ninety and beyond, or even less time?), stroking wrinkled brows, and planting a good-night kiss on them plus other ministries too numerous to mention, all enter into my work in BVSA at Mt. Morris.

A comfortable room, wholesome well-cooked meals, congenial friends among the guests, the staff members, and the local church have all contributed greatly to my comfort, enjoyment, and inspiration.

A number of other older adults have participated in the volunteer service program whose experiences and testimonies are not included in this article. I have reported here about those with whom I have had contact. Only a sampling of their

ACHIEVEMENT OFFERING

Those persons not directly related to a local congregation may send their gifts to the General Brotherhood Board, 1451 Dundee Avenue, Elgin, Illinois. Please use the remittance form below.

- -

General Brotherhood Board
Church of the Brethren General Offices
Elgin, Illinois

To help fulfill the approved ministries and services of our Brotherhood Fund program, I desire to share $_____ as my Achievement Offering.

Name _____

Street-RFD _____

City _____ State _____

Church _____ District _____

_____

experiences and mine have been given. Names and addresses have been given, so if interested ones (may there be many!) want more detailed information, you may feel free to contact any of us or the volunteer services office in Elgin.

No doubt all of us have met with problems and have had experiences that were not as agreeable as others, but as far as I am concerned, the pleasant ones have far outweighed the others.

I believe the sentiments of Mr. and Mrs. Porter Bechtel, Sr., are very much my own and those of others too.

"Why not serve the Lord in BVSA? The Lord is calling every day. . . . 'Who will go?' (Isa. 6:8). We prize very highly the friendships made. Really it was a wonderful experience. There are many wonderful friends just waiting for you to come and get acquainted with them. Why not volunteer and go find them?"

Readers Write

Continued from page 2

his responsibility to his family as found in 1 Tim. 5:8?

With Bro. C. Wayne Zunkel I too rejoice with our denomination that we will have a new seminary that will be more conducive to training men and women to win the lost to Christ.

However, I rejoice more in the knowledge that as a church we are not leaving the changing city. Two congregations of the Church of the Brethren are now active in the practice of winning the lost to Christ. In addition to this we now have a BVS unit and through the council of churches our efforts in the changing city have far-reaching effects.

For this reason I feel that the seminary needs not be ashamed to admit, if it is so, that one of the many reasons for relocating was the changing neighborhood. This does not suggest that the people of the city are loved any less or that the seminary is not keeping up to its responsibility. — Bonnie Carpenter, 1641 S. California Ave., Chicago, Ill.

• • •

Are we to renounce honor, shame, mercy, and compassion in order to live? Did not Socrates declare that to suffer injustice is better than to inflict it? Shall we allow the pagan to take over the virtues which we have been wont to call Christian, while we invoke Christ to justify nuclear annihilation?

Roland Bainton

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Summerhill. A. S. Neill. Hart, 1961. 392 pages. $5.75.

This book is written by an author who has used it to sum up forty years as director of Summerhill, a school for children who were "problem cases." He writes the book at the age of seventy-six.

It is a very controversial book, but one cannot wipe out this man's experience or his ideas. Somehow the ideas carry their own validity as well as being tested by experience. It is a radical approach, but one senses that the method is "rooted" — the true meaning of radical. In his attitude toward religion, one must remember that it is against a certain "dated" religion of his experience. His attitudes are conditioned by the age of England and its culture in which he has lived. His chapter on Religion in the back of the book ought to be more in the front of the book and then one would understand a bit better what he is saying.

The book must be read through to get a total picture. I recommend it to those who are willing to think and to give some credit to ideas which they might not be able to accept. I recommend it as some real thinking about some of the problems th confront, not only England, but of the world today. — *W. Glenn M Fadden, Pasadena, Calif.*

* **The Bible Story With Livi Pictures.** Ralph Kirby. Harper Brothers, 1961. 320 pages. $5.

Each generation of children nee to be nourished on the basic stor of the Bible and, generally speaki there arise, in each generation, ac quate source books for this nouri ment. This book is one which mi well bid for a hearing in our o generation, containing as it d the major stories of both Old a New Testament, now enlivened a made effective for use with child by the inclusion of a wealth of "l ing pictures," photographs of l people from dramatic productions f Bible stories, some 250 of them black-and-white and eight full pa s in color. The style of the narrat is simple and straightforward, a st of middle road between the archai of the King James and the intell bility of the modern idiom. C could hope for the book a wide c culation and effective use in r homes and church schools. — *Cl mer E. Faw, Chicago, Ill*



The Pompano Beach congregation in Florida has built a rock garden baps mal pool on the grounds of the Little Chapel in the Pines, its church ho in West Pompano Highlands. On July 9 five persons were baptized, he first time the pool had been used. Following the regular morning wors the congregation formed a processional to the garden to witness the cerem

dateline

Kamale, Nigeria—"There is no god but Cirgi, the Finger Mountain," Brethren missionaries were emphatically told a couple of years ago by Higi people living here near the mountain. In July, twenty-six persons of this tribe with eager readiness took the covenant to become Christians and to prepare for church membership. In another nearby village along the eastern border of the Brethren mission area here, sixty other Higis are preparing for the covenant and fifteen for baptism. Missionary *John Grimley* commended the Higis "for stepping out of the shadow of Cirgi into the light of another God, the true God," and observed that Higi land is now "white unto harvest."

Seattle, Washington——The story of the Olympic View Church of the Brethren has been published in By Deed and Design, a new book for the 1961-62 home mission emphasis. The account appears as the first of fourteen stories on churches which the author, Virgil E. Foster, editor of The International Journal of Religious Education, considered as having a spirit and a program which can meet "the contingencies of complex times."

Recounted is the growth of the Olympic View congregation from sixty-five to nearly 600 members, under the leadership of Pastor *Dewey Rowe*. Stress is placed upon the church's giving itself to the community and giving, along with itself, a positive faith and a dynamic Christian fellowship.

One member, *Kathleen Gaylord*, is quoted in the book as saying, "The old-time Brethren never tried to sell us newcomers their faith, but a lot of us have come to feel a definite loyalty to the denomination. Everyone seems to like what he has absorbed from the Brethren."

Dixon, Illinois The board of administration of Northern Illinois and Wisconsin declared it was "profoundly disturbed" about United States relations with Cuba since the overthrow of Dictator Batista.

In letters to the President and to the Illinois senators and to other officials, the district executive secretary, J. Wilburn Lewallen, said on behalf of the board, "We sympathize with the aspirations of the common people of Cuba. We share with our government and all other loyal Americans our repugnance for communism, but we have grave doubts as to the efficacy of the course the United States is now pursuing in combating it."

The board advanced six suggestions for improving relations with Cuba, ranging from the restoration of diplomatic, trade, and travel relations so far as possible ("so that the Cuban people may know the best features of our free and democratic society") to ceasing to use our country as a base for military activity directed against Cuba (though "we should provide asylum for Cuban refugees"). The board also voiced its position on issues before the Illinois legislature.

dateline

Poona, India When two dams broke in this city some seventy miles southeast of Bombay, a torrent of water inundated the community, ripped out utilities, halted transportation, and made 100,000 persons homeless. Missionary *Andrew H. Holderreed* lauded the Christians of the area for their response to the disaster. He said that food, clothing, offerings, and other assistance were given by Christians to victims without thought as to whether they were Christian or not.

Reported the teacher from Poona Union Theological Seminary, "With my Brethren background and teaching of practical good works, it did my heart good to have these seminary students down there with me, getting filthy dirty but loving every minute of it. They might make practical preachers at that!"

Elgin, Illinois—Co-ordination and direction will be given to the maturing field programs of regions and districts by the new half-time field director, Donald E. Rowe. The field program presently includes the five regions each with full-time secretaries, sixteen districts with full-time secretaries, twelve districts with part-time secretaries, and sixteen districts which co-operatively employ six secretaries. Only two districts have no provision for district executives. A total of $67,000 is allocated in the 1961-62 Brotherhood Fund for the regional and district programs.

Hinterbruhl, Austria "We believe that people who come from different countries, speak different languages, and have different ideas can live together in peace and brotherhood. We are a laboratory to bring this belief into reality."

So Lloyd Thomas, BVS'er from La Verne, Calif., described the new Brethren Service project here near Vienna. Already enlisted in its operation are volunteers from India, Austria, Germany, and the United States. Soon others will come from Greece, Italy, Kenya, and Denmark, totaling thirty workers in all.

The primary goal of the project is to present a positive, practical, and realistic witness for peace, Thomas asserted. A secondary but not incidental aim is to rebuild a a former 100-room resort hotel into an *Altersheim* (old folks' home), in co-operation with the Evangelical Protestant Church in Austria. An initial task involves chiseling through two-to-three-feet thick walls of concrete and brick for new plumbing and heating pipelines.

The international crew has still more goals. One is the dream of contacting in the next two or three years every Protestant church in Austria, "to encourage those who are against war to do something really positive for peace," as Thomas put it.

Another, he revealed, was to soak in the beauty and wonder of Vienna culture, available everywhere in the cathedrals, concerts, choirs, parks, theaters, opera houses, and libraries in the city.

From its vantage point beside the famed Vienna Woods, Project *Altersheim* may in its own way create a kind of harmony that speaks universally to mankind as did the works of one Johann Strauss from there a century and a half ago.

News and Comment From Around the World

ma Parley Stresses Growth Evangelical Movement Latin America

The growth of the evangelical ovement in Latin America during e last decade and its future role in e development of that area were essed at the Second Latin Ameri- n Evangelical Conference held ently in Lima, Peru. The evan- lical community in Latin America s about 9,000,000.

Dr. Miguel Bonino, rector of the angelical Faculty of Theology of enos Aires, told the conference t Jesus Christ is in the middle of e revolution through which Latin erica is passing, and that Christ ays supported it when it did not rifice men.

In connection with the conference Christian education meeting was d to consider the revision and motion of evangelical education- material.

orah Corps" Urged to Aid ws in Underdeveloped Areas

A Torah Corps to aid communities underdeveloped nations and as- in strengthening Jewish religious was proposed in Jerusalem by American Orthodox Jewish spir- l leaders. The rabbis said that a ah Corps would be able to com- "the forces of assimilation, ativism, and apathy."

They suggested that rabbis in h a program should be assisted educators, social workers, and er skilled personnel to develop schools, synagogues, and adult cation facilities. The work will e place in Jewish centers in South erica, the Far East, India, and ope.

akers Bring Negro, White dents Together in Atlanta

The Society of Friends arranged mmer series of get-togethers for te and Negro students who will attending school together in At- a this fall. The ten Negro stu- ts had been screened by the nta Board of Education for ission to hitherto white schools. y were invited by Friends to erings at which white students the same schools were present.

ne of the Negro teen-agers who attend a former white school ribed the meetings as beneficial. said, "Everyone was a little shy at first but as things progressed, the shyness wore off." Both white and Negro students have expressed interest in oportunities for interracial contact and understanding.

Danish Methodists Ask Greater Equality

The Methodist Church in Denmark has issued a statement asking greater equality in relation to the Lutheran National Church, and demanding that "church and state, as a matter of principle, be separated." The statement declared that Methodist applicants should have the same opportunity to hold positions in public schools and teachers' training colleges as Lutheran applicants.

According to law, the heads of teachers' training colleges and instructors of religion in the schools must be members of the Lutheran National Church. The statement also asked that the one-sidedness of religious radio and television programs be changed to include more broadcasts of other churches. The Danish Methodist Church has about 5,000 members.

Norway Considering Peace Corps

The Norwegian government is giving serious consideration to a proposal by a special private committee for the establishment of a peace corps along the lines of the U.S. program. This would be part of an expanded technical assistance program earlier recommended by a special commission of the Norwegian government.

While the corps would work closely with Norwegian technical assistance projects, the committee suggested the UN should create a special peace corps to co-ordinate all the work in this field so as to remove any suggestion of national bias.

Evangelical Conference Calls for Religious Freedom Study

Some 120 delegates to the Second Latin American Evangelical Conference held in Lima, Peru, approved a report calling for a study of religious freedom in Latin America.

The report asked that "national confederations of churches, councils, and interdenominational co-operative organizations of the different countries here represented carry out a survey of the conditions of religious liberty in their respective countries."

In urging the survey, the conference's Commission on Special Affairs said it was doing so "not because some Protestant churches and communities are suffering from religious intolerance, but because, as children of God living in faith and in the care of his power, we know that liberty in all of its expressions is a gift of God, and therefore it is our responsibility to protect it."

Lutheran Unit Approves Assistance Program for Africa, Asia

An extensive assistance program for mission areas in Africa and Asia amounting to more than $720,000 has been approved by the Lutheran World Federation's Commission on World Mission. The largest project will be a huge hospital with a medical training center for African doctors in Tanganyika.

In other actions the commission reaffirmed the resolution adopted in 1960 which asserted that there is no room for racial discrimination within the church or the political world.

Americans Compete for Place in International Bible Contest

American experts on the Old Testament are competing in order to determine who will represent the United States in the Second International Bible Contest to be held in Jerusalem, Israel, on Oct. 3.

The first international contest in 1958 was won by Amos Khaham, a thirty-year-old partially paralyzed clerk in the Jerusalem Institute for the Blind. The contest is sponsored by the Israel Broadcasting Corporation. Regional and national contests are supervised by three Bible scholars of international repute. In each case the judges' panel is made up of Protestant, Catholic, and Jewish representatives because of the variances of phrasing and interpretation in the several versions of the Old Testament.

Slave's Great-Granddaughter First Negro at Baptist College

In 1856 a slave was posted as $1,000 collateral so that newly built Mars Hill College in North Carolina could make its final construction payment. In September that slave's great-granddaughter entered the Southern Baptist college as its first Negro student.

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The undergraduate is Miss Oralene Graves of Asheville, N. C., seventeen-year-old high school honor graduate, the fourth Negro to apply for admission to the school. She will be the first Negro to enroll in a Baptist college in western North Carolina. Several North Carolina colleges already accept Negroes.

Church Work Continues as Reds Seal Off East Berlin

Spokesmen at the Berlin headquarters of the Evangelical Church in Germany have reported that the sealing off of East Berlin by Soviet Zone police has complicated, but not crippled, its administrative work.

The test came the day after the Aug. 13 closing of the East-West sector boundaries in Berlin, when a meeting of the executive committee of the Evangelical Church of Berlin-Brandenburg was transferred from West to East Berlin.

Committee members from West Berlin were allowed to enter as well as those from the Soviet Zone. Among them was Bishop Otto Dibelius, who has been a frequent target of abuse by East German propagandists.

Church officials planned to hold all administrative meetings in East Berlin while the present restrictions exist, since it is the only common ground where East and West Germans and East and West Berliners can legally gather. West Germans must still obtain a special permit for each trip, but at least this is permitted during the crisis.

A special message read at Sunday services in all the churches of the Evangelical Church of Berlin and Brandenburg, which embraces the entire city of Berlin, urged worshipers not to "succumb to bitterness and the feeling of hate," despite the action of the Soviet Zone authorities in closing the border between East and West Berlin.

Church leaders declared that "God's hand is above all that men may do. He transmutes suffering and need into a new power and makes all things work together for good to those who love him."

World Council, Catholic Observers Invited to Pan-Orthodox Meeting

Both the World Council of Churches and the Roman Catholic Church were invited to send observers to the Pan-Orthodox meetings on the Island of Rhodes held in September under the call of the leader of Eastern Orthodoxy, the Ecumenical Patriarch of Istanbul.

One item on the agenda of the Rhodes meeting was the relationships of Eastern Orthodox churches with non-Orthodox bodies. One hundred thirty-five representatives of Orthodox churches around the world were expected to attend the Rhodes sessions.

Church of God Board Announces Campaign for "Mission to Leaders" Project Fund

The international headquarters of the Church of God at Anderson, Ind., has announced a special campaign to raise $100,000 for a "Missions to Leaders" project to be conducted during 1961-1962.

The "Missions to Leaders" will include ten projects providing specialized training, spiritual renewal, retreats, clinics, conferences, and workshops for a wide variety of lo church leaders in over 3,000 co gregations of the church in t United States and around the worl

Four-Way Lutheran Merger Assured With Favorable Vote by AELC

The formation of a new denomin tion of three and one-half milli Lutherans was assured when t fourth and last of the merging grou ratified the agreement of consolic tion.

Delegates representing the Am ican Evangelical Lutheran Chur voted 260 to 7 to approve the merg document. The AELC is the sma est of the merging bodies which w create the Lutheran Church in Am ica. Other groups include the A gustana Lutheran Church, the Unit Lutheran Church in America a the Finnish Evangelical Luther Church. The four groups are Danish, Swedish, German, and F nish background.

News Briefs

Increasing need for more missio ary physicians and nurses w stressed in the annual report of t German Institute for Medical M sionary Work. It said that desp the increasing number of doct and nurses serving in mission areas overseas, German mission societies, especially in Africa, requiring an even greater number medical personnel to cope with gro ing needs.

Giving to general causes of t Church of God, Anderson, In rose to a record high of $1,370,0 this year. Per capita giving rose $10.34. The denomination is pl ning to raise a record World Serv budget of $1,598,300 next year.

Italian film producer, Dino Laurentis, will be aided by Bibli experts in the making of a t hour motion picture to be entit The Bible, a Narrative of Episo From the Old and New Testame The movie will take three years complete. Interior scenes are to filmed in Rome and exterior o in Israel.

The Senate **voted** to revive a extend the orphan immigration p gram which Congress permitted die on June 30. Under the progr which enjoyed strong support fr many church groups, more th 15,000 alien orphan children w admitted to the United States w out regular immigration visas.

Obituaries

Koch, Katie G., was born July 22, 0, and died July 14, 1961, at the thren Home, Neffsville, Pa. She a member of the Indian Creek rch, Pa. Her husband, John P. h, preceded her in death in 1952. viving are one son, ten grandchil- n, and twenty-three great-grand- dren. The funeral service was ducted by Bro. Joseph G. Moyer, burial was in the Indian Creek metery. — L. G. Nyce, Vernfield, Pa.

Marker, Charles Eugene, son of rles Emerson and Lela Lowman ker, died July 27, 1961, near encastle, Pa., at the age of thirty- n years. Surviving are his mother, wife, one son, and two sisters. The eral service was conducted by the ersigned, and burial was in the es church cemetery near Waynes- o, Pa. — Samuel D. Lindsay, Green- le, Pa.

Martin, James R., son of Coyle S. Mary Koser Martin, was born Sept. 1941, and died July 23, 1961. He a member of the West Greentree rch, Pa., and a preministerial stu- t at Elizabethtown College. In ition to his parents he is survived two brothers, two sisters, and his rnal grandfather. The funeral ice was conducted in the West ntree church by Brethren Abram Eshelman, Robert F. Eshleman, in H. Zuck, and James Ober, and al was in the Mt. Tunnel cemetery. uth Brownsberger, Mt. Joy, Pa.

Miller, J. Lester, son of Michael and gie Shoewalter Miller, was born . 5, 1899, in Bedford, Pa., and died l 27, 1961. Surviving are his wife, former Ada Steele, one daughter, brother, one half-brother, and e grandchildren. He had been a ber of the Point church, Pa., for y years, serving in the office of on. The funeral service was con- ed by Brethren Raymond Gordon D. I. Pepple, and burial was in Fishertown cemetery. — Mrs. Galen h, Bedford, Pa.

Miller, Mary F., daughter of Levi F. Fannie Bealman Mohler, was born . 28, 1874, near Harrisburg, Pa., died April 26, 1961, at Nokesville, In 1910 she was married to John F. er, who died twelve years ago. viving are two sons and four grand- ren. The funeral service was con- ed at the Nokesville church, Va., Bro. George Tinsman, and burial in the Valley View cemetery. — Harry Miller, Nokesville, Va.

Netzley, Myrtle, daughter of Jacob Susanna Miller, was born at psburg, Pa., Nov. 19, 1871, and June 24, 1961, at Pasadena, Calif. was a long-time member of the ch of the Brethren. In 1896 she married to Jacob Netzley, who in 1942. Surviving are one son and brother. The funeral service was ucted by Bro. Paul B. Studebaker, burial was in the Mountain View oleum. — Mrs. Grant Cohick, Pasa- , Calif.

Petersen, Chris, son of Mr. and Mrs. Petersen, was born Feb. 15, 1882, zerne, Iowa, and died at Waterloo, , July 29, 1961. He was married ibby Chalupsky on Jan. 14, 1909. He had been a member of the South Waterloo church for many years. Surviving are his wife, five sons, two daughters, and fifteen grandchildren. The funeral service was conducted in the South Waterloo church by the undersigned, and burial was in the Orange Township cemetery. — Clarence D. Sink, Waterloo, Iowa.

Robertson, Howard D., son of Enoch and Ida Davis Robertson, was born in Forsyth County, N. C., May 8, 1898, and died July 20, 1961. He was married to Katherine Hutchison on Jan. 1, 1921. He had been a member of the Fraternity church, N. C., for fifty-two years, serving as teacher and Sunday school superintendent, and in the office of deacon. He also was active in the work of Southern Virginia for over twenty-five years. Surviving are his wife, two sons, one daughter, five grandchildren, and three sisters. The funeral service was conducted by the undersigned and Bro. S. H. Flora, and burial was in the Fraternity church cemetery. — Robert R. Jones, Winston-Salem, N. C.

Rupp, Harmon Roth, son of Jacob F. and Elizabeth Roth Rupp, was born June 4, 1884, and died July 2, 1961. He was a member of the Silver Creek church, Ohio, where he had served for several years in the office of deacon. Surviving are his wife, one son, one daughter, two brothers, and three sisters. The funeral service was conducted in the Silver Creek church by the undersigned, and burial was in the cemetery at Pettisville, Ohio. — Howard D. Breneman, Pioneer, Ohio.

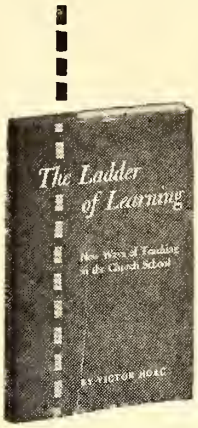
Showalter, Edward Daniel, son of Daniel and Lydia Showalter, was born Oct. 11, 1886, at Peabody, Kansas, and died June 22, 1961, at Thomas, Okla. On May 19, 1913, he was married to Ethel Nina Brubaker. He had been a member of the Church of the Brethren since 1903. Surviving are his wife, five daughters, three sons, twenty grandchildren, twelve great-grandchildren, four sisters, and one brother. — Elouise Hamer, Custer, Okla.

Smith, Frank E., was born March 21, 1897, and died July 22, 1961. Surviving are his wife, Goldie Nine Smith, three daughters, two sisters, one half brother, and a number of grandchildren. The funeral service was conducted by Bro. Robert G. Mock and Rev. Arthur Boston, and burial was in the Riverside cemetery. — Edna Wheelock, West Milton, Ohio.

Sollenberger, Ira J., son of Jacob Sollenberger, died July 15, 1961, at the age of eighty-four years. He was a member of the First church, Denver, Colo., where he had been an elder since 1926. He also served as the elder of the Colorado Springs, Antioch, and Bethel congregations. He was elected to the ministry in 1922 and served until 1954. Surviving are his wife, one son, one daughter, one brother, one grandson, one granddaughter and two great-grandchildren. The funeral service was conducted by the undersigned, assisted by Bro. Edgar Harris, and burial was in the Crown Hill cemetery, Denver. — E. A. Garrett, Denver, Colo.

Stiving, Arthur Leevern, son of Jacob and Nancy Ellen Yokum Stiving, was born Jan. 31, 1878, and died June 26, 1961. He was preceded in death by his wife, Bertha. Surviving are two daughters, two sons, two brothers, twelve grandchildren, and nine great-grandchildren. He was a member of the Silver Creek church, Ohio. The funeral service was conducted in the Silver Creek church by the undersigned, and burial was in the Floral Grove cemetery. — Howard D. Breneman, Pioneer, Ohio.

Wilson, Erma B., daughter of T. T. and Ola Williams, was born near Driftwood, Okla., Jan. 26, 1902, and died July 17, 1961, at Cherokee, Okla. She became a member of the Church of the Brethren at an early age and continued active in its work. On May 24, 1922,



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she was married to Frank E. Wilson, who survives, together with one son and two grandsons. The funeral service was conducted in the Pleasant Plains church by Brethren Harold G. Correll and Wilbur D. Mease, and burial was in the Eastern Star cemetery. — Mrs. Lowell Prentice, Aline, Okla.

Workman, Alice, daughter of Mr. and Mrs. John Sommers, was born Aug. 31, 1860, at Preston, Minn., and died at Rochester, Minn., Aug. 9, 1961. She was a long-time member of the Church of the Brethren. At an early age she was married to Ross Workman. Surviving are two sons, twelve grandchildren, nine great-grandchildren, and one great-great-grandchild. The funeral service was conducted in the Root River church by Bro. Warren Hoover, and burial was in the adjoining cemetery. — Mae Fishbaugher, Preston, Minn.

Young, William H., died June 2, 1961, at Downsville, Md., at the age of ninety-three years. He united with the Manor church, Md., on Jan. 21, 1934, and for ten years served as sexton of the church. Surviving are two daughters, three sons, one stepson, twenty-six grandchildren, forty-seven great-grandchildren, three great-great-grandchildren, and two brothers. The funeral service was conducted at the Manor church by Bro. J. Rowland Reichard, and burial was in the adjoining cemetery. — Naomi H. Coffman, Hagerstown, Md.

Church News

Southern California and Arizona

La Verne — Recent pulpit guests were John Coffman and Galen B. Ogden, one of our former pastors and executive secretary of the Ministry and Home Mission Commission of the General Brotherhood Board. The installation service for the minister of education, John Brennecke, was conducted by J. H. Mathis, Stanley Keller, and Paul Hersch. Harry K. Zeller, Jr., gave the message. The vacation Bible school was conducted jointly with the Methodists of the city with John Brennecke as director, assisted by Mrs. Letha Brock. The delegates to district meeting are Ruth Fasnacht, Leona Ikenberry, Merle Butterbaugh, William Calvert, and Harold Muller. Our pastor, Harry K. Zeller, Jr., is the moderator. — H. M. Brubaker, La Verne, Calif.

Colorado

Pueblo — Galen Snell, director of the Lybrook mission, spoke about the work among the Navajo Indians. The youth had charge of the morning service on Youth Sunday. Thirteen have been received by letter and nine by baptism. In April we had a father-son banquet. Three babies were dedicated on Mother's Day. The offering of $34.75 of the daily vacation Bible school was given for migrant work in Colorado. The junior high boys made nursery jigsaw puzzles for the work camps. The church entered three teams in the city interchurch softball league. The girls' team won a trophy. The women's fellowship has completed three layettes for the Navajo Indian mission as part of the district project. — Frances Groves, Canon City, Colo.

Iowa-Minnesota

Curlew — The women's group sponsored a mother and daughter tea on Mother's Day. We had our love feast on Good Friday evening. An instrumental quartet from McPherson College gave a concert one evening in May. We had a vacation church school in June. Brother Virgil Marshall, a member of the Panther Creek church, had charge of the morning worship service during the absence of our pastor. The men from our group had charge of Sunday afternoon services at the f nursing homes in Emmetsburg. T was part of a program sponsored the county council of churches. T of our young men, Wayne and M Grossnickle, served as leaders at junior high camp at Camp Pine La Charles Grove and Wayne Grossnic will be delegates to district meeting Mrs. Otis Pierott, Emmetsburg, Io

Mt. Etna — Since the last report, has been baptized. We are continu the co-operative program with Salem church with Bro. Leonard L serving as pastor. The love feast held at the Salem church for both c gregations. On May 25 the chu honored the seniors at a banquet. had a vacation Bible school the week in June. The women's fellows which meets every two weeks, has m four comforters for relief and collec

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

This service is part of the Broth hood program, assigned for administ tion to the Social Welfare Departm of Brethren Service.

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No. 545. Wanted: Man for fa work. Large house with convenien New barn with modern equipm Two miles from church. School stops at driveway. Wages above av age for right party. Contact: Wm. Myer, R. 1, Myerstown, Pa. Pho Frystown 34R2.

o large boxes of clothing. The CBYF meeting every week for recreation d worship during the summer months. o. Warren Johnston will serve as derator for the coming year, and la Knee and Clarence Johnston were legates to the district meeting at nther Creek church. — Mrs. Lula ee, Mt. Etna, Iowa.

Western Kansas

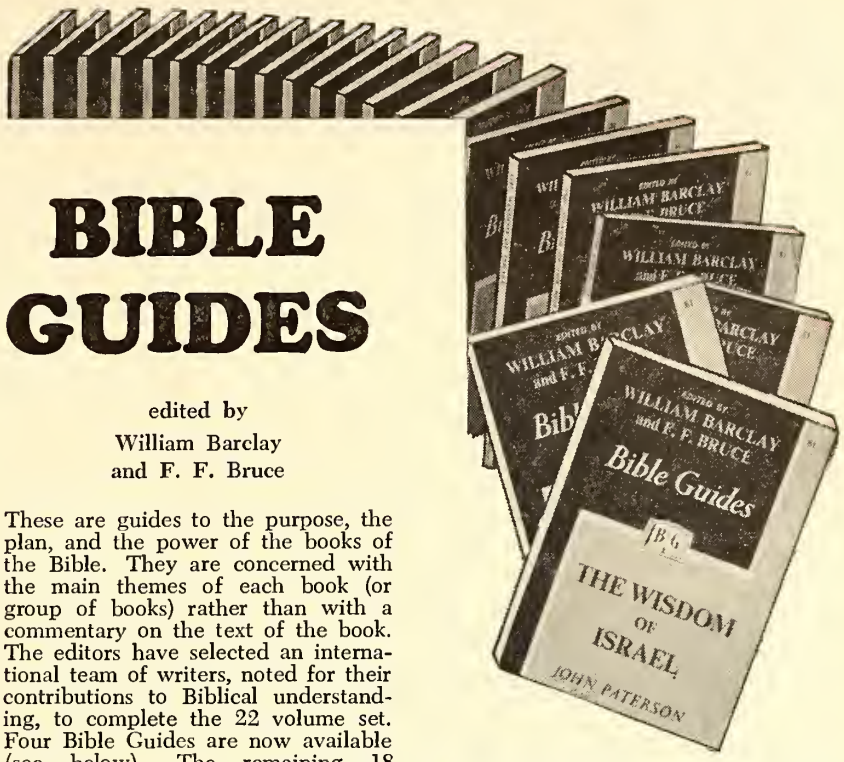
Larned — The state condemned the rsonage and some of the church unds for a new highway. The parnage had to be moved or torn down. is meant that we were without a idence for the pastor. Brother and ter Charles Cupp came out each nday from McPherson, and Brother pp preached for us. Some of our uth, junior highs, and juniors atded camp this summer, and the pas- and his wife served as counselors the junior camp. Four were baped. We co-operated with the Methists in the Bible school. Since many our members have moved away and re does not seem to be any prospects the community for growth, we have rged with the Eden Valley church miles away as of Sept. 1, 1961. ter fifty-seven years of worship, the mbers have transferred their letters Eden Valley or some other church their choice. Dave Martin is the e active charter member remaining. — s. Vincent Hornbaker, Lewis, Kansas.

Northern Missouri

North Bethel — Our former pastor, rnon Merkey, is now serving the urch at Luray, Va., and William hm, formerly of Beatrice, Nebr., is r pastor. We had a vacation Bible ool, May 29 to June 11, in co-operan with three other rural churches. . Lawrence Lehman conducted vices at our church, March 29 to ril 2. Gene Hartman, a former BVS rker, told about his experiences in past two years. The women sponed a chili supper and musical proam. One has been added to the urch. Five young people and the stor and his wife attended the regionyouth conference at McPherson. Bro. rnon Merkey was the speaker for the calaureate services at Mound y. — Tracy Seitz, Mound City, Mo.

Southern Illinois

Oakley — The mother and daughter was held the first part of May, l four babies were dedicated on ther's Day. We had a farewell sup- for a family who has moved to ginia. The pastor conducted memship classes once a week during the ing weeks and a study class met Thursday evenings. The junior choir g at several Sunday services during ril and May. The vacation Bible ool ended with a program on Sunday rning. Stanley Smith of Decatur d the pulpit during the absence of pastor at Conference. The pastor, H. Traughber, and the moderator, T. Heckman, went to Conference. eral of the children and young ple attended various camps at Asa, and some of the adults served instructors. — Mildred Fulk, Cerro do, Ill.



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CHURCH of the BRETHREN GENERAL OFFICES . . Elgin, Illinois

Middle Indiana

Logansport — Some of our members attended the rally at North Manchester to which kits for children were brought. The mission study concluded with the drama, A Day in the Marama Dispensary, which showed what goes on in a day's medical work in Africa. The Herman Landises showed the film, The African Prince, as one example of how the Brotherhood Fund is used. Early in the year we had teams of visitors calling on all the members and friends of the church. On the evening of April 30 we had a family night with a supper and a program. Babies were dedicated on Mother's Day, and later on the mothers and daughters had a banquet. The young people honored the seniors in the church with a dinner and presented each with a Bible. The congregation has purchased a house adjoining the church property for educational purposes and is building up a fund for future construction. During the absence of the pastor at Conference, Harold Sonafrank of Peru, Harold Parks of Burnettsville, D. H. Pellett of the Evangelical United Brethren church were the speakers. Louise Shively, district director of children's work, and Bertha Custer explained to our teachers the revision of material for the juniors and primary children and showed the filmstrip, No Previous Experience. Some of our members attended the stewardship workshop at Peru, at which E. Paul Weaver was the leader. In May Bro. Stover Kulp, missionary to Nigera, gave an interesting talk about his work there. — Mrs. Florence Stineman, Logansport, Ind.

Pleasant Dale — The church educational unit and the remodeled sanctuary were dedicated on Aug. 13. Bro. R. C. Wenger, one of our former pastors, preached the forenoon sermon, and A. Blair Helman, president of North Manchester College, the dedicatory sermon in the afternoon. We had a love feast service on Aug. 16, at which Bro. John Mishler officiated. Several gifts have been given to the church as a memorial to those who have died. All the new seats in the sanctuary were given in the memory of Brother and Sister Charlie Bryan, and the chimes and hymnbooks in memory of Jesse and Armitta Byerly. Bro. John Mishler served as our delegate to Annual Conference. — Mrs. Blanche Henschen, Decatur, Ind.

West Manchester — The pastor, Lewis Deardorff, served as the delegate to Annual Conference. We have been helping in a co-operative church school. We had a day camp and some of the youth attended youth camp. Five delegates represented our church at district conference at Manchester College. Bro. L. John Weaver conducted evangelistic services Sept. 17-24. Individual Sunday school classes are in charge of the Sunday morning worship for several

Continued on page 32

GREAT NEWS FO
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To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

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One out of every seven people will spend some time in the pital this year. Every day over 43,000 people enter the hospi 32,000 of these for the first time! No one knows whose turn be next, whether yours or mine. But we do know that a fall o stairs in your home, or on the sidewalk, or some sudden illnes operation could put you in the hospital for weeks or months, could cost thousands of dollars.

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1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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GEN. APP. 1010-4

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Continued from page 29

months. — Mrs. H. G. Hoover, North Manchester, Ind.

Northeastern Ohio

White Cottage — The men's fellowship sponsored a family night. One Sunday evening we had slides on Puerto Rico, and foods from different countries were served. The love feast was held on Good Friday evening preceded by services during the week by the pastor. On Easter and Mother's Day babies were dedicated. Church officers were elected at the council meeting. The pastor, Wayne Harman, served as the delegate to Annual Conference. In his absence we had a Children's Day program, and a representative from the Gideons and the Sunday school superintendent, George Trenner, filled the pulpit. Some of the juniors and junior highs attended Camp Zion. Two adults served as counselors for these two camps. Five of the women attended the rally at the camp. Four have been received by letter since our last report. — Evelyn Horn, Roseville, Ohio.

Southern Ohio

Brookville — The CBYF joined with the Happy Corner CBYF for a picnic and fellowship. The deacons conducted the Father's Day service, three giving sermonettes and two young men and their fathers a quartet number. Some of our members, besides the pastor and his family, attended the Annual Conference at Long Beach. Ted Landis, Sr., and Darrell Delk have been guest speakers. Several couples of the Pathfinders class attended a week-end camp and forty-nine of the Lend-a-Hand class attended Camp Sugar Grove for a week end. The Ninety-first Psalm was sung by a guest, Joseph Ogden, at the communion service. Paul Kinsel showed slides of his European trip at the Sunday school picnic. Dr. Donald Parker and Joyce Musselman Parker, a nurse, and their baby son are now at Castañer, Puerto Rico, where Dr. Parker and Mrs. Parker are serving in the hospital. Elder J. W. Fidler is now making his home at the Greenville Brethren Home. The pastor, Fred Hollingshead, attended a school for pastors at Massanetta Springs near Harrisonburg, Va., while he was on his vacation, and Mrs. Hollingshead attended a music workshop there. Our church was host to the district youth conference the latter part of August. — Mrs. W. Russell Miller, Brookville, Ohio.

West Charleston — Bro. Dale Shoup officiated at a council meeting on Aug. 9. The basement has been remodeled, with a new furnace, new ceiling, new lights, and standard folding doors between classrooms. The kitchen was also remodeled. During the pastor's absence, Rufus King of North Manchest and Mrs. Carter of Dayton gave tall Officers for the coming year we elected at the council meeting. — M Earl Shroyer, Tipp City, Ohio.



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Donald F. Durnbaugh

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 30, 1961



"During supper, Jesus, . . . rose from table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples feet and to wipe them with the towel. . . . 'I have set you an example: you are to do as I have done for you'" (John 13:3-15).



"Jesus . . . took bread and, after giving thanks to God, broke it and said: 'This is my body, which is for you; do this as a memorial of me.' In the same way, he took the cup after supper, and said: 'This cup is the new covenant sealed by my blood. Whenever you drink it, do this as a memorial of me'" (1 Cor. 11:23-26).



"I am the bread of life. . . . I am speaking of the bread that comes down from heaven, which a man may eat and never die. I am that living bread which has come down from heaven: if anyone eats this bread he shall live for ever" (John 6:48-51).



"I am the vine, and you are the branches. He who dwells in me, as I dwell in him, bears much fruit; for apart from me you can do nothing. He who does not dwell in me is thrown away like a withered branch" (John 15:5-6).

World Communion Sunday

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Nevin H. Zuck, pastor of the Elizabethtown church, Eastern Pennsylvania, is a member of the General Brotherhood Board and moderator of Annual Conference.

J. Henry Long is secretary of the Foreign Mission Commission of the General Brotherhood Board.

Richard C. Chase is a high school counselor in Wichita, Kansas, and chairman of the Kansas Institute of International Relations.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Day to Remember

The discussion on the May 27 letter by Charles Zunkel (on income tax refusal) seems likely to cause some reverberation.

I would like to congratulate him on the courage to take such a stand. When such bold action is taken by leaders it seems to make them worthy of the name.

Perhaps some day enough of us will stiffen up our backbones to the point that this country will really deserve the title of *Christian nation.* Wouldn't that be a day to remember? — Russ Montgomery, R. 1, Brookville, Ohio.

How People Can Be Heard

How can we be heard? I sensed this question in the minds of a number who attended the Long Beach Conference. Debate on the floor was limited. There was pressure for all speakers to confine their remarks strictly to the motion before the Conference. This was necessary in order to attend to the large volume of business to be considered. To those who felt that because of this their own area of interest failed to get the attention it merited and to those who liked to hear the sound of their own voices over the loud speaker, this became a frustrating experience. This will continue to be true in future Conferences as business tends to become more and more the consideration of written reports from Conference-appointed committees, plus the clarifying speeches of committee members and from the Standing Committee.

How then can the voice of the people be heard? Allow me to suggest several ways:

(1) The committee membership is announced at Conference and printed in the minutes. It is the privilege of each of us to write or talk directly to any or all of the committee members, expressing our views on the subject under consideration. I am sure that all members of the committee will welcome the interest and the thinking of the larger church membership, and will consider these views in the preparation of their report.

(2) We have the same opportunity to express ourselves to our own Standing Committee delegates.

(3) The columns of the Gospel Messenger are open to letters and papers expressing concerns for t Brotherhood and the local chur program. This privilege should used even more than it is now.

In writing one is forced to exami carefully the reasons for and agai the subject he is discussing. Th these reasons must be stated in logical order if both reader and wr er are to understand each oth Whenever this is done, the final sult is more lasting than an em tional speech from the Conferen floor. An emotional speaker oft sways a decision which calmer thi ing may show to have been unwi

Better a few words clearly wr ten, and easily understood, than thousand emotionally spoken, l less logically thought through Fred J. Miller, R. 2, Hartford Ci Ind.

Interchurch Leadership Exchange

Ora Huston raises some very s nificant questions concerning relation of the Church of the Bre ren and the church in China (M senger, March 4, 1961). Althou I'm interested in his concern a his solution, I'm more concer that, when his questions are studi our church give careful conside tion to a larger concern which compasses his article, that is, possibility of interchurch leaders exchange among our world-wide lowships.

When will we be able to hear t members of the African church h been called on to serve in In Ecuadorians in Africa, and Indi in the United States?

I agree with the statement wh came out of a recent meeting Southeast Asian church leaders sembled in Hong Kong. In par said: "In regard to the governme attitude toward the granting visas, we should not accept the sition implied in the question, there not a national who can the job?' We must make it clea is not a matter of not having eno of our own. It is a matter of world-wide church. This is diffi for non-Christians to understa One way would be for us to h more Asian missionaries in o countries; then we could point them and say, 'It is a character of the church!' "

I would urge our fellowship

Continued on page 25

When Brethren Share in World-wide Communion

ON THE first Sunday in October congregations of Christians around the world join in the observance of World Wide Communion. Though the time of such observances varies with the time zones in which Christians come together, there is a significant sense of unity in so assembling on one particular day around the table of the Lord.

An increasing number of Brethren congregations have chosen this day for their fall communion service. For this we are grateful. It is a recognition that we wish to be identified with the larger household of God of which we are a part. Yet a few of our churches — not many, but a few — seem to be a little uneasy about observing the full Brethren love feast and communion service on this day. We have actually heard some of our Brethren indicate that they felt a little embarrassed to be celebrating so different a type of communion service at a time when most other Christians were partaking only of the bread and cup, the universally accepted elements of communion. They implied that it did not seem quite like "playing the game" to have such services as that of feet washing and fellowship meal which were so different from the way other churches would break the one bread and drink of one cup. And besides, they argued, we would be meeting in the evening and not at the morning worship hour.

In our opinion these overanxious brothers are mistaken. They are wrong in thinking that everyone must be all together at one and the same time to have unity of spirit. They are wrong also in feeling apologetic about the threefold service. It is a uniquely moving ceremony in which Christians are encouraged not only to talk about their Servant Lord but to dramatize his own acts of humble service in ways that cling to the memory and sensitize the conscience. The three acts of the traditional Brethren service reveal an inner logic by which cleansing and service and the sharing of table fellowship prepares a communicant for the mysteries of participating in the covenant of the broken body and the shed blood of our Lord.

Our apologetic Brethren also misunderstand the nature of our ecumenical experience, if they think they must first give up some of their cherished customs in order to be one with other Christians. May we repeat here what we have said before on this page: the church of Jesus Christ is one church but it neither requires nor expects uniformity among all of its members.

When we join with other Christians on World Communion Sunday around the table of our Lord, let us be thankful that we do not come empty-handed. We come bearing gifts; we come to share insights and understandings that God has made known to us; we come to add to the rich diversity that makes the church of Jesus Christ a source of beauty as well as strength; we come to bear witness to the convictions we have developed in our own searching for the mind of Christ. Surely all of this implies that a Brethren love feast and communion service is something God has given us to share and not something anyone should be ashamed of.

In the same letter in which Paul first described the communion services of the early church he wrote: "There are varieties of gifts, but the same Spirit . . . varieties of service, but the same Lord . . . varieties of working, but it is the same God who inspires them all in every one." There may also be varieties of ceremonies surrounding the Lord's Supper, but the same table can make room for all that serve the same Lord. We will fail him if, out of a mistaken desire for uniformity, we neglect the rich treasures of our own heritage. — K.M.

Listen to Youth

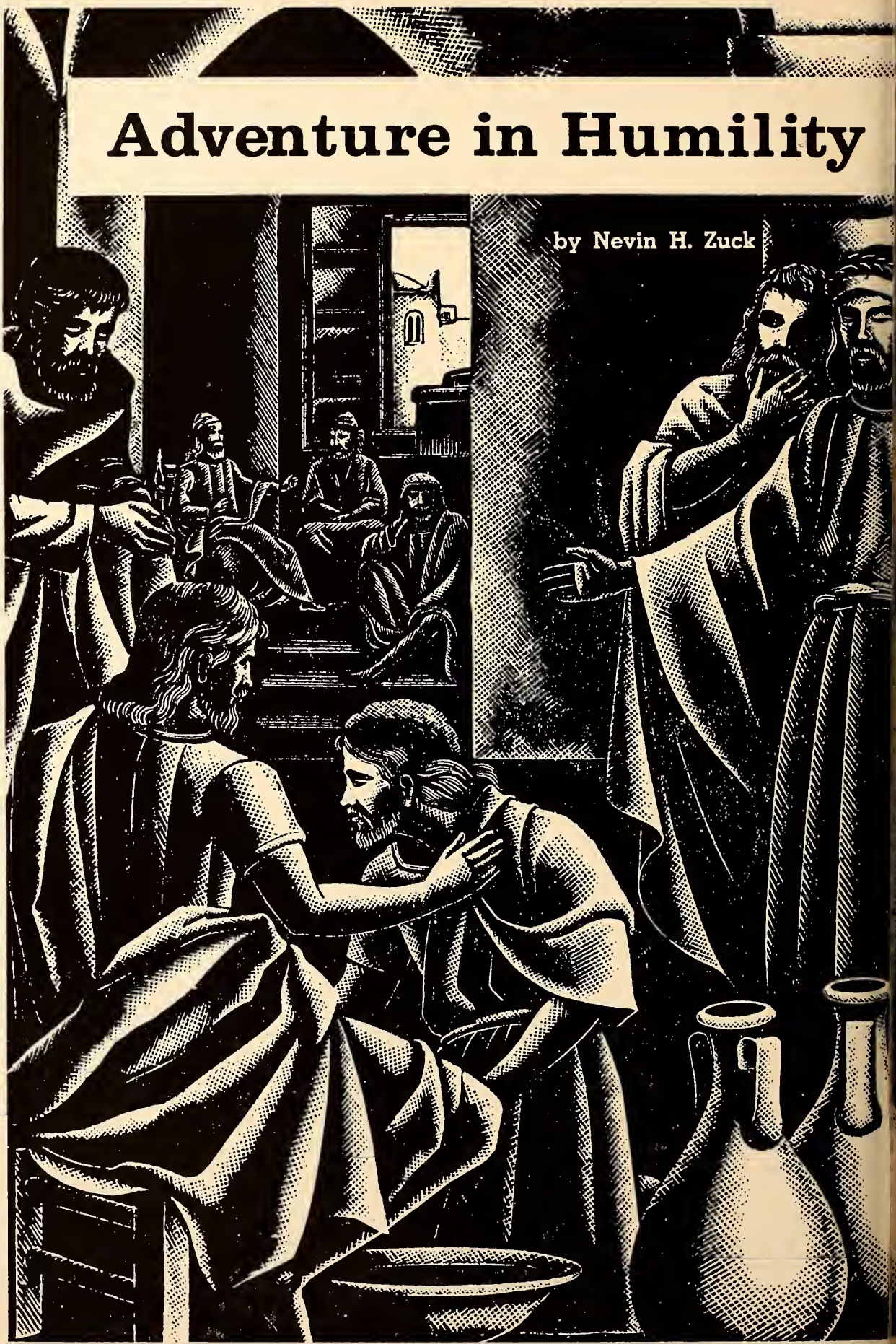
THE church does a lot of talking to youth. There are occasions, however, when adults in the church could well afford to listen to youth. They have an opportunity to do so in this issue as two of the final contestants in the youth speech contest at Conference express their views on Christian freedom.

All of the finalists who spoke at Long Beach had some exceedingly mature viewpoints to share with fellow members in the Church of the Brethren. If they are typical of the leadership our CBYF's, aided and abetted by wise parents, can produce, we need not fear for the future of our church.

All this is by way of encouraging readers not to overlook the articles by Roberta Kurtz and Kristine Cordier. It is also the best time to announce the theme of this year's speech contest for high school youth, Today's Triangle: Youth, Parents, Culture, and to point out that materials as well as more information about the 1961-62 contest can be obtained from the Church of the Brethren General Offices, Elgin, Illinois. — K.M.

Adventure in Humility

by Nevin H. Zuck



here are three great symbols of Christianity: the towel, the yoke, ıd the cross. The moderator of Annual Conference describes ow the way of the towel and the basin is an adventure in humility

F WE want to find adventure in our spiritual living, we might well turn again John 13, "Jesus, knowing at the Father had given all ings into his hands, and that had come from God and was ing to God, . . . began to wash e disciples' feet (John 13:3-5). first this sounds like an Orital custom made necessary by e manner of dress, the heat, d the dust of the day. As lethren have read carefully d as they let God speak rough what had happened, y have seen something more. The disciples had gathered the upper room the night be- e the crucifixion. There had en a discussion as to who was e greatest and who was to ve the place of position in the rd's kingdom. There were jlousy, pride, and contention i their hearts. Something eded to be done. There were t towel and the basin all ht. In the absence of a slave, ssibly because of the secrecy the meeting, the lowest guest the youngest in the family uld perform this service, but ne of the disciples made a ve.

Our Lord might have talked them; he could have made m feel uncomfortable. He w the truth of what Aristotle l said long ago, "The soul er thinks without an image; comprehends nothing with- a picture." Jesus did have vay of hanging pictures on wall of the imagination.

This was obviously a time for icture, for a demonstration, example, and not for words. erefore, Jesus "rose from sup- , laid aside his garments, l girded himself with a towel. . . . and began to wash the disciples' feet, and to wipe them with the towel with which he was girded" (John 13:4-5). He put his sermon into action. They might forget what he said, they would never forget what he did.

Something happened then and there. The spirit of jealousy, of contention, of pride was removed, at least in part. Our Lord showed his disciples how to lay aside selfish ideas and the desire for place and position. As Jesus went from one disciple to another he was silently saying, "Your task as my disciples is not to occupy high places; you are to be servants of mankind. In this spirit continue to do as I have done to you."

There are many important truths in this narrative which we might well ponder.

To start with, this act of Jesus is symbolic of his own humiliation. As he laid aside his garments and took them again, so he was about to lay aside his life for the sake of the ones he loved, and to take his life again in his resurrection. As Lord and Master of his disciples, he laid aside his glory and became their servant. This was a re-enactment of his "self-emptying" described by Paul in Philippians 2. The Scriptures will not let us forget that Christ had a glory with the Father from the very beginning. As one has well said, "He is not earth's finest product; he is heaven's choicest gift."

Furthermore, John 13 is a description of the true nature of our Lord's mission. Despite their bickering, Jesus still loved his disciples. What better way to melt the wickedness from Judas' heart? What better way to describe that God himself from whom he came and to whom he was returning, stoops in love to cleanse the sinful man's heart?

It is well to remember, also, that very early the Christian church put pride at the head of the list of deadly sins. As we look around we see only rarely genuine humility among the followers of Jesus Christ. We get a bit of wealth, and we want to show it off before our neighbors. We get a bit of success, and we are proud and conscious of place and position. In an age that worships self-confidence and the power to achieve, we are prone to forget this needed Christian virtue of humility.

Even preachers and church leaders get silly ambitions for distinction and position. We like to see our names in the paper and on the program, and to have people recognize that we are "very important persons" among the Lord's people. We forget that if we achieve any greatness in the ministry of our Lord Jesus Christ, it will be because of our willingness to minister humbly, to gird ourselves with a towel, and to be a servant of the people.

Again, here is a picture not only of our Lord's mission on earth, but of the mission of his church. His church should always be characterized by selfless service in his name. It has been pointed out that on the institutional level the Christian church today turns away from the towel. The trend, it is said, is away from service toward a domination of society through use of ecclesiastical power.

Certainly the church should express God's will, in places of authority, even where political decisions are made. The present view of some that says churches and Christians should keep silent on social issues, especially if the Christian position represents something the Soviet Union wants, is wrong. In it all, however, the passion to serve, and not to dominate, must be the mark of the fellowship of Christ's people.

The events of John 13 certainly have something to say to people who want to use God for their own purposes. Martin Marty in his disturbing book, The New Shape in American Religion, says that many people are interested in religion today for motives of self-advantage. We join a church because of the personality of the minister, the adequacy of the Christian education facilities, the music, the location of the church, the prestige of the denomination. All this can be very selfish. We seem to be continually asking the question, "What can the church do for me?" and seldom raise the question, "What can I do for my Lord and his church?"

Sometimes it is the sin of pride that is the chief barrier in our fellowship among the churches. Albert Palmer, who was a Congregationalist, spoke of a friend who earnestly believed "one Baptist is worth two Congregationalists." There is still something of this around. Why cannot we love our churches and our traditions, and yet not be complacent with our sins? Some Brethren are a little like the Carthusian monk who said, "The Dominicans are famous for their learning, and the Franciscans for their piety, but when it comes to humility, we're tops."

None of us is quite sure what God wants us to do in this matter of church unity. Personally, I would like to move from co-operation to conversation. At least people who wash feet must realize that the Church of the Brethren does not exist for itself alone, but for the sake of the witness it can give to the world. We certainly cannot bring together people who congratulate themselves on how fortunate they are, but rather people who arm themselves and gird themselves for the tasks that must be done in the name of the Lord.

Finally, this New Testament narrative points to one of the answers concerning the use of power in the world. Back of us is a long history of misused power, from the pyramids of Egypt built on the backs of slaves down to the latest move of the Kremlin. There are two concepts of power in the world, symbolized, on the one hand, by the struggle between Moses and Pharaoh and, in the New Testament, between Christ and Pilate.

We still face the problem in America. If our great nation will take the role of the servant, not to save our skins, but because this is right before God, we will have an even greater future than we can imagine. If we take the role of the tyrant, in whatever ways this expresses itself, we shall be hated even worse over all the earth. Most tragic of all, we will destroy ourselves by the inevitable corruption that follows the misuse of power. When the Nazis were raining death on England and it seemed certain that ruthless power would win, a beloved London preacher, whose church was gutted by bombs, out of his burning heart wrote: "When I am hot and rebellious and bitter and cynical and sarcastic, when it seems that evil can win in the world and the battle is to the strong, when it seems as though pride possesses all the high places and greatness belongs to those who can grab the most, when it seems that faith is mocked and humility is trodden in the dust, when pity seems weakness and sympathy folly, when a cold egotism rises up within me bidding me assert myself, serve my own interest, and look out for number one, then, O my God, as I listen down the corridor of the years for the voice of Almightiness, may I hear the gentle splashing of water in a basin and see the Son of God

Take Time

RUTH JOHNSON

There is a strength that comes from quietness,
From listening to the things that silence says.
Too often, in the busy rush of life,
We miss the sweetness that awaits our gaze.

Oh, draw away a while to needful things:
To looking on a sunset's loveliness,
To watching as the dawn slips o'er the hill,
To listening to the breeze's soft caress.

You will go back to work renewed, refreshed,
From pondering God's gentleness with man.
The selfsame God of thunders and of storm
Has place for tiny dewdrops in his plan.

shing his disciples' feet."

There are many adventures en to us in the realm of hu- lity and loving service. Per- os our great calling as a urch is to be fulfilled right e. Certainly our Lord's way s that of meekness and low- ess of heart. He was born in a stable; he rode to his kingdom on the back of a donkey; he exercised his authority by doing the servant's work of washing feet.

A man dreamed he was visiting a celestial kingdom. No crowns or scepters were there, no mitres or thrones, no pope's rings nor even Luther's inkpot. A handful of thorns was there, a seamless robe, a cup of cold water. "Have you a towel and a basin?" the man asked. "No," came the answer, "you see they are in perpetual use." The man knew he was in the holiest of cities.

What Faith in God Means to Me

by Luther W. Youngdahl

AMERICA needs God. Grave warnings of this vital need are revealed every area of our national e. This great country, settled thousands of devout people eager search for religious edom, is endangered by a oral and spiritual paralysis.

Look about you and you will e signs of the tragic weaken- g of our very national founda- ns. You will find it revealed the breakdown of the home, mounting divorces and in- eased juvenile delinquency, the apathy and indifference our citizens, in lawlessness, aft, and corruption, in the in- eased emphasis upon bigness, wer, and material gains.

These and many other evi- nces of spiritual decay are a im reminder that we have ifted dangerously far from d. It is time to take stock the spiritual resources of nerica. It is imperative that e reverse the trend of moral d spiritual deterioration.

Great, proud America, with emingly limitless natural re- urces, mighty in war and ace, has, it so often seems, t sight of God. We have de- ded ourselves into believing at we are self-sufficient and quire no divine direction. rough remarkable success in ence and technology we have made advances in the material world which seem to leave no place for God in our scheme of things.

Christian faith has guided our nation through many stormy days. We must rely upon Christianity to sustain us now in the most crucial test of all, for no scientific discovery or increased material resources can make good the spiritual deficit which endangers man in this age.

This is basically an individual matter; there must be a change of heart. Only Christ has the power to bring this about. He alone can make a man see that he can and must be different.

Let us then cease our half-loyalty — our weak lip service to the call of the Christian church. Let us join in the mission of Christ and help to bring the message of his redeeming love to those who know it not, or have neglected it. Let us make Christianity really work in our lives.

Particularly we must devote ourselves to helping youth find the promise that Christ brought to the world. I know how important this is because I was fortunately blessed with Christian parents who showed their children the role that Christianity and the church must have in life. Through this, they led me to accept the Lord as my Savior, and this greatest gift has been one which has been my constant source of strength and inspiration. We have a solemn obligation to help the children of our nation gain the priceless benefits of spiritual training.

God waits silently and patiently for us to accept the salvation he holds out to us. O blind and insecure America, awake, look up! These are days which require a purpose and mission and an abiding faith to carry you over the treacherous road ahead.

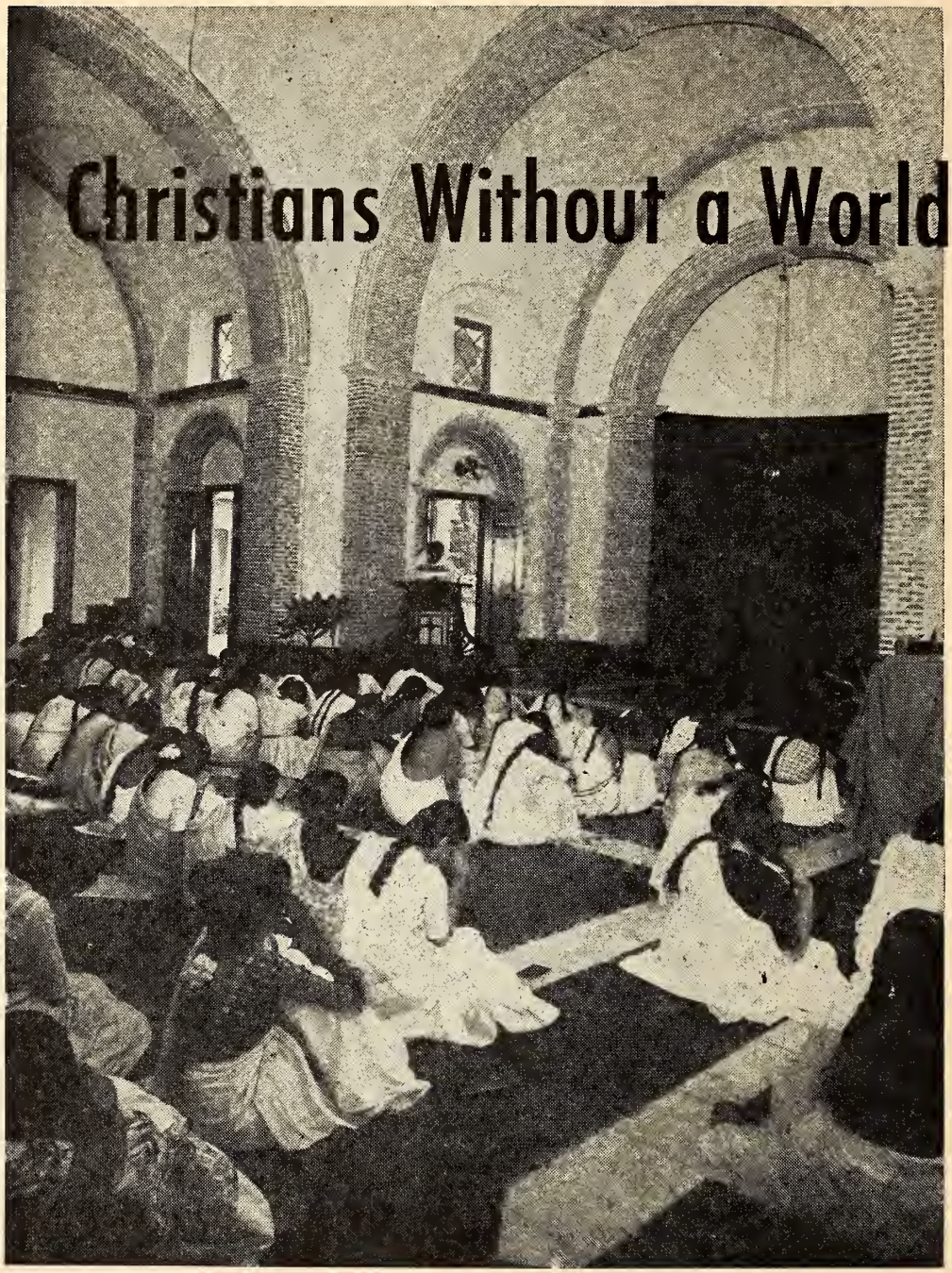
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Christians especially have a deep obligation to use the plumb lines of the Lord in judging national policies. In the time of the Babylonian siege of Jerusalem, Jeremiah did not keep silent in order to give the king support and unify Judah. Nor did the disciples refrain from witnessing that the authority of the Sanhedrin might be sustained. — *Carl Soule, Methodist Board of World Peace.*

I have examined many sick children in America, in Africa, and in Asia. I have been struck by the fact that all of these children have hearts, lungs, kidneys, and other organs that are absolutely identical — that even the pattern of veins on the back of their hands is the same the world over. We are all made on the same pattern and we are molded in the same Image. — *Dr. Thomas Dooley.*

Christians Without a World Missi



A service of wo ip in India

MANKIND'S real religion today is nationalism, and this means the collective self-worship of some fraction of the human race." In this harsh judgment the British historian Arnold Toynbee includes the Christians of the world. A sober reading of world events makes one examine his statement at least twice before tossing it aside as unfounded observation.

In the contest to master space and in the armaments race the several "major" powers display the extent to which "collective self-worship of some fraction of the human race" can go. Neither the glory of God nor the good of our neighbors is the prime factor in determining the various programs that contribute to the troubled world scene. In the final analysis our deepest interests are in our own welfare. This is another less than "self-worship of some fraction of the human race."

The historian Toynbee goes on to say that "nationa m stands for division, not or unity, so nationalism really as no future. It may destroy n n- kind and bury itself in r ns but it can do no more t an that." Self-worship, as he Christian has avowed thr gh the ages, can only destroy It has nothing to contribute to life.

It seems to me that this as precisely the point on w ch Jesus was focusing when he said, "Go and make disciple of

NEVER!

by J. Henry Long

nations." Of a lesser person might be said that he was erested in developing a per- nal empire. But the commis- n of Jesus was on a far eper level. For in the mes- ge of Christ we have the min- ry of reconciliation.

Jesus was about the task of inging man into a fuller re- lionship with God and a true otherhood with his fellow n. In both of these dimen- ns it is obvious that the focus ist be away from self and en away from any communi- which does not include the ole of God's creation. This quite a contrast to the "wor- p of some fraction of the man race."

Jesus could not allow the first mmunity of believers to satis- itself with a faith bottled up its own fellowship. Even in infancy the church had to l the divine responsibility of nations. The truth of God in rist was the message of rec- ciliation for all people.

During a major part of the t century the church has had will and freedom to share gospel of Christ with people ond the frontiers of the so- ied Christian West. India, ina, Nigeria, and Ecuador e seen the birth of churches ough the obedience of Breth- . Lives, dollars, and prayers e been spent generously as Brethren have given themselves beyond their own communities.

But with the end of World War II the road became more difficult. Nationalism showed itself in new places and in vigorous ways. Christian missionaries were expelled from China. India placed restrictions on programs and methods which were considered essential to the mission enterprise. Citizens of Africa, Asia, and Latin America raised critical voices about Christian missions, and Christians in the Western world began to raise serious questions about their own methods. Altogether the church of Christ has been experiencing an agonizing examination of its missionary motivation and methods.

As the smoke of this examination begins to clear, or perhaps we should say, as our eyes become adjusted to the smoke, one is reminded of the conversation between Robert E. Speer and a young seminary graduate. Expressing the thought of many today, the student asked, "What we are witnessing is the beginning of the end of foreign missions, isn't it, Dr. Speer?" In his granitelike voice the great missionary statesman replied: "No, not the beginning of the end, but the end of the beginning."

Dr. Speer appraised the current situation in world missions



A baptism in Africa

correctly. The child, the animal, the plant, and the minerals of the earth — all change their characteristics with the passage of time. So it is with the church. While the central purpose of the church remains constant, its expression and program in the passing centuries shift to meet the needs of the times. While it must be acknowledged that not every change in the life of the church is a step in the fuller expression of God's will for the church, one can note thrilling ways in which the ministry of the church has shifted to meet new circumstances and opportunities.

No Brethren missionary in India today serves only as a preacher or a pastor. This is the time to work with mature leaders of the church in India to discover the best ways to strengthen the Christians of India so that they can more adequately minister to their fellow citizens. Therefore, expanded programs in leadership training and production of Christian literature seem to be areas in which Brethren today can "go and make disciples of all nations."

In the countries where strong churches have already come into being, there continue to be many opportunities for doctors, nurses, and technicians to minister, in the name of Jesus Christ, to the needs of the people. Five years ago one might have predicted that the Christian missionaries from America would soon be expelled from India and other countries of Asia and Africa. Today churches continue to work at their central task, testifying as clearly as possible to the fact that the church, by its very nature, cannot be contained within the confines of a home nation.

This point of view, however, creates a serious problem to be



J. Henry Long

resolved by creative programing. If American Christians have the right and duty to express the Christian faith to overseas communities, then in like fashion, the Brethren of India, for example, have the same right and duty. When one realizes the many areas of American life in which the gospel of Christ has not reached, who can deny that some of these areas would be legitimate fields for Indian Brethren to send their missionaries.

If the church of Christ in India were to see fit to send a hundred or more Indian missionaries to our country, it would call for major changes in our attitudes. National pride would be offended and would bring forth violent reactions. And in this we would quickly understand why countries which have so recently gained their independence regard as an affront to their national pride the sending of Western missionaries into their midst. American Christians who have long felt the world-wide dimension of the Christian faith should be quick to assist mature Christians of Asia and Africa to pioneer ways in which Christians from these churches could come and help us.

For Brethren, this might mean extending an invitation to an Indian pastor to assist in the pastoral ministry of one of our congregations. Overseas Brethren might well find a place in a service program in the United States. On a broader leve I am sure there are mature Ch s- tians of Asia, Africa, or So h America who could particip e in special studies in areas of great Christian concern eve s Herbert Hogan participate a study for the churches Nigeria. The contribution of an Asian Christian in a st y of the American Negro in e life of the U.S. churches mi t be extremely helpful.

Young churches of Africa d South America have develo d to a degree similar to tha in India. While not as far al g in Northern Nigeria, where e Brethren have a mission o- gram, the church is matu g rapidly there. With the g at changes taking place among e nations which have so rece ly acquired their independenc it is clear that adulthood ill come to the churches in No h- ern Nigeria more rapidly t an it did in India. The times h ve speeded up the process and or this we should be grate l, for certainly Christians sh ld be the first to rejoice w en churches which were suc a short time ago unborn bec ne of age.

Some well-meaning Ch is- tians have been saying at African nations will no lo er accept missionaries whose b sic training is in churchmans p. The Church of the Bret en continues to send out new is- sionaries whose primary res n- sibility will be in the are of evangelism and church de el- opment.

While Nigerian Brethren re constantly assuming greate re- sponsibility for church aff rs, it is a fact that opportun ies for outreach into new a as presently untouched by he Christian gospel are befor us in a pressing manner. We re urgently in need of two to ur churchman families and we have no reason to believe at

ıe Nigerian government will eny them permission to work ı the country. The limitations ı evangelism are our own: a ck of funds.

While evangelism continues) be a major phase of the rethren witness in Nigeria, the ansition in the mission pro-ram seen in India can also be)served in Nigeria. More per-)nnel and funds are going into hristian literature and the aining of Nigerian church aders, and this trend will like-continue for some time to)me. For the greatest current eed for the Brethren in Nigeria the development of strong frican churchmen.

Therefore, the African and merican Brethren have devel-)ed the Kulp Bible School, here twenty-five laymen are ırrently engaged in a three-ear training program. More an half a dozen Brethren men ill soon be enrolled in the heological College of North-n Nigeria. A Brethren teacher urgently needed to strengthen e staff of that co-operative hool.

Reduced to fundamental is-es, it can be seen that in igeria American Brethren are)t working alone in expand-g the limits of the Christian)mmunity. Today we work partnership with Nigerians, ho have the sense of mission, e maturity, and the insight to ach into areas which have not perienced the claims of Jesus hrist as Lord and Savior.

In Ecuador Brethren mission-ies spend their major energy esenting the first claims of hrist to persons and communi-s who have only remotely lt the effects of the good ws. But even at this early ıge in the establishment of ngregations considerable em-ıasis is placed on the training Ecuadorians who carry rapid-increasing responsibility for the ministries of the church. Ecuadorian responsibility and partnership: these are major emphases of the Brethren strategy in Ecuador.

But we should make no mistake about it, while the missionary methods of the church have made major shifts in the past decade, missionaries continue to engage in direct evangelism. It is right for the citizens of the country to do as much direct evangelism as possible, but at those points where foreigners (missionaries) can be helpful, we believe they should be so, for in the breaking down of language, cultural, and racial barriers, the church expresses itself in the belief that the church must transcend man-made barriers and in so doing

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Christians help to rebuild churches destroyed in the war

Photos by World Council of Churches

Christians sing their faith



Religious Freedom for All was the subject of the youth speech contest for 1961. The district winners competed for the regional representatives. At Annual Conference in Long Beach the regional representatives delivered their orations at the Friday youth preview of the day, and the winner at the Saturday afternoon Conference session. The orations judged first and second are shared with the readers of the Gospel Messenger. Apathetic Christians, by Roberta Kurtz, was awarded first place, and At the Roots of Religious Freedom, by Kristine Cordier, was second.

by Roberta Kurtz

APATHETIC CHRISTIANS

THE time is 200 A.D. The air is pungent, damp, and oppressive. The path is uneven and sloped. Bends in the tunnel are so acute that the light from the wax taper can hardly be seen and there is an eerie heaviness in the darkness. Ahead is a door with sentries guarding it. This is a catacomb in Rome. A room is crowded with people. There is a service going on, but something is wrong; a feeling of quiet fear pervades. Roman soldiers had found over 500 Christians two days ago and have been searching this area ever since. Will this shroud of secrecy, conspiracy, and fear ever be lifted?

This was an everyday event in the life of an early Christian. But we do not have to worry about such events. We had to be taught about religious persecution and gladiators. Gestapo terrorization and governmental absolutism are merely textbook terms. In fact, the last fears about our religious freedom in America ended with our Pilgrim ancestors. Furthermore, we have secured this freedom for ourselves and our posterity legally by inserting it into our constitution.

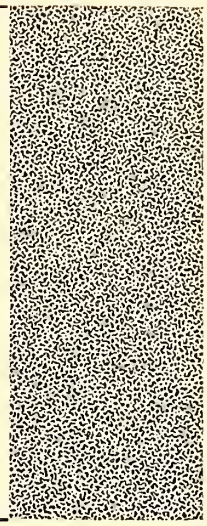
Today there is a church in almost every town and on almost every street corner in the cities. Across the nation we are able to hear and watch evangelists and ministers, Sunday school programs, and catechism instructors on radio and television. The amount of religious literature bought and published today far exceeds all previous records. Our missionaries, surpluses, technical aid, clothing, literature, and medicines are being sent to other less fortunate countries.

But what does our freedom mean to us? What are we doing with this religious luxury that is ours? Are we exploiting it to its fullest? Are our actions ecstatic and enthusiastic those of the early Christia Or have we become stagn and languid? Are we cont to sit back on our laurels, co placent in the successes of forefathers? Have we beco indifferent to feelings of r gious interest? In other wo have we become apath Christians?

Do you realize that in Am ca fifty per cent of the yo do not attend Sunday sch About half of the other fifty cent attend Sunday school o occasionally? According to 1960 almanac about sixty-th per cent of the American po lation was affiliated with s religious organization. It stated that the number of p sons professing a religion greater than the number ported by religious organ tions. Only a little over half

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" 'I am the true vine, and my Father is the vine-dresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will and it shall be done for you.' " — John 15:1-7.



At the Roots of Religious Freedom

by Kristine Cordier

GOD is the source of all freedom and the foundation of our religious freedom. Religious freedom as a living reality is but a branch from the vine of Jesus Christ. It cannot bear fruit by itself unless it abides in the vine. Nor can any form of social action, as a branch of the vine, survive if it is separated from Jesus Christ.

The privilege of entering church next Sunday remains only as long as we keep alive the great idea out of which the actual practice of going to church was born. The freedom of worshiping in the church of our choice will cease to exist unless the spiritual freedom, given in communion with God, continues live and fresh.

The practice of worshiping in the church of our choice is a branch of the vine. Jesus Christ is that vine. The branch cannot survive without the vine. Therefore, the privilege of worshiping in the church of our choice will be cast forth as a branch and will wither unless we abide in Jesus Christ.

The church must have something worth keeping free. As one writer says, the church must provide the mirror in which society sees itself in the light of the revelation of God in Christ. Society must be reminded of its life and freedom in God and of God's purpose for it.

Arnold Toynbee, the well-known historian, says that democracy is a leaf torn from the book of Christianity and half-emptied of meaning by being divorced from its Christian context and secularized. We have been living on spiritual capital built up by our forefathers. The present generation is not contributing its share to this store.

To illustrate: As a car is being driven, it builds up momentum. If the gears are disengaged, the car continues to coast along on the momentum that was built up previously by the use of fuel in the car. Eventually, though, the car will stop. The fuel in the car may be compared to our forefathers' spiritual investments for the future. This spiritual capital has produced the momentum on which our present generation has been living. We have not added enough fuel of our own.

The United States, known as a democratic nation, was founded on a marriage of religious and political ideals. Gradually through the years, the religious ideals have been separated, or disengaged from the political ideals, as the gears of the car were disengaged. Just as the car stopped because its gears were disengaged, then it stands to reason that democracy itself might perish, if it continues separated from the religious ideals essential to its very life.

In making this current separation of political and religious ideals, we are thereby justifying a Communist lie. For Karl Marx says that "the democratic concept of man is false, because it is Christian. The democratic concept holds that . . . each man is a sovereign being. This is the illusion, dream, and postulate of Christianity." But you and I, as Christians and as free men, know that each man is a sovereign being.

Christ spoke to crowds of people, yet at the same time he

was speaking to each person, one man, one sovereign being. Paul, too, spoke to large groups, yet he also was talking to each one individually. Genuine religious freedom is that of which Paul speaks when he says he is "free from all men" yet "a slave to all." This is the freedom which every Christian may find in a rebirth and which a church may find in renewal.

For example, the Protestant Christians of Spain may have experienced such a renewal. They have had many of their churches closed by the government. In one instance, a Protestant church in Spain was closed because a newly founded Catholic institution across the street complained that the Protestants were bothering them. Protestant churches in Spain are closed down if any external signs of a church are evident. Nevertheless, these people continue to worship secretly in their homes. The Protestant Christians of Spain, who are apparently deprived of all religious freedom, may be some of the few who know what true religious freedom is. In Paul's second letter to the Corinthians we read: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."

If we truly have the Spirit of the Lord in us, then we are free. But how quickly we give up our freedom to become enslaved to money, enslaved to prejudice, enslaved to gossip, to jealousy, to anger, to selfishness. Paul says in Galatians: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery."

If we, as branches of the vine, which is Jesus Christ, become burdened with yokes of slavery and do not abide in that vine, then we might be cast forth from the vineyard to wither. Our spiritual heritage is wasting away, right now! Are we willing to pay the price of religious freedom? Concern for such freedom, as a branch of the vine, is futile unless we maintain the flow of life between Jesus Christ as the vine and ourselves as the branches. If we do not renew the original source of our religious freedom, then we will be cast forth as branches and will wither; and the branches will be gathered, thrown into the fire, and burned.

We appear to be facing a new challenge in this century. It is a challenge in which communism, Roman Catholicism, materialism, and numerous other secular influences will have more and more to say about our enjoyment of religious freedom. If the persecutions of the 16th century, arising from the Protestant Reformation, could bring on a rebirth of the Holy Spirit in men's lives then — and if a small minority of persecuted Protestants, such as those in Spain today, can continue their service to God in the strength of the Holy Spirit — then you and I are practicing a form of Protestantism gone soft! Perhaps American Protestants need to experience a refining by fire. Perhaps the branches must once again be pruned that they may bear more fruit. And, perhaps out of a future loss of religious liberties, a new invasion of the Holy Spirit in men's lives may become a living reality.

" 'If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.' "

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I do not agree with those who say the churches have no business interfering in world affairs, that the churches' only business is saving souls. If we don't stop some of these world trends there aren't going to be any souls to save. We face either peace or total destruction. — *Dr. Ralph W. Sockman.*

Apathetic Christians

Continued from page 12

people take advantage of t opportunity, and then many because it is the thing to Yes, it is altogether fitting a proper to go to church, becau you see, everyone is doing Because the Joneses go church, so must we. This lea us to a religion where value placed on the materialistic, a "God" for many has become t dollar sign.

Hand in hand with this act lack of concern with religi has come a general weakeni of morals. The crime rate 1959 was five per cent hig than in 1958. In 1960, the nu ber of persons arrested und eighteen years of age increas about ten per cent. The nu ber of cars stolen by this sa group increased by sixty-f per cent. In the past few ye juvenile delinquency has creased, pornographic literat is flooding the market, a those who do not read ha only to watch many of t movies in our theaters, and th television set at home.

Through lack of interest religion, we have lost the t ideals of Christian living. W must get back on the track; must not remain apathetic these scourges about us; must act now. For if we w to have high moral standards America, if we want to lo the crime rate, if we want eliminate the pornographic erature, we must make the g overshadow the bad.

There must be an impetus the world to live righteous The sad part comes with t realization that Christ gave this impetus nearly two th sand years ago. The ea Christians had it, but we, t modern Christian believe have not put momentum l hind this force. Today t

hurch can no longer overlook nd withstand our lethargy.

Keeping in mind the trend of ne present we realize that here must be a change, a uickening of pace. The church ust expand to meet the needs f modern man. Religious free-om must be ensured for others. oday our world is locked in a attle not only between com-unism and capitalism, but al-o between Christianity and theism. For example, here is ne first part of a Communist's elief: "There is no God. God oes not exist. He never has, nd never will. Religion is all myth of the unintelligent cap-alistic world. All good Com-unists believe this — there is o God!"

When God's existence is de-ied so are all the rules and ommandments of Christen-om. Does it take this threat o make the Christian realize e must not only believe, but o?

Why do half of the professed hristians attend church only ccasionally? Why is it that so ften only the same few attend outh meetings? Why have not oung people picked up the hallenge that comes from the pproximately thirty million American youth who are not attending any Sunday school?

Is it because we are not putting enough effort into our programs to make them worthwhile? Or could it be that we are not sure that our religion is an asset? Or perhaps we are not sure of just what we do believe? Do we know what we are living and working for? Our Communist counterparts do. They are totally dedicated to their goals and live them day by day. They are working for world supremacy for communism and are dedicated to our individual destruction. They are competing personally with us! If we, as Christians are going to bring a realistic answer to that kind of conviction, our own is going to have to be as clear and as hard as a diamond!

It is up to us to ensure our religious freedom for the future, and this is a job far more difficult than it might seem. Religious freedom is not guaranteed by merely inserting it into governmental constitutions. But true religious freedom comes only from strong religious convictions in each individual. At the February presidential prayer breakfast, President Kennedy said, "Religious freedom has no significance unless it is accompanied by conviction." In other words, as long as we keep rationalizing away the sins of the world and retain our "let George do it attitude," our freedom is at stake.

Billy Graham summed up the churches' problem when he said: "The church is no stronger than its individuals. It must start with you. It must start with me." Can you imagine what we could do if we were as dedicated to a cause as the Communists are today, or as devoted as the early Christians were?

We have come a long way from the dedication of the early Christians in the catacombs of Rome, but today we have our own Caesars to combat. Our Caesar is Khrushchev and our own moral decay; our Rome is communism and our own indifference. How much longer are we going to float along indifferent, contented, and complacent? How far are we going to let the icy fingers of godlessness extend? What are we doing for God today? Are we preserving religious freedom for ourselves as well as for the future? Or have we become apathetic Christians?

Hymn for Stewardship

LOUISE N. GRAY

O God, who turns the sun and moon through ages without count,
Who guides a star from night to noon and shapes the shore and mount,
Teach us to count for righteousness, for your Truth's valued way,
Each finite minute's nobleness, nor waste the swift-flown day.

O Sovereign of our wealth and might, who sees our rise and fall,
Who knows our duty and our right, and rules both great and small,
May we not brag or flaunt our gain, nor grasp each other's due,
But while our brothers' needs sustain, proclaim our thanks to you.

O Mover of our growth and change from infant to adult,
Who tends us through long byways strange, and ends dark fears, occult,
Turn our proud thoughts and selfish ways to acts of kindly care
For those about us weak from days of sorrow's burdening wear.

O King of ageless joy and peace, who gave your blessed Son
That man's weak faith might all increase and heaven's truth be won,
Help us, in prayer and sacrifice, to find the Master's way,
To heed his Spirit, without price, and magnify his sway.

KINGDOM GLEANINGS

Frederick L. Snyder, R. 3, Red Lion, Pa., desires a copy of Standard Lesson Commentary for 1954. Anyone who has a copy to dispose of should contact him at the address given.

An Action Sheet on the nuclear test ban has been sent to pastors. The action sheet urged members of the Church of the Brethren to write or wire the Washington legislators to help reverse President Kennedy's decision to resume nuclear tests in the arms race.

Sugar Valley congregation, Southern Pennsylvania, needs fifty to seventy-five used copies of the 1925 edition of the Brethren Hymnal by Oct. 24. Any church having copies to dispose of, please contact Rev. John C. Boone, R. 1, Loganton, Pa.

World Order Sunday, Oct. 22, 1961, is an opportunity for Christians to study issues involved in developing international law as a basis of orderly and peaceful international relations. The World Order Sunday Message entitled Christian Responsibility and a World of Law, may be ordered in small quantities from the Church of the Brethren General Offices, Elgin, Ill.

Anniversaries, Dedication, Home-coming

Andrews church, Middle Indiana, home-coming and harvest meeting, Sunday, Oct. 1. Howard Dickey will speak at the 10:30 a.m. service, and Galen Lehman at 2:00 p.m.

Manchester church, Middle Indiana, will observe its fiftieth anniversary on Sunday, Oct. 1. William M. Beahm will speak at the afternoon program, and the love feast will be held at 7:00 p.m.

Slifer church, Iowa-Minnesota, will have a fiftieth anniversary celebration on Sunday, Oct. 8, with services morning and afternoon. Ray Zook, the district executive, is scheduled to speak.

Poplar Grove congregation, Southern Ohio, has set Oct. 8 as the date for a harvest and home-coming service. Chalmer E. Faw, a member of the Bethany faculty, will speak at the morning and afternoon services.

Dupont church, Northwestern Ohio, home-coming, Sunday, Oct. 8.

County Line congregation, Northwestern Ohio, home-coming, Sunday, Oct. 8, at 2:00 p.m. G. A. Freed of Findlay, Ohio, will speak.

Beaverton church, Michigan, harvest meeting and home-coming, all day, Sunday, Oct. 8. Dr. Franklin Killian, a professor at Central Michigan University, will speak.

Hickory Grove church, Northern Illinois and Wisconsin, home-coming, Sunday, Oct. 8, at 2:00 p.m. Karl Baldner, pastor of the Milledgeville church, will speak.

Silver Creek church, Northwestern Ohio, harvest meeting and home-coming, all day, Sunday, Oct. 22. The pastor, Howard D. Breneman, will preach at the morning worship, beginning at 11:00. The film, Our American Neighbors, will be shown at 2:00 p.m.

Beacon Heights church, Ft. Wayne, Ind., will dedicate its new sanctuary on Sunday, Oct. 8, at 2:30 p.m. Paul M. Robinson will bring the morning and afternoon messages.

Middle Pennsylvania will have a district-wide hym festival on Sunday, October 29, at 7:30 p.m. in Olle Hall on the Juniata College campus. Alvin F. Brightbi will be the director.

Licensed to the Ministry

John William Glick and *Garold Senger, Jr.,* license in the Summit church, Second Virginia.

Standing Committee Delegates

Oklahoma: Byron Dell, 1962; alternate, Wilm Brubaker.

Michigan: Richard D. Ward, 1962, J. F. Baldwi 1963.

Changes of Address

David H. Markey, from Lewistown, Pa., to Neffsvil Brethren Home, Neffsville, Pa. He is now serving a administrator of the Home.

Phyllis A. Ingram, from Hershey, Pa., to 122 Lewellen, Wichita 3, Kansas, % Mrs. Rosa Flemin She is now serving as the director of Christian educatio in First church, Wichita.

Robert P. Bischof and his family left the States o Sept. 4 to return to their work in Nigeria. They shoul be addressed at Mbororo, P. O. Biu, via Yola, Nigeri West Africa.

Mary Dadisman, from Hartville, Ohio, to Fernal Station, Nevada, Iowa.

The Monroe Good family, from Jos, Nigeria, S.I.M., P. O. Box 14, Kano, Nigeria, West Africa.

Pastoral Changes

A number of pastors have changed or will be chan ing locations. We are printing here a list of those pa tors with the names of their new charges and their ne addresses, according to the information received in th Ministry and Home Mission office.

Central Region (continued)

Michigan

Charles L. Cochran, 52 Ardmoor Drive, Battle Creek (Batt Creek)

Ohio, Northeastern

Durward E. Hays, R. 2, Ashland (Ashland Dickey)
Richard C. Wenger, 1131 Hoover Place N. W., Canton (Canton, First)
Mervin A. Cripe, 6433 Scott Drive, Brookpark 30 (Clev land, Brookpark Community)
John A. McCormick, 4520 Beechwood Ave., N. E., Par (Freeburg)

Ohio, Northwestern

Robert E. Martin, 822 E. Church St., Adrian, Mich. (Adria Mich.)
J. Philip Shankster, 510½ Howard St., Findlay (Deshler)
John W. Johnson, R. 1, Williamstown (Eagle Creek)
Willis B. Stehman, 199 Blue Lick Road, Lima 3 (Sug Creek)
Henry Eller, 441 N. Sandusky St., Tiffin (Tiffin)

Ohio, Southern

David E. Ockerman, R. 1, Hollansburg (Beech Grove)
Glenn I. Rummel, 174 Hopping Ave., Peebles (Bethan Marble Furnace, Strait Creek)
Kenneth B. Byerly, 222 E. Lane Ave., Columbus 1 (Co umbus)

SOUTHEASTERN REGION

orida, Georgia, and Puerto Rico
P. Musselman, 7527 S. W. 12th St., Miami (Miami Community)
bert A. Teegarden, 721 N. E. 43rd St., Pompano Beach (Pompano Beach)
William Stoneback, 1728 Harmon Ave., Winter Park (Winter Park)

ardela
bert C. Bowman, 617 S. Washington St., Easton, Md. (Easton, Peach Blossom, Md.)
nes Ross, 10 Reed Hartnett St., Elkton, Md. (Elkton, Immanuel)

aryland, Eastern
Dale Hylton, R. 7, Box 25A, Westminster (Meadow Branch)

aryland, Middle
Russell Beahm, R. 4, Hagerstown (Broadfording)
bert Huston, Brownsville (Brownsville)
ward G. Wenger, 803 W. King St., Martinsburg, W. Va. (Martinsburg-Vanclevesville, W. Va.)

aryland, Western
Stanley Earhart, R. 2, Oakland (Oak Park)

nnessee
er D. Weimer, R. 2, White Pine (French Broad)
alter R. Replogle, Fruitdale, Ala. (Fruitdale, Ala.)
e Crawford, R. 7, Jonesboro (Pleasant View)

rginia, Eastern
nold Mower, R. 2, Box 69, Herndon (Dranesville)
Clyde Carter, Jr., Midland (Midland)
ward K. Ziegler, Box 114, Oakton (Oakton)

ginia, First
alter W. Daggett, 2900 Pickett St., Hopewell (Hopewell)
len B. Crist, 1038 Philpotts Road, Norfolk 13 (Norfolk, First)
rold S. Moyer, Box 5463, Roanoke (Roanoke, Williamson Road)
d Swartz, 2727 Cedarhurst Ave., N. W., Roanoke (Summerdean) new congregation

ginia, Northern
Emmert Dettra, Fulks Run (Mountain Grove)
Merle Crouse (interim), Bridgewater (Cook's Creek)
mon F. Merkey, 11 Berrey Blvd., Luray (Luray)
n E. Sayre, Box 204, Timberville (Mount Olivet and Timberville)
neth Graff, Shenandoah (Rileyville)

ginia, Second
mie Robinson, Moyers, W. Va. (Crummett Run, W. Va. — Highland County Mission — North Fork, W. Va.)
l E. Yoder, Mt. Sidney (Lebanon)
S. Petre, Durbin, W. Va. (Pocohontas, W. Va.)

ginia, Southern
Franklin Boggess, R. 2, Bassett (Mount Hermon)
len D. Wine, R. 2, Mount Airy, N. C. (Shelton, N. C.)
en D. Pugh, 410 Valley St., Pulaski (Pulaski)
ert Crouch, 117 Taylor St., Danville (New Bethel)

st Virginia, First
se C. Pittman, Burlington (Beaver Run and White Pine)
de E. Hylton, Eglon (Eglon)
l H. Boll, Maysville (Greenland and North Fork)
Gene Bucher, Newcreek (Harness Run — Knobley — Sunnyside)

The Church Calendar

ober 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: How Jesus Grew. Deut. 6:1-9; Luke 2:39-52. Memory Selection: The child grew and became strong, filled with wisdom; and the favor of God was upon him. Luke 2:40 (R.S.V.)

World Communion Sunday

TEMBER 30, 1961

Oct. 5-8 District meeting, Oregon, Myrtle Point
Oct. 6-8 District meeting, Western Kansas, Hutchinson
Oct. 8-15 Churchman's Week
Oct. 12-15 District meeting, Florida, Georgia, and Puerto Rico, Sebring
Oct. 13-15 District meeting, Southern California, Christian Conference Center, Forest Home
Oct. 15 Layman's Sunday
Oct. 16-19 Central Region conference, North Manchester, Ind.
Oct. 17-19 District meeting, Middle Maryland, Longmeadow
Oct. 17-19 District meeting, Middle Pennsylvania, Everett
Oct. 19-21 District meeting, Second Virginia
Oct. 19-22 District meeting, Northern California
Oct. 20-21 District meeting, First West Virginia, Maple Spring
Oct. 21-25 Western Region conference, South Waterloo, Iowa
Oct. 22 World Order Sunday
Oct. 22-27 National Conference on the Churches and Social Welfare, Cleveland, Ohio
Oct. 24 United Nations Day
Oct. 24-25 District meeting, Southern Pennsylvania, Sugar Valley
Oct. 26-29 District meeting, Idaho, Boise Valley
Oct. 27-28 District meeting, Western Maryland, Oak Grove
Oct. 27-29 District meeting, Northern Illinois and Wisconsin, Naperville

With Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Leo H. Miller of South Whitley, Ind., in the Hickory Grove church, Ind., Oct. 1-8.

Bro. J. E. Dettra of Fulks Run, Va., in the Mountain Grove church, Va., Oct. 1-8.

Bro. L. John Weaver of Potsdam, Ohio, in the Maple Spring church, Pa., Oct. 1-8.

Bro. Arthur Scrogum of Hagerstown, Md., in the Windber church, Pa., Oct. 1-8.

Bro. Emmert Frederick of Roaring Spring, Pa., in the Snake Spring Valley church, Oct. 2-8.

Bro. Jesse Whitacre of Keyser, W. Va., in the Pine Creek church, Ind., Oct. 2-8; in the Pleasant Hill church, Ind., Oct. 9-15.

Bro. Earl K. Ziegler of Brodbecks, Pa., in the Annville church, Pa., Oct. 4-15.

Bro. Milton Hershey of Manheim, Pa., in the Liberty Mills church, Ind., Oct. 6-15.

Bro. C. O. Brubaker of Wawaka, Ind., in the Florin church, Pa., Oct. 16-29.

Sister **Harriett H. Bright** of Richmond, Ind., in the Astoria church, Ill., Oct. 22-29.

Bro. Clarence Bowman of Staunton, Va., in the Piney Creek church, Md., Oct. 22-29.

Bro. David Wampler of Lima, Ohio, in the County Line church, Ohio, Oct. 22-29.

Bro. John Geary of Mt. Pleasant, Pa., in the Indian Creek church, Pa.

Gains for the Kingdom

Four received in the Independence church, Kansas. **Four** baptized in the Clovis church, N. Mex.

Two baptized and three received by letter in the New Philadelphia church, Ohio.

Two baptized and five received by letter in the Twenty-eighth Street church, Altoona, Pa.

Four baptized and eleven received by letter in the Friendship church, Md. Six baptized in the Brick church, W. Va. Five baptized in the Saunders Grove church, Va.

THE FOOTBALL GAME

A Parable

by Richard Chase



Tharpe

EAST and WEST are playing today. In fact, they have been playing for several days, for this is no ordinary game. It began quite simply as a game played by the rules but of late it has become more fierce . . . "dirty playing," even. Upon closer scrutiny, it is noted that though by outward appearances the game is much the same as previous contests, the rules are different.

Indeed, are there any rules left? Yes: the game is still confined to the field, but the scrimmage line has been eliminated. At present, EAST is approximately on WEST's thirty-yard line, though in a somewhat haphazard fashion, and the harried referees are being ignored!

Not only that, these teams are playing "for real." Though evenly matched, each is armed. EAST, it seems, started the dirty playing and WEST followed suit. Each player, agile and in excellent physical condition, wears the usual protective paraphernalia of hobnail shoes, knee and shoulder pads, and helmet, and is carrying a special revolver in one hand though the other hand is free to guard, push, and what not.

If a player is not ever alert, his opponent may draw from his pants pocket a switchblade and injure him, though this has not as yet proved fatal. Amazingly enough, besides these weapons, all players carry grenades, vials of nerve gas, and even vials of bacteria which would spell a not-so-sudden, but sure death.

The incongruity of it all is that even the playing of today's game resembles the old game when orderly restraints were in process. The reason is simple: if any one player resorts to the use of one of his more extreme weapons, the retaliation is likely to be so instantaneous and complete that there is fear all, including the crowd, may be killed!

At this moment, the game h degenerated into a rather lis less preoccupation of skiddi the ball, making short dashe and inaction. For long perio of time the ball lies dorma with both line-ups just glari at one another. Some of t heavier linemen have been r placed by more alert, cunnin and conniving "brains" who a relatively inexperienced in t actual playing of the gam They are perhaps more cap ble of handling their switc blades, but it is observed th one of WEST's boys bungled recent play and that is h EAST just gained five yard

The crowd is an interesti lot. For one thing, in such huge stadium, neither side c make out the faces of the crow on the other side. It does a pear, however, that there is relatively good order in t stands on both sides. Th writer is sitting on WEST's si and he has just changed his se

o that he can be near an ardent lique of fans who staunchly aintain it is not who wins but ow you play the game.

He observes WEST's specta-rs are becoming anxious and ceptical of their coach's strate-y. What if even the boundary nes of the field will not be bserved? Yet, the game must e played and they are solidly ehind the coach in their overt ipport. They continue to pay ie admission, ever-increasing, s they faithfully return each ay to their seats. Many im-gine it is still a sport, a frisky valry with its traditional pag-ntry. Some drink more heavi-. Some dare not watch the me; it is only a dream. Life itside the stadium continues follow custom, for each must ake a living.

WEST's spectators are be-ming annoyed by some con-sion at the south section of e stadium. There is a clamor the bleachers over seating. here has been, grudgingly, me relinquishing of seats. ven in the grandstand there is me feeling that private seats e not always sold on a first-me, first-serve basis.

The captain, school officials, d sporting goods suppliers of est's team are in a huddle ith the coach, and it is at nes a bit hard to discern who calling the signals. EAST's ach paces the sidelines, fol-wed closely by a committee assistant coaches. Earlier in e game this committee be-me so embroiled that one of em, unexpectedly, was even stled away. These outbursts stract both their coach and e players.

Every now and then, when e crowd is not rooting, one ars a "yelp" from that more tive clique of WEST fans. ie smart aleck, a pacifist, had ne down and set himself on EST's goal post, remaining there for fifteen minutes before the WEST huddle realized what was going on and promptly removed him. He has been expelled from the stadium for thirty days. Will the game last that much longer?

This writer, who never likes to sit long in one spot, sits in other sections, too. There is rather a heated discussion among a group of educators. It is over why Johnny can't read. Behind the stadium there is a group of scientists working most industriously. Every now and then they come up with a more powerful weapon for the players to carry. For instance, the revolver, which no player has dared fire, has been remodeled several times. No one quite knows just how powerful it is anymore, though with each replacement the cheerleaders work the students into an exuberant mood, the parents cheering occasionally. A scientist in his immaculate laboratory apron is presented to the crowd by the coach. He is politely received . . . a light applause . . . a few coughs . . . one of the more sanguine youths yells, "Egghead!" but his peers quickly squelch this unpleasant outburst.

There! Another yelp from fans. They are becoming quite the pests though a few of the general onlookers are beginning to admire them somewhat for their persistence. One of their group was just sent down to try to worm his way into the huddle. He is back soon enough.

The idea of advising the coach never occurred in the old days. Even now such an idea seems preposterous, for is not this questioning the coach's judgment? Certainly scurrying back and forth from the stands to the coach's huddle while the game is yet in progress is indecent. Some groups do require, in a more dignified and orderly manner, that an occasional report be rendered. The clergy actively intermingle with the crowd and the faithful are sustained.

Of course, one cannot expect as clearheaded thinking as in a game of chess. In football, the players, as well as the crowd, are continually tempted to become antagonized by the chain of events. The players are wonderfully disciplined in following the coach's orders, allowing a slip here and there due to human fraility and the heat and excitement during various moments of the contest.

What a frightening spectacle to witness! I should tremble, but it seems so unreal. My emotions still rally to the thrill of the old game. But what do these others lost in the crowd think? What do they feel? What do they realize? What do they not realize?

Christians Without a World Mission?

Continued from page 11

more nearly establish the family of man, of which God is the father.

We cannot predict the nature of Christian missions a century or even a decade from now. There will be major changes, of this we can be sure. New needs will dictate new methods and new programs. But the ongoing outreaching mission of the church cannot change without altering the church itself. Kenneth Scott Latourette says that "cessation or even a serious weakening of the missionary enterprise would be an alarming symptom which might prove that a mortal illness had set in."

Christians without a world mission? Never! We give ourselves to the mission of Christ which leads us ever beyond ourselves until we truly find him whose own we are.

UNITY AND YOUTH

Ann Arbor 1961

by Betty Thompson

Photos by Religious News Service



Informal discussion groups like the one pictured were the heart of the week-long youth assembly which drew more than 2,000 young people and their leaders to the University of Michigan campus at Ann Arbor

A REPORT ON THE NORTH AMERICAN ECUMENICAL YOUTH ASSEMBL

CHRISTIAN unity on the North American continent may be strongly influenced in the years ahead by encounters which took place on a Midwestern campus in August 1961. The two thousand young Christians at the first North American Ecumenical Youth Assembly, which met at the University of Michigan, Ann Arbor, issued no message to the world or to the churches to which they belong. The assembly made few headlines but it may make history.

Entrusted With the Message of Reconciliation was the theme for the week-long gathering. Never before had so many Protestant, Anglican, and Orthodox young people from Canada and the United States been specially delegated to an ecumenical assembly.

The assembly held for the purpose of study and encounter was sponsored by the youth departments of the World Council of Churches and by the World Council of Christian Education, the Committee of Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement, affiliated with the National Council of Churches of Christ in the U.S.A.

"By the end of the first day everybody was beginning to realize that an assembly delegate should be like a wrist watch – moisture proof, shock resistant, and antidogmatic," the Rev. Wilbur K. Howard, United Church of Canada, Toronto, said in summing up the assembly on the final night.

For seven days the high school and college students from widely varying geographical and theological backgrounds gave and sustained a number of shocks. They were from forty different religious groups. For some – notably the Orthodox – it was the first time they had met with Christian youth of other churches.

"We are grateful for the opportunity to participate in this dialogue in mutual respect and love in Christ," the Russian Orthodox young people said toward the e of the assembly. "We deeply feel our own individu inadequacies in the knowledge of God (theology) t is necessary to understand the scriptural truths on whi the message of reconciliation of this assembly w based."

Delegates were shocked as often by their lack knowledge of their own traditions as they were by t strange liturgical practices and theological convictio of others. Greater confessional awareness grew alo with more restlessness at the divided state of Chris church.

The young churchmen heard the Biblical theme the assembly presented each morning by Canada's I George Johnson, dean of the United Theological C lege, Montreal. The heart of the assembly was the Bi study and the large group was divided into 125 sm ones each morning after the main theme presentati in the university's vast Hill Auditorium. Here delega grappled with the meaning of the Bible for themsel and their world.

Delegates had opportunity to listen and learn much as they could absorb from such speakers as t World Council of Churches' president, Archbish Iakovos of the Greek Archdiocese of North and So America. He led a worship service in the Orthod tradition one morning. That afternoon he spoke t general session for those not attending the twelve nominational youth meetings which had their natio planning sessions each afternoon.

In his speech the Orthodox primate affirmed that World Council was not an attempt to create a "sup church" but a council through which diverse traditi could demonstrate their unity. The archbishop chat informally with students afterward in the center of campus by the assembly exhibit.



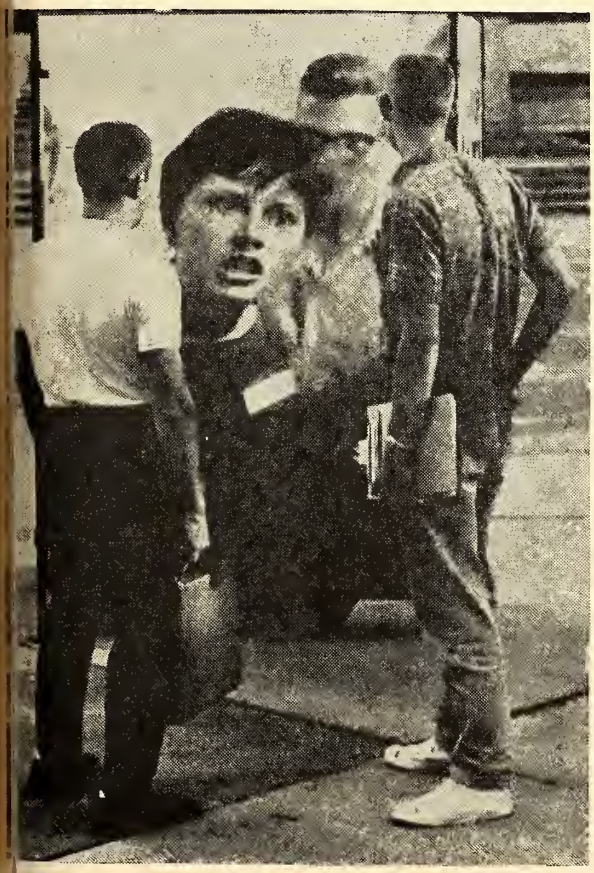
ıe officers were, from left: Lela Gar-
r of Memphis, Tenn.; Elizabeth Ob-
ıder of Toronto, Ontario, Canada;
d Jerry Fenton of Arlington, Va.

ho Am I?

The use of arts was evident throughout the assembly. vo plays especially commissioned by the assembly to se provocative questions more than succeeded in that n. But that was not all.

"Who am I?" "Why am I here?" "What does it mean be entrusted?" A startling outdoor exhibition by one America's most talented younger photographers, Ed allowitch, caused wide comment from the assembly d Ann Arbor citizens. The photographs mounted on g display panels and scattered on blocks of varying e in the middle of the campus puzzled many.

Designed to help answer the question, "How can I ate more meaningfully to myself and my fellow human ngs?" the photographs pictured men, women, and ldren in attitudes of joy, despair, and work.



o delegates to the North American Youth Assembly ly the picture of a girl struggling with some of big questions of life such as "Who am I?" The tos by Ed Wallowitch illustrated the assembly theme

The presence of 110 students from Europe, Latin America, Africa, and Asia reminded the North Americans that theirs was not the only continent. But observers who had attended last summer's European Ecumenical Assembly felt that this assembly was much less conscious of its responsibility or reconciliation with the rest of the world than the one at Lausanne.

U Kyaw Than, a Burmese Christian layman, was the speaker on the gospel at one of the big plenary sessions. He warned against equating Western culture and Christianity. The opening night speaker, twenty-three-old Jerry Fenton of Arlington, Va., put it thus, "As Christians we have exported the gospel all over the inhabited earth only to discover that in many ways the child is stronger than the parent and that the time has come when the Christians of Asia and Africa may have a lot more to tell us about the gospel than we have to tell them."

The most painful moment in the assembly came at worship time on Sunday morning when it was brought home to delegates that they were not united at the table of the Lord. According to plans made beforehand the delegates were to go to churches of their choice in Ann Arbor. There was no common service of worship and communion on that morning because of the differing doctrines regarding the sacrament.

The Baptists, Disciples, and Church of the Brethren had a joint communion service, and the First Presbyterian church of Ann Arbor invited all assembly participants who were able to do so to join in communion there. Some participants felt the assembly was trying to force the issue of intercommunion. Others simply could not understand the age-old barriers at the table of the Lord and reproached the assembly for not planning a communion service within its framework.

As they returned to their homes in Canada and the United States and more than forty foreign countries, young delegates left with the challenge of the final speaker William Stringfellow, a New York attorney who has done most of his practice in East Harlem. He said, "If any man today would be a Christian and confront and bear the burden of the disorder of the churches, he must live in the world where Christ lives."

Television demands the utmost in sincerity. The church can no longer fool anyone. It must get rid of things which have been regarded as fakes. If it is true that we have in our hands the secret to save the world from nuclear destruction, it is the most exciting thing in the world. But listening to the radio, one gets no impression of urgency. We give the impression that we are kill-joys, dull, irrelevant, and almost anachronistic. — *Emlyn Davies, a former president of the Canadian Council of Churches.*

The Churches Urged to Probe Their Business Practices

► The church has often measured the world's economic practices against the Christian ethic. It has been less inclined to look at its own corporate economic practices in the same light.

Earlier this year, however, some sixty church administrators met together at Warwick, N. Y., to scrutinize the economic practices of America's churches. The upshot of the three-day consultation was that the time is here for churches to "practice what they preach" and to submit to a searching self-examination of their own housekeeping.

The participants concurred that many ministers were underpaid, found inadequate provisions in pensions and insurance plans, and urged improved personnel practices for secretaries, janitors, and other employees. They noted that the day of the church bazaar is almost gone as money-raising methods increasingly exclude commercial activities. They recommend investments "which promote the social concerns of the church."

Norman J. Baugher, general secretary of the Church of the Brethren and chairman of the Division of Christian Life and Work of the National Council of Churches, was keynote speaker for the pioneering meeting, sponsored by the division's Department of the Church and Economic Life.

Mr. Baugher alluded to tax exemption for churches and to discounts for the clergy and for church organizations and said he was "thoroughly convinced that the time has come for the church to remove itself from a privileged position before, through public renunciations and legislative procedures, it is compelled to relinquish this position. I believe the very communication of the gospel is distorted and placed in suspicion in our time because of the church's position of special prvilege.

"How can we witness with integrity against bid and price fixing, against handouts, against favoritism, when we ourselves gain by tax exemptions, accept clergy discounts from business and professions, and allow the patrolman to excuse our traffic violations on the basis of being clergymen?"

Continued the keynote speaker: "The church dare not, for the sake of its own life and mission, view the world of the roofless refugee, the amassing of arms, the storing and spoilage of surpluses, and the hopelessness of the hungry — and go on conducting its business of investments, buildings, higher costs, greater benefits as if these latter were its first line of duty. Our consciences might well be verging on the dimensions of hell itself when we go on doggedly toward greater institutions, safer investments, higher salaries, bigger fringe benefits. For the sake of the church's mission, in an affluent society and in a greatly underprivileged world, when do these privileges become too much or at least enough?"

In specific action, the consultation agreed that the minister's salary should not be computed at a level that would anticipate his accepting clerical discounts for goods and services. Such discounts embarrass the minister "and lower the dignity of the church in the sight of the community," the conferees observed.

Since a pastor is generally reluctant to bring his financial needs to the attention of church officers, "although he has to feed and clothe his family and his car will not run without gas," his denomination should take the initiative in establishing "fair compensation," somewhat along the scale which the Brethren adopted in 1960.

The minister should not find it necessary to keep fees for weddings, baptisms, and funerals. These fees, the conference report said, should go into the church treasury. A local church budget should also include separate items for the minister's transportation, professional literature, entertaining on behalf of the church, and expenses for in-service training at study seminars and church conferences.

Salaries paid to lay employees of local churches are often below standard, the consultants found, particularly for sextons. "Going rates" of pay in the community were advocated for all employees, except retired workers, and should include regular fringe benefits.

In any case "the devotion of any individual worker should not be exploited and care should be taken to provide him with opportunity for professional growth," the consultants stressed.

Motivation in giving was explored as part of the discussion on the ethics of fund raising. The group agreed the primary basis of giving should be either gratitude or obedienc both being scriptural and carryir Christian authority.

The conference recognized legitimate "secondary motivation asking people to give on the bas of tax deductions. But, the repo said, "giving because it will mal you healthy, wealthy, and wise, fight communism, to do as well one's neighbor, all classified as se ondary motivation, is in most cas unworthy."

Tithing in local congregations w examined as to whether it was just standard for people of all i come groups." Proportionate givi with the tithe as a first reasonab step was recommended, leaving to the individual to decide what co stitutes a tithe.

The day of bazaars and oth commercial means of income w seen as almost over for the chur and it was urged that "the chur should not engage in forms commercial activity for profi However, there was also gener agreement that it is ethical to empl professional counsel in capital fun campaigns; in fact, it was strong recommended.

Since church finance and inve ment committees handle many b lions of dollars, church investme programs came under close scrutin

The consensus of delegates w that a "more conscious effort shou be made by church investment co mittees to search out sound inve ments which promote the soc concerns of the church." Integrat housing was cited as an example which the churches can back up th principles with investment capita

The report took strong issue wi the tax exempt status of the church and warned that "we should not our institutions be used for t avoidance purposes, nor should be in unfair competition with bu nesses which are not tax exempt a we should not operate business completely unrelated to our religio or institutional purposes."

A follow-up by each participa in his own agency or denominati was called for at the closing sessi of the consultation. Participa agreed that the unprecedented co ference should be repeated a f years hence when the practical sults of the first will be evaluate

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

Private Testimony and Public Policy. Phillips Ruopp. Pendle Hill, 1959. 32 pages. 35c.

This is a thoughtful and illuminating exposition of the international predicament, changed from a balance of power into a "balance of terror" by the equalization of deterrent nuclear power between the United States and Russia.

The author, formerly in the army, now believes that in an age of hydrogen bombs and ICBM's he must choose nonviolent means of opposing totalitarianism. This is his private peace testimony. As a responsible citizen he believes he still has something to say on foreign policy. He must criticize it and speak constructively to the government in a way that will call for re-examination of the facts. This he proceeds to do.

He calls for long-range goals for American foreign policy: world government, and the raising of living standards wherever people are without sufficient food and shelter. To achieve the latter he suggests a world development authority (such as suggested by Stringfellow Barr) which would enlarge the areas of international co-operation and make possible the former. Steps must be taken toward controlled disarmament. He is well aware that these proposals do not carry a guarantee of success, but he does believe that it is possible for a new public image to be formed, which has the possibility of becoming a reality.

The problem is analyzed with remarkable clarity, and should be of great help to would-be peace-makers. — *Gladdys Muir, Pasadena, Calif.*

Paul and the Salvation of Mankind. Johannes Munch. John Knox Press, 1960. 351 pages. $6.50.

There are some books that signify change of thought in their field of concern. This is such a book in the field of New Testament studies. Its impact on the Church of the Brethren is threefold:

(1) The New Testament testifies to a unity of action and interpretation in the life of the early church; it is impossible to separate "New Testament Christianity" and theological concern.

(2) To the eyes of faith, Jesus' understanding of the kingdom and Paul's understanding of the Christ are one in spirit and importance for salvation; the distinction between the "religion of Jesus" and the "theology of Paul" does not exist.

(3) The New Testament is inextricably bound to the Old Testament, yet at the same time supersedes and fulfills the Old Testament; the "creed of salvation" cannot be limited to the New Testament.

This is a book for Bible scholars and especially those interested in Pauline studies. Johannes Munck seeks to (a) re-examine the assumptions of the Pauline studies of the Tubingen School (F. C. Baur) and to (b) reconstruct Pauline studies on two bases: (1) that "the Messiah and the new Israel see the Old Testament in the light of the mighty acts of God in their generation (p. 250), and (2) that "the Jews' unbelief led to the preaching of the gospel to the Gentiles, and that the latter's faith will again be a means for God to convert his own people" (p. 264). Paul is to be seen primarily as standing within the New Israel and seeking to convert the Gentiles as a means of reaching his own people, the Jews. — *Robert McFadden, Bridgewater, Va.*

The Individual and His Religion. Gordon W. Allport. Macmillan, 1960. 142 pages. $1.25.

In this highly creative approach to religion under the aegis of psychological understanding, Gordon Allport leaves his readers in much debt. One appreciates the positive regard the author has for religion, refusing as he does to focus on the bizarre and negative and instead responding to the dimension of religious "intention" in a manner that probes deeply and provokingly.

Allport has a concern to find "the place of religion in the life economy of the individual" (vi). He refuses in his analysis to identify any single core to what he calls the religious sentiment, preferring instead to note the rich diversity which grows out of the sentiment. While in no sense dealing with the main concerns of Christian theology (he does give evidence of having read theological works), the author, nevertheless, offers the serious student one of the most insightful approaches to a psychology of religion that this reviewer has read.

This is a paperback reprint of a work first published in 1950. — *Richard Bollinger, Topeka, Kansas.*

*** How to Live Through Junior High School.** Eric W. Johnson. Lippincott, 1959. 288 pages. $3.95.

For those who may be at any point between "mildly curious" and "grossly perplexed" in regard to problems raised in dealing with early adolescence (the ages between eleven and fifteen), who are sometimes "frantic" in their search through meager resources for advice on dealing with these problems, and who weary of reading books that spout theories and generalities in psychiatric terms that are way over the head of the average layman, this is a book that is about as concrete and comprehensive as any written on the countless problems that will be faced by teachers, parents, counselors, ministers, and others concerned with understanding and giving guidance to teen-agers. The author's description of the early adolescent is illustrated well by case studies and quotations drawn from hundreds of questionnaires given to many students. Even teen-agers themselves will enjoy and find the book helpful. The author has a great wealth of experience and as a Quaker he holds up goals and objectives in adolescent development and adult-adolescent relationships that are certainly in harmony with the Brethren point of view. He may seem a little too liberal for some of us in dealing with certain unpleasant aspects of the junior hi's social life but he does a very good job of giving a good perspective to these problems.

Those who are concerned about Russia's "scientific progress," our materialism, and the "loss of American prestige" will well profit by his discussion of the values we teach.

I was very much touched by what seems to be a profound philosophy, spiced by a keen sense of humor, illustrated aptly by concrete examples and surveys, and carrying a pointed relevant message broad enough to include nearly all aspects of the early adolescent's life (social, family, academic, sex, recreation) in a way that is as easy to read and follow as any book I have ever opened. Now that I have read it I would not want to be without it! — *Dr. Jesse D. Robertson, Staunton, Va.*

News and Comment From Around the World

Wisconsin, Missouri Lutheran Synods Split Over Doctrinal Dispute

The Wisconsin Evangelical Lutheran Synod has voted to suspend fellowship with the Lutheran Church-Missouri Synod, whom they have charged with doctrinal deviation.

At the same time, the synod declared itself ready to resume discussions with the Missouri Synod with the aim of re-establishing unity of doctrine and practice along with fellowship relations.

Founder of Oxford Movement Dies in Switzerland

Dr. Frank N. C. Buchman, founder and leader of the controversial Moral Rearmament Movement, died of a heart attack recently in Freundenstadt, Germany. The Pennsylvania-born Lutheran clergyman founded his movement in 1921 under the name Christian Fellowship, which later became known as the Oxford Group and emerged in 1939 as MRA.

Despite its claim that it was neither a religion or an organization, the movement has been denounced in Roman Catholic circles as a substitute for religion. It also has been criticized by some Protestants.

House Group Backs Postal Rate Plan for Religious Publications

The House Post Office and Civil Service Committee has adopted a provision that would set aside a minimum of seven and one-half per cent of the annual budget of the Post Office Department to cover "public service" functions of the postal service, including the carrying of religious and other nonprofit periodicals at a reduced rate of postage.

Endorsement of the provision is regarded in Washington as an important victory for those who have opposed an increase in postage rates for nonprofit magazines and periodicals and for bulk third-class mailings of nonprofit organizations.

Three Arab Christians Re-elected to Israeli Parliament

The three Arab Christian members of the 120-man Israeli parliament were re-elected in the general election of Aug. 15.

One was Elias Nakleh, Eastern Rite Catholic, a member of Premier David Ben-Gurion's Mapai Party. The others were Youssef Khamis, a Protestant Episcopalian, and Tewfik Toubi, a Greek Orthodox, who was a member of the Committee on Interior Affairs of the previous parliament.

The polling day witnessed a violent clash between some Moslem and Greek Orthodox villagers in Galilee, apparently stemming from intercommunal tensions rather than from political or religious differences.

With ninety-five per cent of the votes counted, the premier's party was returned to power with all but five of the forty-seven seats it previously held. The Communists increased the number of their seats from three to five. In Nazareth they gained almost half of the votes.

Pennsylvania Dutch Harvest Program Shows Amish Religious Practices

The centuries-old religious and social life of the Amish, Mennonites, and other "Plain Dutch" people of Lancaster County was demonstrated at the Pennsylvania Dutch Harvest Frolic held in Lancaster prior to Labor Day.

The program included a vast panorama of demonstrations, exhibits, pageants, and other spectacles.

South Africans Hear Moslem-Christian Dialogue

One of South Africa's most unusual religious meetings took place in Capetown when 10,000 persons of all races listened to a discussion between a Protestant minister and a Moslem leader intended to help clear up Moslem-Christian misunderstandings in that country.

The meeting was conducted with dignity and both speakers got a good hearing from the crowd, divided equally between Moslems and Christians. The Christians were mostly whites.

Civil Liberties Union Backs Some Church School Aid

The American Civil Liberties Union said recently that it believed federal loans and grants to church-related colleges and universities are constitutional when given to those institutions which stress higher education rather than the "inculcation" of religious doctrine.

Loans and grants to elementary and secondary church-related schools would be unconstitutional, the ACLU said, asserting these institutions "are created for the precise purpose of communicating a body of religious teaching."

Patrick Murphy Malin, executive director, presented the Union's views before a special subcommittee on education of the Senate Labor Committee on Labor and Public Welfare.

The Union described dormitory construction loans to church-related institutions of higher education as a "provision which is of doubtful constitutionality" which "should not be extended indefinitely." Such loans are now being made under the Housing Act of 1950. Mr. Malin said the ACLU believed such legislation should be amended to permit taxpayers' suits to determine its constitutionality.

Catholic Prelate Urges Sermons on Temperance

Alarmed by the abuse of liquor, Archbishop William O. Brady of St. Paul has called on his priests to dust off "the old-fashioned sermon on temperance and even on total abstinence."

The archbishop noted that Catholics never joined the prohibitionists but they always condemned the abuse of drink. He said, "We priests are going to have to preach temperance a little more. Our societies are going to have to practice it a little more. There does come a day when good fellowship has to cede to good sense."

Canadian Survey Shows Bible Reading Neglected

A survey made among 6,500 Protestant ministers showed that Canadians skip reading the Bible because they think it is trivial, dull and hard to understand.

Results of the survey revealed by the Canadian Council of Churches indicated these were the most common reasons for ignoring the Bible but there were many others. In their replies twenty-nine per cent of the ministers said nonreaders think the Bible is irrelevant; twenty-six per cent said people cannot understand it; twenty-four per cent said nonreaders find it uninteresting, and twenty-one per cent said people claim they are too busy.

Methodist Church in Australia to Erect Five Model Villages

The Methodist Church in Australia will spend nearly $2,250,000 on the erection of five model villages around

ts mission stations in the Northern Territory.

The project is expected to take even years to complete, and a substantial part of the cost will be met y the Australian government. The hurch maintains forty-five mission orkers at the five stations. The issionaries' work is subsidized by ne federal government because the hurch carries on a broad social rogram for the natives.

olivian Congress Ratifies New onstitution Confirming tate Religion

A new constitution confirming the atus of Roman Catholicism as the ficial religion of Bolivia but abolhing the old system of patronage herited from Spanish colonial times as finally ratified by the Bolivian ongress after two years of discuson.

Article 3 of the constitution deares that the state "recognizes and pports the Catholic, Apostolic and oman religion." At the same time, says the state guarantees "the pubexercise of all other cults."

reece Warns Translation Bible Is Restricted Original Greek

The Greek Minister for Justice s issued a directive to all district osecutors, ordering them to enforce nstitutional provisions, banning e translation and publication of e Bible in any language other than e original Greek.

The national constitution of Greece rbids the translation of the Scripres into popular Greek or any eek dialect or other language unss special authorization is given by e Greek Orthodox Church and the umenical Patriarchate in Istanbul.

dia's Religious Groups Split Liquor Prohibition Order

Religious groups in India are split er the merits of a government ditive issued to eleven of the coun's fourteen states, which would ugurate speedy and effective grams of liquor prohibition.

The other three states, Madras, jarat, and Maharashtra, are aldy enforcing prohibition, an ideal the Indian constitution. Partial hibition exists in eight other es, while the sale of liquor is perted freely in the remaining three es.

Hindus are divided on the issue. hodox groups and members of the er castes generally look upon drinking as sinful whereas the lower castes, particularly the untouchables, imbibe.

Prohibition has the total support of Islam, India's second most important religion, because of its tenets proscribing any use of alcoholic drink. However, Christians in the country are split on the question. Methodists have been quick to endorse the governmental directive whereas Roman Catholics have opposed it.

Prohibition was advocated by the late Indian leader, Mahatma Gandhi.

Christian, Moslem Leaders Seek to End Strife in Galilee

An emergency Christian-Moslem committee was set up in Jerusalem to help restore peace after recent violent clashes between Christians and Moslems in the two neighboring villages of Beaneh and Deir Assad in Galilee.

Trouble rose after two men from the Moslem community were accidentally killed by a bus driver from the Christian village of Beaneh while riding motorcycles.

Israeli police were reported to have mounted guard to prevent further clashes as a special committee sought to restore peace and goodwill.

Women Ministers Ask End to Nuclear Tests

The American Association of Women Ministers condemned nuclear warfare and demanded the "utter abandonment of any further nuclear tests" in a resolution adopted at the group's annual meeting.

In a resolution sent to President Kennedy and Secretary of State Dean Rusk, the women ministers called for "the destruction of all nuclear, biological, and chemical weapons of war which insult and threaten the destruction of our brothers under God."

The resolution continued, "Above all, we declare it is unutterably wicked for human beings as individuals or nations to risk the existence of future generations of men, animals, and plants on our planet or to produce fallout that can cause defective or monstrous progeny."

Irish Church Groups Reported in Agreement on Unity Talks

A general basis of agreement has been reached on unity talks between the Presbyterian Church in Ireland and the Congregational Union of Ireland.

The Presbyterians are the largest Protestant denomination in Northern Ireland, with the Church of Ireland (Anglican) a close second. All other denominations are much smaller.

Churches, German Government Open Campaign Against Superstition

Protestant and Roman Catholic officials are playing a leading role in a campaign to wipe out the remnants of superstition in rural areas, particularly in northern Germany.

A flood of reports on so-called "witchcraft" cases has brought about the campaign. Christian theologians have called for co-operation between scientists, educators, and the churches as a means of lessening the grip of superstition on people. Church groups and publications also have lashed out against the growing number of daily and weekly horoscopes appearing in many West German newspapers and magazines.

Proposal to Merge Methodist, EUB Churches Advances

A large-scale analysis of the factors involved in a proposed merger of the Evangelical United Brethren Church and the Methodist Church was launched at the Tenth World Methodist Conference held in Oslo, Norway.

Nineteen committees were set up to study areas of agreement and disagreement between the two church bodies. These subcommittees will tackle such matters as the name of the proposed united church, representation in denominational meetings, educational and other church institutions, ministerial orders, rituals, and financial arrangements.

Active negotiations between the churches have been in progress for six years through their commissions on church union. The proposal for merger of the two church bodies is expected to come before the 1962 EUB conference in Grand Rapids, Mich.

Readers Write

Continued from page 2

consider carefully what this statement implies. I would hope that we might soon be able to aid in such a venture, not because it is good mission stategy in this crucial hour, but because it is just "a characteristic of the church." — Joel Thompson, c/o Sekolah Theologia, Djalan Tanahlapangketjil, Ambon Kota, Indonesia.

Anniversaries

Mr. and Mrs. George Musselman celebrated their golden wedding anniversary on Aug. 6, 1961. They have six children, twenty-four grandchildren, and nine great-grandchildren. — Mrs. James Davis, Loysburg, Pa.

Orval and Hettie Snider of Modesto, Calif., celebrated their fifty-second wedding anniversary on Aug. 5, 1961. — Mrs. Ralph Webber, Modesto, Calif.

Obituaries

Angle, Elizabeth, daughter of Isaac and Sarah Brubaker Myer, was born near Flora, Ind., Nov. 16, 1881, and died Jan. 7, 1961. On Dec. 24, 1904, she was married to William Angle, who died Jan. 22, 1952. She became a member of the Church of the Brethren in her youth. Surviving are two daughters, eight grandchildren, four great-grandchildren, and one sister. The funeral service was conducted in the Flora church by Bro. Dolar Ritchey, and burial was in the Maple Lawn cemetery. — Ada Booth, Flora, Ind.

Baker, Annie S., daughter of Jacob and Nancy Greenwalt Stine, died at Benevola, Md., July 29, 1961, at the age of ninety-four years. She was married to Edward Baker, who preceded her in death. She was a long-time member of the Manor church, Md. Surviving are five grandchildren, seven great-grandchildren, and three great-great-grandchildren. The funeral service was conducted at the Manor church by Bro. J. Rowland Reichard, and burial was in the adjoining cemetery. — Naomi L. Coffman, Hagerstown, Md.

Bobier-Bryant-Pickus. Two daughters and a granddaughter of Mr. and Mrs. Nels Anderson of Clovis, N. M., all residents of Vista, Calif., died as a result of an automobile accident. Amy Carrie Bobier was born Jan. 7, 1897, and died July 17, 1961. Grace Bryant was born Dec. 16, 1898, and died June 30, 1961. Surviving are their parents, two sisters, and four brothers. Mrs. Bryant is also survived by one daughter, one son, and four grandchildren. Evelyn Darlene Pickus was born May 20, 1945, and died July 1, 1961. She is survived by her parents, Carl and Pearl Anderson Pickus, and one brother. The funeral services were conducted by the pastors of the above, and burial was in nearby cemeteries. The undersigned assisted in the memorial service for Mrs. Bobier. — Cleo C. Beery, La Verne, Calif.

Bowser, Minnie M., daughter of Daniel S. and Margaret Lingenfelter Sell, was born at New Enterprise, Pa., April 26, 1871, and died at Altoona, Pa. She was married to Absalom C. Bowser on Dec. 26, 1889. She was a member of the New Enterprise church, Pa. Surviving are two daughters, two sons, twenty-eight grandchildren, sixty-two great-grandchildren, seventeen great-great-grandchildren, and one sister. — Mrs. James Davis, Loysburg, Pa.

Cleeves, Mary, daughter of Reuben and Dessa Perrin, was born April 10, 1905, at Saxton, Pa., and died Aug. 3, 1961, at Eaton Rapids, Mich. On April 19, 1924, she was married to Fred Cleeves, who survives, together with four sons, two daughters, sixteen grandchildren, seven brothers, and one sister. The funeral service was conducted by Bro. Millard Wilson, assisted by Rev. William Sherbert and Rev. Russell Waldron. She was a member of the Lansing church, Mich. — Mrs. Emma Engle, Lansing, Mich.

Delp, Frederick Jacob, son of Frederick C. and Cathryn Delp, was born April 9, 1883, in Grundy County, Iowa, and died July 18, 1961. He was married to Anna Snapp on Dec. 16, 1908. At the age of twenty-one he became a member of the Church of the Brethren. Surviving are his wife, two daughters, one son, ten grandchildren, and four great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Sheller cemetery. — Darrell C. Fryman, Greene, Iowa.

Dillon, Ruth Afreda, daughter of Virgil and Edna Jones Short, was born in Miami County, Ohio, Oct. 12, 1912, and died Aug. 9, 1961. She was married to Van S. Dillon on Jan. 12, 1935. She was a member of the Oakland church, Ohio. Surviving are her husband, one son, her mother, one brother, and three sisters. The funeral service was conducted at the Oakland church by the undersigned, and burial was in the Gettysburg cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Earman, John W., was born in Rockingham County, Va., Dec. 30, 1881, and died at Eaton, Ohio, Aug. 3, 1961. He was a long-time member of the Eaton church. Surviving are his wife, Lucy, two daughters, one son, two sisters, two brothers, and seven grandchildren. The funeral service was conducted by Bro. Ellis Guthrie, and burial was in the Mound Hill cemetery. — Mrs. Myrtle Gauch, Eaton, Ohio.

Erb, Anna Mary, was born April 20, 1869, and died July 21, 1961. She was a charter member of the Richland church, Pa. The funeral service was held in the Richland church by Bro. John F. Graham, and burial was in the Millbach meetinghouse cemetery. — Michael Kurtz, Richland, Pa.

Frock, C. Howard, son of John W. and Laura Martin Frock, was born in Carroll County, Md., Sept. 29, 1883, and died at Gettysburg, Pa., June 27, 1961. He was married to Bessie S. Frock, who preceded him in death. Surviving are three children. He was a member of the Westminster church, Md. Burial was in the cemetery of the Pipe Creek church. — Curtis W. Dubble, Westminster, Md.

Fureman, Patricia Ann, daughter of Mr. and Mrs. Delbert Fureman, was born April 15, 1959, and died April 27, 1961. Surviving besides the parents are one sister and one brother. The funeral service was conducted at the Hanoverdale church by Bro. Norman Patrick. — Clara B. Frysinger, Hummelstown, Pa.

Grisso, Dorothy Jane, daughter of Joshua and Mary Ann Pittenger, was born near Pleasant Hill, Ohio, May 21, 1874, and died at Troy, Ohio, Aug. 6, 1961. She was a member of the Troy church, Ohio. In 1899 she was married to Daniel Jude Grisso. Surviving are her husband, one daughter, one brother, one sister, nine grandchildren, six teen great-grandchildren, and thre great-great-grandchildren. The funera service was conducted by Bro. Leonar Carlisle in the Troy church, an burial was in the Sugar Grove ceme tery at Covington, Ohio. — Mrs. Ray mond Becker, Troy, Ohio.

Holt, Jennie Green, was born Feb 14, 1877, in Franklin County, Va., an died June 29, 1961, at Callaway, Va She was a member of the Mont Vista congregation for a number o years. Surviving are nine childre thirty-eight grandchildren, forty-tw great-grandchildren, and four grea great-grandchildren. The funeral serv ice was conducted by Brethren Newto Peters and Dewey Fleishman, an burial was in the church cemetery. Pauline K. Bowman, Callaway, Va.

Hoover, Clarence, son of Isaiah an Mary Hoover, was born Jan. 24, 187 in Henry County, Ind., and died Jun 23, 1961. He was a member of th Nettle Creek church, Ind. His wi preceded him in death. Surviving one brother. The memorial service w conducted in the Nettle Creek churc by Rev. H. R. Swearingen, and Br Fred Hollenberg. Burial was in th adjoining cemetery. — Mrs. Elme Wampole, Greensfork, Ind.

Hoover, H. Edwards, son of Isai and Mary Hoover, was born Aug. 3 1873, in Henry County, Ind., and di June 24, 1961. He was a member the Nettle Creek church, Ind. Su viving are his wife, Gertrude, t daughters, two sons, two stepsons, o brother, five grandsons, and ten gre grandchildren. The memorial servi was conducted at the Nettle Cre church by Rev. Estel McCullough, a burial was in the adjoining cemetery. Mrs. Elmer Wampole, Greensfork, In

Hull, Minnie Mae, daughter of M and Mrs. Peter Keefer, died Aug. 1961, at the age of eighty-five yea She was married to John P. Hull, w preceded her in death. She was a me ber of the Waynesboro church, Surviving are four sons, four dau ters, twenty-six grandchildren, fif seven great-grandchildren, thirte great-great-grandchildren, and t brothers. The funeral service was c ducted in the Waynesboro church Brethren George L. Detweiler, John Rowland, and William Murray, a burial was in St. Paul's cemetery n Clear Spring, Md. — Thelma M. W dowson, Waynesboro, Pa.

Kline, Hazel, daughter of J. Thor and Katie Cline Driver, was born A 25, 1905, near New Hope, Va. became a member of the Middle Ri church, Va., in early girlhood. On S 8, 1933, she was married to Harold Kline, who survives, together with th sisters and one brother. The fun service was conducted in the Mid River church by Bro. Marvin Cling peel, assisted by Bro. I. C. Senger, burial was in the adjoining cemeter Mae V. Diehl, Staunton, Va.

Noll, Philip Paul, son of Vincent Doris Noll, died at the age of years. Surviving are three sisters two brothers besides his parents. funeral service was conducted at Hanoverdale church by Bro. Nor Patrick. — Clara B. Frysinger, H melstown, Pa.

Peterson, Orville A., was born in nnessee, Aug. 16, 1888, and died North Liberty, Ind., Aug. 4, 1961. June 27, 1927, he was married to llian Harris, who survives. Also sur-ving are five sons, one daughter, two ters, and one half sister. The funeral vice was conducted in the North berty church, of which he was a mber, by Bro. Harold W. Miller of khart, Ind., and burial was in the rth Liberty West Lawn cemetery. — rgil Houser, North Liberty, Ind.

Sellers, Vera Frances, daughter of n B. and Mary L. Geiser Sellers, was rn at Waynesboro, Pa., Jan. 29, 1889, d died Aug. 12, 1961, at Harrisburg, She was a member of the Waynes-ro church. Surviving is one sister. e funeral service was conducted by D. George L. Detweiler, and burial s in the Green Hill cemetery. — elma M. Widdowson, Waynesboro, I

Stebbins, Thomas E., son of Walter and Bernice Wenger Stebbins, died y 23, 1961, at the age of nineteen rs. Surviving are his mother and sister. He was a member of the lavercreek church, Ohio. The me-rial service was conducted by the lersigned, and burial was in the Me-rial Park cemetery of Dayton, io. — Alvin F. Klotz, Dayton, Ohio.

Steffy, Mary Ellen, daughter of Sam-l and Catherine Markley, was born Lake Township, Ohio, July 6, 1873, d died April 24, 1961, at Uniontown, io. On Sept. 20, 1891, she was mar-d to Edwin Steffy, who preceded her death on Feb. 8, 1945. She was a mber of the East Nimishillen congre-ion, Ohio, having united with the rch in 1890. With her husband she ved in the office of deacon from l on. Surviving are three daughters, ven grandchildren, and thirty-three at-grandchildren. The funeral serv-was conducted by the undersigned, burial was in the Mt. Peace ceme-, Hartville, Ohio. — Merlin G. Shull, th Canton, Ohio.

Stouffer, Lizzie S., daughter of mas and Elizabeth Fahrney McKee, born at Beaver Creek, Md., Oct. 873, and died at Hagerstown, Md., . 6, 1961. She was a long-time mber of the Manor church, Md. She married to Frank A. V. Stouffer, preceded her in death. Surviving one daughter, one son, two grand-dren, and one great-grandchild. funeral service was conducted by J. Rowland Reichard, and burial in the Manor cemetery. — Naomi offman, Hagerstown, Md.

Studebaker, Roy, son of Samuel F. Mae Harnish Studebaker, was born e 24, 1883, in Miami County, Ohio, died May 31, 1961. He was a mber of the New Carlisle church, . Surviving are his wife, Orpha, son, four daughters, nine grand-dren, and one great-grandson. The ral service was conducted by Bro. Middlekauff, and burial was in New Carlisle cemetery. — Mrs. Wil-Norris, New Carlisle, Ohio.

Trimmer, Noah A., son of Jacob E. Elizabeth Miller Trimmer, died 26, 1961, at the age of eighty-six s. He was a member of the Lititz ch, Pa., where he had served as acon since 1918. His first wife, Fannie Powell Trimmer, died in 1936. Surviving are his second wife, Mary Frank Trimmer, two children, six grandchildren, and nine great-grandchildren. The funeral service was held at the Lititz church by Bro. Olden D. Mitchell, and burial was in the Greenmount cemetery, York, Pa. — Mrs. Paul R. Houchin, Lititz, Pa.

Vaniman, Ida May, was born at Virden, Ill., Aug. 27, 1876, and died at Pomona, Calif., Aug. 1, 1961. Surviving are two sons, two daughters, two sisters, eight grandchildren, and nine great-grandchildren. A memorial service was conducted in the La Verne church by the undersigned, and burial was in the Evergreen cemetery, La Verne. — Harry K. Zeller, Jr., La Verne, Calif.

Way, Warden R., son of Cloyd and Sara Oster Way, was born Dec. 3, 1909, in Fishertown, Pa., and died July 22, 1961, at Roaring Spring, Pa. On Nov. 6, 1934, he was married to Flora Kagarise, who survives. One daughter, one granddaughter, his father, six sisters, and five brothers also survive. He was a member of the New Enterprise church, Pa., where the funeral service was conducted by Bro. William Smith. Burial was in the New Enterprise cemetery. — Mrs. James Davis, Loysburg, Pa.

Wenger, Frank, son of John and Cassie Weybright Wenger, was born May 27, 1882, and died July 5, 1961. He became a member of the Church of the Brethren at Salem, Ohio, in 1905, and served in the office of deacon for more than forty-five years. He is survived by his wife Mabel, one daughter, three grandchildren, and one sister. The funeral service was conducted in the Trotwood church by Bro. Paul W. Kinsel, and burial was in the Grandview cemetery, Englewood, Ohio. — J. C. Flora, Trotwood, Ohio.

Wenrick, David O., died July 9, 1961, at Bradford, Ohio, at the age of eighty-five years. He was a charter member of the Bradford church and served on the building committee when the church house was constructed. Surviving are his wife, the former Elizabeth Ullery, two daughters, one son, four grandchildren, and six great-grandchildren. — Mrs. Darrell Frolke, Bradford, Ohio.

Winger, Paul Henry, son of Newton and Flora Laughlin Winger, died July 15, 1961, at Chambersburg, Pa., at the age of fifty-eight years. He had been a member of the Church of the Brethren for many years. Surviving are his wife, one daughter, one son, three grandchildren, four sisters, and two brothers. The funeral service was conducted by the undersigned and Bro. John E. Rowland, and burial was in the Broadfording cemetery. — Samuel D. Lindsay, Greencastle, Pa.

Winkler, Phyllis Ruth, daughter of Golan J. and Gertrude Cargill Winkler, was born in Cushing, Okla., Dec. 26, 1948, and died in Oklahoma City May 30, 1961. She was a member of the Big Creek church, Cushing, Okla. Surviving are her parents, one sister, and her grandmother. The funeral service was conducted by Brethren K. O. Thralls and S. A. Garber, pastor of the Salem Community church, Nickerson, Kansas, and burial was in the church cemetery. — Golan J. Winkler, Cushing, Okla.

Yocum, Frances Famous, died at Oaks, Pa., at the age of sixty-eight years. She was a long-time member of the Green Tree church, Pa. Surviving are her husband, Ernest Yocum, two sons, and three grandchildren. The funeral service was conducted by Bro. Wayne Dick, and burial was in the Green Tree cemetery. — Mrs. Harry Buckwalter, Collegeville, Pa.

A book of prayers

HEAR OUR PRAYER

ROY PEARSON

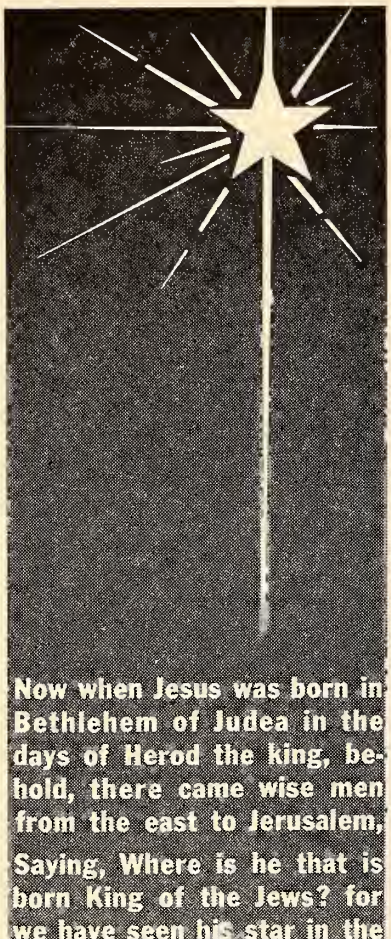
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Church of the Brethren General Offices, Elgin, Illinois

Church News

Eastern Pennsylvania

Heidelberg — As a result of the revival meeting by Bro. Donald Miller, thirteen were baptized. Other guest ministers have been Brethren Richard Hackman on peace Sunday; Ed Crill for Youth Sunday; Carl Ziegler for a Bible institute; Robert Byerly and Elmer Brubaker for missionary sermons; Enos Heisey on Children's Day; James Ober for temperance; Michael Olivieri and D. I. Pebble at the love feast service; Ray Gibble for men's fellowship meeting; Ammon Merkey for the German service. Brother Olivieri preached for the harvest home service, and at an evening service told about his con-



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version from Catholicism. Again this summer our church participated in the outdoor community Sunday night services during July. The women have been helping to freeze vegetables at the Neffsville Home, mending and ironing at the orphanage, and sewing at the local hospital once a month. The youth entertained the guests at the Neffsville Home one afternoon. The daily vacation Bible school was held in the evening. The offerings were given for food for needy folks. Bro. Herman Royer was the delegate to Annual Conference. — Mrs. Luke Bucher, Myerstown, Pa.

Middle Pennsylvania

New Enterprise — Three were baptized following the one-week revival by D. I. Pepple. Brother Pepple officiated at the love feast, assisted by E. M. Detwiler, Eugene Miller, and William Smith. A number of children were dedicated on Mother's Day. A. Stauffer Curry, national director of the men's fellowship, was the speaker for the Middle Pennsylvania banquet at the New Enterprise church. Bro. H. Stover Kulp, the first pastor of the congregation, brought the morning message on April 16. Recognition was given at the conclusion of the dinner hour. Eighteen junior highs attended Camp Blue Knob. The CBYF room in the parsonage is just about finished. Bro. Berkey Knavel explained the self-allocation program to our congregation. Moderator E. M. Detwiler served as acting pastor during the absence of the pastor, William Smith, during June and July. The home and family life committee honored all the members seventy years and over at a special dinner on June 4. Ruth Stauffer, Greensburg, Pa., served as youth field worker for the district during the summer. She had her headquarters at New Enterprise. The vacation Bible school was held from July 24 through Aug. 4. — Mrs. James Davis, Loysburg, Pa.

Spring Mount — Bro. Tobias Henry conducted the pre-Easter service and officiated at the love feast. The children's department gave an Easter program. The women's fellowship met with the Tyrone group one month and several months later, the Tyrone women were guests of the Spring Mount group. The women have made a number of comforters for families and donated clothing to New Windsor. The majority of the women belong to the auxiliary to the Martinsburg Home for the Aged and have carried out various projects for the benefit of the home. Our church combined with several local churches for a two-week vacation Bible school. The children had a program on Children's Day, June 11. Bro. Stewart Kauffman, a member of the district ministerial board, officiated at the council meeting in July. Mrs. Cleo Harshberger, district director of missions, gave a talk on mission Sunday. Brethren Paul Yoder and Tobias Henry have preached for us in the past year. Bro. Francis Henry of Huntingdon and Bro. Paul Boll of Warriors Mark, both of whom have entered Bethany Seminary, also were guest speakers. Luke Bowser will conduct our evangelistic services. — Mrs. Stuart Chronister, Warriors Mark, Pa.

North Atlantic Pennsylvania

Amwell — Rev. Fenelon Whitaker of the New Jersey Temperance League brought a message one Sunday mornin Bro. Charles Olwine brought the me sage at the sunrise service. Emma Zie ler, retired missionary to India, was t speaker for the mother-daughter ba quet, and on Mother's Day Bro. Stover Kulp, missionary to Nigeri spoke. We had our love feast service Sunday, May 9. The two-week vacati Bible school closed with a program the children. The offering, amounti to fifty dollars, was sent to the Ch dren's Home at Neffsville. There we ten decisions for Christ. On July 16 t pastor, George Landis, preached at t Pine Grove church, and Bro. Ira Mu ma filled the pulpit in our church. Mrs. Henry Seiders, Rahway, N. J.

Western Pennsylvania

Erie — Bro. W. K. Kulp, who serv as interim pastor beginning Aug 1960, is now on a full-time basis. B Glen Bowlby is the moderator. Thirte have been baptized and one received letter. The vacation Bible school clos with a program by the children. T offering was twenty-three dollars. M W. K. Kulp and Harold Ober were t delegates to the district meeting Camp Harmony. — Mrs. Thelma Bru baugh, Edinboro, Pa.

Mount Joy — A service of dedicati for the basement of the fellowsh house was held in April. Bro. Wilb Fether, pastor of the Ligionier chur was the speaker for the father-son f lowship supper. Some of the laym attended the district men's banquet the Moxham church. We are havi midweek prayer and Bible study me ings each Wednesday evening. Bro. Stover Kulp brought an inspiratio and informative message about work in Nigeria. Our Insane Wo was the subject of Bro. Ora Husto message to the church in May. He a met with the youth during the Sund school hour. New flower stands mat ing the pulpit furniture were present to the church in memory of a depar sister. Mrs. Sid Fenton spoke at mother and daughter banquet and dr a picture in chalk of a Bible story. S en members of the church who w graduates of this year's high school cl were honored in a special service. B Joseph Zacchello, a former Rom Catholic priest, brought a testimony his faith one Sunday in June. Half the offerings of the vacation Bi school were given to the local build fund and half to the Youth for Ch fund of Westmoreland County. T teachers and officers of the Sun school were honored at a supper, which Brother Hertzler of the Scottd Mennonite church was the speak Since the last report, eight have b baptized and two received by lette Lois Horner, Mount Pleasant, Pa.

Pleasant Hill — Many of our mem worshiped in scattered churchs throughout the district during the t the furnace was out of working or One hundred dollars was sent to Flat Creek mission by the family friends of Mrs. Jennie Bouch as a liv memorial to her. Several rooms un the sanctuary have been transfor into bright pleasant Sunday sch rooms, for we have already outgr our new educational building. At of the evening services, the filmst

ilding a Personal Religious Faith, s shown. In March we were host the subdistrict youth rally at which o. Ora Huston gave a talk. Guest akers for the Holy Week services luded Morris Beeghley and Donald rsh. Bro. H. Stover Kulp, veteran ssionary to Nigeria, spoke at a spe- l service and showed the film, Ni- ia Moves Ahead. We had both a ther-daughter and a father-son ban- et. The speaker at the latter was o. Carmen Sollenberger. Eleven were otized, two received by letter, and e was received by reaffirmation of h. A reception for these new mem- s was held one Sunday evening fol- ing the service. Those who attended ation Bible school presented a pro- m entitled The Fruit of the Vine. ring the absence of the pastor at nual Conference, Bro. Dale Varner o is now attending Bethany Bible ool, took care of the pastoral ies. The women's prayer fellowship ets each Wednesday morning. — Mrs. rtle Walker, Johnstown, Pa.

idge — The church has been grow- rapidly in the past year. Within the t month we plan to start building re rooms to take care of the increase. hope to be able to continue grow- . — Mrs. Audrey Shaffer, Hoovers- e, Pa.

Mardela

aston, Peach Blossom — Bro. Ora ston spoke in our church when he le his peace evangelism tour of the rict. The sunshine sisters sponsored ip to New Windsor one day to help cess clothing for relief. Prior to that y had assembled kits for Nigeria. ne of the youth and their leaders at- led the regional round table at the rict Christian education workshop. f. Nevin Fisher of Elizabethtown lege conducted an institute of Music May. The following films have been wn, The Power of the Resurrection, iant Treasure, and She Ministered o Them. Since the last report lve have been received by baptism transfer of letters. The former pas- Floyd Mitchell, and his family were ored at a going-away tea before y left for their new charge in June. elder, Bro. Dwight Miller, was in ge of the installation services for new pastor, Bro. Robert Bowman. er we had a reception to welcome n. Mrs. Wayne Geib represented us Annual Conference. Mrs. Robert k, district women's fellowship direc- and Mrs. Alvin Walbridge, district ctor of children's work, attended regional conference at Bridgewater ege. The Easton church was host he district conference on Aug. 30. Paul H. Bowman, Sr., was the st speaker. — Mrs. C. W. Walbridge, on, Md.

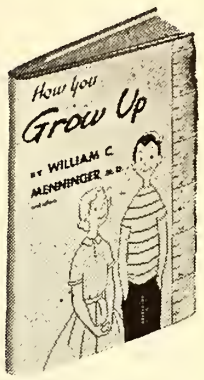
Eastern Maryland

iney Creek — Bro. Austin Cooper the speaker for the family night h began with a fellowship dinner. children presented an Easter pro- n. At the Sunday morning service April 23, Brethren James Sells and rles Hahn, Sr., were installed as ons. The Bridgewater College tet gave a program at our church this spring. Some of our women attended the district women's fellowship meeting at the Westminster church and the exchange program at the Church World Service center. The women's fellowship also visited the Fahrney-Keedy Home giving a program in the chapel. While the pastor and his wife were on vacation, Mrs. Andrew Hoff and Bro. Ollie P. Jones were the speakers. Bro. Cyrus Strite resigned, effective Sept. 1, and Bro. Warren Eshbach has become the new pastor. The love feast will be observed on Oct. 22. — Genevieve Baumgardner, Taneytown, Md.

Middle Maryland

Manor — Mrs. Arthur Scrogum was the speaker at the May meeting of the Friendly Circle class. Betty Kitchen served as the leader of the vacation Bible school, which was held for one week. The offerings were given to the Kemp Horn training school for retarded children at Smithsburg, Md. Mrs. Hazel Kitchen was in charge of the worship program at the WCTU picnic, at which Rev. Conrad McDonald of the Downsville Christian church spoke. The Downsville vacation Bible school was under the leadership of the pastor, Bro. J. Rowland Reichard. The offerings at this school were designated for the beginning of a church school library. While the pastor was on vacation, the following conducted services for us: Brethren Arthur Scrogum and Wayne Nicarry at the Downsville church; and Bro. Arthur Scrogum and Harold Green at the Manor church. The two Little Temperance Leagues under the leadership of Ruth Reichard and Margaret May gave a program at the Manor church. — Naomi H. Coffman, Hagerstown, Md.

About adolescence



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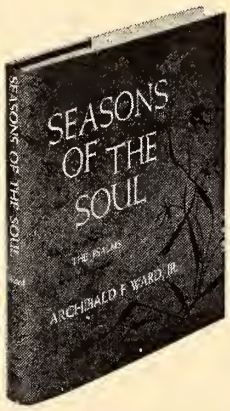
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Tennessee

Bakers Cross Roads — Mr. and Mrs. Joe Davis of California, who are helping small churches in various parts of the country, spent about a month in our church. They painted the church, put up a new door, and made a small porch; and Mr. Davis preached while they were here. Since then we have fixed the floor and painted the seats. — Mrs. Luther Griffin, Crossville, Tenn.

Northern Virginia

Mt. Zion — The pastor took part in the Good Friday services at the Luray Christian church. The project of the vacation Bible school was Brethren Woods. Some of the young people have worked at different times at this camp. The pastor, Owen Preston, and his wife were delegates at Annual Conference. During their absence, Bro. H. E. Wakeman had charge of the services. Four of the women attended the women's regional conference. The women's fellowship sent money for Seeds of Good Hope. Seven young people attended the youth banquet at the Linville Creek church. The church cemetery has adopted perpetual care beginning this year; this has meant a great improvement in the church grounds and surroundings. The Gochenour chapel had revival services for one week conducted by Bro. Stein Hockman of Romney, W. Va. Four were baptized. Bro. Owen Horton of Dayton, Va., was the minister for the revival services at Mt. Zion. Seven were added to the church. The women's fellowship has adopted a patient at the Western State Mental Hospital for one year; the Homemaker's class has also adopted a patient. Neither of these patients has any relatives. The women's fellowship had a program at the local jail. Some of the women took part in the World Day of Prayer service. Comforters and other items were given to two families who recently lost their homes by fire. — Lelia C. Cloude, Luray, Va.

Western Maryland

Oak Park — In January and one Sunday in February, the church had its first school of missions. The women have knotted three comforters for relief. Two of the women's fellowship programs have been a book review of Catherine Marshall's, To Live Again, and a panel discussion on what it means to be a Christian. The pastor, Edward Wenger, participated in the community Good Friday service. He has since resigned as pastor and on Sept. 1 J. Stanley Earhart began his work here. A Christian education workshop was held in our church under the leadership of Paul Weaver, Mary Spessard, and Glenn Norris. We were also host to the Bridgewater College touring choir. Four of our youth attended the regional CBYF round table at Bridgewater College. Bro. Jesse Whitacre was the evangelist for our revival meetings. One was baptized. We had our first mother and daughter banquet this spring. Four babies were dedicated on Mother's Day. Ira Petre, missionary to Nigeria, gave a talk one Sunday. During this summer the pastor's son, Kenneth, was the youth field worker in Southern Virginia. Three of our youths presented the play, And You Never Know, in five different churches in Western Maryland and First West Virginia. This was one of three plays given by the West Marva youth. — Mrs. W. E. Spoerlein, Oakland, Md.

Northern Virginia

Round Hill — Since our last report the church has had a steady growth in membership, attendance, and finances. Six have been baptized and one received by letter. Mark S. Roller moderated the council meeting in July.

Brethren Placement Service . . .

This column is conducted as a fre service in the interests of assistin individuals or families to relocate o secure employment in Brethren com munities. It does not provide for th advertising of goods or property fo sale or rent. Information on paid ad vertising may be obtained from th Church of the Brethren General Office

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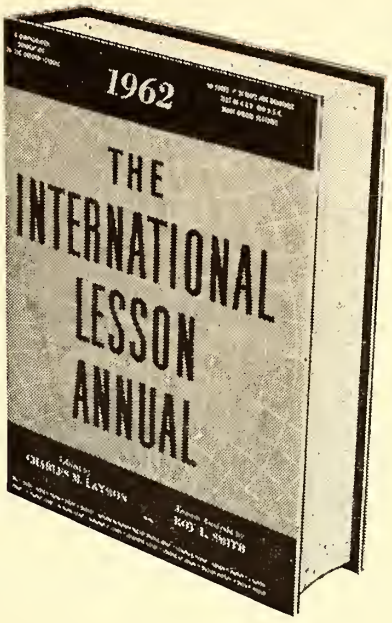
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Mrs. Glenna Showalter was elected delegate to the district meeting. We decided to have preaching on the fifth Sunday in the future. A fund has been set up to secure new pews for the church. Fifty-two attended the spring love feast, and thirty-two children were in attendance at the daily vacation Bible school in June. — Mrs. Glenna Showalter, Woodstock, Va.

Second Virginia

Barren Ridge — The senior choir presented a cantata on Easter. A number of workers attended the district workshops for vacation church school workers and Christian education and a regional workshop. A home and family life institute was held for three Sunday nights in addition to a family night supper in May. Assistance in a material way was given a student minister and his wife who have been sent from our church. We had homecoming services on May 21. In May we also had an "appreciation night" for the pastor and his family. The men's fellowship had Sunday services for two churches in Highland Cou on July 23. The youth group and pastor and counselors attended WCTU film and discussion in a nei boring church, a district songfest, a district banquet, and took part i choir program. An interest finder been circulated in the entire chu and the women's fellowship in order enlist more of our members in the w of the church. The pastor served the director at Camp Brethren Wo for a week. Four of our juniors tended; one adult and three juniors tended Camp Bethel. — Mrs. John Gilbert, Staunton, Va.

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Church of the Brethren
Gospel MESSENGER

OCTOBER 7, 1961



Courtesy of Kansas Industrial Development Commission

A STRIKING mural painting by John Stewart Curry can be seen in the Kansas state capitol in Topeka. It depicts fiery John Brown in the midst of the conflict that was breaking out in civil war as that state was being born. It reveals not only a struggle between slaveholders and abolitionists, between Union and Confederacy, but also a sharp contrast between the revolutionary rifle in Brown's right hand and the revolutionary gospel in his left. Brethren pioneers were among those who knew John Brown. In their own way they contributed to the birth of the state now celebrating its centennial. For this story turn to the article by Myrtle Crist Porter . . .

BRETHREN HERITAGE IN KANSAS

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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READERS WRITE . . . to the editc

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

No Retreat From the City

It has been the hope of Bethany Biblical Seminary that with the decision of the church to relocate her campus in a new area, our attention could be focused upon the problems which this tremendous task involves, instead of debating over and over again the issues which led to the church's action.

However, Bro. Wayne Zunkel's letter in the July 29 issue of the Gospel Messenger seems to demand a reply, and once again an interpretation of the factors that led the church to decide to move Bethany into a new location. All of this was very clearly stated in a Gospel Messenger article by E. Floyd McDowell in the issue of Jan. 28, 1961, entitled "Why Bethany Seminary Is Relocating." Reprints of this article are available from the General Offices of the Church of the Brethren for those who really want the facts about the seminary relocation.

It must be remembered that the study of the best location for the seminary began when the need for new and enlarged facilities caused the board of directors to face the excessive cost of purchasing additional land in the inner city. A professional survey revealed that it would be more profitable to build new facilities on a new campus than to remodel the old buildings in a very limited and inadequate setting.

The directors set out, therefore, to find a site as close to the city of Chicago as possible which might accommodate the needs of our institution. In this act, they were doing exactly what Brethren Wieand and Hoff had done in 1909. At that time the Hastings Street quarters proved quite inadequate; so these founders of the seminary moved out to the suburbs at 3435 W. Van Buren Street. Most people who have criticized the seminary for leaving the city forget that the present location was not in the inner city when it was secured, but was definitely a suburban site.

Had Bethany sought to retreat from the city, her directors certainly would have found a place farther from the Chicago loop than eighteen miles. The fact is that the board of directors quite agree that the city presents a most desirable laboratory for theological training. Therefore, they have deliberately determined to remain in the city. The new s for Bethany will in a very few ye be completely engulfed in the gr ing metropolis. However, the six five acres which is now designa for the new campus will prov amply for the future growth of institution as the present site d not.

The inner city today without doubt presents one of the great challenges to the Christian chur The seminary is keenly aware of and responsive to this need. H ever, it is rather ridiculous to assu that to know or understand the c one must live in its slums. Thi what Brother Zunkel would seem require of all Brethren theolog students, their wives, and their c dren, before they are ready adequ ly to minister.

Brother Zunkel speaks with f ing about the interest of his c church in the inner city and t determination to stay. This is n commendable. The fact that this ner city church allowed Brot Zunkel and his family to move of the inner city into a beaut and comfortable suburban parson in my judgment does not lessen t commitment to minister where t are. They did not demand that live in a deteriorated area in o to understand it. Few, if any, in Chicago area were critical of First Church of the Brethren in cago when they moved their pa from the parsonage adjoining church, just one block from seminary, into a more livable su ban area. Certainly, no one that this lessened in any degree commitment of First church to ister to the community of which a part.

Bethany seminary is not a ch Neither is it a social agency. not its primary purpose to min to any particular community. the seminary wants to keep al the needs of the inner city as it be sensitive to the needs of sub and the rural communities. It i task of the seminary to prepare for pastoral leadership whe there are people — in the inner to be sure, but also in the sub in the towns, and in the open c try.

The seminary will certainly tinue to regard the laboratory

Continued on page 20

hristian Conscience Versus Local Laws

WHAT do you do when civil authorities inform you that your Christian witness is illegal? If you are normally a law-iding citizen, if you regard the "powers that " as a limiting force on your behavior, if you sh to live peaceably with your neighbors, you d it hard to accept the verdict that your Chris-n action may be unlawful. When does it be-me necessary to say that you must obey God her than men?

Consider the case of Dr. Kurt Scharf, chair-n of the Council of the Evangelical Church i Germany. Though his residence is in East rlin, he was recently prevented by Soviet ne authorities there from returning home after s church responsibilities took him into West rlin. The charge against him: he was a leader the Evangelical Church in Germany, an egal organization."

It will probably not help for Dr. Scharf to int out that the East German constitution arantees religious freedom. The political situ-on is such that the Communists cannot tol-te the free movement of Christians on behalf the church. So they respond by dubbing the rch itself as an "illegal organization." This ans obviously that many Christians in Berlin l need to decide whether to obey God rather n men.

A few days after the Berlin incident, several usand Roman Catholics in Cuba were con-nted with a similar dilemma. A traditional cession was planned for a feast day. The vernment of Cuba charged that the procession s a "counterrevolutionary act" and would be, refore, illegal. Soldiers were sent to break the gathering. The local bishop had called ff. But still the Cubans came together, and r thousand of them marched together in defi-e of a ruling they could not accept.

What do you do, in Berlin or Havana, when Communist or near-Communist government nds your Christian action as illegal? What you do in the United States when your Chris-n conscience is at variance with local laws?

In spite of court rulings concerning interstate el, some few communities have local laws rcing segregation in bus and air terminals. the other day fifteen Episcopal ministers, a cial group, attempted to enter a segregated aurant at a bus station in Mississippi. When y refused to "move on," they were arrested put in jail, as were many other Christians so protested against racial discrimination. According to local rulings their action was illegal. According to federal court orders it was perfectly in order. According to their conscience, they could do no other. They had to decide whether to obey God rather than men.

Fortunately, the situations in which a Christian's behavior is regarded as illegal are rare in this country. The influence of Christian lawmakers is evident in hundreds of laws that actually protect a citizen's right to follow his own conscience and to worship God as he chooses. Such basic rights need not only to be exercised but to be extended so that every citizen, no matter how he is classified locally, can enjoy the same rights. But wherever there is local prejudice we may expect that some local laws will run counter to what a true Christian can accept.

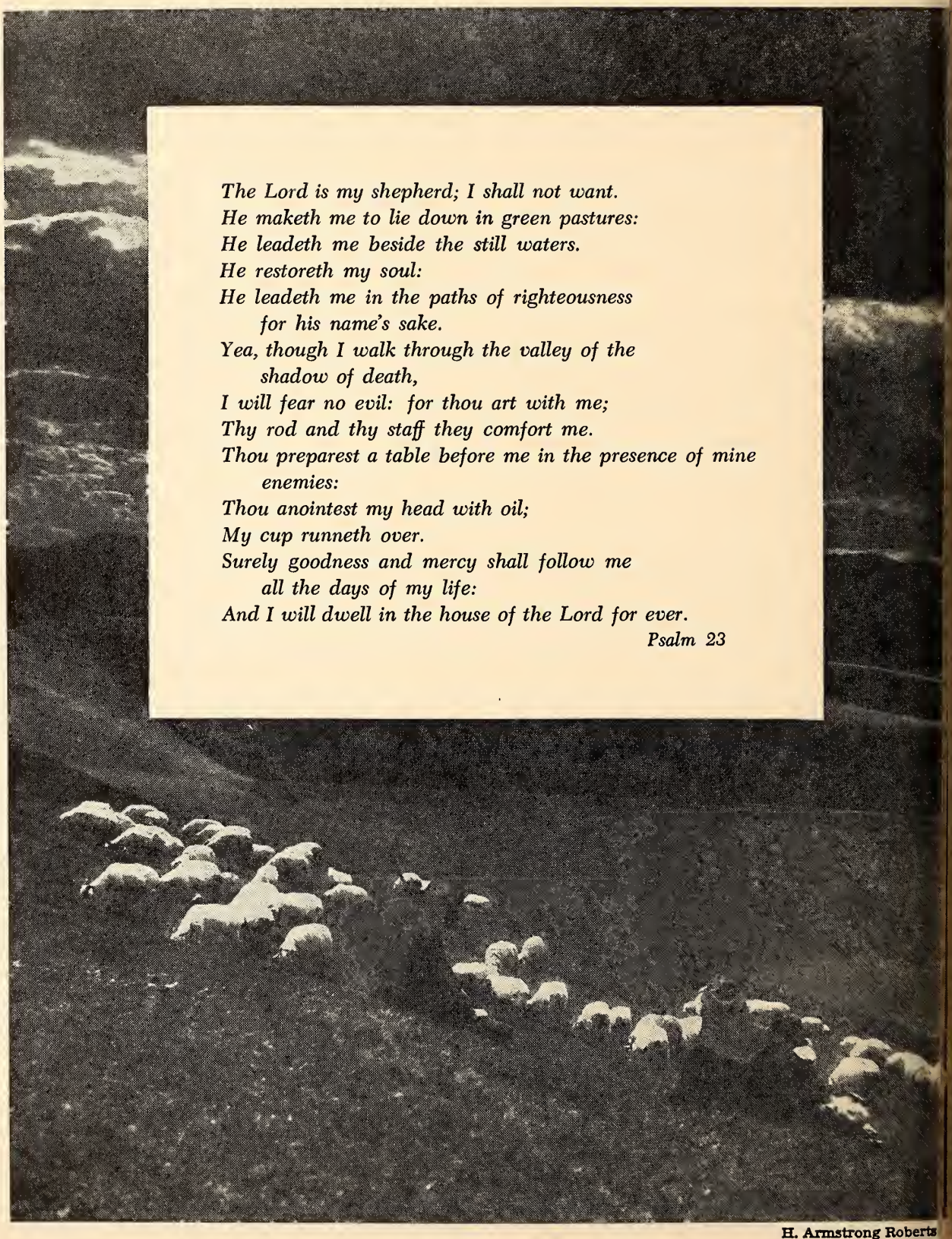
So even in a land where religious freedom is cherished, the church must run the risk of having some of its principles and programs on occasion branded as illegal. This means that even in a land of religious freedom there will be occasions when men of conscience will feel compelled to "obey God rather than men." — K.M.

Dag Hammarskjold — Spokesman for Peace

MEN of goodwill all over the world mourned the tragic loss of Dag Hammarskjold, whose life was taken so abruptly on a mission of peace. Seldom has the death of one man so affected the future prospects of the entire globe.

Several weeks ago (July 1 issue) the Gospel Messenger printed the text of a speech made by Mr. Hammarskjold in 1957, in which he said, "The dilemma of our age, with its infinite possibilities of self-destruction, is how to grow out of the world of armaments into a world of international security, based on law. . . . The effort may seem hopeless unless people and governments alike are willing to take smaller immediate risks in order to have a better chance to avoid the final disaster threatening us if we do not manage to turn the course of developments in a new direction."

Mr. Hammarskjold was willing to take great personal risks for the cause of peace. We hope that his critics, as well as his friends and admirers, will follow his noble example. — K.M.



The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness
for his name's sake.
Yea, though I walk through the valley of the
shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine
enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life:
And I will dwell in the house of the Lord for ever.

Psalm 23

H. Armstrong Roberts

IN THE PRESENCE OF MINE ENEMIES

by Lucile Long Strayer

THE Twenty-third Psalm has brought comfort and cheer to thousands of ristians, and it is on the lis of children and adults ke. Yet it continues to ite thoughtful study and ditation.

For a time scholars were a disturbed because the pic- e of the shepherd with his k of sheep which appears so nistakably in the first four ses of the psalm seemed to nge in the following verse. rse 5 spoke of a host enter- ning his guests, it was said, ner than of a shepherd caring his flock. But then inter- ters remembered that the ginal meaning of *table* was a oth, flat surface – recall the *les* of stone on which the Commandments were writ- Only later did the word e to mean the flat surface which food was placed for gry people.

o it appears quite logical to in the figure of the shepherd his sheep, for the *table* of se 5 is obviously the smooth, pastureland where the ep can eat in peace and fort. The shepherd of Bible es used oil for wounds which eep might have sustained, the phrase *my cup runneth r* fits quite as well with the pherd and his flock as with st and his guests.

ut what about the enemies? y too are easily explained ve keep the figure of the pherd and his sheep. For ough the flock might be ing peacefully in a smooth, n section of land, in a hilly ntry like Palestine they still ld not be far from beasts rey – the wolves, the lion, he bear which are spoken in the Bible narratives. king in the hills about, or ching from a precipice ve them, the enemies of the ep were always present.

The sheep were never entirely out of danger; even in their fold at night the faithful shepherd still stood guard. There were times when the day's journey led through narrow and dangerous paths between high rocks. There were times when broad, open spaces of grassland spread out before them. But at no time were the sheep safe except as they followed a wise and devoted shepherd. In him alone lay their safety and well-being.

Presumably sheep, well fed and carefully guided by a good shepherd, did not worry about the enemies that were present even when their pastures were most green and succulent. But people do. And so it is not surprising that in another psalm the author exclaims, "Surely thou wilt slay the wicked, O God." We would so much rather have the enemies that trouble us slain!

But the shepherd psalm is entirely true to the facts of our human experience. We too know the dangerous defiles and the rocky paths, the green pastures and the still waters, but we are never out of the presence of our enemies. And much of our unhappiness comes because we insist on expecting just this kind of freedom.

It is so difficult to accept our daily bread in the presence of our enemies! Consider how with almost any of our major problems we insist on postponing our happiness. We will really begin to enjoy ourselves, we say, once the house is paid for, or as soon as the children are all through college, or when we have a certain amount in our savings account. Yet necessary as it is to provide intelligently for the needs of our family, we know in our hearts that "riches certainly make themselves wings: they fly away as an eagle toward heaven." Peace and happiness cannot be built on money alone.

It is the same with family problems. When John once makes up his mind about the college he wants to attend and is accepted, or when Susan is safely married, or when the newly established family business begins to show a substantial profit, then we will relax and finally be thankful to God for his blessings.

Perhaps the situation is even more acute when health is involved. If Mary outgrows the slight heart murmur, if Tom recovers from rheumatic fever and is again able to return to school and to normal activities, if the series of radium treatments prove successful and the dread threat of malignancy is removed, then we all will be happy again. We pray earnestly for the accomplishment of such specific goals, and this is not wrong if we remember always to submit our will to a higher wisdom than we can have.

But if we are not careful, even at the time when we think that we are trusting in God and resting entirely upon his promises, we are really trusting in God only to get us out of a particular difficulty. And while we may not say it to ourselves, while in fact we may be quite unaware of what we are doing, we are really planning, once God helps us out of the difficulty, to get along quite well by ourselves!

This feeling that the person who has health and wealth and a happy family should have no worries shows up in our comments about others. "Why should *he* have a nervous breakdown?" we say. "He has it made!" Perhaps these unreasonable people who are unstable and unhappy without any apparent cause should remind us

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BRETHRE
HERITAG
IN KANSA

by Myrtle Crist Porter

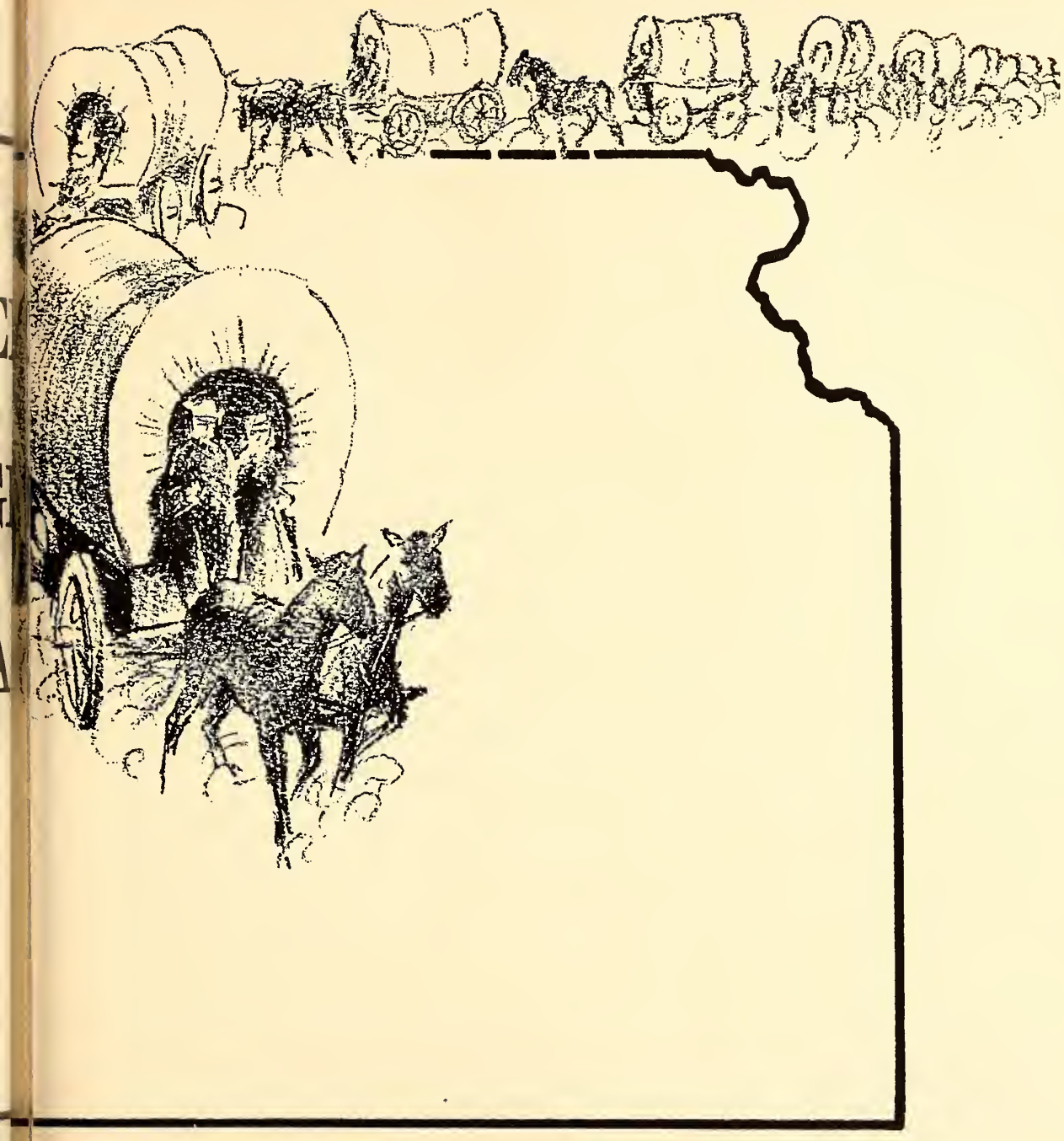
PART I

IN OCTOBER 1855 a caravan of ten covered wagons creaked wearily into the little town of Westport (now Kansas City). Dusty faces peered out from under the canvas tops while eager eyes lifted to the hills that rose beyond the Missouri River. Over there lay the destination of the weary travelers – that wide expanse of Kansas Territory, with its prairie grasses, its buffalo, and whistling bobwhites.

The new arrivals in Westport were Brethren from Indiana, and their coming was the advent of the Church of the Brethren in Kansas.

After spending the winter at Wyandotte on the Missouri River, the Ulrich party started out on the Santa Fe Trail for Breckenridge County. Ten miles south of present-day Emporia t found good Wyandotte Indian land, and h they hewed logs and made their homes. T very summer (1856) the first Church of Brethren was organized in Kansas with e charter members and was called the Cot wood church. The first sermon was preac by Gabriel Jacobs. This congregation soon s tered and Jacob Ulrich made permar residence eight miles south of Lawrence Washington Creek, near the Santa Fe Trail.

Ulrich became the prime mover in orga ing the Washington Creek church in 185 the log house of Stephen Studebaker. The church election in Kansas was held at this m



Daniel Studebaker was elected to the min- and Isaac B. Hoover to the office of deacon. aham Rothrock, late of Pennsylvania, and elder in Kansas was chosen elder in charge. The Brethren found, as they settled in Kan- that they were in the midst of violence. re was border warfare over the slavery ques- . Missourians against Kansans, proslavery against free state men. In December of 18 , there was a two-week demonstration nst Lawrence called the Wakarusa War — a without an actual battle.

On May 21, 1856, Sheriff Jones sacked the n of Lawrence, and three days thereafter the brated John Brown answered with the fa- mous massacre of two of his neighbors. This border warfare, however, apparently brought little discomfort to the Brethren, as they were few in number and inconsequential in politics.

Two Brethren figured prominently during these early times. Jacob Ulrich was an intimate friend of "Old Jakie" Branson, a conspicuous figure in the Wakarusa War. Perhaps these men first met when Ulrich, after a business trip to Indiana, took passage with a mail carrier who carried between Kansas City and Emporia. When Ulrich's horses gave out, the carrier advised him to look up "Old Jakie" Branson of Hickory Point. Being a stranger in those parts, Ulrich approached a soldier stationed near the

Branson cabin to inquire the way. The soldier, noting the patriarchal appearance of the good deacon, greeted him with "Ha, Grandpa, you're not dangerous."

Ulrich was a friend of John Brown, and Brown often enjoyed the hospitality of the Ulrich home at which times the injustice of holding slaves was discussed. Ulrich became a warm friend of the distinguished senator, Jim Lane, and was urged by his friends to seek a seat in the legislature himself.

Being a facile writer, Ulrich often wrote for the columns of the Gospel Visitor and thus kept Kansas constantly before the readers of that paper. He was the mainstay of the Brethren in times of drought or disaster.

John C. Metsker, son-in-law of Jacob Ulrich, was one of the wealthiest and most influential Brethren in Kansas for many years. He spared neither time nor money in caring for the church which he loved. He loaned money to his needy neighbors, taking no signed notes in return.

Kansas became a state on January 29, 1861, and in April of that same year began the Civil War. A number of young men of Brethren parentage saw service in the state militia. Brethren living in Missouri were forced to flee their homes or take up arms for the South. Some of them made their way to free-state Kansas where fellow churchmen cared for their needs, and where, later, they established homes.

About this time, near the home of John Metsker, several Kansas soldiers caught a Missourian who was out for revenge. Finding one of Metsker's corncribs in his one-hundred-foot-long shed an ideal place for confinement of Missourian (or bushwhacker), the soldi locked him in and kept guard. Finally, the bu whacker was released in Metsker's pasture, o to be shot as he turned to flee.

On August 21, 1863, there occurred Quantrill Raid on Lawrence, when William Quantrill, with a band of desperadoes from M souri, swooped down on the defenseless to Leaving burning Lawrence late in the foreno they went directly south. Several of the ho men circled a farm sale in progress on prope owned by John Metsker, but left the people molested. Dinner time found them at the ho of Jacob Ulrich. Ulrich and his wife were cued from their hands. The guerillas hel themselves to food and set fire to the house a the fine barn. John Ulrich, a son, wished to p sue the fleeing mob, but Jacob desisted, hold firmly to the well-known nonresistant princip of the church.

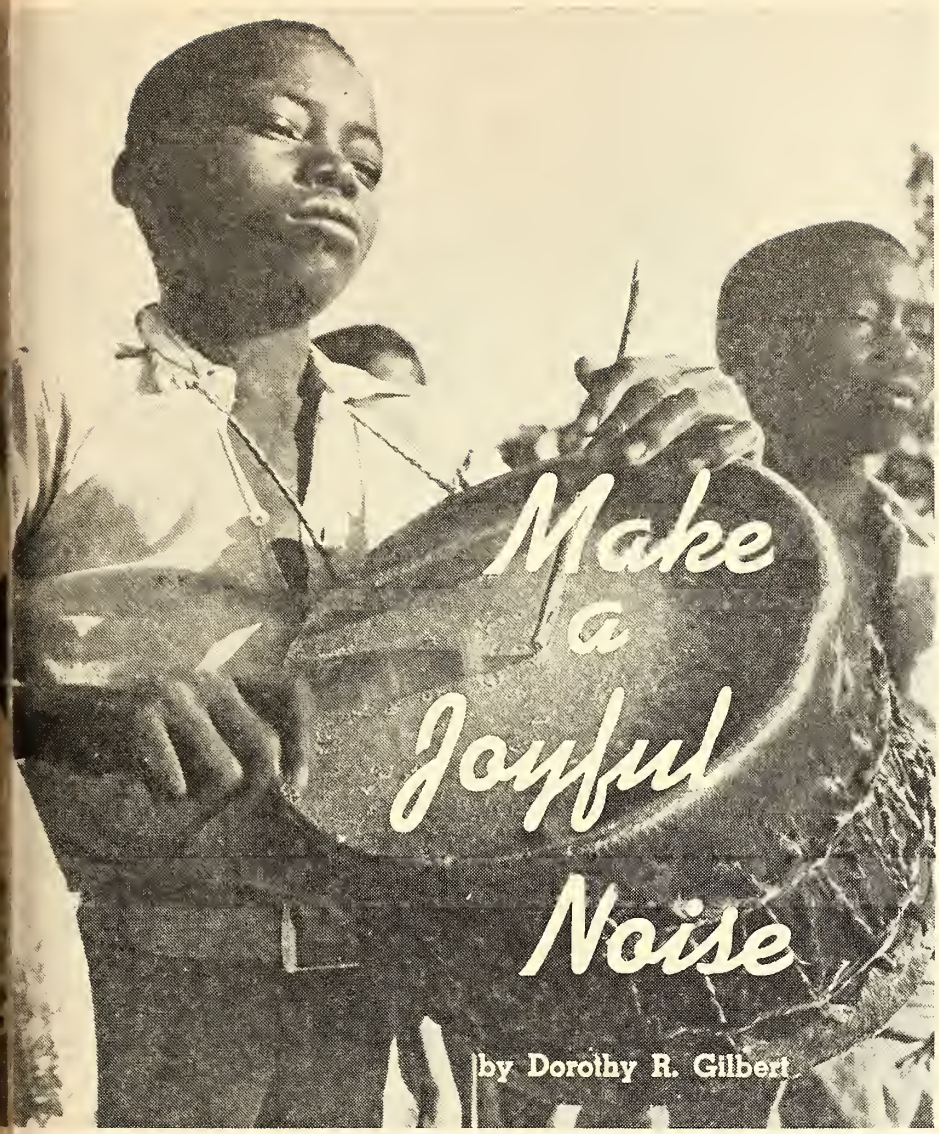
The guerillas went on southward to the ho of Abraham Rothrock, where they set fire to house. Elder Rothrock was shot, thrown in cellar, and left for dead. However, he survi the injuries and, through it all, he never devia from his conscientious principles. While he in bed, a neighbor called and asked, "Mr. Ro rock, what would you do if you had those m [the guerillas] in your power?" Quick as a fl the prostrate man replied, "I would conv every one of them." "Well," said the man, "t beats my religion!"

It was currently reported that the gueri

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QUANTRILL'S RAI on Lawrence, Kansa August 21, 1863, as depicted in Harper's Weekly, September 1863



Make a Joyful Noise

by Dorothy R. Gilbert

An Interesting Area of Work Among Churches in Africa Has Been the Use of African Music for Christian Worship

Harrington from Three Lions

WHEN I was preparing to go to the Central Congo as a missionary, I delu:d with questions a lady who hl been there for several yrs. One of the questions ws: "Do you use African musi for the hymns in the clurch?"

Oh, no!" she gasped. "We c't do that. Their music is bl!"

What do you mean, bad?" I ed, puzzled. In any of the sic courses I had studied, I l never learned that music in lf could be morally good or bl. She explained that all ir music was associated with cing and sexual orgies.

But surely they must also have work songs and play songs," I protested.

On my way to the Congo in 1952, I stopped off for a visit in Liberia. At Ganta I listened with excitement to the singing in the church services, all African tunes. First a solo voice sang a phrase, then the rest of the congregation replied with the chorus, sung in the harmony of fifth intervals, the whole repeated verse after verse. At first the parallel fifths were harsh and disagreeable to my ear, but soon I came to find this unfamiliar, monotonous, minor kind of music very beautiful and moving. How I hoped I would be able to hear music like that in the Congo.

In the Congo, the first few months were spent in language school, and every day I went to the village to use the few words I knew in conversation, and to observe the life of the people. I found women singing rhythmic little African tunes as they pounded rice. I found men singing as they sawed boards at the carpenter shop, the man at the top singing the verse and the man down in the pit at the other end of the saw replying with the chorus. But in the church, where we want the gospel message to reach into and pervade the whole life of the people, all the hymns were translated and sung to Western tunes.

Many of our hymns the Atetela people sing well and with enthusiasm and have come to love through years of association. Their favorites are Come, Thou Fount of Every Blessing, God of Grace and God of Glory (Cwn Rhonda), All Hail the Power of Jesus' Name (Diadem) The Great Physician and Take the Name of Jesus With You. It can be argued that the African church, as part of the whole church of Christ, should be familiar with its hymn tradition. Also that we in America sing mostly hymns which were translated, imported, and composed, not folk music. Still, all our hymns are in the musical tradition which we have inherited and understand.

I am not about to tell you that I immediately set out on a crusade and soon transformed the hymnody of the Atetela church. I do not have that kind of ability even if I had a crusading spirit, and besides as a nurse I found plenty of other work to do. A year or two later, however, another missionary arrived who had real creative ability, Mrs. Jacqueline Shaffer.

As she worked with the choir of the teacher training school, she began to try to interest them in the possibilities of their own music. It sounds incredible in this day when all Africa is revolting against the white man, but the students in 1954 were hostile to the idea of adapting African music for use in the church. They were wanting to wear Western clothing and spectacles and speak French. They had gotten the idea that African culture was inferior, and its music not fit for use in the Christian church. They felt that a missionary who wanted them to use African music was leading them backward, trying to keep them from taking their rightful place in the modern world. In fact, the exact opposite was true.

Very slowly and gradually Mrs. Shaffer led the students around to her view, by way of American Negro spirituals first, then songs translated from other tribal languages in Africa, then finally to original compositions by students in the Atetela mode.

Another question was that of the use of African instruments in the church. According to the students, all instruments were used to accompany immoral dancing and their introduction into the church would shock everybody, including themselves. A little research disclosed that there was one instrument, the *losese,* a stringed instrument built on the same principles as the guitar, which was never used for dancing but was reserved exclusively for religious ceremonies and praise of God and the chief.

How could there be any objection, then, to bringing this instrument into the house of God? The student who could play it finally allowed himself to be persuaded to play and sing a song of praise, not in the Sunday morning service, but in the Friday morning student chapel service.

The first time a drum was ever used in church was in 1955, accompanying a song composed by an African for se in the Catholic church in E a- bethville. The students at Wembo Nyama translated is from a record. The drum ey used, however, was an Am ri- can-made bass drum. At he same time they used also an iron bell and a rattle. he song was a tremendous se a- tion the Sunday morning it as introduced.

When Mrs. Shaffer left on furlough, I inherited her jo as choir director. The seed d been sown and all I had to do was some cultivating. I con n- ued to teach the choir Wes rn hymns, which they truly ve to sing in parts. Their tast in our kind of music, I may y, is better than that of m y American congregations.

The greatest hymn of al A Mighty Fortress, was not in ne hymnbook. The only time ur students had ever heard it as when it was sung in Englis at a missionary's funeral. Ne ly two years later one of the u- dents said to me, "We need at song in Otetela." It was ot many weeks before the c ir was singing, "Nzambi lukur ou la wulu kendi" — "God, a str ng fence is he" — in four-part r- mony, and they have sun it every Reformation Day si e.

They do not hear the r- mony vertically, as we do, ut each person learns his par as

Way of Peace

VERA EMMERT JOHANSEN

If enmity and strife could be forgotten,
If wars and hatreds all would cease,
If God instead of GREED would rule our living,
Then surely we could dwell in peace.

If people of the world would take to heeding
The age-old truths the Master taught,
If all mankind would serve with deep devotion,
Then God would bring the peace we sought.

nelody, then the whole group pleasantly surprised when all e parts are put together. ius you can hear a student ilking across the campus sing- g the bass part as if it were e melody, but you never can ar impromptu harmonizing a new melody.

The progress of developing e African music was still go- g slowly, however, until 1958, ien Bishop Pickett arrived at inga to conduct a workshop evangelism. The African aders who met with him were rred by the suggestions he a d e for revitalizing the urch. One thing he said was: Vhy do you let the devil have ur musical instruments? Why n't you take them away from e devil and give them to od?"

The next Sunday morning at embo Nyama, Pastor Pierre hema requested that the oir sing one of the African ngs which required several struments. Before they sang, called the students to the al- r with their instruments. here he related what Bishop ckett had said and then ayed a prayer of dedication r the instruments, including e American bass drum.

From that day on there was stopping the students in eir search for new music in a rm which had suddenly taken new worth and dignity in eir eyes. They took songs om fables, play songs, Scout arching songs, anything, and t religious words to them. hey accompanied them with ttles, bells, bottles struck with spoon and blown into, and rums.

The drum used for calling eople to church was the first, ien the talking wedge drum, hich had to be stationed out- de so as not to drown out the ngers and deafen the congre- ation. Last of all to be accepted in the church was the skin-topped drum which accompanies all the tribal dancing, but which had gained some respectability through its use by the Boy Scouts in their marching and singing games.

Before I left the Congo, the problem had become not that of trying to stimulate interest in the students in the parts of their own culture which needed to be preserved, but of controlling and directing the enthusiastic flow of African music into the church. The music committee of the conference had more new songs than it had time to examine.

We began holding workshops on the different stations and sent out mimeographed suggestions for improving the quality of the output. For instance, most of the words were stereotyped and sometimes were not appropriate to the music. The student choirs on some stations wanted to sing only African music, and they often drowned themselves out in their enthusiasm for the drums and bottles. The older Christians, though they loved to hear them, were still not singing these new songs, preferring the tried and true ones associated with their own Christian experience, even as you and I.

The young people of the Congo are going through shattering experiences these days. New voices are calling them away from the church. They will be hearing the church called the tool of imperialism; they will be told it is one of the white man's methods of enslaving them. It will take much patience, prayer, faith, and courage to keep them from running after these voices into disaster.

I feel so strongly about the importance of music in the religious experience that I can believe, or at least hope, that one of the factors in holding this troubled generation to the church may be their having learned to set the gospel message to music which is rooted in their own culture and, therefore, meaningful and moving to them.

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In the Presence

Continued from page 5

of an essential truth. Who said that man's peace and inner happiness depend on outward circumstances? Does not the Bible teach the exact opposite? The sheep of Palestinian hillsides were always in the presence of enemies, and so are we.

The tremendous truth of the psalm we are considering is stated clearly in the opening lines: "The Lord is my shepherd; I shall not want." Our safety and peace and happiness lie not in the circumstances in which we find ourselves, but in our Shepherd. When he is guiding us, we are safe in the most dangerous of mountain passes. If he is not with us, no green expanse of pastureland is safe for us, nor will it bring us happiness. The promise of our Savior is not the absence of troubles, but strength to endure them; not the end of difficulties, but courage to surmount them.

So the Christian learns to eat at the table which the Lord provides in the presence of enemies. There are financial problems to solve; there is the ever-present possibility of illness or accident to those whom we love; there are bewildering difficulties which we and our friends face, singly or in groups. But the Lord still spreads a table before us. It is ours to eat, and to be thankful, and to follow the Shepherd in whom alone we find goodness and mercy

WHEN GOD TAKES OVER

by Robert Mock

A GROUP of high school students was surveyed on religious questions. Among the questions asked were these two: Do you believe there is a God? Does God understand atomic fission? Ninety-seven per cent believed there was a God, but the overwhelming reply to whether God understands atomic fission was "no!" Few people question the existence of God, but a great number of people are not sure that God is big enough to meet the challenge of this day.

Who is running the show? Is God in charge? The Bible makes it obvious, and history confirms it, that God is directly involved in our personal and corporate history. The eternal truth about this universe is that it involves an eternal purpose. Amid the changing and the passing, the Apostle Paul's announcement is true: "Now abideth faith, hope, love" — faith in the sovereignty of God, hope in his eternal purpose, love that "suffers long and is kind." God is in charge here and any violation of his purposes is sternly rebuked.

Life is like a football game. Back and forth, up and down the field, the strenuous game progresses, and sometimes i tangled mass the players together in confusion. But everything in a football ga is this changeful. The g posts are not unsteady; they set. They are the "frame of erence" in which the game played. What a football ga would be without goal po life would be without m standards.

God is in charge here, when life gets out of hand, will take over. Eternal wil at work. Falsehood is ne better than truth; theft ne better than honesty; treach never better than loyalty; c ardice never better than c age. God is at work in hist shaping his purpose either spite of us or because of us.

How typical of human h tory is the story of the Heb people! There they were in days of Isaiah, a smug li nationalistic group whose fo were religious but whose pr tices were godless and immo

God speaks through Isai "I have had enough of bu offerings of rams / and the fa fed beasts . . . / even though y make many prayers, / I will listen; / your hands are full blood."

What had Judah done to so criticized by God? Jud embarrassed God because honored him with her lips wh her heart was far from him. cial immorality was rampa Among the severe criticis were these:

1. Political and civil lead were very corrupt, while church looked on. Her jud accepted bribes: "Your prin are rebels / and companions thieves. / Everyone loves bribe / and runs after gifts They do not defend the fath less, / and the widow's ca does not come to them" (I 1:23).

2. Wealth was in the ha

f a few. "Their land is filled vith silver and gold, / and there ; no end to their treasures; / heir land is filled with horses, / nd there is no end to their hariots" (Isa. 2:7).

3. Some leaders oppressed he poor. "My people — chil-ren are their oppressors, / and vomen rule over them. / O my eople, your leaders mislead ou, / and confuse the course f your paths. / The Lord has aken his place to contend, / He tands to judge his people. / The Lord enters into judg-nent / with the elders and the rinces of his people: / 'It is ou who have devoured the ineyard, / the spoil of the poor s in your houses. / What do ou mean by crushing my peo-le, / by grinding the face of he poor?' / says the Lord God f hosts" (Isa. 3:12-15).

4. They had forgotten what so many have forgotten today, that God, not themselves, is the chief determinant of history. "Woe to those who rise early in the morning, / that they may run after strong drink, / who tarry late into the evening / till wine inflames them! / They have lyre and harp, / timbrel and flute and wine at their feasts; / *but they do not regard the deeds of the Lord, / or see the work of his hands*" (Isa. 5:11-12).

Judah's gravitation downward from God soon led them to rely upon unstable human supports for their community. They sought frantically in foreign alliances the political security that could come only from reliance on the Governor of history himself.

This is how life gets mixed up. The crisis of Judah's history centers around three events, the Syro-Ephraimitic War (735-734 B.C.), the Period of Sennacherib (701 B.C., thirty years later), and the destruction of Jerusalem by Babylon in 586 B.C. The political situation briefly, was this: The Syrians and Israelites to the north of Judah were allied against Assyria to the northeast of Judah and wanted Judah in the south to ally with them. When Judah heard of the alliance between Israel and Syria, "her heart and the heart of her people shook as the trees of the forest shake before the wind" (Isa. 7:2).

The political leaders by this time were so spiritually numb, they immediately wanted to ally with Assyria to beat off Israel. But Isaiah said: "Take heed, be quiet, do not fear and do not let your heart be faint because of these two smoldering stumps of firebrands, at the fierce anger of Rezin and Syrian and the son of Remaliah" (Isa. 7:4).

Real safety and security of nations does not rest in alliance with other nations against still other nations, but through faith in God expressed in obedience to God. Neutrality and the treatment of all nations equally was the call of Isaiah. But no leader would listen to Isaiah. Judah allied with Assyria and was taken over eventually by them during the battle of Sennacherib. Later in 586, after Egypt let Judah down at a crucial time, Babylon took over Assyria and Judah.

Or was it God who took over? God uses Assyria and Babylon as instruments of divine spanking. To Assyria God says, "Ah, Assyria, the rod of my anger, / the staff of my fury! / Against a godless nation I send him, / and against the people of my wrath I command him" (Isa. 10:5-6).

But Assyria can go so far and no farther. "When the Lord has finished all his work on Mount Zion and on Jerusalem he will punish the arrogant boasting of the king of Assyria and his haughty pride" (Isa. 10:12).

All during his ministry Isaiah calls his people to " . . . wash yourselves; make yourselves clean; / remove the evil of your doing / from before my eyes; / cease to do evil, / learn to do good; / seek justice; / correct oppression; / defend the fatherless, / plead for the widow. 'Come now, let us reason together,' / says the Lord: / 'though your sins are like scarlet / they shall be as white as snow; / though they are red like crimson, / they shall become like wool. / If you are willing and obedient, / you shall eat the good of the land; / but if you refuse and rebel, / you shall be devoured by the sword; / for the mouth of the Lord has spoken' " (Isa. 1:16-20). Judah refused to clean house, but rather chose to seek temporal security, and the sword devoured her.

Even in their disobedience Isaiah continually called his people to pay heed to God and wait in quiet confidence, for trust in God is the foundation and cornerstone of life. What happens, he kept saying, will not be the result of man's contriving and his doing; God also is wise and he will act. "And yet he is wise and brings disaster, / he does not call back his words, / but will arise against the house of evildoers, / and against the helpers of those who work iniquity. / The Egyptians are men, and not God; / and their horses are flesh, and not spirit. / When the Lord stretches out his hand, / the helper will stumble and he who is helped will fall, / and they will all perish together" (Isa. 30:2-3).

Such confidence set at rest the anxieties of those sensitive to God at work in human history. Some spirits must have

been refreshed even in the midst of calamity. "In returning and rest you shall be saved; / in quietness and in trust shall be your strength" (Isa. 30:15). The movement of events is under God's control. "He has taken over," was the good news of the day.

The church of Jesus Christ is intended by God to be the new order of righteousness, justice, and freedom. Righteousness, justice, and freedom are among the eternal purposes of God, and these purposes shall shine forth as the morning sun. But the church is in a plight similar to that of Judah. The church's condoning of socially immoral practices and patterns has contributed much to the confusion of our day. And God will not tolerate immorality anywhere — much less in the church.

Indeed, the confusion and chaos of our present time bear witness to the unchangeable, irrefutable moral laws of God. We cannot trifle with the moral laws of the universe without hurting ourselves. We are like a man who has walked out of a third-story window and then complains that he is badly shaken. He is shaken because he has transgressed laws that are unshakable.

We Christians in the United States think we are fooling God, talking peace with our lips while in practice we allow our government to increase military preparedness. Seventy-four per cent of our national budget goes for war, a token for peace. Billions are spent for guided missiles; little is spent for guiding children in the areas of the world we have held down so long.

While we Christians support a war scare that may trigger world conflagration, while we build up our arms and practice cold-war maneuvers, while we get carried away in the building of bomb shelters that will likely protect few people, God will lead the deprived peoples of the world toward freedom and justice. It can be no other way. We either bend our wills to God's irrefutable purposes, or we will break our necks doing something else. If we refuse to co-operate with his purpose — whether we live in atheistic Russia or so-called Christian America — we shall surely perish.

We Christians should see communism, like Assyria, as an instrument of God to turn us from our wicked ways toward delivering the world from the bondage of injustice. We need not fear communism if our trust is in the Lord and if in ho obedience we seek to turn ou vast systems of war into pr grams for human justice an dignity and thus insure th world against any totalitaria rule.

In any day when man trifle with the unbreakable laws o the universe he becomes sha tered and broken until in quie surrender he declares, "Her Lord, I give myself away. 'T all that I can do."

Beneath the ups and down of transient hopefulness an despair an abiding purpose i still holding history togethe Are you in the stream of tha purpose or at loggerheads wit it?

FALLING LEAVES

by C. E. DuMond

AS MINISTERS transfer pulpits at the close of a pastoral year we are reminded that they are like falling leaves. For the past several summers I have been privileged to work with youth in God's outdoor workshop. Many times we have visited a huge arbor of wild grapes, and it was always a delight to watch the youngsters reach up and get a cluster of the ripe, blue, tangy marbles and note their reaction as they placed them in their mouths. Each summer the vine remains, the branches are still there, but there is a different set of leaves. The leaves feed the plant for a while and then drop off, but the plant lives on.

Preachers are like falling leaves. They serve the church for a while and then drop off but the branches go on. This has been true from the ti of Elijah and Elisha, throu the time of Christ and ev until now. There are some l sons which we can learn fr John 15 and 2 Kings 2:1- about our preachers as falli leaves.

Preachers are like falli leaves, but each life is unique endowed through God's desi to serve the plant of God.

Every leaf is different. Bible days Joshua took t mantle of Moses, a man almo as big as Colorado's Pikes Pea With the same kind of loyal and much the same mantle, t younger leader rendered a ser ice different from that of Mos a service in which even Mos might not have been so effe tive. In our own country Lym Abbott dared to succeed Hen Ward Beecher, world famo

a pulpit orator, and Harold osley was challenged to pick o the mantle of Ernest Fre- ont Tittle. Each leaf serves ie plant in its own time and its own way.

Of course, the leaves on a lant have many similarities. lisha was with Elijah. They erved God's purposes together. he younger man accompanied im to Bethel, and the prophets anted Elisha to assume Eli- h's place. He would not, "for ie time was not yet." They isited Jericho and the prophets id to Elisha, "Do you know at today the Lord will take way your master from over ou?" Elisha humbly said, "Yes, know it; you hold your peace."

Then the two similar crusad- rs went together to the Jordan, nd Elijah went up by a whirl- ind into heaven. Elisha saw and cried: "My father, my ther, the chariots of Israel and ts horsemen!" And amid his ears he picked up the mantle f the fallen leaf. After he re- urned to Jericho the prophets aw the similarity between Eli- ah and Elisha in that which eally mattered, and they said, The spirit of Elijah does rest n Elisha."

Each falling leaf serves God's lant in its own way and all re of God. Imagine a congre- ation trying to make Elisha, he great pastor, into Elijah, who stood on fiery Carmel to lefy the minions of Baal!

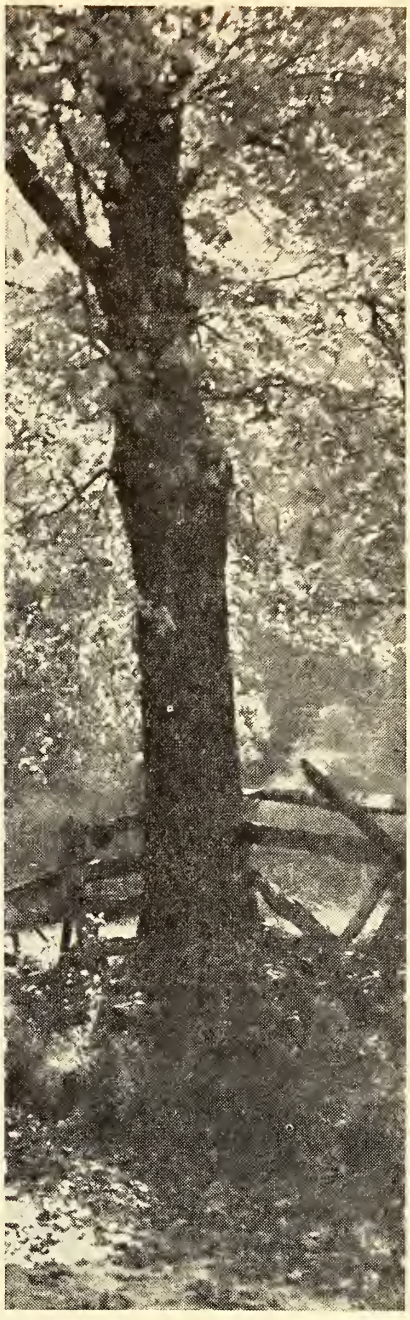
Each new leaf serving God's ineyard will be different but will have much the same spirit. The same love of Christ, identi- al loyalty to the church, similar witness to Christ in the com- munity, and comparable service as a prophet and priest within the church — all of these will be present on the true leaves in God's grape arbor. However, we must never forget that as every leaf differs in the grape arbor so do preachers differ. This was what caused Elisha to pray, "I pray thee, let a double portion of thy spirit fall upon me" (2 Kings 2:9).

Preachers are like falling leaves. As such they are created by God to serve his vineyard.

Looking at the wild grape arbor wrapped around the hackberry tree, you might think of Jesus' words: "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away and every branch that does bear fruit, he prunes that it may bear more fruit. . . . As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit for apart from me you can do nothing." The preacher as a falling leaf believes in the durable vine and knows that he can do nothing without Christ.

As a falling leaf the preacher knows every congregation has deep roots. The taproot is Christ Jesus, and there are many other roots, roots of tradition, roots of individuals who have served faithfully, and the effects of past leaves that served the vine. Every pastor also knows the benefits of pruning, and he is careful to prune correctly so that the roots can produce the most fruit. Driving by a Pennsylvania vineyard one of our riders exclaimed, "My, how can they produce any fruit on those stubs?" The answer came back, "They are pruned to produce better fruit on the branches grafted on these roots." The falling leaf is aware of the taproot Christ Jesus. He knows the plant is far more important than one leaf.

Every congregation needs this dimension of depth, the taproot, Christ Jesus. Beyond



Luoma

The leaves feed the plant for a while and then drop off, but the plant lives on

our chemistry and clever isms — mystery and depth roots. Beyond our fluorescent-lighted cities and philosophical explanations — mystery and depth roots. Beyond the height of clear blue sky — God and depth roots! "I am the vine, you are the branches," calls every falling leaf to acknowledge the primacy of the vine and its depth roots!

Continued on page 18

KINGDOM GLEANINGS

Newly at hand is a brief leaflet entitled Why a Wife Needs a Will. A complimentary copy will be sent to anyone who writes to Harl L. Russell, 1451 Dundee Ave., Elgin, Ill., for it.

Anyone interested in a tour of Europe and Palestine next spring at the Easter season — mid-March to mid-May — should contact L. W. Shultz soon. Write him at North Manchester, Ind.

Clifford B. Huffman, a member of the Lancaster church, Pa., broadcasts a weekly radio program, Religion in the News, for the Lancaster County Council of Churches. It can be heard over WLAN, Sunday, 6:20-6:30 p.m.

A record sum of $309,547 was contributed to Juniata College during the past year in support of the college's educational program. Gifts from the alumni made up $80,409 of the total. This sum was contributed by 1,408 persons. From associates $47,519 was received and from the Parents Association $4,292.

Testimony on the Peace Corps Act was presented by W. Harold Row, executive secretary of the Brethren Service Commission on June 23, in behalf of the Church of the Brethren before the Senate Foreign Relations Committee. Copies of this testimony are still available and may be secured from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill.

McPherson College is offering two national television credit courses this academic year. The Structure and Function of American Government, a NBC Continental classroom course, and The New Biology, a CBS College of the Air course, are being telecast daily from Wichita, 6:30-7:00 a.m. Three or four workshop sessions for each course will be held on the McPherson campus during each semester.

An interdenominational religion and life school, formerly the leadership training school, will be held on Manchester College campus for five successive Monday nights, beginning Oct. 23. Designed for church workers and others who wish to learn for personal growth, the school offers eight courses including Christianity and World Revolutions, The Strange New World of the Bible, Personal Christian Living, The Dynamics of Church Groups, The Psychology of Learning, Development of Self, The Church in Modern Life, and Christian Education of Youth.

A closing convocation on Sunday afternoon will be a new feature of the district conference of Southern Ohio, which is being held Nov. 3-5. The speaker will be Paul M. Robinson, president of Bethany Biblical Seminary, Chicago. Another member of the Bethany faculty, Alvin F. Brightbill, will conduct a children's choir made up of representatives of most of the churches of the district. The convocation will be held in the auditorium of the Nettie Lee Roth high school, on the edge of Dayton, 3:00 to 4:30 p.m., on Sunday, Nov. 5. The other sessions of the conference will be in the Bear Creek church, which is celebrating its 150th anniversary this year.

Elizabethtown College will continue its program inviting all Church of the Brethren youth groups in t Eastern and Southern Pennsylvania districts to atte home basketball games during the 1961-62 seas These invitations are part of the college's program strengthen the ties between the church and the colleg

Enrollment figures at McPherson College indica a six per cent increase over enrollment at the same tin last year. A total of 502 had enrolled this year compar to 473 a year ago. The major increases are in t sophomore and junior classes. Among the students t year are two from Greece and Nigeria and one ea from Mexico, Germany, Hong Kong, Japan, Malay and Holland.

Ivan Eikenberry was awarded the honorary degre Doctor of Laws, by Manchester College during an ac demic convocation on Sept. 22. The degree w awarded in recognition of his career in the field education as a missionary in Nigeria. He is present serving as education secretary to the Northern Educ tion Advisory Council of Protestant Missions in Nigeri This position is one of liaison between the ministry education of Northern Nigeria and all Protestant mi sions in the north.

Pastoral Changes

A number of pastors have changed or will be chan ing locations. We are printing here a list of those pasto with the names of their new charges and their ne addresses, according to the information received in th Ministry and Home Mission office.

WESTERN REGION

Colorado

Samuel J. McCaman, 1517 Edith Lane, Colorado Spring (Colorado Springs)
Ernest R. Jehnsen, 789 24th Road, Grand Junction (Fir Grand Valley)

Iowa and Minnesota

Paul E. Wingerd, R. 2, Clarence (Cedar)
James W. Slabaugh, 1212 W. Williams, Ottumwa (Ottumw
James C. McKinnell, R. 1, Reading, Minn. (Worthingto Minn.)

Kansas, Northeastern

Dale Shenefelt, Wetmore (Granada)
James H. Elrod (interim), 8601 W. 91st Terrace, Overlan Park (Kansas City, Cherokee Hills)
Theodore E. Whitacre, R. 5, Lawrence (Lone Star)

Kansas, Southeastern

Van B. Wright, 210 N. 16th, Independence (Independence

Kansas, Western

Charles S. Cupp, McPherson College, McPherson (Ede Valley)
Harley H. Stump, 125 N. Charles, McPherson (Monitor)
Calvin E. Cheek, 305 S. Ash St., McPherson (Pleasant View

Missouri

Herbert D. Zeiler, R. 1, Norborne (Bethany)
William B. Gahm, R. 2, Mound City (North Bethel)

Missouri, Southern, and Arkansas

L. M. Baldwin, Mountain Grove (Greenwood and Mountain Grove)

Nebraska

John G. Ditmars, Holmesville (Beatrice)

Oklahoma

Robert Winkler, 1021 Edwards St., Clovis, N. Mex. (Clovis, N. Mex.)
Donald R. Flory, 1738 N. W. 38th St., Oklahoma City 18 (Oklahoma City)

A dietitian is needed by the Castañer Community ospital, Puerto Rico, to serve as supervisor. Names of ersons who might be interested should be sent to the rethren Service Commission, Church of the Brethren eneral Offices, 1451 Dundee Ave., Elgin, Ill.

Otho Winger's books on Indians — The Frances Slo- um Trail, The Lost Sister Among the Miamis, Little urtle, and The Pottawatomi Indians — are being re- rinted, and will all be in bound book form. A book, iami Indian Stories, by Chief Clarence Godfrey, a escendant of Frances Slocum, is also being printed. hese may be secured from L. W. Shultz, North Man- hester, Ind., who is sponsoring the work.

hanges of Address

Merle E. Kuns, pastor of the Townview congrega- on, Dayton, has moved to another location in the city. is address is now 1490 Swinger Drive, Dayton 27, hio.

Frank Williar has retired from pastoral work and as moved from Norfolk, Va., to 411 N. E. Gardner rive, Port Charlotte, Fla. He will serve part time as xecutive secretary of Florida, Georgia, and Puerto Rico.

ome-comings and Dedication

Mt. Pleasant congregation, Northern Indiana, home- oming, Sunday, Oct. 8. The services, at which A. Blair elman, president of Manchester College, will speak, e scheduled for 10:30 a.m. and 2:00 p.m.

Ivan C. Gill of Elkhart, Ind., will speak at the 0:30 a.m. and 2:00 p.m. services on home-coming and arvest Sunday, Oct. 8, at the *Pleasant Valley church*, orthern Indiana.

Walnut church, Northern Indiana, home-coming, nday, Oct. 15, beginning at 9:30 a.m. E. Paul Weav- , district executive secretary will be the guest speaker.

Valley Pike church, Northern Virginia, home-com- g, Sunday, Oct. 22, at 2:00 p.m.

Long Green church, Eastern Maryland, home-com- g, Sunday, Oct. 22. The guest speaker will be Samuel Harley, Southeastern Region executive secretary.

Rocky Ford congregation, Colorado, will dedicate new educational building at the annual home-coming rvice on Sunday, Oct. 29. S. Loren Bowman, secretary the Christian Education Commission of the General otherhood Board, will deliver the dedicatory address.

The Church Calendar

ctober 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: How Christians Grow. Matt. 11:28-30; Luke 9:51-56; 1 Cor. 3:1-4; Phil. 3:4-17. Memory Selection: I press on toward the goal for the prize of the upward call of God in Christ Jesus. Phil. 3:14 (R.S.V.)

ct. 8-15 Churchman's Week
ct. 12-15 District meeting, Florida, Georgia, and Puerto Rico, Sebring
ct. 13-15 District meeting, Southern California, Christian Conference Center, Forest Home
ct. 15 Layman's Sunday
ct. 16-19 Central Region conference, North Manchester, Ind.
Oct. 17-19 District meeting, Middle Maryland, Longmeadow
Oct. 17-19 District meeting, Middle Pennsylvania, Everett
Oct. 19-21 District meeting, Second Virginia
Oct. 19-22 District meeting, Northern California
Oct. 20-21 District meeting, First West Virginia, Maple Spring
Oct. 21-25 Western Region conference, South Waterloo, Iowa
Oct. 22 World Order Sunday
Oct. 22-27 National Conference on the Churches and Social Welfare, Cleveland, Ohio
Oct. 24 United Nations Day
Oct. 24-25 District meeting, Southern Pennsylvania, Sugar Valley
Oct. 26-29 District meeting, Idaho, Boise Valley
Oct. 27-28 District meeting, Western Maryland, Oak Grove
Oct. 27-29 District meeting, Northern Illinois and Wisconsin, Naperville
Oct. 29 World Temperance Sunday
Oct. 29 Reformation Sunday
Nov. 1-2 District meeting, Eastern Pennsylvania, East Petersburg
Nov. 3 World Community Day
Nov. 3-5 District meeting, Southern Ohio, Bear Creek
Nov. 5 Peace Emphasis Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John T. Glick of Bridgewater, Va., in the Beaver Run church, W. Va., Oct. 6-15.

Bro. George H. Jeffrey of Ridgeley, W. Va., in the Pontiac church, Mich., Oct. 8-15.

Bro. Luke Bowser of Mechanicsburg, Pa., in the Spring Mount church, Pa., Oct. 22-29.

Bro. Clarence Sink of Waterloo, Iowa, in the Stover Memorial church, Des Moines, Iowa, Oct. 29 — Nov. 5.

Bro. Ollie Hevener of Lititz, Pa., in the Shank house, Back Creek congregation, Pa., Oct. 29 — Nov. 12.

Bro. T. Wayne Rieman of North Manchester, Ind., in the English Prairie church, Ind., Nov. 3-5.

Bro. Edgar S. Martin of Christiansburg, Va., in the Danville church, Va., Oct. 16-22.

Bro. Paul R. White of Roanoke, Va., in the Christiansburg church, Va., Nov. 5-12.

Bro. Beverly A. Smith of Bridgewater, Va., in the Pleasant Hill church, Va., Nov. 5-12.

Bro. Clayton Gehman of Friedens, Pa., in the Pine Glen church, Pa., Nov. 6-12.

Bro. Ova Edwards of Telford, Tenn., in the Springfield church, Pa., Nov. 6-19.

Bro. Charles H. Heltzel of Everett, Pa., in the Ridge church, Pa., Nov. 8-19.

Bro. Clarence Brubaker of Wawaka, Ind., in the Florin church, Pa., Oct. 16-29.

Bro. A. C. Baugher of Elizabethtown, Pa., in the Madison Avenue church, York, Pa., Oct. 29 — Nov. 5.

Bro. Floyd B. Bowman of Muncie, Ind., in the Windfall church, Ind., Nov. 5-12.

Bro. Robert O. Hess of Manheim, Pa., in the Lower Conewago congregation, Pa., Nov. 4-12.

Gains for the Kingdom

One baptized and twenty-one received by letter in the Pomona church, Calif.

Twelve baptized in the Pleasant Valley church, Ind.

One received by letter in the Swatara Hill church, Pa.

Eleven baptized in the Midland church, Va. Three baptized and two received by letter in the Valley Pike church, Va.

Falling Leaves

Continued from page 15

Jesus is the head of his church and in him is our depth. He grants no explanation of pain, sin, and death, but gives us Calvary. Deep are his roots in us, and we answer back to him on the young artist's canvas, in the Bach B Minor Mass, and in the hymns of every hour of worship.

Every pastor is like a falling leaf, and as he leaves or initiates service he knows that greater than the leaf is the branch and the vine. Buchenwald prison, Canadian children stunted by imprisonment in their home, the threatening neutron bomb all indicate that we are a long way from "progressing" beyond our need for the humble teachings of the Galilean Carpenter. We must live in the dimension of depth; there is Christ, our Lord!

The preacher is like a falling leaf, unique in his God-endowed capacities, related to the branches and the vine, but knowing that his primary function is to help the branch produce fruit for God's vineyard.

It is always difficult to know when the leaf has served this fruit-bearing function to its fullest extent. Both pastors and congregations struggle under God's guidance to know. But there is a thrill to see people discover a new devotion in Christ. For Jesus, far more than the fabled King Arthur, "binds" his followers,

> . . . by so strait vows to his own self
> That when they rose, knighted from kneeling, some
> Were pale as the passion of a ghost, Some flush'd, and others dazed, as one who wakes
> Half-blinded at the coming of a light.

This feeling has caused some to exclaim that Jesus had "numinous magnetism" to draw men into thinking, dedicated, spiritual growing servants of his cause.

Each falling leaf knows that his main purpose is to help the plant bear fruit. He also realizes other leaves will nurture the vine. As a pastor looks back over the years at places where he has served and as he initiates new service he knows that all earthly loyalties must be hel before the astringent light a higher loyalty or they becom as festering sores. As fallin leaves, the pastor leaves th vine, not forgetting his man friends, but knowing anoth will take his place.

Faith and Works

by Christian Bashore

A CERTAIN lawyer once asked Jesus, "Who is my neighbor?" Jesus proceeded to tell the story of the traveler who was beaten and robbed, and of the three men who later came on the scene. Then Jesus asked the lawyer, "Which of the three do you think was the neighbor of the injured man?" The lawyer replied, "The one, I suppose, who gave practical help." "You are right," said Jesus. "Go and do likewise."

Whereupon, the lawyer may have said to himself, "Me – get my fingernails dirty? Indeed not! I am a professional person. My job is to expound God's will, and enforce it."

James tells us, "Faith without works is dead." These words are eternally true. But there are few greater nuisances than the benevolent busybodies who make a career of cutting out other people's works for them.

Jesus went about doing good. He did not go about organizing a beneficent society.

The disciples began to follow Jesus while he was still popular. They believed that the ancient dream of Jewish freedom was at last coming true. They pictured themselves sitting on executive thrones, directing the activities of the New Israel. Jesus had to teach them by a slow, hard, costly way how wrong they were.

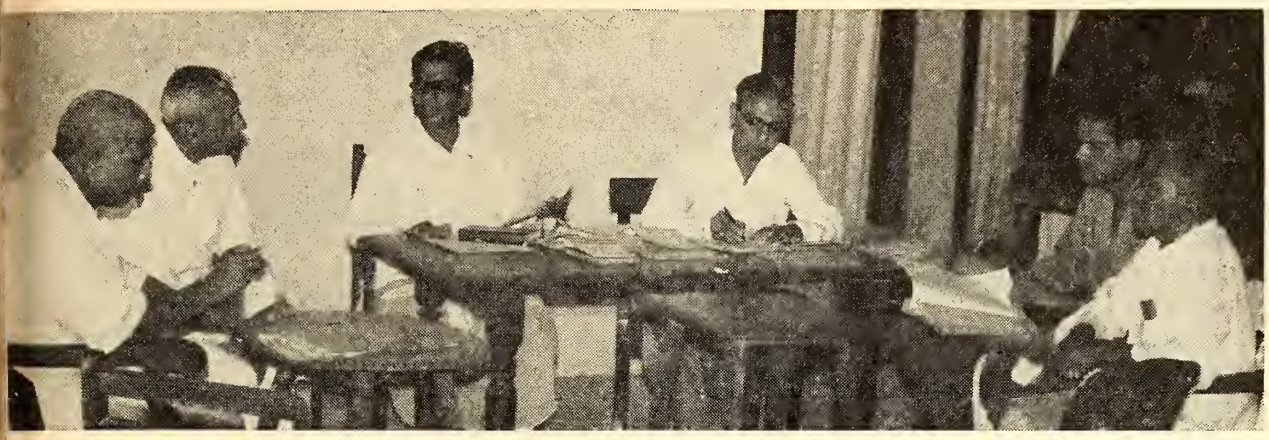
Long before Jesus' day, the Children of Israel had equated God's glory with the power and prestige of God's people. God spent many centuries, seeming in vain, trying to knock that fal notion out of their hard heads.

We like the idea of a new s cial order, especially if we thi we will be privileged to serve the board of directors. Now, t status quo may be evil, but t kingdom of God is not equivale to the status of man. We oft refer to "human dignity" when really mean human pride.

We are fascinated by ambitio plans to organize and unify "t Christian world." This may due, in part, to a subconscio desire to overwhelm our enemi (and God's!) by sheer numbe Thus, we think, no one will g badly hurt. We want the cro without the cross.

Our modern faith is a sho range, deficient faith. We put t much trust in the work of our o hands. We no longer believe the New Jerusalem whose arc tect and builder is God. The ba of the modern church is the n professionalism which thinks t everything must be done in a l way, in a big hurry. We rely too much on human leadersh

Jesus said, "You must not people call you 'leaders' – y have only one leader, Chris (Phillips). We are called to foll Christ into the kingdom of t Father. God wants sons a daughters who are respons directly to him. And he does stipulate that our response standardized and professiona acceptable!



STEWARDSHIP INSTITUTE

R. V. Solanky





■ I am thankful to the Lord that I was invited to attend the pastors and evangelists institute held at Broach in May 1961. I was richly blessed and enlightened by it. I am sure all others who were present experienced the same feeling. In all there were about forty-five present, including pastors of the First District of India, evangelists, retired ministers, committee members, and two missionaries.

The Bible verse chosen as the theme for the institute was Ezek. 3:17: "Son of Man, I have made thee a watchman unto the house of Israel; therefore, hear the word of my mouth and give them warning from me." On the first day, after an introductory talk on the purpose of the gathering, an inspired message was given on this theme. The substance of the message was:

(1) Who acts as a watchman? (2) The watchman and his work in the kingdom of God. (3) The main qualities of a watchman. (4) Successful and unsuccessful watchmen.

The chief emphasis of the institute was on stewardship. Basic to all discussions on the subject was the concept that God is Lord of all, and men are his stewards — both working together to carry out God's holy will in the world according to his great plan and purpose. This gives a church program vision and purpose. It results in new life in individuals and in churches — a joyous, witnessing, giving, serving, sacrificing life.

The Pastors and Evangelists Committee of the First District of India (top)

Left, top: A class session
Bottom: Making stewardship posters

Four worthy motivations for giving were discussed: (1) Gratitude to God for his manifold blessings. (2) The teachings of the Bible. (3) The call of the kingdom — to work together with God. (4) A vision of the needs of the world.

Techniques and methods for raising funds for a self-supporting church were discussed. Charts, diagrams, and graphs of various methods employed by churches were shown and explained. With charts and graphs our own record of giving was compared with the program needs of the church. There was a strong emphasis on tithing and proportionate giving.

The evangelist's special activities and the various phases of his work were pointed up: (1) the evangelist as a witness for him; (2) the evangelist as an adviser and mediator; (3) the evangelist as a pastor; (4) the evangelist as an expounder; (5) the evangelist and the church.

Other topics freely discussed in the institute were the importance of unity among the various churches, vacation Bible schools and the circulating Bible school.

The climax of the institute was the dedication service. The Bible passages were lifted up: Lev. 8: 22-24 and Heb. 9:22.

At this meeting each one confessed his sins in writing and these papers were burnt at the altar. Then each took a small candle and went to the altar to light it from the big candle burning there. The big candle is a symbol of the light from Jesus Christ, while the smaller candles were the light the individual received from the Lord. At the end all stood in a circle and sang a hymn of dedication. Everyone felt blessed with his glory, and strength was renewed.

Through this meeting our church leaders were reminded that a revival in the church must begin with the pastors and church leaders. I am sure our district will be blessed from the experiences of this meeting.



Class Packages Medicine

► The fellowship hall at the Plymouth church, Ind., was the scene of an interesting project before Wilbur and Joyce McFadden left for Indonesia. Dr. McFadden had collected many hundreds of pounds of sample medicines. The young adult class of the church volunteered to pack the pills in cellophane bags to save transportation costs. Tens of thousands of pills were sorted, packaged, and packed for shipment. Hundreds of small bottles of antibiot and vitamins became pints a quarts, and were packed in wat proof boxes to be shipped later Indonesia.

The class has underwritten t support of Mrs. McFadden, who w a member of the Plymouth chur The McFaddens are serving unc the Council of Churches of Inc nesia, the first ecumenical missi work of the Church of the Brethr

Readers Write

Continued from page 2

great city as one of her most valuable assets, and will use every opportunity it presents to the fullest extent.

We have pledged our complete support to the two Chicago congregations of the Church of the Brethren endeavoring to minister in the inner city. Bethany will also continue to co-operate fully with the West Side Christian Parish, the Chicago Christian Missionary Society, various Skid Row missions, and every other Christian agency at work in what is certainly one of the most difficult evangelistic fields in the world. Students will continue to participate in field work within the inner city and will learn from first-hand experience the problems and opportunities of ministry in the heart of a metropolis. The seminary will maintain a deep concern for all the lost and the disinherited wherever they may be.

It seems, therefore, quite unfair to assume that Bethany has "sold out to suburbia" just because she is moving to a new location, or to assert that she has lost her concern for the common man because she is not located in the slums.

I am grateful indeed for the inspiration which Brother Zunkel says came to him from Bethany. I pray that this may be the experience of every student who comes. I am certain, however, that future generations of students will be inspired equally on a campus that allows one to see a sunset each day and breathe the clear, clean air of God's good earth; that permits him to walk alone in safety, or to sit under a tree with a professor on a spring afternoon; that enables his children to walk to school without fear a provides for his family an apartm where the windows may be op without having the furniture ruin with dirt and soot; and that s him not in some ivory tower al from all mankind, but in the he of the crossroads of the nat where he is more in the main stre of community life than could ever permitted within the isolation of inner city.

The recommendation of the bo of directors to the Annual Conf ence to move the seminary site ca only after years of study, resear and prayerful consideration. B the administration and faculty Bethany, and her board have b keenly aware of important issues stake. The institution is moving f ward in what she believes to God's will, to fulfill Christ's purp

While we do not want to eng in a rather fruitless debate on iss already settled, the seminary will ways welcome constructive sug tions about her ministry. Now ask even our critics to join with u our effort to make Bethany the fi kind of institution for training Christian service as she looks tow a new era in her history. — Paul Robinson, President, Bethany Bi cal Seminary.



Titi Madziga, president of women's work in the Central section of the church in Nigeria

WOMEN'S RALLY

■ About two hundred fifty women from fifteen villages met to discuss women's work of the church in the women's rally of the Central section. Garkida and Virgwi churches were joint hostesses.

Representing three tribes from an area about twenty-five miles in diameter, the women for the first time set up a sectional organization. These women are now the "voice" of approximately two hundred baptized women and girls of the area (active, communicant members).

The Garkida and Virgwi women shared the responsibility for planning the worship services. Mai Sule spoke to the group both days after a period of songs in several languages. A round table discussion on stewardship brought out a number of new concepts regarding the use of district money. Reports from the villages exposed the tremendous need for village teacher-evangelists, and the abysmal ignorance regarding Christianity and the church in the area surrounding Garkida. Special music featuring the GLB cadets, the younger married women, and some groups alternated with business sessions.

Officers for the year 1960-61 are: Titi Madziga, president (Garkida); La'iatu Saidu, vice-president (Virgwi) who will become president next year; Auta Jauni, treasurer (Garkida); Kwatam Wakawa (Libu), secretary. It is interesting to note that two of these are young married women who have a bit more education, the president being a girl who finished senior primary school and the secretary being a trained teacher (finished Waka in 1959). The other two women are older, well-established, and respected Christians who have won a place for themselves, not by formal training or preparation, but by years of active work in the church.

Hospitality was provided by the hostess churches and those who came from long distances did not need to bring food. Tea was provided by the Garkida women, at a break during the meeting.

In December these women will meet again at the sectional Bible institute, which will be more completely devoted to a program of spiritual nature.

Harl Russell Attends Stewardship Consultation

► Harl L. Russell was one of eight denominational representatives from the United States who attended a world stewardship consultation at Bossey, Switzerland, Aug. 31 — Sept. 6.

The consultation in Switzerland brought together the key persons in the different Christian stewardship movements of our time, according to Rev. H. R. Weber, director of the Ecumenical Institute at Bossey. Some forty-five participants from twenty-two countries attended the meeting, under auspices of the World Council of Churches.

Brother Russell is the director of special gifts for the Church of the Brethren and former Brotherhood Fund and stewardship director. In 1954-57 he was chairman of the Joint Department of Stewardship and Benevolence of the National Council of Churches.

While in Europe Brother Russell visited Brethren Service projects.

Brethren Heritage

Continued from page 8

were bent on taking the life of John Metsker. To be safe, that brother escaped to the woods with his family and was not molested.

Not much real church history is recorded during the period of the Civil War. One church was organized. A few members migrated to established congregations. Soon after the war, however, the Brethren began coming from the East and several new churches were organized in Southeastern Kansas. In 1869, the first church west of Cottonwood was begun at Abilene. Correspondence from members, many of them isolated, is to be found during this period in the columns of the church papers.

(Continued next week)

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Dr. Kelly Miller Smith, pastor of the Negro First Baptist church in Nashville, Tenn., and a leader in nonviolent protests against segregation. "If our motives are purely secular, our end is likely to be 'take your foot off my neck.' But if we are Christians, we care, too, about the owner of the foot."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Brothers in Christ. Fritz Blanke. Herald Press, 1961. 78 pages. $1.25.

This is not a work about Anabaptism in general, but rather a detailed account of the genesis of the first free church in the history of Protestantism, namely, the congregation at Zollikon, Switzerland, which was a shoot off the reformed movement led by Zwingli at Zurich. The author, professor of church history at the University of Zurich, is one of the growing number of European Anabaptist scholars. He writes appreciatively, yet less sentimentally than some Mennonite writers, including more radical manifestations. For example, he tells of the interruption of church services by Joerg Blaurock, one of the main leaders among the Zollikon Anabaptists. The author's thesis is that the new movement grew up on the soil of Zwingli's teaching and not that of the Middle Ages, either Roman or Waldensian. As Hans J. Hillerbrand of Duke University maintains just the opposite thesis in a recent issue of Church History (December 1960), this issue needs further discussion and clarification. Doctrinally, the Anabaptists do seem to be more Catholic than Protestant, according to this reviewer; however, in matters of worship and leadership more definitely Protestant. From a Brethren standpoint the great stress on repentance in the theology of these early radicals is interesting. This translated study, written originally in German, serves as another sample of the tremendous amount of work in the last fifty years concerning "grandfather" movement of our own denominational heritage. — *Dale W. Brown, McPherson, Kansas.*

***Prophet, Speak Now!** Robert B. McNeill. John Knox Press, 1961. 92 pages. $2.50.

The author of this excellent, readable little book is pastor of the Bream Memorial Presbyterian U. S. church, Charleston, W. Va. The book is an effective treatment of the historic role of the prophet as it should be reflected in our own day.

In his introduction he states that "Christianity would have remained an obscure, esoteric sect and would never have made its way to us if it had not undergone occasional purifications from the prophets." He calls living prophets today to "speak in the tradition of those who rest in their sepulchres, safe at last from their stoning."

In six chapters he treats, The Prophet's Call and Character, The Prophet Against His Cult, The Prophet Against His Culture, The Prophet Contested, The Prophet Reconciled, The Prophet and the Present Church Crisis.

His treatment of the modern prophet and social issues is focused on the parish, the community, and the nation. One could wish for at least a cursory treatment of the prophet as he views the international order today.

Recommended reading for all Brethren pastors and laymen. — *Wilbur R. Hoover, Rocky Ford, Colo.*

***The Healing Ministry in the Church.** Bernard Martin. John Knox Press, 1961. 125 pages. $3.00.

Divided into two parts, The Healing Ministry in the New Testament and The Healing Ministry in the Church Today, this is one of the most thoroughly and wholesomely Biblical, theological, and practical books on this difficult theme.

The author, a Swiss pastor and worker in a psychiatric clinic, is convinced that the present church has a solemn responsibility to study more seriously its healing ministry. He keeps close to Biblical evidences and insists that the true church is a healing community.

Anointing with oil is dealt with wholesomely. Any pastor who has toyed with the idea of offering public healing services will find valuable spiritual and practical guidance. Outstanding are the chapters on The Value of Sickness and Failures in Healing. A summary of the healings in the Gospels and the Acts is valuable. — *Harold Z. Bomberger, McPherson, Kansas.*

To the Churches With Love. A. Stanley MacNair. Judson Press, 1960. 108 pages. $1.00.

This is a study of the letters to the seven churches of Asia as found in chapters two and three of the Book of Revelation.

The author, pastor of the University Baptist church of Seattle, Wash., understands "that the reason why it (Revelation) was written originally was to give edification and encouragement to the churches of Asia Minor, which at the end of the first century A.D. were being persecuted and subjected to sore temptation. The eschatology, therefore, is to be viewed as a part of that message to the churches."

On this sane foundation Dr. MacNair writes an essentially sound interpretation of Revelation for use in midweek services of the churches. The outline is clear, the language plain, and the exposition understandable.

Here is a book that can be heartily commended "to the churches with love." — *David J. Wieand, Ramallah, Jordan.*

The Old Testament in the Cross. J. A. Sanders. Harper & Brothers, 1961. 143 pages. $3.00.

Within the past decade several scholarly works have done much to unify Hebrew history and the writings of the Old Testament. There has been a dearth, however, of inspirational books relating this approach to the Christian faith as a whole.

J. A. Sanders, professor of the Old Testament at Colgate-Rochester, has filled this need with his present book. Using a clear and convincing style he exposits the story of Christ's creation, sin, redemption, judgment, and salvation, while he calls on the best of Biblical scholarships to unify these themes. For the reader the results are startling: he must take a new look at Christ or put down the book; he will discover "the Bible is a shocking thing." — *Graydon F. Snyder, Chicago, Ill.*

***Let's Look at Paul.** Eric H. Wahlstrom. Augustana, 1960. 96 pages. $1.50.

This is a compact, well-written paperback, inviting the layman and youth to take a look at the life and thought of Paul. Action and thought, travel and theology are here blended in a remarkably able and concise fashion and presented to the inquiring mind in an attractive form. Bible study groups, church school classes wanting elective units, as well as individuals simply wishing enrichment in Biblical understanding will find this book a worthwhile purchase. The author is a Lutheran seminary professor who writes out of years of teaching experience, combining solid scholarship with a straightforward, readable style. — *Chalmer E. Faw, Chicago, Ill.*

News and Comment From Around the World

All-India Prayer Fellowship Formed

An interdenominational All-India Prayer Fellowship was formed recently in New Delhi by Protestant leaders with members pledged to fast and pray on the first Friday of each month for a "spiritual revival in the church." Fellowship members also promised to participate in an evangelism effort by visiting homes to preach the gospel or distribute Biblical literature.

The project also includes Bible correspondence courses in the English, Hindi, and Malayalam languages, and the publication of a monthly prayer letter in English, Urdu, Malayalam and Telugu.

The official organ of the Methodist Church in Southern Asia said of the fellowship, "This is an interdenominational ministry where laymen are challenged to take an active part in evangelism."

German Protestants Warn Against Moslem-Christian Marriages

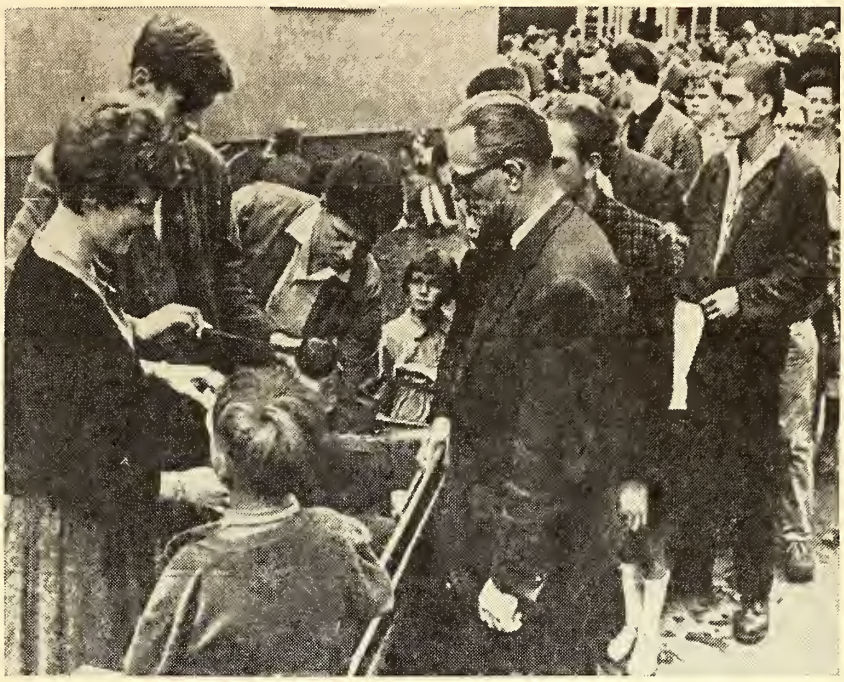
Protestant groups in West Germany have increased their warnings against German Christian girls marrying Moslem men.

Emphasizing that their warnings should not be interpreted as discriminatory against Moslems, the church organizations based their objections to such matches on the basic differences in all aspects of living between Moslems and Christians. The protests and warnings have been prompted by the steadily increasing enrollments at West Germany universities of students from Moslem countries and the resulting large number of marriages between such students and German girls.

Religious Groups in Britain Studying Joint Advertising

Leading members of major religious groups in Britain have established an interdenominational committee to study the possibility of launching an advertising campaign as a means of increasing attendance at worship services.

The proposed campaign would be similar to that conducted in the United States for more than ten years by Religion in American Life through advertisements in newspapers, magazines, public transportation facilities, and over radio and TV.



Religious News Service

The exodus of Christians from East Germany reached its peak on August 12, when an estimated 3,000 residents of the Soviet Zone escaped to West Berlin. The influx of refugees taxed the facilities of all refugee centers, both government- and church-sponsored. In the picture above church workers are distributing refreshments to refugees many of whom escaped with only the clothes on their backs. One unofficial estimate indicated that eighty-five per cent of all escapees from the Communist zone were Protestants. The Evangelical Church in Germany has, since the partition of Berlin, maintained a service to provide clothing, sustenance, and shelter for those Germans who have chosen privation and freedom to worship

Soviet Travel Ban Impedes Work of Church Leaders

Communist oppression of religion reached out in Berlin to impede the work of both Protestants and Roman Catholics as the Soviet satellites of the East German regime accelerated their program of building an iron curtain around East Berlin and the Soviet Zone.

Three Catholic prelates residing in East Berlin or East Germany were denied permits to attend a meeting of the hierarchy at Fulda in West Germany. Meanwhile the Evangelical Church of Berlin and Brandenburg, which embraces the entire city of Berlin, announced that Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, would be the administrator of the bishop's office in East Berlin since Bishop Otto Dibelius of Berlin was prevented by the blockade from carrying out his duties in the Soviet Zone.

However, Lutherans attending St. Mary's church in East Berlin heard Dean Heinrich Grueber of West Berlin denounce brutality that had been evidenced in Berlin since Aug. 13.

Dean Grueber warned that a "humanity which rejects God's commandments and grace easily turns into bestiality."

Catholic Group Asks Immediate Steps to Free Freedom Riders

The National Catholic Conference for Interracial Justice has called upon President Kennedy and the U.S. Justice Department to take immediate steps to free the Freedom Riders now jailed in Jackson, Miss.

The Catholic laymen said the riders had been unjustly confined since they acted "entirely within their constitutional rights."

The resolution advocated participation by the Catholic clergy and laity in picketing, sit-ins and other kinds of "direct nonviolent" action to end racial discrimination. Other parts of it paid tribute to the Freedom Riders and sit-in demonstrators for their continuation of the "Amer-

ican tradition of peaceful public demonstrations in support of ethical and social causes."

Antimerger Congregationalists Authorize Headquarters

The National Association of Congregational Christian Churches is to be the official denominational body representing Congregational churches that have not joined in the merger of Congregational Christian Churches with the Evangelical and Reformed Church. The National Association had, in effect, been acting in this capacity since it was organized in 1955 to oppose the merger which created the United Church of Christ.

Denominational headquarters for the Congregational Churches will now be located in Milwaukee, Wis. The National Association of Congregational Churches has a membership of about two hundred churches.

U.S. Education Office Predicts Private School Enrollment Increase

Enrollment in private and parochial schools will increase this fall by at least 200,000, according to the U.S. Office of Education.

Nonpublic schools will enroll almost one child out of every six in the nation in the elementary grades (one through eight) and private high schools and academies will enroll about one student out of nine in secondary schools (grades nine through twelve).

Meanwhile, enrollments in public schools are expected to increase by 900,000 and college enrollment will go up 300,000. The total number of students in U.S. classrooms from kindergarten to college is expected to reach a new record of 49,300,000.

Franco Regime Scored for "Repressive Measures" Against Church Groups

Charges of repressive measures by Spanish authorities against church groups in Spain have come recently from two quite different sources. One is a Roman Catholic weekly edited by laymen; the other is the official publication of the Jehovah's Witnesses.

Commonweal, in an article written by Richard L. G. Deverall, a leader in Catholic social action and labor circles, charged that the Franco regime is attempting to intimidate Catholic priests and laymen who are seeking to promote a social apostolate in Spain.

Awake, which is published by the Watch Tower Society, legal agency for the Jehovah's Witnesses, claimed that the Spanish government had issued decrees ordering its police to "hunt down those who read the Bible and to put an end to any free discussion of it with others."

The Commonweal article said lay leaders of the Young Christian Worker movement have been "arrested, interrogated and fined" for daring to quote from two papal encyclicals on social justice.

Buddhism Voted Burma's State Religion

The establishment of Buddhism as the state religion of Burma was assured when the Chamber of Nationalities, the nation's upper legislative house, endorsed the government bill by a vote of 100 to 15. Earlier the lower house had approved the state religion measure by a vote of 220 to 15.

It was announced that the Burmese parliament would be called into a joint session to pass a state religion promotion act, one that will set into motion the government organization and program involved in establishing the state religion.

Premier U Nu has declared that the recognition of Buddhism as the state religion would not affect the religious liberties of Christians, Hindus, Muslims, and Animists. The Burma Christian Council made up of Baptists, Methodists, and Anglicans opposed the measure establishing a state religion. The Muslims declared their opposition while the Hindu leaders made no comment during the long period of public debate of the measure.

Under provisions of the new law, Buddhism becomes the state religion; the teaching of Buddhism is mandatory in state schools and teachers' colleges; the Buddhist sabbath will be observed by government offices, schools, and markets; the state radio will broadcast at least one hour of Buddhist sermons on the sabbath, and the Buddist monasteries will be given preference over new state primary schools in school construction programs. There are some 600,000 Protestants and more than 177,000 Catholics among Burma's population of 20,250,000.

Communities Urged to Offer Sex Education for Teen-agers

Dale White, director of program for the Methodist Division of Temperance and General Welfare, told the Methodist National Youth School of Moral Concerns that communities could supplement the church's work in preventing unacceptable sexual behavior among young people by providing sex education programs for all teen-agers. He said such community effort would help youths t



Dr. Martin Niemoeller, prominent German Protestant leader, was injured critically and his wife, Else, was killed in a car accident as they were driving from their home in Germany for a vacation in Denmark. The minister is president of the Evangelical Church of Hesse and Nassau, and Mrs. Niemoeller was a leading church woman in her own right.

Religious News Service



Religious News Service

Ruth Early, who for fifteen years has worked with the Brethren Service Commission, has been named associate executive secretary of the National Service Board for Religious Objectors in Washington, D.C. She is the first woman to hold an executive position with the agency which was established in 1940. Miss Early succeeds Ellis J. Shenk, who is now directing a project in Sardinia

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devise ideal mating habits as opposed to all-night drinking parties and would "treasure high moral standards and a vision of human worth."

Mr. White criticized parents who pushed their children into early dating for assurance of popularity. He said that sex "gains exaggerated significance to young people because parents are silent about the whole subject except when they have something to give a shocked scream over."

West German Men's Organizations Provide Tourist Church Maps

Tens of thousands of church road maps were distributed this past summer to West German and foreign motorists by Protestant and Roman Catholic organizations. One of the best-known maps was issued jointly by the Men's Work organizations of Protestant and Catholic churches, with headquarters in Frankfurt on Main. The map indicated all Catholic and Protestant churches and worship centers along the West German superhighway network.

Similar maps of more regional character also showing the location of churches and the times of services were distributed by church authorities in West German states. In a brief preface printed in German, English, and French, the guide appeals to motorists "who still feel as Christians and do not want to forget the Lord."

American Baptist Doctors Told of Vocation's Link With God

Some 350 physicians, nurses, medical technicians, and ministers attending a week-long conference on Christian vocation sponsored by the American Baptist Convention were told that a rediscovery of the Protestant doctrine of vocation is the only "viable link between God and his daily work."

Dr. Edward LeRoy Long of Oberlin College and Dr. James T. Stephens, a physician, stated that rather than providing the faithful doctor with answers of superior virtue, the Christian faith supplies "candor and willingness to talk, plus a social consciousness for one's neighbor, and respect for people who come to different conclusions." In their frank straightforward lectures the speakers raised questions of mercy-killing, fee-splitting, insurance claim falsification, medical errors, and medical association politics.

Dr. Long said that neither pietism nor moralism could really help in relating the doctor's Christian faith to his medical practice. The answer was a rediscovery of the Protestant doctrine of vocation.

Assemblies Strengthen Doctrinal Statement

The Assemblies of God revised their Statement of Fundamental Truths for the first time since it was adopted originally in 1916, in an effort to strengthen the denomination's basic doctrines. More than 6,000 delegates unanimously approved the changes at the church's 29th biennial convention. They also endorsed a ten-year program to double the denomination's number of churches and members in this country and abroad.

The largest single change in the statement of beliefs was in the addition of a section on the deity of Christ.

World Methodists Urged to Lead in Peace, Racial Justice

In a message to the Methodist churches of the world the Tenth World Methodist Conference held in Oslo, Norway, touched on a broad range of issues including war and peace, racial injustice, and the needs of youth. Over 1,000 delegates from Methodist churches throughout the world adopted this statement at the close of their nine-day meeting.

The message called on Methodists to practice the way of the peacemaker intelligently and obediently. In the area of racial problems, the message said that "Methodist conferences of the world stand for the elimination of discrimination and segregation."

Bishop Fred Pierce Corson of Philadelphia was installed as president of the World Methodist Council during closing sessions of the conference. In his speech to the delegates Bishop Corson urged the church to shift its tactics to deal with today's world.

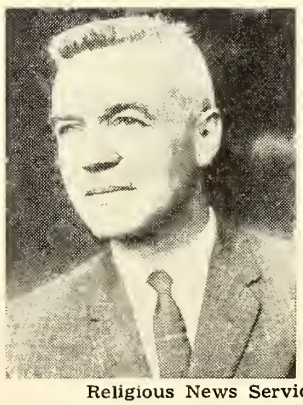
American Baptist Resolutions in Congressional Record

The full text of the resolutions adopted at the annual meeting of the American Baptist Convention in June has been placed in the Congressional Record by Senator Wayne Morse.

The resolutions, which occupied nearly four full pages of the Congressional Record, included an appeal for maintenance of strict separation of church and state. They also included a statement by the convention on race relations, among them a recommendation that all churches and church institutions be operated on a basis of full integration.

News Briefs

The Church of the Nazarene recently reported that over the past twenty-five years its rate of per capita giving has increased five times while its membership tripled. Per capita giving reached a record $142.33 last year.



Religious News Service

Hugh D. Farley succeeds Methodist Bishop Frederick Newell as the new executive director of Church World Service, the world-wide relief agency of the National Council of Churches. Mr. Farley, who has directed U. S. government aid programs in Lebanon and Korea and served as an evaluation officer for the International Cooperation Administration, assumed his duties on September 1

Anniversaries

Mr. and Mrs. Ernest Good celebrated their golden wedding anniversary on March 25, 1961. — Patricia C. Shirey, Penn Laird, Va.

Mr. and Mrs. Clarence Jarrels celebrated their golden wedding anniversary on May 2, 1961. They have two children and five grandchildren. — Patricia C. Shirey, Penn Laird, Va.

Thomas and Bessie Rutledge of Cerro Gordo, Ill., celebrated their fiftieth wedding anniversary at their home on Jan. 11, 1961. They have been members of the Oakley church for many years. They have four children, nine grandchildren and five great-grandchildren. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Obituaries

Brubaker, Ellen, daughter of Jacob and Christina Berkebile Ripple, was born Aug. 13, 1875, and died June 12, 1961, in Somerset, Pa. Surviving are four sons, one daughter, eleven grandchildren, and nineteen great-grandchildren. She was a member of the Ridge church, Pa. The funeral service was conducted at the church by Bro. Galen Blough, and burial was in the Berkey cemetery. — Mrs. Audrey Shaffer, Hooversville, Pa.

Burkholder, Jacob E., was born June 28, 1876, at Brooklyn, Iowa, and died Aug. 9, 1961, at Rochester, Minn. In 1898 he was married to Bertha Lichty, who died the following year. On Nov. 27, 1902, he was married to Jennie Broadwater, who survives, together with three sons, five daughters, twenty-one grandchildren, and four great-grandchildren. He was a long-time member of the Church of the Brethren, having served as a minister for a time; he was a charter member of the Worthington church, Minn. The funeral service was held in the Root River church by Bro. Warren Hoover, and burial was in the adjoining cemetery. — Mae Fishbaugher, Preston, Minn.

Callaham, Nannie T., was born April 1, 1870, and died Feb. 20, 1961. She had been a long-time member of the Peters Creek Church of the Brethren. She is survived by one sister. Her estate was willed to the Peters Creek and Saunders Grove churches. The funeral was conducted at the Peters Creek church by Brethren Albert Saul and Hubert Whitten, and burial was in the Cedar Lawn cemetery. — Mrs. Lucille Williamson, Blue Ridge, Va.

Cave, Katherine Mary, daughter of David and Mary Gunterman Cave, was born Jan. 4, 1961, and died Aug. 20, 1961, at Liberty, Ill. Surviving are her parents and two brothers. A graveside service was conducted by the undersigned at the Silver Creek cemetery near Mount Morris, Ill. — Eldo R. Henricks, Mount Morris, Ill.

Cosner, Calvin Delbert, son of Kenneth Cosner and Mrs. Bertha Evans Amtower, was born in Grant County, W. Va., Dec. 17, 1924, and died at Dayton, Ohio, Aug. 29, 1961. He was a member of the Oakdale church, W. Va. Surviving, besides his parents, are his wife, Catherine Blackwood Cosner, and two sisters. The funeral service was conducted by the undersigned at the Brick church, W. Va., and burial was in the Maysville cemetery. — C. H. Cameron, Keyser, W. Va.

Cummings, Perry Franklin, son of William and Eleanor Cummings, was born in Montgomery County, Iowa, Jan. 27, 1874, and died Aug. 5, 1961. On April 9, 1902, he was married to Pauline Kernen, who died July 2, 1933. Later he was married to Clare Thomas, who survives. He was a member of the Mt. Etna church, Iowa. Also surviving are three half sisters and one half brother. Funeral service was conducted by Brethren Leonard Lutz and Stanley Evans, and burial was in the Nodaway cemetery. — Mrs. Lula Knee, Mt. Etna, Iowa.

Cunningham, William Howard, died at Colon, Mich., Aug. 20, 1961, at the age of seventy-four years. He was a member of the Eaton church, Ohio. Surviving are five sons, one daughter, one sister, sixteen grandchildren, and one great-grandchild. The funeral service was conducted at the West Alexandria church by Bro. Ellis Guthrie, and burial was in the Sugar Grove cemetery at New Lexington, Ohio. — Mrs. Myrtle Gauch, Eaton, Ohio.

Dabbs, Thomas, Sr., son of John and Phoebe Ann Wilks Dabbs, was born April 10, 1878, and died June 30, 1961. He was married to Lavina Elizabeth Eggeson, who preceded him in death. Surviving are one daughter, four sons, twenty-two grandchildren, and eight great-grandchildren. He was a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Bro. Donald Hersh, assisted by Bro. William R. Kinsey, and burial was in the Grandview cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Dague, Arthur A., died near Falfurrias, Texas, July 25, 1961, at the age of eighty-five years. He had been a member of the trustee board of the industrial school and served thirty-one years as treasurer. The memorial service was conducted by Brethren Stanley Bittinger, Jaime Redin, and the undersigned. Burial was in the Falfurrias cemetery. — Archie Patrick, Falfurrias, Texas.

Davis, Rachel Sarah, daughter of James W. and Maggie Keplinger Rohrbaugh, was born Oct. 5, 1895, at Jordans Run, W. Va., and died at Western Port, Md., Aug. 19, 1961. In 1913 she was married to Isaac Davis, who died in December 1959. Surviving are five daughters, five sons, three sisters, one brother, and twenty-five grandchildren. She was a member of the Keyser church, W. Va. Funeral service was conducted by Bro. Levi J. Ziegler, assisted by the undersigned, in the Brick church, W. Va., and burial was in the Keplinger cemetery. — C. H. Cameron, Keyser, W. Va.

Eikenberry, Jacob W., son of Jacob and Mary Peters Eikenberry, was born in Darke County, Ohio, April 7, 1878, and died near Covington, Ohio, Aug. 25, 1961. On Jan. 2, 1902, he was married to Susie Florence Bookwalter, who died three years ago. Surviving are two children and five grandsons. He had been a deacon in the Pitsburg church, Ohio, for over forty-six years and had served as church clerk for more than twenty years. Not only did he serve his local church but also the district. — The Eikenberry Children.

Kantner, Emma, was born in Altoona Pa., Nov. 7, 1885, and died July 21 1961. A long-time member of the Church of the Brethren, she had retired from teaching school after forty-one years of service. One sister survives. — Sulia H. Eyer, Altoona, Pa.

Keith, Hannah, daughter of John T and Justina Berkheimer Hetrick, was born May 24, 1876, and died July 24 1961. She was a member of the Curryville church, Pa. On Aug. 15, 1901, she was married to I. N. Keith. Surviving are one daughter, two sons, six grandchildren, seven great-grandchildren and one brother. The funeral service was conducted at the Curryville church by Brethren Bob Blair and Clyde Bush and burial was in the Fairview cemetery at Martinsburg, Pa. — Rena R Stayer, Martinsburg, Pa.

Link, Zella R., daughter of Milton and Elizabeth Strayer Metzgar, was born Sept. 5, 1899, and died June 5 1961. She is survived by her husband one son, one daughter, two grandchildren, three brothers, and four sisters She was a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Bro. Donald Hursh, assisted by Bro. William R Kinsey, and burial was in the Grandview cemetery. — Mrs. Ralph Kniss Johnstown, Pa.

Looney, Robert L. and Lelia Robertson, were born at Boones Mill, Va Robert died April 19, 1961, and Lelia Aug. 5, 1961, at Olympia, Wash. They were married on Dec. 25, 1906. The memorial services for both were conducted by Bro. H. D. Kimmel. Surviving are three daughters, one sister, one brother, four grandchildren, and six great-grandchildren. At the request of the family memorial gifts were made to the church building fund of the Olympia Community church. — H. D Kimmel, Olympia, Wash.

Massey, Leslie Elmer, son of John and Virginia Massey, was born Feb. 1909, and died Dec. 11, 1960. He became a member of the Church of the Brethren at the age of eighteen years. The funeral service was conducted in the Fruitdale church, Ala by the undersigned, assisted by Brethren Walter Replogle and Merle Rummel, and burial was in the Fruitdale cemetery. — Glen W. Petcher, Citronelle, Ala.

Mitchell, Zion E., was born Aug. 1 1882, in Carroll County, Va., and died June 27, 1961, at his home in Boones Mill, Va. On Feb. 20, 1908, he was married to Martha Ikenberry. He served as a minister and elder in the Antioch congregation, Southern Virginia, for fifty-four years. Much of his ministry was devoted to developing the young churches of the district. He is survived by his wife, two daughters four sons, and twelve grandchildren. — Margaret Flora, Boones Mill, Va.

Murphy, Elvin E., was born Feb. 1888, in Anna, Ohio, and died at Troy Ohio, June 21, 1961. He had been a long-time member of the Middle District church, Ohio. Surviving are h

wife, Jennie May Murphy, two sons, one daughter, twelve grandchildren, and one sister. A memorial service was conducted in the Middle District church by Bro. H. H. Helman, and burial was in the Maple Hill cemetery, Tipp City, Ohio. — Mrs. L. E. Davidson, Tipp City, Ohio.

Noon, Samual, son of John and Annie Miller Noon, was born April 6, 1872, and died June 30, 1961. His wife, Anna B. Moore Noon, preceded him in death. Surviving are one sister, four grandchildren, and eight great-grandchildren. He had been a member of the Roxbury church, Johnstown, Pa. The funeral service was conducted by Donald Hursh, and burial was in the Berkley Hill cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Reed, Lillie M., daughter of Andrew and Nancy Jane Sloane Roach, was born Jan. 26, 1870, in Paulding County, Ohio, and died Aug. 15, 1961, in Plymouth, Ind. On Dec. 24, 1892, she was married to Edson S. Reed, who preceded her in death in 1937. She was a member of the Plymouth church, Ind. Surviving are four sons, two daughters, twenty-three grandchildren, and fifty-eight great-grandchildren. The funeral service was conducted in the Plymouth church by Bro. Homer Kiracofe, and burial was in the Oak Hill cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Reusey, Glenn E., son of Charles McCune and Effie Spitzer Reusey, was born Sept. 27, 1917, at Lakeview, Ohio, and died Aug. 23, 1961. He was a member of the Lima church, serving as church treasurer. Surviving are three brothers and three sisters. The funeral service was conducted by Bro. Dean Farringer, and burial was in the Memorial Park cemetery. — Mrs. O. C. Ansbach, Lafayette, Ohio.

Robinson, William E., died July 22, 1961, at Spray, N. C. He was a member of the Spray church. Surviving are two sons, two daughters, one brother, eight grandchildren, and eleven great-grandchildren. The funeral service was conducted in the Spray church by Bro. Homer Miller, and burial was in the Woodlawn cemetery. — Minnie Boone, Leaksville, N. C.

Self, Frank B., was born in Goshen, Ind., April 18, 1885, and died Aug. 10, 1961, at Goshen. He was married to Hattie Cripe on Dec. 27, 1913. Surviving are his wife, one son, and two grandchildren. The memorial service was conducted by Bro. Clarence B. Fike, and burial was in the West Side cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Stults, Wilma, daughter of Noble and Alma Nifong, was born April 5, 1926, and died May 27, 1961. On June 28, 1947, she was married to William Stults. She was a member of the Plymouth church, Ind. Surviving are her husband, one son, two daughters, her parents, three brothers, and three sisters. The funeral service was conducted in the Plymouth church by Bro. Homer Kiracofe, and burial was in the Argos Maple Grove cemetery. — Mrs. Raymond Ullery, Plymouth, Ind.

Turner, Ida Virginia, daughter of Martin and Amelia Feaster Keplinger, was born at Maysville, W. Va., and died in 1961, at the age of seventy-seven years. She was a member of the Glendale church, Md. Surviving are two sons, three daughters, one brother, fifteen grandchildren, and twenty-one great-grandchildren. The funeral service was conducted at the Glendale church by Bro. John H. Buffenmyer, and burial was in the adjoining cemetery. — John H. Buffenmyer, Cumberland, Md.

Wineland, Ira C., son of William and Susanna Camerer Wineland, was born June 4, 1870, near Martinsburg, Pa., and died at Martinsburg on Aug. 29, 1961. On May 9, 1918, he was married to Gertrude Frye, who survives, together with two sons, one daughter, seven grandchildren, and four sisters. The funeral service was conducted in the Martinsburg church by Brethren Roy S. Forney and Floyd L. Mitchell, and burial was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Workman, Esther R., daughter of Mr. and Mrs. Arthur D. Reece, was born Feb. 23, 1915, at Claypool, Ind., and died at Goshen, Ind., on July 30, 1961. She was married to Ronald Workman on Aug. 19, 1936. Surviving are her husband, one son, her father, and two brothers. The memorial service was conducted by Bro. Clarence B. Fike, and burial was in the Violett cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Yoder, T. Fred, son of Andrew and Mary Schrock Yoder, was born at Mingo Junction, Ohio, Aug. 13, 1879, and died Aug. 20, 1961, at Orrville, Ohio. He was a member of the Chippewa church. Surviving are his wife, Rena Swartz Yoder, one son, one daughter, one brother, one sister, and ten grandchildren. Funeral service was conducted at the Chippewa church by the undersigned, and burial was in the East Chippewa cemetery. In his memory, friends contributed toward an organ fund for the church. — Dean Kindy, Creston, Ohio.

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Church of the Brethren
General Offices
Elgin, Illinois

Church News

Eastern Pennsylvania

Indian Creek — The men's work gave a program on Mother's Day. A number of our members held a service at the Bowery Mission in New York City. The men's chorus of the East Petersburg church gave a sacred concert. The offering of $268 at the vacation Bible school was used to send Scriptures to Korea. A memorial service was held at the Klein meetinghouse, where Elder Peter Becker is buried. At our harvest and home-coming service, Galen Kilhefner was the speaker. Having graduated from the local high school, the exchange student, Silas Romano, has returned to his native country of Brazil. Sara Shisler, who was one of the early missionaries to Nigeria, has retired after many years of service. Our church will now support Roger and Virginia Ingold, who are now serving in Nigeria. — L. G. Nyce, Vernfield, Pa.

Lititz — Prof. Nevin Fisher of Elizabethtown College conducted a music institute. For one quarter six adult classes were combined for a special study of prayer in the life of the Christian, with Glen Crago as teacher. Mrs. Clarence Dubble, district director of children's work, was the speaker at one of the bimonthly children's workers' conferences. Dr. and Mrs. Franklin K. Cassel and Mrs. Jean de Perrot interpreted the work of the Church of the Brethren in Puerto Rico. Guest speakers for the Tuesday evening Lenten services were George Detweiler, Nevin Zuck, Roy Forney, Glen Weimer, and Dean Frantz. The church has voted to support Bethany Seminary relocation program. We had a meeting of parents and teachers one Sunday afternoon and plan to hold two such meetings each year. The women of the church have sewed 426 items of clothing secured from the New Windsor Center. Thirty-four new members have been received since our last report. Seventeen children were dedicated on Mother's Day. The twenty graduates of high school and college were recognized in the service on June 4, and each

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

graduate was presented with a copy of the New English Bible, New Testament. After the morning service the congregation proceeded to the building site of the new church and participated in the ground-breaking ceremony. Construction got under way shortly afterward and it is expected that the building will be completed within one year. On Children's Day the entire morning service was planned by the children of the church. Guest ministers during the absence of the pastor were Dr. Paul Z. Rummel, Robert Byerly, and Earl Lehman. The daily vacation Bible school was held early in August. A number of our members served as counselors at Camp Swatara. Many of the children and youth participated in the camping program. — Mrs. Paul R. Houchin, Lititz, Pa.

Schuylkill — Twelve have been baptized. Speakers have been Elder George Landis, pastor of the Amwell church, N. J., Elder Milton Hershey, who delivered the home-coming message, Elder Alton Bucher, speaker on Children's Day, and M. Ray Gibbel, for the Easter program. At a recent council meeting Bro. Ammon Merkey was re-elected elder for the third time. Our love feast is scheduled for Oct. 14 and 15, beginning at 10:00 a. m. We are planning to have a Bible institute on Nov. 12. — Mrs. Ray Stump, Pine Grove, Pa.

Middle Pennsylvania

Altoona, Twenty-eighth Street — J. Henry Long conducted a preaching mission during Holy Week. Preceding each evening service, slides of Brethren mission fields were shown. A number of women from our church and the Carson Valley church helped process clothing at New Windsor one day. We have started a junior and youth choir. The Christian education commission is also setting up a Boy Scout club program in the church. The undershepherd plan has been established by the evangelism commission to be carried out through the deacons of the church. The church attendance during the summer months was higher than any previous summer the last five years. The pastor, Donald H. Fogelsanger, served as director of the Middle District youth camp at Blue Knob Camp, Claysburg. Six persons of the BVS unit at New Windsor were guests of the church for a week end. The women of the church have expressed through letters to the Altoona Mirror their appreciation for the newspaper's policy of accepting no liquor advertisements. — Mrs. Barbara Fluke, Altoona, Pa.

Clover Creek — Since Sept. 16, 1960, Harold Bowser has been serving as the pastor. Bibles were presented to the first-year juniors of Sunday school. High school graduates were given recognition and Bibles. The offerings of the vacation Bible school were sent to the American Bible Society, which had provided a Braille Bible for a boy in the congregation. The young adult class is providing transportation to services for a widow and her three sons. Dedication services for the remodeled and enlarged church were planned for Sept. 24, with Bernard King as the speaker. The service was preceded by an every member canvass, and followed by a week of meetings by Earl Ziegler — Mrs. Harold L. Yingling, Martinsburg, Pa.

Glendale — On Aug. 20, we had our annual home-coming and an all-day meeting. The pastor, John Buffenmyer was in charge of the services in the morning. In the afternoon we had a service of dedication for the organ, new pulpit furnishings, and the finished kitchen. Last May, a friend of the church gave some money in memory of her husband, to be used for the purchase of an organ and this started a memorial organ fund. The organ was paid for in full before the service of dedication and no money was raised other than the one offering and the gifts in memory of loved ones. Charles Helsel, pastor of the Yellow Creek church, brought the message of the afternoon. — John H. Buffenmyer, Cumberland, Md.

Western Pennsylvania

Hooversville — Since the last report nine have been baptized and one has been received by letter. One baby was consecrated. Edgar Fritz of Somerset, Pa., was the speaker for the father-son banquet. Other speakers have been Guy Hartman of Meyersdale, who talked about his trip to Russia, and Clarence Rosenberger of Huntingdon, Pa. In April the women's fellowship gave a program at the Geiger church and in August the Geiger fellowship gave a return program at our church. The moderator, Harry Bassett, had charge of the service on Aug. 27. Some of our women attended the Middle and Western Pennsylvania camp at Camp Harmony, Aug. 23. — Blanche M. Hershberger, Hooversville, Pa.

Somerset — In April, a busload of members went to New Windsor for a workday. We had a mother-daughter tea in May. The pastor, James Boinott, attended Annual Conference. On June 11, we had a service for consecration of children and for baptism. The women's fellowship sponsored a church family picnic and campfire service at the Geiger church grove. Samuel Longanecker spoke on A Growing Togetherness, and recreation was planned for the children. — Naomi L. Knepper, Somerset, Pa.

Mardela

Greenhill — Our church was host to the district youth fellowship and also to the women's fellowship. Ora Hustead was the speaker at the former. At the spring council meeting we saw the filmstrip, Empowered for Mission. The pastor, Elmer Ebersole, held a two-week meeting in Everett, Pa. Martha Eby and his wife and John Hartman and his wife were installed in the permanent office of deacon by Brother Dwight Miller. Seven babies were dedicated on Mother's Day. On the same day we had a basket dinner in the church and a dedication service for the parsonage, followed by open house. Because of work on enlarging the church, we did not have a vacation Bible school this year. Greenhill has given $105.80 per capita for all purposes and $31.96 for outreach. Grace Mahan represented the district at

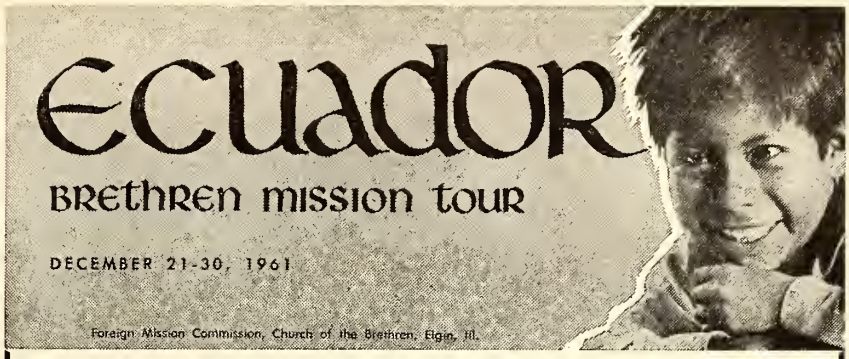
anding Committee. Our home-coming was on Aug. 20. We had films owing former home-comings. Our ll love feast was Oct. 1. —Eva Pusey, estover, Md.

Eastern Maryland

Friendship — Ora Huston visited the urch on his Brotherhood tour. Jean nith of Washington D.C., showed des of her trip to South America at e father and son banquet. Some of e young people attended the regional uth roundtable at Bridgewater Colge and a group of women, the dist women's rally at the Westminster urch. The pastor, Lloyd Haag, conucted membership classes. As a relt, four were baptized, and eleven ceived by letter. Harvey Kline of ndalk was the minister on pulpit change Sunday. The church celeated the tenth anniversary of the st group meeting which was the benning of the Friendship church. We d a retreat on the day before, and Sunday, a noon meal. A pageant highlights of our church's earliest ys was given by some who actually ed the part. Susan Thomas, a misnary to Japan, visited the church d showed slides. During the pas-'s vacation, we had as speakers ank Rittenhouse, the moderator; chard Edwards, director of the BVS it at the Brethren Pilot House; and ylor Cubbage of Washington D.C. . and Mrs. James Faulkner celeated their fiftieth wedding anniverry on Aug 20. The women's fellowip has contributed $500 to the church easury. — Mrs. Hugh Wolfe, Glen rnie, Md.

Middle Maryland

Broadfording — During July and gust a series of sermons on the rd's Prayer was given by the pas-, J. Stanley Earhart. On Sept. 1, he t to become pastor of the Oak Park urch, Oakland, Md., and E. Russell ahm, formerly of Mt. Sidney, Va., oved into the parsonage as our pas-. Under the leadership of Brother rhart, the church grew materially d spiritually. A new educational ilding was added to the original urch building which celebrated its e-hundredth anniversary in 1958. al payment on the church's indebtness was made in April. Under the spices of the finance board, a noterning service was held. The church s adopted a unified budget beginning s next year. The film, Journey Into ith, and a dramatization, Were You ere? were presented by the CBYF d older youth. E. Russell Hicks s the speaker at a Wednesday eveg service. Our church was host to district men's meeting in May. der the auspices of the Christian wards class, an open-air service was d with the pastor as speaker. The YF conducted a campfire worship vice, at which Bro. Arthur Scrogum ke. Eight boys and girls from the urch attended Camp Peniel, and rteen persons spent a day at the w Windsor center. The women's lowship has collected 212 pieces of p for relief. A class of instruction church membership was conducted the pastor, with a reception for new mbers and a dedication of children in May. While the pastor was absent at Conference, morning services were conducted by David R. Petre and Charles Wasson. Robert O. Hess of Manheim, Pa., will hold evangelistic services, Oct. 8 to 15. We are also planning for a Bible institute under the leadership of Mrs. Anna B. Mow, Oct. 20 to 22. — Grace Martin, Hagerstown, Md.



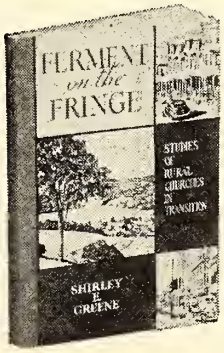
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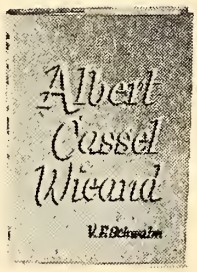
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CHURCH of the BRETHREN GENERAL OFFICES
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First Virginia

Roanoke, Central — A twenty-four hour prayer vigil was sponsored by Central church at the beginning of Lent. On April 30 the pastor and Mrs. Rogers had open house for all members of Central church and their friends. Twelve of the youth attended the regional round table at Bridgewater College. Warren D. Bowman, president of



Albert Cassel Wieand

V. F. SCHWALM

A. C. Wieand felt a divinely imposed compulsion to start and develop a Bible training school for the Church of the Brethren and gave the greater part of his life to that task. Bethany Biblical Seminary is the outcome of his efforts and those of his associate, Emanuel B. Hoff. For the first time Dr. Wieand's part in this work is told in book-length form. Also noted and discussed are his other significant contributions to the church as a writer, a preacher, a Bible teacher, and a man of prayer. It is an informal, realistic and appreciative story. Introduction by David J. Wieand. **$2.75**

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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 534. Needed: Houseparents. Mature couples to work in therapeutic program for emotionally disturbed children, ages 7-18. Maximum of twelve children per department. Maintenance and comfortable living quarters provided, regular salary increments and a two-week vacation with pay, plus other benefits. Challenging and rewarding work. Contact: Fort Wayne Children's Home, Box 2038, Station "A", 2525 Lake Ave., Fort Wayne 3, Ind.

No. 542. Needed: Motion picture production personnel for Christian organization. Opportunity also for son unskilled help and trainees. Give cor plete information in first letter. Co tact: Good News Productions, In Chester Springs, Pa.

No. 543. Needed: Retired Christi couple willing to accept domestic r sponsibilities to supplement incom Give complete information in first le ter. Contact: Good News Productior Inc., Chester Springs, Pa.

No. 544. Registered R.T.M.T. wi 3-year hospital lab and X-ray expe ence would like position with docto clinic but would consider position hospital. Available Oct. 1. Conta Brethren Placement Service, 1451 Du dee Ave., Elgin, Ill.

No. 545. Wanted: Man for fa work. Large house with convenienc New barn with modern equipme Two miles from church. School b stops at driveway. Wages above av age for right party. Contact: Wm. Myer, R. 1, Myerstown, Pa. Phor Frystown 34R2.

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No. 547. Young Brethren cou available for immediate employme Prefer Brethren community. Ha dairy and mechanical experience. Co tact: Arnold Lein, R. 2, Boyd, Wis.

Bridgewater College, was the speaker at the morning and afternoon services on May 7, when we observed our anniversary. Four babies were dedicated at the morning service on Mother's Day. The Roanoke churches sponsored a Festival of Faith, July 23 to 30, with Howard E. Butts of Texas as the speaker. This was held in Victory Stadium. Several of our choir members sang with the other choirs of the city at these services. Nancy Werking, a Bridgewater College student, worked with the youth of our church this summer, under the Earn and Serve Program. — Dorothy C. Ikenberry, Roanoke, Va.

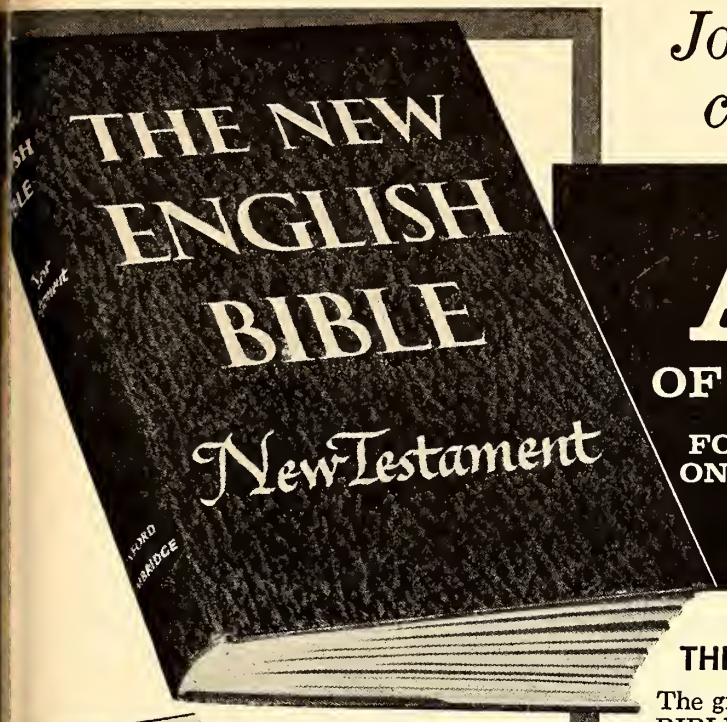
Northern Virginia

Mathias — Edward Kerchensteiner of Virden, Ill., conducted a week of evangelistic meetings. Seven were added to the church by baptism. The offering of $20 at the vacation Bible school was sent to SOS. The women's fellowship remodeled the church basement and kitchen and refurnished the kitchen with needed equipment. These improvements were dedicated at our home-coming service. The youth groups raised funds to buy a chain saw, which was sent to the mission field in Ecuador. Under the direction of the pastor, Bobby Phillips, the church has adopted a plan of organization. Mrs. Phillips has been working with a choir group made up of junior highs, and Brother Phillips with an active group of young people. — Virgil Mathias, Mathias, W. Va.

Mill Creek — The men were guests of the Mt. Pleasant men at a supper meeting. Later the Mt. Pleasant men were guests of our men. We had a series of self-study meetings to look at the pl of organization. Stanley Wampl district secretary, met with the gro two evenings. These meetings led the adoption of a new plan of organi tion for the church. When the wom had their husbands as guests, the p gram consisted of a panel on race lations, the panel including a forei student and a member of our chur who was a displaced person. We ha had as visiting ministers Leon La rence, Paul Shiflet, James Flora, P Trimpey, Marvin Clingenpeel, a Joseph Mason. Two have been b tized and two received by letter, a two on re-affirmation of faith. A nu ber of our youth attended the distr youth banquet at the Linville Cre church. On May 7, we dedicated t new educational unit. Dr. Paul Bowman, moderator of the church, v speaker for the morning, and Sam Harley, regional secretary, for the aft noon. Dessie Miller Myers discus methods of teaching with the Sun school teachers one evening. On Ju 18, the Port Republic Methodist m presented a dramatization of the Lor Supper, While the pastor, Charles Z kel, was at Annual Conference, J Jacob Huffman, John T. Glick, and C Stump filled the pulpit. Mildred M

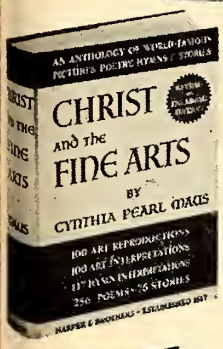
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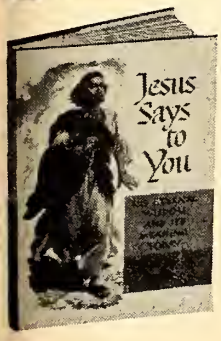
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Continued from page 30

dy directed the vacation Bible school in June. — Patricia C. Shirey, Penn Laird, Va.

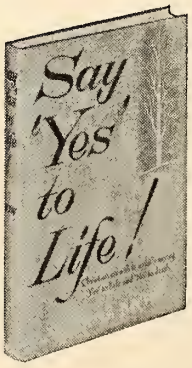
Wakeman's Grove — Since our last report, six have been baptized. The music committee sponsored a hymn sing. Nine attended the vacation Bible school workshop and twenty-five the young adult banquet at Harrisonburg, Va. Four youth attended the round table at Bridgewater College. Youth, parents, and friends visited Camp Brethren Woods. Our church was recognized as an independent congregation by the district conference. Russell Beahm of Mt. Sidney, Va., conducted a revival meeting. We have started a new educational unit and a remodeling of the sanctuary which is expected to be completed by spring. — Fay Wakeman, Edinburg, Va.

Southern Virginia

St. Paul — In June we had a vacation Bible school directed by Betty Jean Leftwich. One Sunday evening, Brother and Sister Shank of the Maple Grove church, talked to us about the revised curriculum for the church school. Bro. Fred F. Dancey of Sparta, N. C., was the evangelist for our meetings, July 16-23. One young man was baptized then and previously one had been baptized. One was reconsecrated. Many of the homes were visited by the pastor and Brother Dancey. One junior high pupil attended the junior high day camp at the Laurel Branch church. The church was represented at the Southern Virginia district conference by Emma Edwards, Ules Hutchens, John S. Baker, and the pastor. Kenneth Wenger, district youth worker, visited the church on Aug. 16 and 17, and explained the nature and purpose of CBYF and gave help on the organization of a CBYF. The youth and young adult Bible class jointly put out a Lord's acre in string beans. Two of our juniors recently attended Camp Bethel. — W. M. Leftwich, Mt. Airy, N. C.

First West Virginia

Sandy Creek, Hazelton — The pastor, Earl Dietz, brought messages for three nights during Lent and for the sunrise service on Easter. In July, the pastor was the evangelist for a two-week revival, followed by a love feast. We also had a two-week vacation Bible school for all ages. Ten have been baptized during the past year. We had our loyalty banquet on July 16. The envelope system of giving is bringing good response. Some of our members attended the district women's rally at the Shady Grove church. Two attended the district cabinet council at the Oak Park church at Oakland Md. During this year the fellowship made comforters, rolled bandages, and c lected used clothing for relief. T group visited Camp Galilee and h a service one evening in the conval cent home in Markleysburg, Pa Grace H. Van Sickle, Hazelton, W. V



SAY
'YES'
TO LIFE

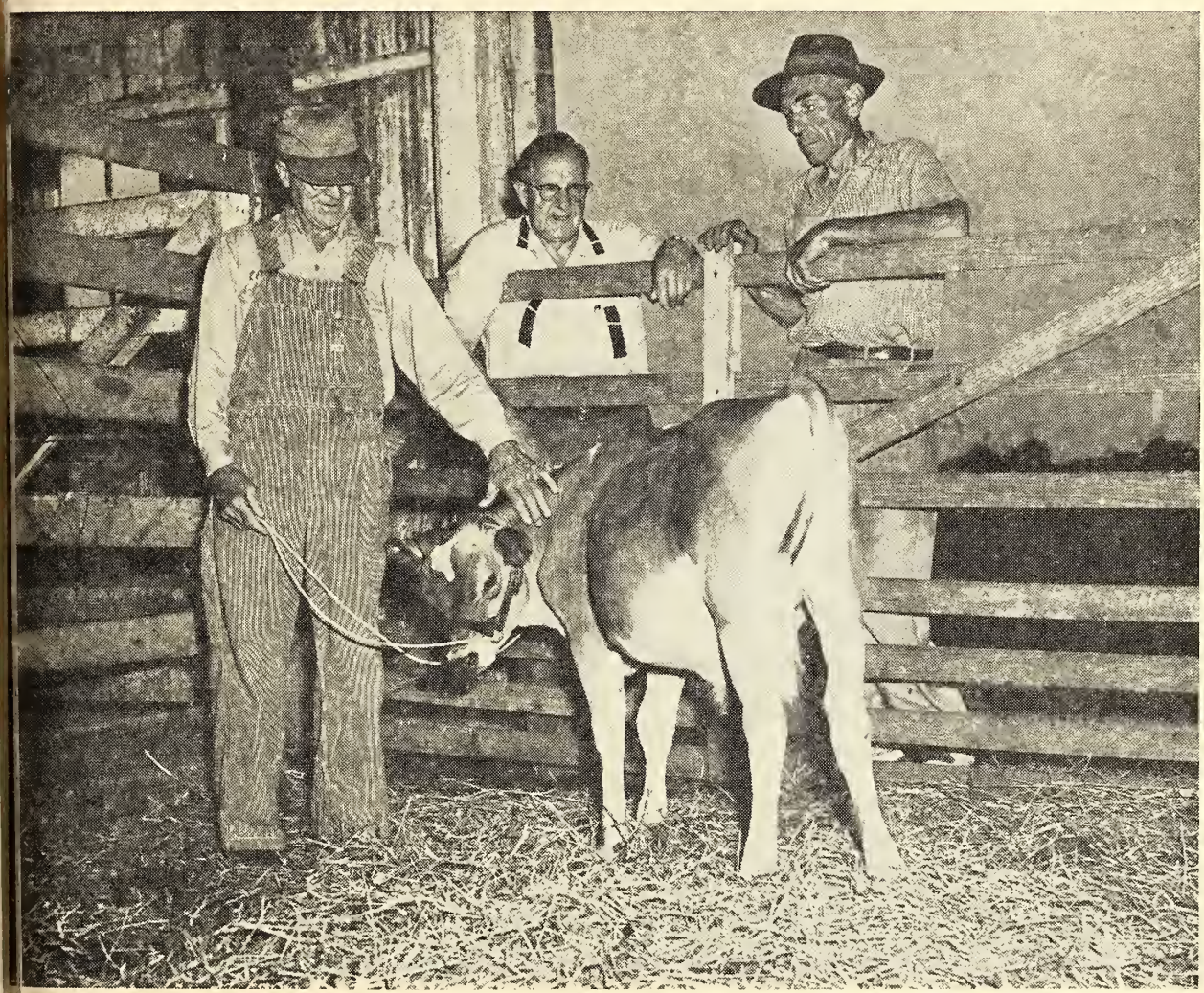
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Church of the Brethren
Gospel MESSENGER

OCTOBER 14, 1961



On an Ohio farm he makes available to Heifer Project, Ray Petersime (center) joins B. P. Burr, farm manager (left), and Andriej Jestowski, recently a refugee from the Ukraine, in deciding whether this gift from American farmers is ready for an overseas trip

Disciple in Triplicate - - - - - - - by LOIS TEACH PAUL
An Ohio layman's threefold witness — the story of Ray Petersime

The Light Gets Through - - - - - - by JOHN GARRETT
The responsibility of the churches to use mass media in evangelization

Brethren Heritage in Kansas. Part II - by MYRTLE CRIST PORTER
The struggles and hardships of some early church pioneers

The Bomb and Christ's Coming - - by DALE AUKERMAN
New urgency regarding a neglected Christian teaching

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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OCTOBER 14, 1961

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Our Contributors

John Garrett is principal of Camden Congregational Theological College, Sydney, Australia, and former director of the Information Department of the World Council of Churches.

Dale Aukerman, executive secretary, Puidoux Continuation Committee, is living in Bechlinghoven, Germany.

Lois Teach Paul, a homemaker, is a member of the Ft. McKinley church, Southern Ohio.

Irven Stern is a missionary in Nigeria, West Africa.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Far-off Sympathy

One day I read in the Messenger about a church that had just seen the film, Harvest of Shame. Its location would indicate that it is far away from any migrant labor. One can imagine the sympathy and indignation which the film aroused in their minds.

The next day I saw forty or fifty migrant laborers harvesting onions. They were working hard because it was piece work and they were making big money. The same people employed upon an hourly basis would turn in a sorry performance.

There were perhaps twenty cars and pickups parked along the highway and it is doubtful if any was as old or inexpensive as the car or pickup of the man employing them. Any sympathy of the viewers of Harvest of Shame for these people was misplaced.

A lecturer in a northern state found his audience warmly interested in what the South should do about desegregation but completely unconcerned about a deplorable social condition at their own doorstep. It is a form of self-deception not uncommon to many of us. — Chauncey Shamberger, Weiser, Idaho.

People Are More Important

The Sept. 16 issue of the Gospel Messenger was spiritually stimulating as usual. Marshall Billings article, "Your Letter Is a Ballot," prompts me to write. As a member of the social work profession, I was thrilled by Mildred Long's article on Hillcrest Homes. We can all agree that we need an adequate physical facility in which to meet the housing needs of the aged.

Let me make a plea, however, that consideration be given to the most important element of our church's social welfare program. Bricks and mortar, fresh air and a beautiful view are not enough. A dedicated and skilled staff, understanding the deeper needs of the aged and applying these skills to meeting these needs, are more important than the physical plant or the setting in which these needs are met.

John Park Lee, a Presbyterian Church leader speaking to the Church of the Brethren Conference on Homes for the Aged in Kansas City last February, was quoted by a Kansas City newspaper as sayi "It is heresy of the worst kind church homes for the aged to exc poor buildings and services beca we are doing this for the Lord a even if it isn't very good it is bet than nothing." It seems easier sell the need to our people for g buildings but these buildings all often house substandard services a programs.

I believe the only final ration for the church to be engaged i program of this kind is that it of something beyond that of a priv nonsectarian or public-sponso program. The plus we can re offer is more and better staff, pro ly trained and with Christian m vation, not better buildings scenery. — Ralph S. Lehman, Di tor of Social Services, Ft. Wa Children's Home, Ft. Wayne, In

Prayer Vigil for Peace

I would like to offer a sugges to all of the churches of our Br erhood. This is that each ch set aside one day in the very future for a prayer vigil for w understanding, disarmament, world peace.

Every man, woman, and child believes in a just and good G needed to claim and act on G promise in 2 Chron. 7:14-15: my people who are called by name humble themselves, and and seek my face, and turn their wicked ways, then I will from heaven, and will forgive sin and heal their land. Now eyes will be open and my attentive to the prayer that is in this place."

May each of us take the tim lift our hearts in thanksgiving praise for God's manifold gift intercede for world leaders, an the silence of meditation be aware individually of our part tasks to bring total peace into re

"Lead the way, Lord, out of darkness and sin of humanity's into the light and truth of a day. Amen." — Lois Cochran, Harrison, Lindsborg, Kansas.

In Tract Form

The article (A Story Still E Told) and the editorial (A C Where Christ Would Feel at H in the Sept. 2 issue are very and should be in tract form. — E Fry, Boyertown, Pa.

The Judgment Falls on Everyone

A PROMINENT attorney in Ontario has a complaint concerning the New English Bible. He says that it libels the members f his profession in that one of the familiar assages substitutes the word *lawyer* for *scribe* nd, therefore, puts lawyers in the company of harisees and hypocrites.

We will gladly let the controversy rest in he hands of Bible scholars and language exerts. They should be able to decide what rrent terms best express the sense of the iginal Greek. But we would observe that wyers have hardly as much cause to complain do tax collectors who, according to another cent New Testament translation, are always assified with sinners.

If the Canadian attorney had been more miliar with the older King James Version he ight have noticed that it also contains some arp words for lawyers. In fact, the gospel of Luke quotes one such lawyer of Jesus' time as saying, "You reproach us also."

Rather than seeking to defend the good name of any one profession, would it not be more fitting for Christians to observe how shattering are the judgments of God upon all of us, whatever our calling? In reading the Scriptures, do we not see ourselves pictured in the Pharisees, the scribes, the timid disciples, the fickle crowd, yes, even in the anxious struggles of the ones who deny and betray their Lord as well as in the plotting of those who would destroy him? Can we not all say with that one lawyer, "Lord, when you speak words of condemnation, you reproach us also"?

But the effect of all this is not only to condemn. If our Lord's words of judgment are universal in their application so are his promises of forgiveness. His grace is sufficient for everyone who will respond — for lawyers, preachers, editors, and for you, too, brother. — K.M.

Day in the Life of William Carey

PROTESTANT churches in Britain and India are this year recognizing the 200th anniversary of the birth of William Carey. rn in 1761, the British Baptist missionary ent forty-one years in India as a preacher, an ucator, and a translator of the Scriptures.

Christians everywhere have heard of William rey's famous motto, "Expect great things from d; attempt great things for God." To see how rey went about his own "attempting" consider personal account of a typical day in 1806. He was a poor letter writer because he had n time for writing. So, in explanation to a nd, he once outlined his schedule for one d. He arose at 6:15, read a chapter in the brew Bible, took time for private prayer a then family prayers. Still before breakfast h read from Hindustani scriptures, and the rment breakfast was over he worked on a S skrit translation until ten. From then until e y afternoon he cared for his duties at the c ege he had established. Back home, he e mined proof sheets of a translation of J miah into Bengali. Following this, with a f moments out for dinner, he worked on a t slation of Matthew into Sanskrit. He had ju a half hour to prepare for a sermon, p ched in English, at 7:30 p.m. At nine he re ed by translating a chapter of Ezekiel into B gali. After eleven he read a chapter in the Greek New Testament and then went to sleep.

When you add up the totals of days spent so industriously, you can easily understand why Carey was successful in seeing through the translation of the Bible into six of India's major tongues, also why his educational efforts led to the training of hundreds of missionaries and evangelists.

The next time you complain wearily about a crowded schedule of significant activities, think of William Carey's stewardship of his twenty-four-hour day. You may not have his "gift of tongues" but God has given you the same twenty-four hours. Does your stewardship of time reveal that you are "attempting" as well as "expecting" for the glory of God? — K.M.

Every Day Is Layman's Day

IN MANY CHURCHES this coming Sunday will be observed as Layman's Sunday. Laymen will be called on to speak and to lead in worship services. But all of this will mean little unless it serves to emphasize the everyday discipleship that God expects. Note the story about Ray Petersime in this issue. Similar stories have honored active laymen and women who are busy — every day — in the Lord's work. — K.M.



The Light Gets Through

THERE was a church in Corinth in the middle of the first century where people met for worship, became inspired, and indulged in excited noise. Paul, who was troubled about them, told them that their singing and nonsense syllables obscured the Light of the world from other people.

"If I don't know the meaning of the sound the speaker makes," he wrote to them, "his words will be gibberish to me, and mine to him." He made the same point about their prayers: "Your prayer of thanksgiving may be all that could be desired, but it is no help to the other man."

One of the acute problems before the assembly of the World Council of Churches at New Delhi in late 1961 must be the failure of many churches to make sounds that have meaning for outsiders. Many of us are carrying on earnest

by John Garrett

nversations in pulpit and mmittee language. We all lieve in translating the Scrip-res into Urdu and Hottentot. ut we ourselves need to be anslated into the languages of ain Street, sports page, and llage water pump.

Newspaper men are familiar ith this problem. After a urch meeting they scratch eir heads and puzzle over hat they have taken down. he church leader has said, We must proclaim redemp-n." Another has told his ap-oving friends: "Man must be ansformed by a living con-ntation between the evangel d his own existential predica-ent." There has also been a uch applauded speech con-ning the sentence, "We are familiar with the series of markable ecumenical pro-uncements on this issue, from ke Mohonk, through Wil-gen to Bad Boll."

It is very close to what Paul plored when he said, "I don't ow the meaning of the sound e speaker makes." No wonder e newspaper man says, "I ask self what all this is going mean to the Kansas City lkman."

The jargon of theologians and mmittees is out of tune with tastes, interests, and daily of the majority of the rld's population. Most peo-are simply not interested. ey are not abstract thinkers. ey work with their hands, op-te machines, and ply tools. ey prefer pictures and stories general ideas. They feel midated by words like *con-ntation*, totally mystified (ex-t in financial deals) by rds like *redemption*, hilari-at the thought that Lake honk is a pronouncement.

t seems unlikely that any-ng done at New Delhi will far unless it is understood that the world has changed rapidly through the march of science, engineering, and mass communications. Within our century, people who are newly taught to read and write, in Africa, Asia, and Latin America, will be engaged in industry and large-scale agriculture on the Western pattern. Very few of them will want to read the Bible. Fewer will come to hear individual preachers. They will have television and vernacular illustrated papers in their own style and national pattern. Why go out to a Christian church when you have a more diverting world to hold your interest at home?

> IF I don't know the meaning of the sound the speaker makes, his words will be gibberish to me, and mine to him. — Paul (New English Bible, New Testament)

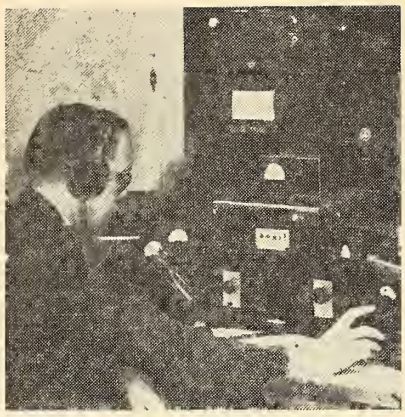
Pictures, speech, and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull, self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. The trouble with many Christians is that they want, in their hearts, to be like the scribes, when Jesus told them to be like little children.

At New Delhi there should be a disturbing question hanging over the whole work of the church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-Western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at the center. Large institutions run by Western missionaries look suspiciously like packaging for Western civilization and for Christianity. The tendency of the local population is to accept the packaging, and to reject the contents once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be redirected to such new kinds of projects as television, film, radio, and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world to reach city and country publications.

Moving pictures should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams to take drama, interview, news, and documentary programs to broadcasters who want high quality material for vacant spaces in their schedules.

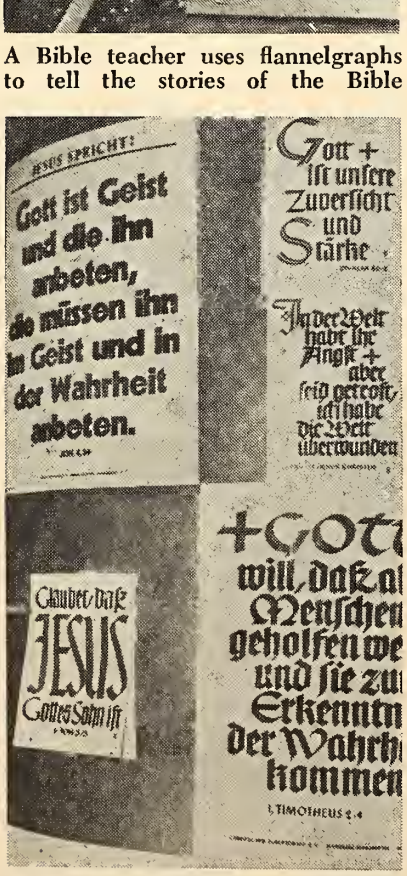
For this work, and for Christian journalism, there should be centrally placed training facilities in each continent. From the centers, ideas for stories,



Radio and television are mediums through which the good news of Christ can reach those who cannot yet read



A Bible teacher uses flannelgraphs to tell the stories of the Bible



The Word of God is carried directly to the people by the use of posters

promotion, pictures, layout, design, and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from church apron strings, but run by people who are loyal members of the church. They will shock both church and general public by the bold way they put the Christian case about politics, sex, other religions, sport, race, and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

People engaged in jobs like these will often popularize and be "unpopular" with church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision and love risks.

The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day. It is fatal to underestimate the life-transforming power of the mass media. They have come to stay. It is nonsense to say that they are impersonal and must inevitably manipulate people. Only those who are afraid of them and do not know them say so.

Radio and television, particularly, are intensely individual media. Here one man speaks to one man. And the recipient can always switch off, which is more than one can easily do when being manipulated by some authoritarian who is preaching a sermon in church. Naturally those who work with these media for the churches get dirty hands. But many work there already as lonely pi neers — and bring with them i tegrity and faith.

The churches have anoth ally to enlist in the press, in fil radio, television, and in t ruthless circus of modern pu licity. He is the artist. Ma writers, painters, theatrical pr ducers, many film and televisi directors are hungry for opp tunities to get rid of the sen mentalism and moralizing th often pass for the Christi message. These people are n unemployed; they are simp unemployed by the church. Their imaginations have nev been fired by church lead who say: "Sit down with for a few months, and let's fi out together how the terror a beauty, the depths and t splendors of the Bible can given new life in the mod world through sound, ima dance, drama, song, mime, c or sequence, and spaces silence . . ."

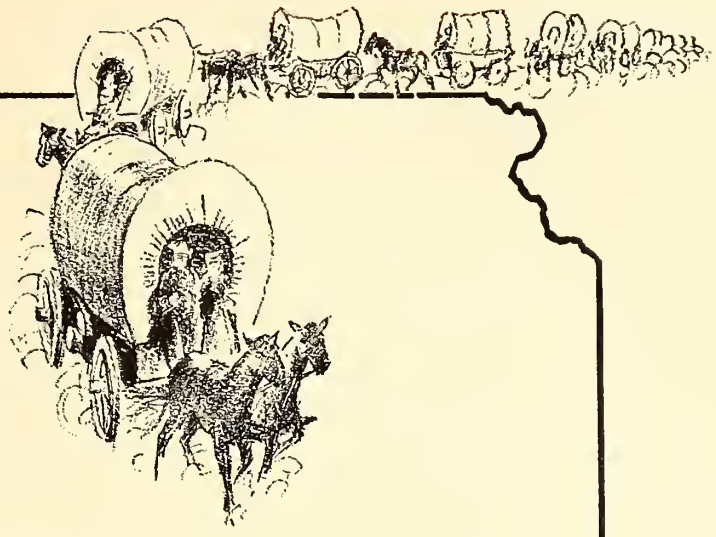
These people are waiting work. They need Christ friends who understand cr tive freedom, who know that spite of us scribes the Light the world gets through.

Photos: page 4, Silberstein from Mc meyer; page 6, Religious News Ser



Artists of all kinds can make gospel vivid for people everyw

BRETHREN HERITAGE IN KANSAS



by Myrtle Crist Porter

PART II

AS THE years went by after the close of the Civil War, the tide of e igration to Kansas rose to h h proportions. There were p iods of privation but those d not long deter Brethren fr m leaving the East for west- e settlement. Cheap and de- si ble lands attracted some. C hers came in response to calls f m weak and struggling ch rches. Eastern Brethren, w hing to learn more of the st e, kept up correspondence w h those in the West. Writers in the Primitive Christian de- sc bed in glowing terms, the m its of their particular local- it s on the sunny healthful p ns.

o thoroughly were the East- er Brethren interested in Kan- sa that special excursions were or nized for their benefit. Such an excursion, publicized in the P nitive Christian, September 3, 1878, headed west from M Veytown, Pennsylvania. Ac- co nts of these travels appeared in he Gospel Visitor and Primi- ti Christian. As late as 1886, P . W. J. Swigart of Juniata C ege wrote an article for the G pel Messenger called Vaca- tion Wanderings, in which he told of his visit to Kansas, of the magnificent prairies, of the towns, the jack rabbits, and the sunflowers.

In the late seventies and eighties, the Brethren became interested in Western Kansas, whose winds were destined, with the coming of the settlers, to send great prairie fires roaring through the buffalo grass.

On April 8, 1879, several families halted their caravans at Norton, Kansas, to become the nucleus of the Maple Grove Church. In 1886, a colony of Brethren located on the Union Pacific railroad south of Maple Grove and organized a church with seventy-six charter members. Soon their town was named Quinter after Elder James Quinter. This Brethren congregation grew in time to include 500 members.

Kansas has always suffered frequent drought. There is no doubt that the suffering of the Brethren during these trying periods and the response of those in the East reacted in



Courtesy of Kansas Industrial Development Commission

Interior of John Brown cabin preserved at Osawatomie is open to tourists

a wholesome way upon the Brotherhood.

In the time of Jacob Ulrich, drought began in June of 1859. In the sixteen months which followed, not enough rain fell to wet the ground more than six inches. Of 100,000 people in Kansas, 60,000 needed assistance. Of these, 30,000 left their claims. Jacob Ulrich, as well as Elder Henry Kurtz appealed for help for the stricken area through the pages of the Gospel Visitor. Elder Abraham Rothrock went as far east as Philadelphia to solicit aid.

In the spring of 1861, David Frantz and William Gibson of Cerro Gordo, Illinois, were sent by their home congregation to take corn, wheat, oats, potatoes, and garden seeds, collected by the women of Illinois, to Kansas. That same spring, Henry Kurtz made a trip to Kansas to see conditions for himself. On May 24, he wrote home telling of his experiences.

The year 1874 was grasshopper year when the insects swarmed into the state from the northwest, devouring all vegetation. The desolation was worse in the western counties. In Republic County nine tenths of the people were in need of food. In Russell County Brethren men were gathering buffalo bones to trade for supplies, one hundred miles west of their homes. They were harassed by Indians who killed one of their boys, destroyed their equipment and food, and escaped with two mules and a horse.

James L. Switzer of the White Rock church went as far east as Meyersdale, Pennsylvania, soliciting aid for the destitute. He wrote home that the Brotherhood would send 100 carloads of goods to the sufferers. However, some cars were lost in transit. (The railroads shipped free of charge.

Again, Iowa and Illinois were in the lead as givers of relief. At Cherry Grove, Illinois, a district meeting was held with Martin Myers as moderator and M. M. Eshelman as clerk. An organization was formed assuming the name The Northern Illinois Relief Society of the Brethren.

The next March The Pilgrim quoted the Chicago Times as authority for the statement that the Cerro Gordo Brethren raised $1,600. About the same time the South Waterloo church sent out one and one half carloads of supplies. Daniel and David Vaniman of Virden, Illinois, gave $1,000 to buy corn.

1880, twenty-one counties including Norton County and the Maple Grove Brethren were in want. Some families did not even have salt for corn bread. Again the need was met in the East, with the "Dunkards" in the needy area being in charge of the distribution.

In 1890, extreme drought hit western Kansas. Jack rabbits kept families from starvation. At Mt. Morris College an organization was effected for relief work with D. E. Price as moderator and J. J. Royer, writing clerk. The next year Elder D. L. Miller made a trip to western Kansas to look after the wants of the people, appointing at Quinter B. B. Whitmer, John Ikenberry, and J. B. Spurgeon to distribute funds to the western counties. For the southwest he appointed Enoch Eby, W. Rose and A. F. Miller.

Three years went by, and

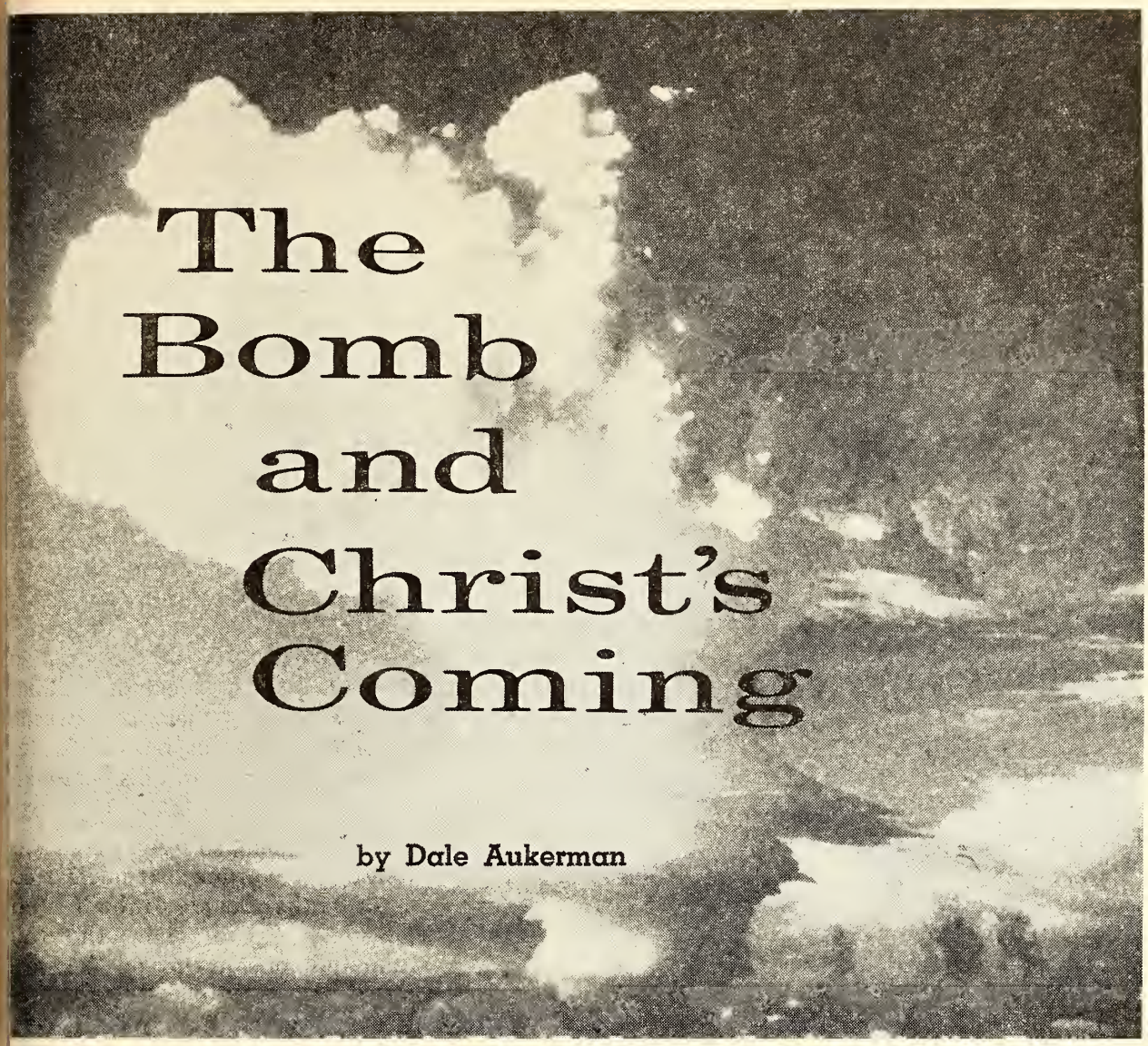
Continued on page 15







Pioneer leaders John C. Metsker and his wife (left); right, J. D. Metsker, (top), grandson, and Millo Metsker, great-grandson. J. D. Metsker is a member of the Quinter church, and Millo, a member of the Prince of Peace church, Denver, Colorado



The Bomb and Christ's Coming

by Dale Aukerman

Three Lions

THE hope of the early church focused toward a moment when Jesus Christ would flash in lightning glory through history, ending and recreating it. Dread in our world focuses toward an hour when a thousand nuclear flashes may extinguish all men. This dread impinges to some extent upon each of us. But hope in that greater flash is hardly found at all in large segments of the church today. Newspaper columnists give much more attention to an H-bomb end than preachers give to the end Christ will bring. It is surely one of the more pathetic ironies of Christian history that now with people everywhere thinking about a nuclear doomsday so few Christians eagerly await the day of Jesus Christ.

We are too confused to live in the ardent hope the early church had. We compliment ourselves on shying far away from chart-drawers, date-setters, and the fringe for whom the horrors of John's Apocalypse are the heart of the gospel. Nearly two thousand years have passed; " 'all things have continued as they were from the beginning of creation' " (2 Peter 3:4). We figure that maybe we should not look for a "literal" return of Jesus. We somehow have the feeling that the belief in Jesus' glorious coming is old-fashioned and discredited.

The question really is, Do we share the view Jesus and the early Christians had of history's future or do we think that Jesus and they were quite wrong? Again and again Jesus urged, "Be on the constant lookout for my return at the end." Precisely because the date cannot be guessed in advance, he warns, " 'Watch therefore, for you do not know on what day your Lord is coming.' . . . The bridegroom after a delay will come suddenly. Don't be like the foolish maidens, but 'watch therefore, for you know neither the day nor the hour. . . . Watch . . . lest he come suddenly and find you asleep. And what I say to you I say to all: Watch.' "

This warning and promise appear not just in Mark 13, Luke 17, Matthew 24-25 but all through Jesus' teaching: "On that day many will say to me, 'Lord, Lord. . . .'" (Matt. 7:22); "the harvest is the close of the age . . . the Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evil-doers" (Matt. 13:39-41); "the Son of man is to come with his angels in the glory of his Father" (Matt. 16:27); "hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven" (Matt. 26:64).

The most revolutionary change in how men view the future came, not after the cloud over Hiroshima, but after the cloud over Olivet; for the two angels said to those awestruck witnesses, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way you saw him go into heaven." When the first Christians wrote of hope, they meant basically hope in Christ's appearing to fulfill his kingdom (e.g., Titus 2:13). A standard prayer in the scattered fellowships was "*Maranatha* — Our Lord, come!" (1 Cor. 16:22). The New Testament closes with the assurance and the longing, "'Surely I am coming soon.' Amen. Come, Lord Jesus!"

Do we hold to this teaching, this central promise, or do we reject it? Are we watching, or do we feel we cannot know a thing about his coming and thus need not think a thing about it? We cannot know the time — "Watch therefore!" A lapse of nineteen hundred years does not at all invalidate the promise of Jesus and the hope of his first followers. Astronomers peer into the cosmos and perceive two thousand years as a passing moment. Shall we be so dead to the far more overwhelming reality of God's kingdom (which is and is coming) that we are without a perception similar to theirs?

True, those New Testament pictures are not meant "literally," but as glimpses of the unimaginable. The most spectacular clouds we have seen are only night shimmerings under the clouds of his coming, and the broadest sheet lightning only the dimmest hint of that racing glory. The trumpet, the horse, the sword, these are feeble images, but unless we throw out a big portion of the New Testament, we will believe that history continues only up to a certain moment when Christ with a mighty sickle sweep through existence will vanquish the evil and draw the good into the splendor of his presence.

Our trouble is that the power of split atoms is more real to us than the sovereign power o God. We can hardly picture what a nuclea holocaust would be like, but it is far harder t imagine all human eyes fixed on one descendin earth-enveloping Figure. In thoughtful mo ments we gaze at urban skylines or streams c people and know that H-bomb fires could swee them away. But is our faith in the sovereignt of Jesus Christ so intense that we can look o landscapes, cities, constellations and see ther as glimmering bubbles about to burst at th touch of Christ, bubbles that he must reblo into the new glory? Do we see not only a bab in a manger, a form on a cross, a luminous figur in a garden, but also a Jesus so mighty that hi glance could cause all things to flee away?

T. S. Eliot in two famous lines wrote, "Thi is the way the world ends, / Not with a ban but a whimper." Technologically and politicall it appears probable that the world will end wit both a flash bang and a whimper. But from th New Testament promise we can know that be fore the whimper's end Jesus' cry of comman will split the heavens. Otherwise, awesom signs of his coming afford us no sure conclu sions — only intensification of his comman "Watch!"

But it seems so wrong, so ugly, that histor might end in radioactive ruin, that nuclear con flagration might be the prelude to the lightnin of his return. We would so much rather think of God's triumph happening as good spread and spreads and eventually eliminates evil. In the New Testament, though, there is no clea basis for any such hope in the gradual displace ment of evil by good.

It points instead to an end time in which evil will be at its extremest and God's triumph will be cataclysm. Yet we find ourselves wondering whether such final cataclysmic intervention could be in harmony with the nature of a loving Father who in Jesus Christ has sought and suffered and wooed, but never tried to compel men.

At the end of Don Murray's picture, The Hoodlum Priest, after the execution of Billy, the priest returns through a downpour to his home for convicts. Billy's underworld buddy comes staggering up the stairs wildly drunk and goes on a rampage through the dormitory, snatching up sheets and hurling chairs around to break everything he can. The priest stands quietly at the door; you wonder why he does not rush in and overpower him, until you suddenly realize that for the priest it is not the furniture but the man that matters. The fellow makes a last

ap and sprawls on the floor. The priest comes and gently lifts him onto a bed. This is God's ay with his world, God's way at the end.

Of Christ's *agape* a Mennonite writer, John oder, has written, "It is because he bore to e absolute end, to death itself, that tendency hich we have to turn away from him willfully id spitefully, that he could meet us at the end our willful spiteful rebellion and through the ower of the resurrection, when we had reached e end of our capacity to rebel, resurrect us."

If we can take this as a summing up of l history, then why not also of the end? hrist's coming at the end will be the full man-esting of his resurrection. Does it not fit with hat we know of man and what we know of od that a final nuclear crucifixion may precede e end-coming of the Risen One? Rampaging an does his worst and collapses in the midst the desolation he has made. The Lord steps , stoops low, lifts man up. His lightning com-g at the end will be a tender stooping low — it terror too, for there is terror and tenderness all his coming.

We are to watch, to lift up our eyes, for the Lord is near, at the very gates. We are to be Nicodemuses pleading against a last crucifixion — and perhaps it will be delayed. We know not the hour, but God would have us know that "the form of this world is passing away" (1 Cor. 7:31). His kingdom is at hand; the lightning flashing out from the throne is about to burst around the earth.

How little importance home furnishings, social security, autos, bank accounts should have for us, when the final blazing of land and sky may come upon our generation. We should think long on 2 Peter 3, where we are warned, "What sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and *at peace.*"

larming Headlines — SUSTAINING FAITH

by R. H. Miller

THE other day at Rocky Reach Dam through a glass I watched large salmon climbing the fish ladder on their way into e upper Columbia River. I am told that agerling salmon go out into the limitless, dark, id trackless ocean, feed and grow there for ur years, then return upstream to the place their birth where they reproduce and die.

This astonishing articulation of time and lace in the life cycle of the salmon suggests an qual or even more astonishing articulation of very part of God's creation. We see it only ere and there — in the life cycle of the salmon, the story of Joseph, in intimate and treasured emories which every trusting child of God uld tell. But we cannot doubt its presence verywhere and always. Remember what Jesus id about the falling sparrow and the number-g of the hairs of our heads?

Sometimes it seems that the only predictable ature in the course of current events is that morrow's headlines will be worse than today's. or the sake of our sanity we must remember at this is the way it seems to us. The real uth about our world is something different om what is blared by the headlines.

One should not ignore the current peril; either dare one dwell solely upon it. Because the peril is so great one should not make that an excuse for doing nothing. Nor should one's zeal to do something issue solely in criticism of those in high position, because they do not enact the simple solutions which seem so right and adequate to us who are unburdened by the necessity of making decisions.

To be informed and calm, to be concerned and co-operative, to be helpful and not complicate the problem, to do what one can with patience for the coming of the larger good, to see the promised land and be content to dwell on Pisgah's rugged slope — something like this seems to be our lot for the present.

Our lot, however, is not unmitigated. We are not asked to be brave and strong without supporting grace. We are not called to be stoics. Completely adequate support is always and everywhere available: this is God's world; he created it; the whole of it, every minute part of it, is in his hands; the last word will be his.

Those luminous spots which glow with purpose and loving care — the life cycle of the salmon, the story of Joseph, that intimate story you could tell, and above all the story of the cross and of the empty tomb — these are the final truth about the whole creation.

Such a faith enables man to live with energy, courage, and serenity at all times!

Ray Petersime –

DISCIPLE DISCIPLE DISCIPLE in Triplicate

by Lois Teach Paul

THE pleasant faced man sitting at his desk is in his early sixties. He is big, not overly tall, but well-built. His greeting and firm handshake is friendly. With a direct and kindly gaze, he searches your face to establish contact with the real you, making superfluous remarks unnecessary.

About him is a clutter of unrelated things – a picture of a family group, a governmental citation and a scrapbook – odd collection for a leading incubator manufacturer who does business in fifty-two countries, but these mementos tell of the basic principle on which this man's life is built, for Ray Petersime is a devout Christian and his business, personal, and social life are shaped to his life commitment to Christ. He is a true disciple in triplicate.

In 1922, two years after his marriage to a Brethren schoolmate, Bernice Bigler, Ray joined his father in the Petersime Incubator Company of Gettysburg, Ohio. They had invented and begun to make their patented design incubator in a farm building for their neighbors. The company has grown and advanced technically and is still owned by his family. It employs about forty people, each one a friend. "Our employees work with us, not for us" is Ray's labor policy.

Ray's son Marvin is an active partner, serving as buyer for the firm. His daughter, Ruth Carol, and her husband, Norman Miller, live in Gettysburg, where Norman is employed by a company that jointly occupies the same building as the Petersime Company. Daughter Esther Fern assumes a position on the staff at Manchester College this fall, and Mary Anna Petersime is in Nigeria, West Africa, where she works in the Brethren mission administrative offices.

Ray Petersime's success in business was the launching pad for his wide-range service for Christ. He has served his local church – Oakland – in many capacities, and the Southern Ohio District as well – most naturally in men's work, the camping program, and mission board. He has served as trustee for Bethany Seminary and Hospital and also for Manchester College for the last thirty-three years.

He became active in the International Council of Religious Education while he was Oakland's Sunday school superintendent. He advanced to national chairman, being the first layman to serve in that capac. While he held that office, e ICRE became a part of the N tional Council of Churches.

Ray was interested in lay p ticipation in the council a sent a questionnaire to 3,0 pastors asking their opinion f laymen. What he learned s shaped his thinking: "Ch tians are the same across e nominational lines. When y u find an honest attempt at Ch tian living in depth, Christ n unity becomes a reality."

Following World War I, Petersime became absorbed n relief work. Being a poul y man, he felt that chick s would be an important qui , self-sustaining food supply r starving people. In 1946 he f fered to take a planeload f hatching eggs to Euro e. Through Brethren Service 5,- 800 eggs were collected an a C-54 transport plane load l. Authorized as an offic l UNRRA agent, he took off fr n Dayton for Warsaw, Pola d. What he saw in that war-r - aged countryside launched h n on a project that has captu d the imagination of several m - azine, radio, and newspa r men.

The displaced persons' cam s, so full of hopelessness, haun d Ray. In his usual practi l



John Nitsios (left), a Greek who has been in the United States for five years, is employed in the Petersime factory. At the right is Ray Petersime, who has helped to resettle thousands of refugees and displaced persons

business approach, he went to national leaders and began questioning. He discovered that the particular group that had no one to help them were the Latvians. He further learned that they were seventy-five per cent Protestant and the U.S. immigration quota was undersubscribed. Before he left the country, his mind was made up.

Before Church World Service had set up their displaced persons resettlement arrangement, Ray and his family had sponsored the relocation of between 600 and 700 D.P.'s in their Ohio country town. He became the D.P.'s champion — giving speeches wherever he could find an audience. He so moved the members of a Dayton synagogue that the rabbi offered to settle ten families among their members. Fellow members of the Oakland church and district and regional people joined in his enthusiasm. Their concern and prayers, he feels, were an important part of the program's success.

But they put their prayers into action too. These friends helped find jobs and build houses, learned to appreciate different ways, and welcomed to this country about 2,500 refugees. Ray personally has sponsored around a thousand here and abroad. These people include Europeans, Asians, and orphans in Korea and Japan. He carries on a personal correspondence with about 1,500 of these, his friends. As a result of his outstanding work here he was appointed to the Ohio governor's refugee committee, where he served for several years.

Ray Petersime feels a growing concern that our Brethren Service program look to the problems of the world's orphans. He would like to see a Brethren orphanage in Korea or Japan. He also feels that a new boldness in evangelism must become a part of our Brethren Service approach.

Socially, Ray Petersime has a wide circle of friends. He has served on committees and study groups with high ranking state and national officials and churchmen of many denominations. He is a strong supporter of prohibition and at one election several years ago he ran for governor of Ohio on the Prohibition ticket.

This fight against the liquor

traffic led into a recent activity and a whole new circle of friends. Ray has become a member of an evangelistic visitation group that takes weekly programs to the jails of several counties in Ohio and Indiana. More than a score of laymen meet together in prayer, then go to different jails where they lead in singing, give testimonials, show an evangelistic movie, and do individual visiting and counseling with the prisoners. Their success, measured in the number of men who have become converted and started new lives, has been gratifying. "You just can't believe the loneliness and lostness of these men or the power of God's love until you see them brought together this way," says Ray.

In spite of his busy and complex life, there is an inherent simplicity in the man, a singleness of purpose and devotion to duty. The vitality of his Christian experience is contagious. He speaks of God naturally, as one does about an intimate friend. Christ is to him a constant companion, and prayer is conversation with him. Ray is as sure of God's tangible strength as he is of his own right arm — close and always ready.

"A man goes out with the Lord — it is just that simple. When we try to do things in our own strength, we think we have to have a committee. God can work in committees too, but always he works on a person-to-person basis. What can be accomplished by one man and God? If you bring your talent whatever it may be and allow it to be spiritually filled — nothing can stop you! We are all empty vessels, but we must come expecting to be filled, and when we are, we're so full we can't help spilling over! God works in each of us and in turn we work together.

"It breaks my heart to see people unwilling to let God use them. They could have that wonderful heavenly peace if they would only turn themselves over completely to him. God has work for each one to do. If we go out to a job — n matter how fearful we may l alone — if we go with Go nothing can stop us. Christia syphon off their interest and e thusiasm in social clubs ar other things, substitutional a tivities. To me a Christian w find joy and power in his re gion in direct ratio to his wil ingness to stay true to his vo and stand up and be counte for Christ. Complacency such a crippler."

On the subject of stewar ship, Ray Petersime is almo offhand in his comment. Th fact that he and his family liv moderately in a comfortabl unpretentious home, testifies t his feeling about money an



Ray Petersime (left) talks w John K. Keller of Greenville, Oh a farm elevator operator; they a looking out over the wheat fi that adjoins the Oakland chur of which Ray Petersime is a me ber and where John Keller ser as the men's fellowship chairm



Esther Petersime and her father, Ray, look at literature on Manchester College, where she is now on the staff.

FAITH

MARGARET WADE

have not walked where Jesus walked
In arid lands afar,
have not heard him as he talked,
Or seen the Bethlehem Star.

ut I have felt his presence near
When steep and rough the road,
nd often felt his hand so dear
To ease the heavy load.

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od. "When you're really com-itted to the Lord's work, you on't think in terms of a tithe r percentage; you do all you an all the time."

Ray's work in so many areas as been made possible by his rm home base. His wife, a ormer schoolteacher, is a wom-n of abilities and fine Christian aturity. She has made a real ontribution to Ohio's YWCA ovement and is interested in ursing homes and the growing ork among the aged. She is n the board of trustees of the reenville Brethren Home and avels with Ray at times. They ave raised their children in a loseness to the church and ave seen them grow to be fine hristians in their own right. sther and Mary Anna have erved in BVS; Marvin and his ife are active in the children's epartment at Oakland, where arvin is also chairman of the inisterial committee. Ruth arol and her husband are eacons, and she serves as hurch organist and is on the usic committee.

At present time Ray's chief terest is in the completion of hat he considers his crowning ontribution to the Lord's glory nd it is for him an answer to rayer. It is a one world chapel n the campus at Manchester ollege. Although he attended iami Jacob College of Dayton nd Ohio State, all of his chil-ren have attended Manches-ter. He conceived the idea for the chapel as a worship-study building, a new concept in worship centers, and is supervising its completion this summer. That is another story of this man's dedication.

Recently, during an illness, Brother Petersime reflected on his exciting and productive years. "It's fun getting older," smiles Ray, "life is so full. Our values improve and all the time there are more opportunities to witness for the Lord."

A friend once introduced him at a meeting saying, "Ray can make more steppingstones out of stumbling blocks than anyone I ever knew." Ray loves to memorize scripture and understands and shares Paul's ringing declaration, "I can do all things through Christ who strengthens me." And knowing Ray — so can we.

Photos by Woody Jones

Brethren Heritage

Continued from page 8

Enoch Eby and Daniel Vaniman now of McPherson, announced themselves, in the Gospel Messenger, as a distributing committee for those yet in need. Other Brethren distributed farther west. At last, in the spring of 1895, refreshing rains fell once more.

The Brethren looked on the Prohibition Amendment, passed in 1880, with favor and felt that this law made of Kansas a grand state. Some members located in the West because of it.

An important milestone was passed on September 5, 1881, by the Kansas Brethren, for on that date McPherson College opened its doors for the first time. Along with better educational opportunities for the youth, this institution made it possible for the western Brethren to come more under the influence of great men of the church who were drawn to the college. Some of these influential men were S. Z. Sharp, the first president of the institution, S. B. Fahnestock, Edward Frantz, Daniel Vaniman, Enoch Eby, A. C. Wieand, J. J. Yoder, and D. W. Kurtz.

Elder Enoch Eby was the first brother to suggest that a home for aged members be located in the West. This idea reached fruition in 1893, when a comfortable home was opened at Darlow.

So the story of the Kansas Brethren moves on until it merges into the living drama of this hour — an hour fraught with tragedy — yet an hour when we are wiser and stronger because our pioneer fathers went before and marked a way.



A sod house in Western Kansas

KINGDOM GLEANINGS

Galen B. Crist, pastor of the Norfolk church, Va., would like to contact all Brethren and friends of the church in and around the Norfolk-Portsmouth area. Please send names and addresses of any of these or of those who may be moving into the area to the pastor at 1038 Philpotts Road, Norfolk 13, Va.

A bequest of $100,000 to establish a memorial scholarship loan fund has been provided for Juniata College by the will of Allen V. Shaffner, a Huntingdon banker for many years. The fund is a memorial to his wife and his sister and will provide money for the college "to assist worthy students who need financial help."

The fellowship of the Church of the Brethren at Lakeland, Fla., meets every Sunday at 9:30 for Sunday school followed by a worship service. The meetings are held at 944 Sixth Street. The group welcomes any one to worship with them at any time. Those coming to the city or those who have friends in the area should contact any one of these persons: E. C. Swihart, 726 S. Boulevard; Ralph A. Sherman, 1441 Shore Acres Drive; Omer B. Maphis, 936 Avon Ave. — all in Lakeland.

Preliminary enrollment figures for Juniata College indicate a final enrollment of 825 for the semester. Of these 532 are upperclassmen and 258 freshmen. Forty-four Brethren students are in the freshman class. Eleven new faculty members bring the total of faculty to seventy. New additions to the faculty who are members of the Church of the Brethren are Dale Wampler, chemistry; John Bowser, mathematics; Mr. and Mrs. Ralph Ebersole, directors of men's residence; Mrs. Eleanor Carter, church relations office; Mrs. Dean Fluke, registrar's office.

The Hoff lectures at Bethany Biblical Seminary will be presented this year by Dr. Samuel H. Miller, dean of the Divinity School of Harvard University, Oct. 31 — Nov. 2. The lectures will be concerned with public worship and the theme will be the Shape of Glory. The morning lectures will begin at 9:40 and the evening lectures at 7:30. The subjects are: Tuesday — morning, The Lost Image of Reality, evening, The Redemptive Center; Wednesday — morning, Preaching in Worship, evening, Worship in a Technical Culture; Thursday morning, The Disciples of the Spirit. A limited number of guest rooms at the seminary will be available for guests.

Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. These fellowships are made possible by a $25,000 grant from Lilly Endowment, Inc. Fellowships are to be awarded to responsible, qualified students who give reasonable assurance that they will pursue professional careers in the field of adult religious education and who propose to complete advanced degrees in adult education at Indiana University. Preference will be given to those studying for doctor's degree. The deadline for applications for the 1962-63 school year is Feb. 15, 1962.

Dedication of Sherwood Hall, a new residence for 120 men on the Juniata campus, is set for Nov. 4. This residence enables all the men students who choose to do so to live on the campus. On Sept. 12 construction began on a new residence for women which will alleviate the overcrowding in Founders and Oneida dormitories next year.

Seven courses are being offered by Manchester College for the fall-term Saturday classes, which begin Sept. 30 and will continue until Dec. 16. They are educational psychology, history of the West, arithmetic methods, general psychology, college grammar, a basic Christian beliefs. The seventh is a National Science Foundation Institute course for junior high school teachers of science.

Dr. D. Reginald Thomas, pastor of the First Presbyterian church in Germantown, Pa., succeeded the late Dr. Donald Grey Barnhouse as speaker on the Bible Study Hour, a nondenominational program broadcast weekly by the National Broadcasting Company network and fifty independent stations. Former pastor of a Presbyterian church in his native Wales, Dr. Thomas inaugurated his radio ministry in 1944 on the British Broadcasting Corporation network. Since coming to Germantown in 1955, he has continued his radio ministry with The Pastor's Study, a half-hour weekly broadcast from Philadelphia.

Radio and TV Programs

National Radio Pulpit (Sunday, 10:05-10:30 a.m. ET, NBC). Dr. Ralph Sockman returned to this program on Oct. 1. For the remaining three Sundays in October his subjects will be: Prepared for the Unpredictable, Man's Furor and God's Force, A Wise Investment. The Lafayette College choir of Easton, Pa., will sing on each of the October broadcasts.

The Art of Living (Sunday, 9:15-9:30 a.m. ET, NBC). Dr. Norman Vincent Peale began a twenty-weeks series of talks on Oct. 1. His subjects for the rest of October are: 15th, Good Health by Sound Thinking; 22nd, Sources of Life's Happiness; 29th, When You Face a Tough Situation.

Pilgrimage (Sunday, 9:00 — 9:30 p.m. ET, ABC). The over-all theme for discussions in this series until the end of December is Christian Unity. The tentative schedule is: Oct. 15, Politics and Unity, including the case of the East German churches; Oct. 22, Women and Christian Unity; Oct. 29, Is There a Christian Culture?

The National Broadcasting Company's *television religious programs* for 1961-62 will open with a four-part dramatic study of prejudice in the United States. The series is presented by the Catholic Hour, for four Sundays in October. The four dramas, written by Richard Crean, deal with "prejudices which distort our society today" and examine many of the "moral and social issues which prejudice creates." The first, The Newcomers, dealt with prejudice against Negroes; the second, Chosen People, will deal with the prejudice against Jews; the third, Divided We Stand? considers interfaith conflicts; and the fourth, The Bent World, looks at the Catholic's responsibility in regard to prejudice. The programs are televised on Sundays at 1:30 — 2:00 p.m. E.T.

Fall term enrollment at Manchester College is 1,199, according to the statistics released by the registrar's office. Of this number 1,170 are full-time students and 29 part-time. This is an increase of 130 over last year's full-time total.

Scripts of some of the Look Up and Live TV programs are being published in response to demand for copies. Two new books of the plays, published by Bethany Press, Beaumont and Pine, St. Louis 66, Mo., will be available around Jan. 1. One volume is titled The Delinquent, Hipster and Square and includes six plays suited to production by local drama groups and for study. The second volume, Armour of Light, includes all four programs produced under that caption on Look Up and Live in February 1961.

Home-comings and Dedications

Pleasant Plains church, Okla., home-coming, all day, Monday, Oct. 15. Don Dupus of Chickasha, Okla., will speak at 2:30 p.m.

Middle District church, Southern Ohio, home-coming, Sunday, Oct. 22. Program in the afternoon will follow the basket dinner.

Beech Grove church, Southern Ohio, home-coming, Monday afternoon, Oct. 29. Former members of the congregation, Loren Miller and his wife of Findlay, Ohio, are scheduled to speak.

Antioch congregation, Southern Virginia, will dedicate its new educational plant and remodeled sanctuary home-coming day, Sunday, Nov. 5. The pastor will bring the morning message at eleven o'clock; Warren D. Bowman, president of Bridgewater College, will speak two o'clock.

Lima congregation, Northwestern Ohio, will observe sixtieth anniversary with a home-coming on Sunday, Nov. 12. Paul Kinsel, pastor of the Trotwood church, Ohio, will be the guest speaker.

The first unit of the *Indiana church*, Western Pennsylvania, will be dedicated on Sunday, Nov. 19, at 3:30 p.m. Morley Mays will deliver the dedicatory address. Nov. 20 has been designated district night, when John Ellis of Johnstown will speak; Nov. 21 will be community night. This church is a project of the church extension commission of the district.

Twenty-eighth Street church, Altoona, Middle Pennsylvania, will dedicate its new building on Sunday, Oct. 29; services will be at 10:30 a.m. and 3:00 and 7:30 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, will be the speaker. The new building is located at Union Avenue and Twenty-eighth Street.

The Church Calendar

October 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth in Knowledge of God. Matt. 5:17-20, 38-48; John 16:12-15. Memory Selection: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. Matt. 22:37 (R.S.V.)

Layman's Sunday

Oct. 16-19 Central Region conference, North Manchester, Ind.

Oct. 17-19 District meeting, Middle Maryland, Longmeadow

Oct. 17-19 District meeting, Middle Pennsylvania, Everett

Oct. 19-21 District meeting, Second Virginia

Oct. 19-22 District meeting, Northern California

Oct. 20-21 District meeting, First West Virginia, Maple Spring

Oct. 21-25 Western Region conference, South Waterloo, Iowa

Oct. 22 World Order Sunday

Oct. 22-27 National Conference on the Churches and Social Welfare, Cleveland, Ohio

Oct. 24 United Nations Day

Oct. 24-25 District meeting, Southern Pennsylvania, Sugar Valley

Oct. 26-29 District meeting, Idaho, Boise Valley

Oct. 27-28 District meeting, Western Maryland, Oak Grove

Oct. 27-29 District meeting, Northern Illinois and Wisconsin, Naperville

Oct. 29 World Temperance Sunday

Oct. 29 Reformation Sunday

Nov. 1-2 District meeting, Eastern Pennsylvania, East Petersburg

Nov. 3 World Community Day

Nov. 3-5 District meeting, Southern Ohio, Bear Creek

Nov. 5 Peace Emphasis Sunday

Nov. 8 Pennsylvania Council of Churches, Harrisburg

Nov. 9-12 District meeting, Washington, Sunnyside

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Myrl Weyant of Sebring, Fla., in the Valley Point house, Blacklog Valley congregation, Pa., Oct. 18-29.

Bro. William L. Gould of Lebanon, Pa., in the Upper Claar church, Pa., Oct. 16-22.

Bro. Luke Brandt of Quakertown, Pa., in the East Fairview church, Pa., Oct. 22-29.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Indian Creek congregation, Pa., Oct. 22 — Nov. 5.

Bro. Russell G. West of Pampa, Texas, in the Middle District church, Ohio, Oct. 23-29.

Bro. James H. Beahm of Wichita, Kansas, in the Messiah church, Kansas City, Mo., beginning Oct. 29.

Sister Anna B. Mow of Roanoke, Va., in the Nettle Creek church, Ind., Nov. 3-12.

Bro. J. Herbert Miller of Hershey, Pa., in the Richland church, Pa., Nov. 5-12.

Bro. Norman Patrick of Hershey, Pa., in the Mohlers house, Springville congregation, Pa., Nov. 5-19.

Bro. H. Lawrence Rice of Roanoke, Va., in the Chambersburg church, Pa., Nov. 12-19.

Bro. Paul D. Crumley of Daleville, Va., in the Oak Grove church, Va., Nov. 12-19.

Bro. James Daughtry of Fairchance, Pa., in the Point church, Pa., Oct. 14-22.

Bro. John Ellis of Johnstown, Pa., in the Cherry Lane church, Pa., Nov. 5-12.

Bro. R. E. Mohler of McPherson, Kansas, in the Enders church, Nebr., Nov. 12-19.

Gains for the Kingdom

Five baptized in the Rice Lake church, Wis. Four received by letter in the New Hope church, Ind. Two baptized in the Windfall church, Ind. Ten baptized in the Constance church, Ky.

Twelve baptized and two received by letter in the Chambersburg church, Pa. Twelve baptized and one received by letter in the East Fairview church, Pa. Five baptized and seven received by letter in the Madison Avenue church, York, Pa.

Three baptized and three received by letter and two on reaffirmation of faith in the Martinsburg-Vanclevesville congregation, W. Va.

On-the-spot study of

PEACE IN BERLIN

► Twenty-one persons from ten different countries, meeting as a seminar group in crisis-ridden Berlin under the direction of C. LeRoy Doty, Jr., pastor of the Long Beach Church of the Brethren, recently made a contribution in their own way toward easing the tension between East and West.

Meeting for discussion and study for three hours each morning for three weeks (July 26 – Aug. 19) the group deliberated on the theme, The Christian - Communist Encounter: Personal and International. In the afternoons for four hours each day individuals in the group from literally all corners of the earth joined their efforts in a common endeavor to serve mankind in some worthwhile work at the Evangelisches Johannesstift (Lutheran Church Center) in Berlin. Nations represented at the seminar were Nigeria, Ethiopia, Pakistan, Czechoslavakia, Canada, United States, West Germany, East Germany, Switzerland, and Holland.

Drew Widespread Attention

Activities of the seminar, which was sponsored by the Brethren Service Commission in a co-operative program with the World Council of Churches, drew widespread attention. Dr. Heinrich Grueber, key German witness for the prosecution at the Adolf Eichmann trial in Jerusalem and anti-Nazi Protestant pastor during World War II, told the group that their very presence in Berlin during the height of the current crisis was in itself a bridge across the ever-widening gulf between East and West.

LeRoy Doty and several members of the group were interviewed over Radio Free Berlin, which is heard in both East and West Berlin. Articles telling of the group's presence and activities were carried in the local newspapers. Various members of the seminar talked with many of the refugees who streamed across the border shortly before its closing; they conversed with East German police after the border-closing incident; and they talked with groups of West German youth who stood near the Brandenburg Gate, shouting insults at the East German soldiers standing a few yards away. Fear and anger were expressed by all parties, but everyone wanted peace.

Top civic and political leaders who addressed the group in addition to Dr. Grueber were Burgermeister Franz Amrehm, second Lord Mayor of West Berlin; and Dr. Heinrich Vogel, outstanding German nuclear pacifist and leader in neutralist political party circles.

Goals of the Seminar

One of the cardinal principles of the seminar was to urge each person to use the most responsible, thought-provoking materials available, so he would develop his own convictions which then would undergird sustained and effective action for peace. The task of the seminar was to try to understand better the conflicting views concerning the present power struggle between East and West, between Communism and Christianity. By encountering persons of differing viewpoints both within and without the seminar itself a better understanding of the problems as well as of some of the alternatives to nuclear conflict was achieved.

Church Has Great Influence

According to LeRoy Doty, who also visited the Russian Baptist church in Moscow before the seminar in West Berlin, "we need to recognize the tremendous effect that a purified and revitalized Christian church is having and can have on communism behind the Iron Curtain. The so-called "new theology" of the churches in Eastern countries has its origins in the belief that the Communists are subject to the same love and judgment of God that the rest of mankind is subject to. Christians are called behind the Iron Curtain to witness to Marxists by living a Christian life in suffering service and love.

Far from being the end of the church in Eastern countries it is like the church in ancient Rome. The church lives only in Jesus Christ, and not in external supports or economic wealth. When the Marxist sees a Christian who is willing to sacrifice for his faith, even to the point of suffering death or ridicule or social ostracism he must ask himself, "Am I really right about the church being dead, or is it still living?" The fact that there are so many dedica Christians behind the Iron Cur who hold to this new theology the hope that Marxist dogma change is a sure sign that it v

Work Project Gives Added Dim sion to Seminar

Working for four hours each af noon at the Evangelisches Johan stift gave a change of pace from discussion sessions in the morni The Johannesstift is a church-adn istered institution and home for s 1,500 persons. They include ph cally handicapped children youth, elderly persons, and teen- youth from troubled backgrou Work assignments varied from fe ing the sick and handicapped harvesting crops on the institut farm.

The work project gave an ad dimension to the seminar in ways. First, it gave the gr something to do immediately, w in itself was a helpful contribu to humanity and peace. Secon it demonstrated to a whole (Berlin), and even beyond, that p ple from all over the world, f different cultures, religions, backgrounds, have the same conc for human welfare, the same f and desires, and that the hope peace is universal.

Two other peace seminars were h in Europe last summer. In Hofg mar, Germany, the work campers c for the needs of crippled patients in Gallneukirchen, Austria, the v campers cared for the infirm and ha capped in an Evangelical home the aged. Peace seminars spons by the Brethren Service Commis will be held next summer again.

Congo Hospitals Swamped With Patients

Protestant mission hospitals in Congo are suffering from a ser lack of doctors and meanwhile t are being swamped with patie Dr. Glen Tuttle, American med missionary who is chairman of Congo Protestant Relief Agency, dicted that the situation is goin get a lot worse. He said so far t has been no marked decline in pu health as a result of these conditi but "we are only just holding own."

Before Congolese independe there were about 750 doctors, m Belgians, in the country. But there are only 250 qualified pr tioners, including those brought temporarily by the World He Organization.

dateline

Shandia, Ecuador——Here in the Ecuadorian jungle, two missionaries strive to learn the Quechua language which is spoken by the Indians both here and in the area of the Church of the Brethren mission at Calderon.

The missionaries are Edna Switzer of Calderon, and Mary Skinner, an English missionary. They live in a house built by Jim Elliott, one of the five missionaries slain in 1956 by the Auca Indians.

In their remote outpost, the two women depend on biweekly deliveries from the Missionary Aviation Fellowship. They have frequent visitors, however — Indian neighbors passing by en route to trade centers to sell coffee, peanuts, bananas, beans, and gold. "We welcome their interruptions because it enables us to put our 'book learning' into practice," Miss Switzer said.

The Indians here are curious, friendly and open, observed the Brethren missionary. "It is easier to present the gospel to them than it is to the Indians in the 'civilized' areas where they have known the tyrannical control of the 'white man' and are closed to or cautious about anything new."

Ordinarily worship services of the Indians, led by an able Indian pastor, are well attended at Shandia. Periodically, however, nearly everybody goes upstream to hunt for a week or two weeks. During such a period, only the two missionary ladies and an old grandfather showed up for a midafternoon prayer meeting and Bible study. After attempting conversation with him for some time without much success, the women decided to go. But the elderly man made it known he wanted first to pray. As Miss Switzer and Miss Skinner understood the prayer, the man thanked God for the missionaries' presence and prayed that they might quickly learn his language.

Ann Arbor, Michigan——The youth fellowship of the American Baptist Convention expressed its interest here in a closer relationship with youth of the Church of the Brethren and of the Disciples of Christ.

Of the forty religious groups represented at the recent Ecumenical Youth Assembly here, only the delegates of the above churches united en masse in a service of worship and communion on Sunday morning.

"From this ecumenical experience," the Baptist Youth Fellowship's National Council stated, "we have felt a deep and divinely inspired calling to growth in our relationship with our fellow Christians. We further feel the importance of continuing the fellowship which has been made so meaningful through our encounter."

The Baptist statement calling for greater fellowship and expressions of unity with Brethren was assigned to Sandra Spear, president of the National Youth Cabinet. Thirty-three Brethren attended the assembly.

dateline

Harrisburg, Pennsylvania——To meet the needs of people in the changing city, the First Church of the Brethren, Harrisburg, recently put up for sale $210,000 worth of bonds to finance a new three-story Christian education building.

The church's solid advance is noted in its gain in giving in the past five years: from a scant $19,000 to a spiraling $56,500.

Air-conditioned facilities for study, fellowship, and recreation will be included in the expansion. To match the facilities, the congregation has in the planning stages a day nursery, an extended youth program, activities for young mothers, and golden age clubs. During the past summer church members participated in a community program, furnishing "street workers" to lead recreation and provide wholesome company for children in the inner city.

To Gibson Winter, who in the book, The Suburban Captivity of the Churches, wrote that the brightest hope for U.S. Protestantism is "the concern and responsibility of laymen who have begun to work in inner-city churches though living in the suburbs," First church, Harrisburg, must stand as a lustrous example.

Columbia, Missouri——The 1961 Annual Conference resolutions were a "most helpful" resource for a new interdenominational stewardship course prepared by a local writer. The book is one of a series in the co-operatively produced Faith for Life series for older youth.

Several statements in the resolutions related to vocation were incorporated in the initial manuscript recently completed by the author, the Rev. John S. McMullen, pastor of the First Presbyterian church here.

Djakarta, Indonesia——Do the impressions of two preschoolers offer insight into the nature of mission work?

Check these reactions of Danny and David McFadden, sons of Dr. Wilbur and Joyce McFadden, newly arrived missionaries engaged in language study in this nation's capital city.

Having served just previously in Brethren work in Puerto Rico, the McFadden family came here well aware of the importance of speaking to the people in their own language. Shortly after arrival, five-year-old Danny, in his bedtime prayer, thanked God that he and his folks were learning "the Indonesian kind of Spanish so we can talk to the people here."

While coming home from his first Sunday school class at the English International church, three-year-old David said his class had sung, "I got de joy, joy, joy way down in my *stomach.*" Since the liver is the seat of emotions for Indonesians, his version may be closer to the correct anatomy of the culture than if he had remembered the usual wording.

Bulus Gundiri--Free Minister

by Irven Stern

IN THE early days of the history of our church, the pattern was for the Word to be preached by the free ministry. It was a practice that served the Church of the Brethren very well. It is one which the Nigerians are finding to be both a necessity and a great help in the establishment of the church. There are a number of men in the church in Nigeria who are serving churches as pastors while they carry on their professions — nursing, teaching, farming. These men give a great boost to the ministry in the Nigerian church. Let us look at the life of one of these men.

Bulus Gundiri (Bulus is the name for Paul) is pastor of the Gashala church and teaches in the local junior primary school as well. He is a very devout Christian, quiet, unassuming, and humble. He works many long hours to carry on both jobs as he is determined not to let the work of the church slide any more than his work of teaching school.

Bulus grew up in the area near the present village of Gashala and first heard about Jesus Christ from a Nigerian pastor in another mission. However, he was not at that time converted. After World War II he was drafted into the Nigerian army for a short period, and while he was in the army he was converted to Christianity. He was not baptized immediately upon his conversion but after a period of three years. When he returned home after leaving the army, he settled in a little village where there were only about half-a-dozen compounds and began work to develop the Gashala community and the Gashala church. Largely through his efforts it has now grown into a town of about 50 families, mostly Christian.

Bulus was the first person baptized in the Gashala community, back in 1951, and was the only baptized Christian at that time. Since that time more than 400 people have been baptized into the Gashala church. In 1961 instead of baptizing one at a time, it is not uncommon for there to be forty or more at one time.

In the early days of the Gashala community, when Bulus was working hard to establish a community of believers there, he ran into difficulty with the local authorities of the area. Even before Bulus was baptized he was holding prayer services. So many people were attending that the district head believed that he was trying to operate a school and called in the village head, threatening to put them in jail. But they were able to get help from other people to show the district head that they were not having a school but were practicing their religion. To Bulus it is quite significant that the district head who caused him so much trouble died within the year.

Bulus could see that if he were going to be an effective Christian leader, he would need to have more education, and he would need to have some type of work with which to support himself while serving the church as well. Therefore, he went to Waka Training Center for three years and got a teaching certificate. After that he secured a teaching position in Gashala, where a junior primary school had been built. He has been teaching there now for three years.

In 1960 Bulus was licensed to the ministry. It was after he was licensed that he felt the call to spend more time in church work in Gashala and so resigned from his teaching position. The congregation was very excited, as was his family, when he did this, for they thought he had made a very foolish mistake; in their eyes he had left the security of a teaching position to become a full-time church worker with no assurance of any income at all.

The elder of the church tried to get the members of the church to realize their opportunity and responsibility to support Bulus as their pastor, but they were unwilling to take on the financial burden that was involved and persuaded Bulus to take back his job of teaching. But Bulus still says that his heart is not happy because there is too much work in the church which he is unable to do along with his teaching job. He is looking forward to the day when his large congregation will make it possible for him to be their pastor without his having to support himself as well.

In 1961 Bulus was ordained to the ministry, just ten years after his baptism. Only a short time before his ordination forty-three people were baptized on one day, and on the day of his ordination a Girls' Life Brigade Company was organized at the Gashala church (G.L.B. is a British organization similar to Girl Scouts). In the two months Bulus has been ordained he has baptized twenty-seven people, and thirty-five additional people have repented and are preparing for baptism. Bulus always has a baptism class which he teaches weekly. He preaches every other Sunday in Gashala and many times at the mid-

Continued on page 23



Gashala church, where Bulus Gundiri serves in the free ministry



Dr. Murl E. Fulk with representatives of the Kiva's Junior Women's Club

Murl E. Fulk Named Year's Senior Citizen

► Dr. Murl E. Fulk, a member of the Lynnhaven Community Church of the Brethren, Phoenix, Ariz., was named Arizona's senior citizen for 1960 by the Kiva Junior Women's Club of Phoenix. Known as a "horse and buggy" type doctor, he was born in Indiana seventy years ago of Dutch and German parentage. His first practice was in Ohio, where he was called out in all kinds of weather to serve the residents of a mining town. For the past twenty years has practiced in Glendale, Ariz.

Although the horse and bug have given way to an automobi the doctor has retained his philo phy of simplicity and frugality his way of life. His car is not t newest, and he does not live lavi ly; he has retained his individuali through the years when many ha learned to depend upon luxury a soft living. Included in his philo phy is his concern for the peo who come to him as a doctor turn to him as a friend.

He has encouraged and hel financially many girls to go i nurses' training. He adopted a fa ly from Holland and helped to re tle them in this country. He been a positive force in commun life. He pioneered in the investi tion of the dust and smog conditi in and around Phoenix.

Dr. Fulk was named Glenda man of the year in 1953; he has a been honored for his commun activities by the Peoria Kiwanis cl

Dr. Fulk is the father of th sons, one a neurosurgeon in Te one an attorney in San Francis and a third away at school.

The doctor observes that se citizens in general "can be nar in their thinking. They need to k creating hobbies and interests."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

At the Foot of the Mountain. Dorothy M. Slusser. Westminster, 1961. 156 pages. $3.00.

This is a well-written, readable book, covering the leading incidents from the Book of Exodus and bringing meaning from that epic era into our daily lives and experiences.

The recovery of the Old Testament by Brethren, long accustomed to shy away from it or relegate it to the limbo of primitivism, will be hastened and helped by a book of this kind. Read it with pleasure and deep thought and your living, preaching, and teaching will be the richer for it. — *Chalmer E. Faw, Chicago, Ill.*

* **Family Night Fun.** Monroe and Shirley Paxman. Prentice Hall, 1960. 212 pages. $3.25.

Here is a great collection of ideas for those families interested in conducting a regular family night in their home. Every young family should have this in their recreation library, and old families will find some stimulating new ideas to liven up the family night at home.

This is the best I have seen in this recreation area today. No excuse for lack of ideas and things to do, but more important it tells "why" and suggests how to do the planning. — *Robert W. Tully, Martinsville, Ind.*

Contemporary Pastoral Prayers for the Christian Year. Nathanael M. Guptill. Christian Education Press, 1960. 151 pages. $2.50.

While the employment of printed prayers is fraught with great difficulty they can be helpful when the offerer has made them a part of himself and they catch up the needs of the occasion. They also may be used to stimulate the mind of the pastor as he prepares the prayer for the worship service.

Pastors who find such books helpful will find here prayers that were written under the "awful urge of preparing for the Sunday servi The "Christian Year" is expande include Veteran's Day, World O Day, May Day, and Election S day among others. — *David J. W and, Ramallah, Jordan.*

The Good News. C. L. Mitt Abingdon Press, 1961. 96 pa $1.00.

A number of "guides" to the B are now being made available the Christian layman. Perhaps t were inspired by the twelve volu of the Interpreter's Bible, w were meant for the minister's At any rate, the Westminster P came out last year with seven s volumes of Guides to the Bible. year Abingdon Press is publis twenty-two paperback Bible Gu to furnish the layman with a cise guide to the story and po of the books of the Bible. Th volume thirteen, The Good N and deals with the story, the mes and the parables of the gospe related in Matthew, Mark, Luke. One will find in Dr. Mitt

telling of the story vivid language
ıd a close following of the Bibical
count. This is a good introductory
ıide to the three synoptic gospels.
Robert McFadden, Bridgewater,
ı.

The Twenty-third Psalm. Charles
Allen. Fleming H. Revell Com-
ıny, 1961. 62 pages. $1.50.
Through the years the Twenty-
ird Psalm has comforted. It has
en recited in times of sorrow and
kness, in times of quiet and rest.
speaks of quietness, security, and
auty.
Touching on its soul-healing quali-
s, Dr. Allen has very beautifully
d deliberately interpreted the
epherd Psalm to the inspiration
d enjoyment of all readers.
Made into a gift edition, the con-
ıts of this book are a part of a
ger book, God's Psychiatry, by
. Allen. The quality paper, wide
ırgins, two-color print, and striking
e drawings complement the mes-
ge and tone of the book, making
one any person can appreciate
ning and can read to the nourish-
nt of his soul. — *Glennis Parks, El-*
, Ill.

***The Power of High Purpose.**
lliam H. Mikesell. Warner Press,
31. 128 pages. $2.75.
This little book deals with our
d for a purpose in life. The au-
r reminds us that no one retains
full zest of his original goal in
, but that all of us must either
k new means of attaining an old
l, if it is still a great one, or we
st get a greater goal so that
once again takes on new mean-
.
ccomplishment of a great pur-
e in life causes a crisis. When
's family is raised, then a great
new goal must be set before one, or rigor mortis of the mind and spirit sets in. Even at middle life one can seek new means of creativity and accomplish new things. Any one of any age whose life is palling and dull will find some good ideas for renewing his purpose in life.

A few provocative statements include: "We like our own bad habits." "The fading of purpose makes more refugees than war." "Purpose is to the mind what good health is to the body."

Try this book. It can stir you to new life. — *Leonard Carlisle, Troy, Ohio.*

Disorders of the Emotional and Spiritual Life. W. L. Northridge. Channel Press, 1961. 130 pages. $3.00.

Here is an outstanding book by an outstanding author. Dr. Northridge offers one of the finest books of its kind. The book will be exceedingly helpful to all who desire to understand the emotional and spiritual disorders that plague mankind. Ministers will find the book especially helpful. Its chapters deal with depression, doubt, fear, jealousy, resentment, prejudice, and other maladies of the soul.

The author not only describes with revealing illustrations the human problems, but he also offers a remedy for them. He is never apologetic or reluctant in offering the love and grace of God as a sure cure. "A definitely Christian faith cannot fail to act as a medicine for the mind and spirit," he suggests.

This is in no wise an ordinary book. It goes far beyond the popular notion of "peace of mind" formula to confront man with the eternal claims of God. Through his vast experience, Dr. Northridge insists that the creative use of faith is one of man's greatest tools in overcoming his emotional and spiritual afflictions. This book is a must for the modern pastor, the social worker, and all who are dedicated to helping others in this troubled world. — *I. James Eshleman, Denver, Colo.*

***Free Men.** Suzanne De Dietrich. Westminster Press, 1961. 127 pages. $2.75.

The book is basically a Bible study with the struggle for personal liberty as its theme. Divided into interpretive chapters, references from the Bible are listed as parallel reading to the unfolding story of freedom through obedience to God.

The author contends that man's freedom was lost in the Garden of Eden. Though prophets and spokesmen in Old Testament time came near to knowing true freedom, it became possible only with the coming of Christ. She relates incidents from the life of Christ as he met people and broke chains of fear. Modern man, too, can know freedom under God, but he must learn how to apply discipline, charity, and authority.

The writing style is fresh, concise, and interesting. A group or an individual could use the book as a devotional, informative study guide. It would make a good addition to the shelves of the pastor's library or to the church library. — *Glennis Parks, Elgin, Ill.*

Bulus Gundiri

Continued from page 21

week prayer service as well. He is very meticulous in keeping the church records. By his devoted and quiet manner he is a living example of Christianity in action through his daily life.

The church of Nigeria is thankful for men like Bulus who are willing to give so freely of themselves and their time to the spreading of the gospel and nurturing of the Christian fellowship.



At the New Enterprise school of missions international foods supper sampling *pauk pauk mow,* a Burma candy, is Elaine Replogle; Emma K. Ziegler, missionary to India for thirty years; Anita Smith; and Mrs. John Baker (from left). Miss Ziegler, who was supported by the New Enterprise Sunday school, reported on her work in India with the aid of slides. For the greater part of her service in India, Missionary Ziegler taught sixth graders in the Woodstock School, a boarding school for the children of all missionaries in India and the surrounding area. There are about 425 children from kindergarten through high school from the Church of the Brethren, Presbyterian, Episcopal, and other denominations

News and Comment From Around the Worl

Synagogue Council's Rosh Hashana Plea Urges Nations to Seek Peace

Rabbi Julius Mark, president of the Synagogue Council of America, called upon the nations of the world to avert the destruction of atomic war and earnestly seek peace. In a Rosh Hashana message to more than 4,000 Jewish congregations, Dr. Mark declared that "peace has been the Jews' historic mission to the world. Peace is now the demand that history makes of all humanity. Peace is the primary task to which we dedicate our lives."

Dr. Mark noted that the Jewish holy season marking the beginning of the year 5722 in the Jewish calendar, virtually coincided this year with the opening of the United Nations General Assembly in New York.

Jordan Raps Immodest Dress of Holy Land Tourists

Jordan authorities have issued a warning to all foreign women tourists that they must wear "modest and decorous" dresses when visiting the Holy Places in Jerusalem's Old City and Bethlehem, both of which are under Jordan control.

A Jordan radio broadcast said many foreign women wore shorts and other "immodest attire" when visiting the Mosque of Omar (a Mohammedan shrine in Jerusalem), the Church of the Nativity, and other places of sacred significance to religious believers. The broadcast added that strict measures would be taken against offenders.

University to Train Directors of Televised Bible Classes

American University, located in Washington, D. C., is planning a second training institute for directors of religious education and others who will be conducting Bible classes over television.

The institute will teach methods of distributing and promoting telecourses, their administration, and means of obtaining community cooperation.

American University, a Methodist institution, has pioneered in the successful presentation of college courses in religion over television. Through a grant from the Lilly Foundation of Indianapolis, Ind., kinescopes of its class programs are being made available to other colleges and church councils throughout the nation.

Protestant Youth Leaders Given Long Terms by Communist Court

Two leaders of the Protestant youth movement in East Germany were each sentenced by the Communist district court of Rostock to eight years at hard labor on charges of antistate activities. Sentenced with them were ten other church youths who received jail terms ranging from three months to two years.

All had been accused of having denounced the blockade of the East-West Berlin border, of smuggling antistate publications from West Berlin into the Soviet Zone, and for attending the German Evangelical Church Day Congress in West Berlin.

FOR Warns Both Sides Against War Over Berlin

The International Fellowship of Reconciliation has charged that both the Eastern and the Western power blocks are endangering the peace of the world by their belligerent statements of actions in the Berlin crisis.

A statement drawn up by the international organization's poli- making council meeting in Fra said, "The hardening attitude both sides threatens to resolve Berlin problem by destroying t city along with much of the rest Europe and America. No difficult in reducing international tension be great enough to justify the r of war that would surely beco nuclear war."

Kenya Christian Council Map Program to Aid Famine Victi

A Relief, Research, and Reset- ment Committee has been est- lished by the Christian Council Kenya to help famine victims a institute long-range antihunger p- grams. One of the committee's a will be to get assistance from United Nations Food and Agri- ture Organization for research technical problems to improve f production.

The committee will support Kenya government's relief work providing meals for hospital patie and school children. The commit



Religious News Servic

"On probation" is a phrase that often means a frightened, moody, and b time for boys who have broken the law. Kenton County in Kentucky a court- and parent-approved program in which the "court boys" work, p and pray together three days a week. It is all voluntary, but the b who live with their parents have co-operated well. Among the pro they have undertaken has been the rehabilitation of an old cemetery. S above shows them pausing for prayer with Don Riesenberg, county juv probation officer (left). The boys elect their own officers to direct projects. The program has been so effective that probation "gradu return to help out, and other boys who have never had a brush the law, apply for membership. The corps prays together twice

ill seek financial aid from Chris-ans overseas to carry out its rogram.

Cyprus Church to Distribute Land Holdings o Needy Farmers

The Greek Orthodox Church in yprus has decided to distribute its nd holdings to needy Cypriote rmers on a long-term repayment asis. The announcement was made y Archbishop Makarios, head of the urch, who was elected in 1959 as he first president of the Republic of yprus. He said the decision formed art of his promise to parcel out gov-rnment land to farmers under a new ve-year plan.

New West German Stamp o Honor Martin Luther

Martin Luther will be honored or the first time on a postage stamp esigned for regular use in West ermany. He will be pictured on he fifteen-pfennig value of a new t being issued by the German ederal Republic for use in West ermany and West Berlin.

The reformer has been pictured vice before on commemorative amps of Germany and the Saar, ut never on a stamp for regular ostage use.

The Bonn government has also isclosed that Dr. Albert Einstein, ho fled Nazi anti-Semitism in 1933, ill be honored by a stamp, the rst time Germany has paid such ibute to a Jew.

Religious Hymns Ruled Legal for Jersey Pupils

It is lawful to sing Christmas rols and Hanukkah songs in New rsey public schools, and it is legal r public school children to repeat line from the Old Testament before rinking milk daily.

This double ruling was made by r. Frederick M. Raubinger, New rsey's commissioner of education. e rejected a petition charging that e practices were unconstitutional.

Church Leaders Urge Greater mphasis on Stewardship

Greater emphasis on stewardship ithin the member bodies of the orld Council of Churches was ged by a Consultation on Steward-ip held at the council's Ecumeni-l Institute in Bossey, Switzerland.

The week-long sessions were at-nded by some sixty delegates from enty-eight countries, including the United States. Harl Russell represented the Church of the Brethren as one of the delegates from the United States.

Christian stewardship is defined as the practice of systematic and proportionate giving of time, talents and material possessions based on the conviction that these are a trust from God to be used in his service for the benefit of mankind.

Among the specialists attending the sessions was Dr. T. K. Thompson, executive director of the Department of Stewardship and Benevolence of the National Council of Churches, who criticized the millions of dollars spent by Christians in the United States on "luxuries of questionable worth." He said this would indicate that the real gods of America are money, power, luxury, egotism, beauty, gluttony, and comfort.

Another leading speaker was Dr. C. I. Itty, India-born associate secretary of the World Council's Youth Department, who was highly critical of the stewardship movement. He said, "Most programs seem bourgeois to Asians and Africans. Stewardship today is mainly interpreted as giving to the church or charity, but Christ told his followers that money should be given to society. We are all accountable not only to God, but to society. Giving to the churches is one way, but only one way, of stewardship. The Asian churches must develop their own patterns and not follow Western-imported methods."

World Lutheran Churches Gain Million Plus Members

Membership in Lutheran churches around the world increased by more than a million last year to reach a total of 72,588,559, according to official figures published in the new Lutheran World Federation Directory.

The new statistics show that more than sixty million Lutherans live in Europe. In North America there are more than 8,431,000 Lutherans. In the Scandinavian countries, where Lutheranism is the state religion, almost the entire population is Lutheran.

Baptists to Seek Closer Relations With Eastern Europe

A plea for more contact with Baptists in Eastern Europe and a decision to hold a regional conference in that area marked a meeting recently of the executive committee of the European Baptist Federation.

Dr. Erik Ruden of Stockholm, secretary of the committee, presented a request from Baptist leaders in Czechoslovakia for a regional conference in Europe. The committee approved such a meeting for 1963 if the arrangements can be made.

The European Baptist Federation includes twenty-three Baptist Unions in twenty-one countries with a combined membership of about 1,200,000.

Niemoeller May Attend World Council New Delhi Assembly

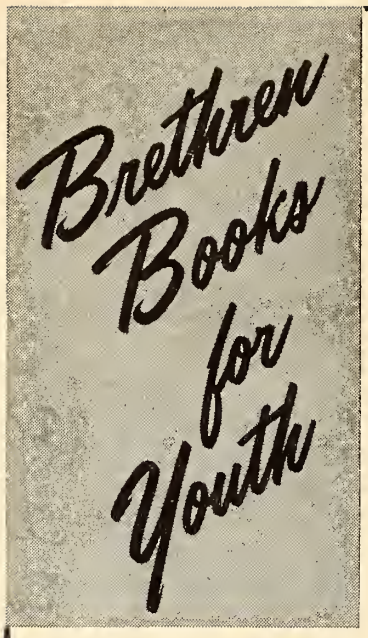
Dr. Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, who has been hospitalized after a car accident early in August, recently announced that he expects to be able to attend the Third Assembly of the World Council of Churches in New Delhi, India.

Well known for his pacifist stand and his strong opposition to West German armament, Dr. Niemoeller was asked to comment on the adequacy of passive resistance in view of the dangers arising from the blockade to the 2,500,000 people living in West Berlin. He replied, "The primary question is not the result but the procedure. Talks must be continued, the personal contacts maintained. There may be one way to preserve the true freedom of the West Berliners. It can be found only through persistent conversations."

Quotes in the News

Bishop John Owen Smith, Methodist leader of Atlanta, Ga., "How Christian is it if a Negro can't find a decent place to sleep or eat? When the Methodist General Conference must meet in some other section of the country because there are Negro members? When a Negro boy must leave some states to get medical attention? It still is not too late for the church to take a more aggressive stand in the problem of race relations."

Methodist Bishop Hazen G. Werner of Columbus, Ohio, "The next episode in the life of the church could well be characterized as evolving a family-minded approach in its redemptive and educational work. The redemption and Christian education of a man cannot be carried on aside from his life as a husband, a father, or a son. He is a part of a whole."

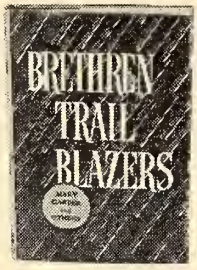




Children of the Bush Country

Mildred Grimley

What is life like for children of Brethren missionaries in the bush country of northeastern Nigeria? Here is an authentic picture by one who has lived there for over fifteen years serving as missionary and mother of four children (three of whom are characters in the book). The Nigerian people are shown in a friendly and loving manner and something new and exciting is always happening. Illustrated by John Grimley. For older juniors on up — including grandpa. **$2.00**



Brethren Trail Blazers

Mary Garber and Others

Here are thirty-two sketches by a number of writers about men and women who throughout the more than two hundred fifty years of Brethren history have made significant contributions in many areas of the church's life. While it was written primarily for older juniors and junior highs, the book will be intensely interesting to older readers as well. Illustrated in color. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois

Anniversaries

Mr. and Mrs. J. Edwin Jarboe of La Verne, Calif., celebrated their sixty-first wedding anniversary on Aug. 15, 1961. They have one child, one grandchild, and two great-grandchildren. — Mrs. Edward Stayer, La Verne, Calif.

Mr. and Mrs. Kamerer celebrated their sixtieth wedding anniversary on Sept. 10, 1961, at Pleasanton, Kansas. They have one daughter, four grandchildren, and six great-grandchildren. — Mrs. Kamerer, Pleasanton, Kansas.

Mr. and Mrs. Harry B. Speicher of Somerset, Pa., celebrated their fiftieth wedding anniversary on Aug. 8, 1961. Both of the Speichers have been active in church work for many years locally and throughout the state. — Naomi Knepper, Somerset, Pa.

Obituaries

Ginder, Herman S., Sr., son of Jacob E. and Amanda Shonk Ginder, was born Jan. 25, 1885, and died June 18, 1961, at Landisville, Pa. He had been a member of the Church of the Brethren for about fifty-five years and had taught Sunday school for thirty-five years. He was married to Emma Gibble more than fifty years ago. Surviving are his wife, four children, twelve grandchildren, and eleven great-grandchildren. The funeral service was conducted in the Salunga church, Pa., by Brethren Norman L. Bowers and Abram Eshelman, and burial was in the Chiques church cemetery. — Mary Y. Herr, Lancaster, Pa.

Haney, Elizabeth, daughter of John and Molly Kipe, was born at Williamsburg, Pa., Aug. 12, 1886, and died at Martinsburg, Pa., Aug. 23, 1961. She was married to Samuel H. Haney, who died in May 1949. She had been a member of the Williamsburg church, Pa. Surviving are one daughter, three stepsons, two grandchildren, one great-grandchild, two brothers, and one sister. The funeral service was conducted by Bro. Charles F. Wisler, and burial was in the Sparr cemetery, Pa. — Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Hartsough, D. Max, son of George and Amelia Ikehorn Hartsough, was born March 9, 1877, in Muskingum County, Ohio, and died Sept. 3, 1961, at Fostoria, Ohio. Licensed to the ministry by the Wooster church and ordained in the Portage church, he had served as pastor of churches in Ohio, Michigan, Illinois, Iowa, Missouri, and Kansas before his retirement. Surviving are his wife, two sons, two daughters, two stepdaughters, one sister, nineteen grandchildren, and thirty-three great-grandchildren. The funeral service was conducted by the undersigned, and burial was in the Mt. Zion cemetery, Wayne, Ohio. — Paul B. Hawor, Fostoria, Ohio.

Hayes, Wilbert A. and Colleen, d... in an automobile accident on Aug. ... 1961. Wilbert, son of John and Ly... Hayes, was born Nov. 22, 1908, ... Philadelphia, Pa. He was married ... Esther Sollenberger, who survives, ... gether with two daughters. He wa... member of the Hatfield congregati... Pa., where he had served as a Sun... school teacher for many years. *Colle...* daughter of Wilbert and Esther Hay..., was born March 11, 1946, in Soudert..., Pa. She was also a member of the H... field church, where the funeral serv... for both was conducted by Bro. Ra... H. Jones. Burial was in the adjoin... cemetery. — Mary A. Nyce, Lansd..., Pa.

Helsel, George William, son of L... enzo and Laura Albright Helsel, ... born at Bakers Summit, Pa., Dec. ..., 1893, and died at Bedford, Pa., A... 11, 1961. He was a member of ... Roaring Spring church, Pa. Surviv... are his wife, the former Elsie My..., three daughters, six grandchildr..., three great-grandchildren, and th... brothers. The memorial service ... conducted at the Roaring Spring chu... by Bro. Berkey Knavel, and burial ... in the Holsinger cemetery. — Marga... E. Guyer, Roaring Spring, Pa.

Kellner, Annie E., daughter of Tho... as and Margaret Ford Thompson, ... born April 18, 1882, and died July ..., 1961, at Scalp Level, Pa. One sis... survives. The funeral service was c... ducted by Bro. Chalmer Dilling in ... Nanty Glo church, Pa., of which ... was a member. Burial was in ... Grandview cemetery, Johnstown, Pa... Sylvia Mountain, Mineral Point, Pa.

Church News

Iowa-Minnesota

Kingsley — Significant church act... ties have been a dedication serv... for the memorial piano, and Irvin Ba... Day in which Irvin Barto, a long-ti... member, was honored with a This ... Your Life program. The church sch... workers and parents viewed the fi... strip, Double Identity. Six of our yo... people and the pastor attended ... regional youth conference. Weyl... Beeghly won first place in the pe... and citizenship speech contest and ca... third in the national contest. Bro. ... E. Mohler held a preaching mission ... us. Five meetings were planned ... the United Christian Men's Fellowsh... Our pastor served as the county ... rector of CROP. He also spoke a... neighboring church at one of the Le... en services. Three babies were de... cated on Mother's Day, and one yo... man has been baptized. Interdeno... national activities in the commu... included a united youth meeti..., at which a Chinese student spo..., and the Brethren - Congregatio... church school. An attractive outd... bulletin board has been erected ... dedicated as a memorial to Roscoe V... norsdal. The pastor and four yo...

eople attended camp at Camp Pine ake. Four of our young people en- red McPherson College this fall. — rs. Harold Graham, Kingsley, Iowa.

Slifer — The church was host to the ctional men's and women's fellow- ip rally, at which Floyd Bantz and rs. Harvey Lehman spoke. The Mc- herson College instrumental and vocal iartets gave a concert. We had our ication Bible school immediately llowing the close of public school. wo wedding anniversaries were of in- rest to the local community, those of r. and Mrs. William Vinchattle and r. and Mrs. Martin Peterson. The urch sanctuary has been newly dec- ated, a gift of Mr. and Mrs. Vernon kquist. Four have been received by tter and three by baptism. At the nual council in August, officers were ected for the coming year, and plans ere made for the fiftieth anniversary the church on Oct. 8. Ray Zuck, strict fieldman, will be the speaker. 'e are taking a thank offering for the urch's growth in the different areas service, for the present remodeled ilding, the parsonage, and education- facilities. — Mrs. J. William Nettle- n, Farnhamville, Iowa.

Northern Missouri

Shelby County — In May, Eugene artman of York, Pa., showed slides id explained his BVS experience with e migrants in California. The pastor, arl E. Jarboe, and his wife attended nual Conference. The children of r church attended the Mennonite va- tion Bible school. Three boys were the junior camp at Knobnoster. The strict meeting for Missouri was held the Rockingham church in Septem- r. — Mrs. Frank Mason, Shelbyville, o.

Nebraska

South Beatrice — Twelve have been ptized since our last report. The omen's fellowship was hostess to the ouncil of Church Women in May. ie adults met in a group on Sunday enings through the month of June study religious living. On June 25, l and June Switzer, who have been ing volunteer work in Puerto Rico, ve a report of their work and showed des of the hospital and other scenes. ie pastor, John Ditmars, and a group the young people attended the re- nal youth conference. Two of our ung people attended a two-week terdenominational interracial work mp at Hemingsford, Nebr. which is sponsored by the Nebraska Council Churches. The youth group has d charge of the morning worship rvice several Sunday mornings in the sence of the pastor. Our church has ted to share the pastor with the atrice church for one year since their stor has resigned. South Beatrice is host to the district meeting in ptember. — Clara McKinzie, Holmes- le, Nebr.

Northern Illinois and Wisconsin

Mount Morris — T. Wayne Rieman, ad of the department of religion d philosophy at Manchester College, s the speaker for National Christian llege Day. We had a school of peace three consecutive Sunday evenings in April. On the last Sunday evening Shirley Hamilton, a former Brethren Service worker in Europe, spoke. Another speaker was Hazel Messer Moss, a former missionary to India, who met with the women's fellowship in April. Twenty-two women from the congregation attended the district women's

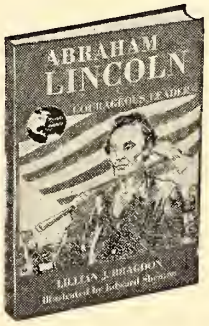


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rally at the Sylvan church in Rockford. Dr. Robert Mayfield, general secretary for the board of Lay Activities of the Methodist Church in Chicago, was the speaker for the men's fellowship rally at our church in May. Six babies were dedicated on Mother's Day. In the evening of Pentecost Sunday, the choirs presented a program of familiar anthems. Sixteen youth of the congregation, who were members of high school graduating classes, were recognized during the morning worship service on May 28. At an informal session early in June, the Annual Conference program and business was reviewed. During the pastor's absence the associate pastor, Eldo Henricks, brought the morning message. We joined with the rest of the community in a vacation Bible school sponsored by the Mount Morris Council of Churches. During the summer months the youth of the Mount Morris churches participated in a joint program of worship and recreation. A new church school class has been established for the post-high school and older youth of the church. The exchange student, Angelika Luckas of Hamburg, Germany, who spent the past year in a home in our community, has returned to Germany. Four young boys of the congregation received their God and Country Award on Aug. 6. Participating in the service was Don Maxey, the executive for the Sinnissippi district of the Boy Scouts, associate pastor, E. R. Henricks, and the pastor. At a special council meeting at the close of the morning worship service on Aug. 20, it was voted to license James Kinsey to the ministry. Five were received into membership on Aug. 20 and the same Sunday morning new choir robes for the chapel choir were dedicated. On Aug. 27, Carl Myers, the former pastor, delivered his farewell sermon. The new pastor, Warren Hoover, assumed the duties of the pastorate the first of September. — Mrs. Harold Alter, Mt. Morris, Ill.

Southern Illinois

Peoria — We are having prayer services on different days in different homes to create more interest in the prayer service. A. F. Brightbill was the leader for the organ dedication and Barry Deardorff of Chicago gave an organ program. On June 11, Perry Huffaker, pastor of the Pine Creek church in Indiana, conducted a music festival. The women's organization and the men's softball team purchased tables and a movie screen for the church. We had a vacation church school the first two weeks of August. Lois Keim, daughter of the pastor, returned home from Germany, where she was an exchange student, and is now at McPherson College. — Mrs. Cora Snoke, Peoria, Ill.

Middle Indiana

Pleasant View — At the June council meeting three deacons were elected, Floyd Bollinger, Lowell Yohe, and John Thomas. The pastor, Albert Whitmore, served as our delegate to Annual Conference and gave a report after his return. Mr. and Mrs. Charles Wine, Shirley Lepley, Dorothy Gregory and Fannie Neher were the delegates to district conference at North Manchester. A number of the young people attended camp at Camp Mack. Some of the women have helped process clothing at Nappanee. We had a daily vacation Bible school in June. — Mrs. Amsa Snell, South Whitley, Ind.

Roann — The deputation team from Manchester College gave a program in May and a special offering was taken for two children of missionaries. The church has been remodeled and redecorated. While the pastor and his wife were absent, William Eberly, Vernon Stinebaugh, and one of the local ministers had charge of the morning worship services. The church combined with two other congregations in Roann for a two-week vacation Bible school. The ladies' aid sent thirty-t comforters to relief, made kits, rolled bandages. The men rented eighty-acre farm as their project - Edith Hoppes, Wabash, Ind.

Brethren Placement Service . . .

This column is conducted as a service in the interests of assis individuals or families to relocate secure employment in Brethren c munities. It does not provide for advertising of goods or property sale or rent. Information on paid vertising may be obtained from Church of the Brethren General Offi

This service is part of the Brot hood program, assigned for adminis tion to the Social Welfare Departm of Brethren Service.

The right to edit and reject not is reserved. Since no verification notices is made no responsibility be assumed.

When writing about a notice, i necessary that the number be gi Write Brethren Placement Serv Church of the Brethren General Offi Elgin, Ill.

No. 534. Needed: Housepare Mature couples to work in therape program for emotionally disturbed c dren, ages 7-18. Maximum of tw children per department. Maintena and comfortable living quarters p vided, regular salary increments an two-week vacation with pay, plus ot benefits. Challenging and reward work. Contact: Fort Wayne Childr Home, Box 2038, Station "A", 2 Lake Ave., Fort Wayne 3, Ind.

No. 546. A retired mechanic, v trained and of wide experience, v is also a Brethren minister, would to locate where he could be of serv to the church in any capacity, and be of service to the community by tablishing a business for servicing s ing machines, typewriters, and ot appliances. Contact: Brethren Pla ment Service, 1451 Dundee Ave., El Ill.

No. 547. Young Brethren cou available for immediate employm Prefer Brethren community. H dairy and mechanical experience. C tact: Arnold Lein, R. 2, Boyd, Wis.

Northern Indiana

Bethany — The church took part the township Lenten services end in the Easter sunrise cantata. Dur the month of March, we had as gu speakers John McCormick, T. Wa Rieman, Ross Noffsinger, and A. B Helman. A number of our child and youth attended the summer ca at Mack. The women's group has ited the Westville hospital and Mexico Home several times, giv programs at each place. The pas Israel Gordon, and his wife were de gates to Annual Conference. — M Hazel Hummel, New Paris, Ind.

Cedar Lake — Raymond Risden came pastor in November 1960. B Hoover is the elder. Before Mary Vel Ober returned to the Africa miss

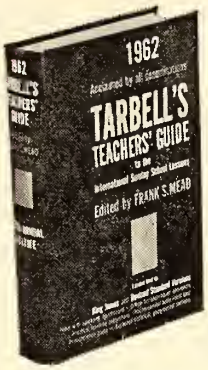
d, she served a variety of Chinese ds to a group one evening. This rch is her home congregation, and was with us several times in regu- services. The new baptistry was dicated in the early spring. We joined h the Auburn and Cedar Creek rches for Holy Week services and love feast. Six have been baptized, d two babies were dedicated on ther's Day. We had a two-week cation Bible school in June. Recent est speakers have been Lucile Stray- and Charles Light. — Mrs. Dora ger, Garrett, Ind.

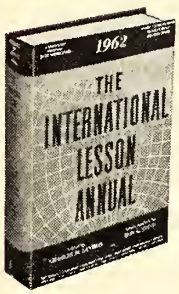
Goshen City — Because of a new poli- in which cabin mothers and dads came leaders in the different areas camp life at Mack, our church nned a school for the training of np leaders. Ten members of our rch participated in this training and ped with the camp program. For love feast the West Goshen church d the Goshen City church exchanged y sitters so that all the mothers of ng children could attend. A num- of our members attended Annual nference. — Mrs. Lewis Dixon, Go- n, Ind.

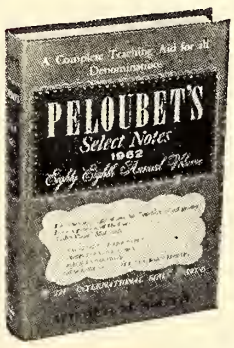
Middlebury — Under the leadership the pastor, Richard Burger, the rch is making progress. Attend- ce is steadily increasing. Recently lve were baptized and twenty-eight re received by letter. We had a lowship supper to welcome these new mbers. One of our young girls, Sue ffman, spent the year in Germany, d a German girl spent the year here. rry West is in training for service th the Peace Corps, probably in ile. One of our young men has just urned from Quito, Ecuador, where helped in a work camp. Phil West serving as a I-W in Poland, teaching glish in the Central College of War- v. Gwen Bradshaw gave a talk ncerning her work as a BVS'er in ltimore, Md. The church will cele- ate its fifticth anniversary with ecial emphasis each Sunday during tober — Carrie Kindy, Middlebury, d.

Pine Creek — The Eppley sisters of rk, Pa., gave a sacred concert one ening. On Mother's Day, seventeen bies were dedicated. The twenty- e graduates were honored at a morn- service in May. Seven have been ptized, and four received by letter. veral of the families attended family np. One Sunday morning the Man- ester College string quartet played, d Vernon Stinebaugh brought the ssage. The handcrafts made and the ney given at the vacation Bible hool were sent to the Fresno Center California. Five new deacons have en elected. Opal Pence was the aker for the mother-daughter ban- et, which was held at the Methodist rch in Lakeville. Four of our fami- s attended Conference. The youth sented a program at Beatty Me- rial hospital one Sunday night. e pastor, P. L. Huffaker, has spoken radio and appeared on TV programs co-operation with the Council of urches. A home and family life nmittee, appointed in co-operation h three other churches of the dis- t, is participating in a pilot project. strict meeting delegates were Lois rk, Gary Freeman, and Howard ush. Mrs. Richard Whitmer of the

COMMENTARIES







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Elgin, Illinois

North Liberty church gave a flower demonstration at the mother-daughter tea. Ten youth and three adults served as camp leaders and several members have helped with the programs at a nearby crippled children's camp. The district had a Bible school at the Prince of Peace church in South Bend and two of our teachers helped there. The church has been working out job analyses for all the officers, board members, and teachers. — Mrs. Elmer Halt, North Liberty, Ind.

Syracuse — Recent speakers have been Phyllis George, who showed pictures and told of her European work camp experience, Judge Seth Rodibaugh, who spoke on juvenile delinquency, Dr. John Horning, who told about his work in Ecuador, and Ann Sudlow, who also showed pictures of Hawaii at the mother-daughter banquet. The Darr family donated evergreens for planting around the church. Harlan Smith, who served as pastor of the Bethel and Syracuse churches for the past five years, retired the last of August. A recognition and farewell dinner was given him on Aug. 27, with the Bethel church participating. On Sept. 3, Ralph Wagner was installed as the full-time pastor. A number of the youth and children attended Camp Mack this summer. The women were represented at the spring rally at Goshen. The women collected cans for grease, clothing for relief, soap for Tibetan refugees, and new yard goods and trimming, and bought new stainless steel baking pans for the Hillcrest School in Africa, made comforters for relief, rolled bandages, made baby gowns, and sewed carpet rags for rugs. The women's fellowship sponsored a guest night at which the New Salem and Bethel church women were guests. Mrs. Irvin Kanode showed pictures and spoke of her work with migrants in Kosciusko County. The offering was

Continued on page 32

SPECIAL OFFER T
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To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

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One out of every seven people will spend some time in t pital this year. Every day over 43,000 people enter the ho 32,000 of these for the first time! No one knows whose tu be next, whether yours or mine. But we do know that a fall stairs in your home, or on the sidewalk, or some sudden ill operation could put you in the hospital for weeks or mont could cost thousands of dollars.

How would you pay for a long siege in the hospital with doctor bills, and expensive drugs and medicines? Many fo their car, savings, even their home, and are sunk hopelessly for the rest of their lives. We surely hope this won't hap you, but please don't gamble! Remember, once the doct you it is *your* turn to enter the hospital, it's too late to buy c at any price.

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With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

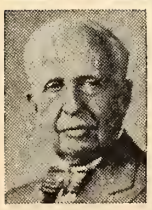
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TON-DRINKERS!!
DUCED RATES

LIFE to readers of GOSPEL MESSENGER

what a blessing this
ion has been to others:

her G. Powers, Norwalk, Ohio — "Thank r so much for your draft received so in payment of my claim for benefit . . . ound that I am insured in a very reliable , proved by your prompt and considerate of my claim."

y Bunge, Catawissa, Pennsylvania — "Re- our check today, and I can't tell you how e appreciated it. It certainly is a pleasure ved by a company like yours. I know now mean just what you say in your ad."

Walter Daniels, Fredericktown, Ohio — "I payment for my claim and am well with the service you gave. When I took y I never thought I would need it so soon. never know what will happen. It was my e to be in the hospital."

rles Summit, McKeesport, Pennsylvania — was very happy and thankful for the way dled my claim and for the check you ne. It was a blessing and will come in very help us out."

Milton, Richlands, Virginia — "I wish to u for your cheque in respect to my con- in the hospital for sickness, and for the way in which you dealt with my claim."

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- mnteed renew- (Only YOU cancel)
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Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

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APPLICATION FOR 414 1061

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

GEN-APP. 1010-4

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WINONA LAKE · INDIANA

Continued from page 29

donated to this work. Opal Pence conducted an evangelistic meeting the last of September. — Mrs. Donald Davis, Syracuse, Ind.

Northeastern Ohio

Paradise — At the council meeting on July 21, we elected officers for the new church year. We are supporting an exchange student, Anne Katherine Schlumberger, from France. We had a get-acquainted party for her. We are also planning to have a school of missions in January. J. Calvin Bright of Richmond, Ind., will hold a spiritual life meeting in November. We have voted to be a tithing church. The committee is active in preparing program and budget needs. We will have an every-member visitation by Oct. 29, to present the program to each family. — Mrs. Henry Good, Sterling, Ohio.

Southern Ohio

Donnels Creek — During Christian Family Week in May, our pastor had a consecration service for seven babies and their parents. Dr. James R. King of Wittenberg University was the speaker for the mother-daughter banquet. The missionary society prepared and delivered thirty-five May Day baskets. At their August meeting, Miss Agnes Orido of East Africa, now a high school student at Springfield, gave an interesting talk on the customs of her native country. We co-operated in the community vacation church school. Paul Noffsinger was the speaker during the absence of our pastor, Robert D. Hoover. We directed an individual canvass for the second phase of the Manchester March of Progress; the total amount given was $4,000. Our church contributed to the district service project of sending 150 pigs to Paraguay. On July 9, Gerald Studebaker, director of interpretation, gave an explanation of the district program. A number of our juniors, junior highs, young people, and young adults have attended the various camps, youth rallies and conferences at Camp Sugar Grove and Woodland Altars. Ten of the women attended the district women's workshop at the Fort McKinley church. The junior choir, several laymen of the church, and the pastor, conducted a service at the Brethren Home at Greenville, Ohio. One of the residents of the home has been assigned to us to be remembered at various times with cards and gifts. On Aug. 10, our church was host to the sectional area children's worker's conference. — Edith Dresher, Springfield, Ohio.

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Middle Pennsylvania

Claysburg — Bro. T. F. Henry h a Bible institute on April 15 and Before the love feast on May 7, Lester Bucher conducted a week services. Six young people were b tized. Guest speakers have been F. Henry, Ordo Pletcher, C. L. C and Paul Yoder. Bro. Fred Driver the evangelist for the meeting Sept. to 30. — C. L. Cox, Claysburg, Pa.

minister's book of the month

Selection for NOVEMBER

The Old Testament in the Cross

J. A. SANDERS

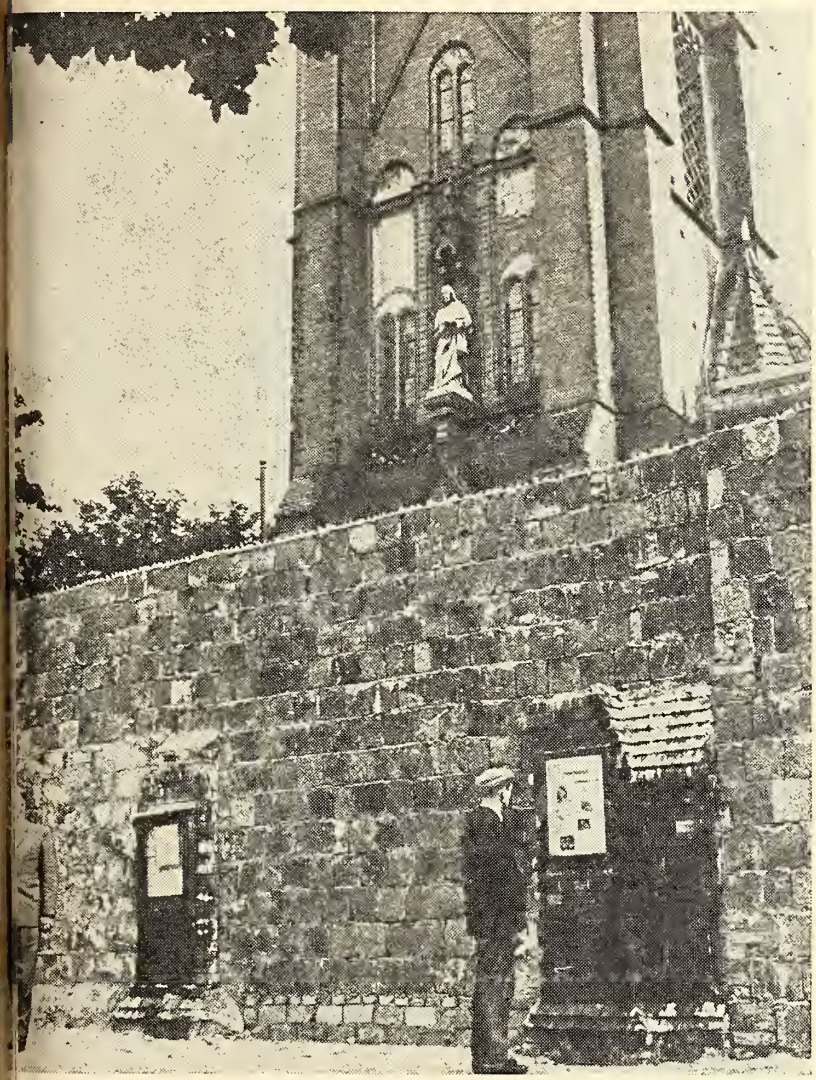
The purpose of this book is to consider the central place of the cross in the church, in the gospel, and in the Old Testament. The author presents a treatise on the relevance of the testaments, pursuing the theme of the sovereignty of God in the concepts of judgment and redemption.

Regular price $3.00; to members $2.10 plus postage and handling

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

OCTOBER 21, 1961



Religious News Service

Above the Dividing Wall

A TEN-FOOT wall, hastily raised between East and West Berlin, now makes it impossible for worshipers from the Western sector to assemble with members their parish who live in the East. For several years many Christian churches in Berlin have ministered to parishes including members from both East and West. A brick wall can force a physical separation, but it need not sever the ties that bind Christians together in a spiritual unity. Perhaps it is symbolic that even a ten-foot wall cannot hide from view the image of the divine Lord and Master who said, "And when I am lifted up from the earth, will draw all men to myself." Jesus was referring to his own crucifixion. Now it seems that his church is called upon to suffer. Will it become thereby a more effective instrument of reconciliation? Or will it wither behind the ten-foot barriers that evil men raise up — in Berlin or elsewhere?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Kermit Eby — a member of the faculty of the Division of Social Sciences, University of Chicago.

James S. Flora — recently installed pastor of the Palmyra church, Eastern Pennsylvania.

Galen B. Ogden — secretary of the Ministry and Home Mission Commission, General Brotherhood Board.

Ruth Griggs — with her husband, Julian Griggs, a worker with migrants in Florida.

Dorothy Hart — a lay woman.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Love Is an Inside Job

Last March my husband and I took a position at the Ft. Wayne Children's Home in Ft. Wayne, Ind., as housemother and housefather in a department of eight boys, ranging in ages from fourteen to eighteen years of age. At this writing the number has grown to twelve, the full number of any department.

These boys and girls come from homes which have been broken by desertion, separation, and divorce. Some of these children do come from homes broken by death, but they are coming in ever decreasing numbers.

This means, of course, that these children have not come out of normal situations. They are emotionally disturbed. They are confused in their loyalties. They have a distorted sense of values. They lack training in most areas of living. Some of them may not actually know right from wrong. They are starved for affection but may not actually know how to handle warmth and affection when it is shown them.

Our first question when taking this position was, "What would Jesus do?" Our answer was love, something children need as much as food, clothing, and air. Love penetrates the darkness. Love is full of light. Love understands weakness. Love is full of strength. Love is merciful.

Love is an inside job, and unless it has an outlet it becomes as the unique body of water known as the Great Salt Lake. To the observer it presents the most dreary aspect imaginable. No trees border its shores, it is an ugly, forbidding place, and its waters, which are saltier than the ocean, are never sought by any thirsty creature. All of this in spite of the fact that it receives a considerable volume of clear, sweet water from Bear River and other mountain streams. Why is it that way? The answer is simple; not having any outlet it retains all the water it receives.

So it is with these lives of ours. They are made useful and beautiful not by what we selfishly receive and consume, but by what we unselfishly surrender. Love is an inside job. "It is more blessed to give than to receive" can also be stated, "He who shares his love immeasurably broadens his own."

To offset the difficulties involved as houseparents we also have many rewards. It is very rewarding to see a child smile for the first time in weeks and maybe months. It is very rewarding to see them blossom forth into personalities of their own. It is rewarding to see them filled with a zest for life where once there was only defeat. . . .

The Master's teachings of love were profound yet simple and practical. "If you cannot love those whom you see, how can you love God whom you do not see?" And the second commandment is like unto it, "Thou shalt love thy neighbor as thyself."

These children of the Ft. Wayne Children's Home are our neighbors and it is a wonderful opportunity to help heal minds and bodies through Jesus Christ our Lord for whom nothing is impossible. We want to see these children become happy, healthy, normal boys and girls, and useful citizens of this country, going forth out into the world with love for Jesus and their neighbors, because someone cared enough to take time to love them. — Mrs. Velda Vogt, 7402 Arcolo, Gaylord City, Mich.

Old and New Equations

I'm writing to thank you for quoting Bro. Harry A. Brandt's "Peace in a World of Law" in the Gospel Messenger. This article was a real inspiration to me.

In the sixth paragraph of the article there are two sentences that I'd like to use in a tract.

Here are the contents of the tract I'd like to use, in, and with, my witness for Christ:

The Old Equation — Law:

People plus sin equals destruction.

The New Equation — Grace:

People plus sin plus repentance equals salvation.

This is the wonderful dispensation of grace and I want to win as many souls for Christ as can be possible. I personally believe the rapture (Christ's coming for his bride, the church) is coming at any moment. — Donald L. Liveburg, 308 Beech Rd., S.E., Vienna, Va.

Violence is not strength. In a democracy does not do away with violence, violence may do away with democracy. — *Dr. Fredric Wertham in the April 1961 The Church*

by Kermit Eby

the PURE in heart

God has touched their hearts and their lips speak truth

SOME day, after I have retired, I am going under analysis to try to discover why, from earliest childhood, I have identified downward. My closest friends have been the "teched," the sensitive, and occasionally the sinful. I want to know, too, why there is so much more joy in heaven over one sinner who repents than over the ninety and nine just men.

In the meantime, I must be satisfied with accepting the fact that I am more than a little woeful, and forever the harshest judge of my own hypocrisies. Frankly, too, I rebelled early against the sane, solvent, and sacred environment of my youth. And, yet, as I rebelled, it captured me. I love poetry, but I cannot live by it. I understand disorder and the unconventional, but I must have order and convention to survive. I would be a lily of the field, and yet I live by the code that he who provides not for his own is worse than an infidel.

So I am, I hope, one who is both "teched" and functional. However, there are times when I would wish to be simply saint or poet. In the meantime, I teach my classes, in day school and on Sunday.

About a year ago, I was teaching the Sermon on the Mount. We spent a long time in trying to discover who were the pure in heart, really. I am not sure, as of this writing, but I will try to pass on what I learned. Probably I was so eager to know because I am forever a catalyst, one who broods, thinks, and tries to precipitate action. I do not like to memorize verses, I want their truth to be a part of me. I believe the Sermon on the Mount is relevant to our life and times, or it is nothing.

For example, one wintry day last year, when the snow was deep, I preached a Brethren sermon at the University of Chicago Bond chapel, stressed Grandfather Schwalm's emphasis on the significance of the sins of omission, used as my illustration the man who did not cut his Canada thistles when they had gone to seed, and concluded by asking whether there was any advantage in being stuck in the snow in front of a theological seminary. One famous theologue had cause to remember the question for several painful weeks to come: he helped push a car from a snow bank and fractured several ribs in the process.

So I am forever persistently seeking relevance, and forever baffled by the questions beyond answers.

Seeking my answer to who the pure in heart are, then, I began with two givens: the Beatitudes are concrete and specific, and Jesus taught as one having authority.

I asked a famous theologian, "Who are the pure in heart?" With the same immediacy he responded, "Kierkegaard says that 'purity of heart is to will one thing.'" This I already know — and it worries me. It is my own single-mindedness at times which frightens me more than any other single quality of my personality. Furthermore, I wanted to ask him in reply, "What if one's will is consciously or unconsciously evil? What if the 'one thing' is thought to be good but is in fact evil? By what norms does one judge his single-minded drives to saint-hood?" No, I did not like his answer!

Then I turned to a professor of the Old Testament and posed the question. He replied, "We may assume Jesus was familiar with the Psalms when he preached the Sermon on the Mount. 'Blessed are the pure in heart, for they shall see God' refers back to Ps. 24:4." Looking it up, I found that it reads,

> He who has clean hands and a pure heart,
> who does not lift up his soul to what is false,
> and does not swear deceitfully.

Although this was fragmentary, I felt I was on the right track.

Several days later I met a young African theologian. Forever persistent, I asked him, "Who are the pure in heart?" He agreed that my Old Testament man was right. "But I prefer," he said, "the description of the pure in heart contained in Psalm 15." Again, I looked it up, and this is what I found:

> He who walks blamelessly, and does what is right,
> and speaks truth from his heart;
> who does not slander with his tongue,
> and does no evil to his friend,
> nor takes up a reproach against his neighbor;
> but who honors those who fear the Lord;
> who swears to his own hurt and does not change;
> who does not put out his money at interest,
> and does not take a bribe against the innocent.

This was not the final answer. I next interrogated a famous professor of the New Testament. He smiled and answered almost at once, "The pure in heart are those who do not make their heart a record book for the sins of others." This really spoke to my condition.

Turning to the commentaries I learned that *blessed* can be translated, "how happy." The word *heart* in the Bible usually means the whole personality, and the pure in heart are not necessarily the morally perfect. More aptly, conscious of their humanity, they are a bit more willing to forgive their brothers — "Judge not, that you be not judged."

And then there followed the holy man from India, who confirmed my bias when he said, "There is no purity in heart apart from the world, and no realization from truth apart from brother-man."

This was getting close [illegible] Meister Eckhart, whom I re[illegible] and share with my frien[illegible] Remember? "A pure heart [illegible] one that is unencumbered, a[illegible] which does not want its o[illegible] way about anything, but whi[illegible] rather, is submerged in t[illegible] loving will of God, havi[illegible] denied self."

This was it, then.

The pure in heart, ev[illegible] though they cannot express [illegible] forever and forever turn to t[illegible] light which is both in them a[illegible] beyond them. They do not s[illegible] for, like little children, th[illegible] cannot. And I was happy wh[illegible] them as I forever am with lit[illegible] children. And the concern[illegible], too, are "teched." God [illegible]s touched their hearts, and th[illegible] lips speak truth.

This, then, is my conclusi[illegible]. Blessed are the "teched" and [illegible] "concerned." God has bestow[illegible] his special grace on them. Th[illegible] are the pure in heart!

BATTER UP!

a modern parable raising an ancient question

BEHOLD, a ball team went forth to play a game of baseball. Just as the umpire was saying "Batter up!" the catcher for the home team arrived and took his place. The center fielder did not arrive until the second inning. The first baseman did not show up at all, but later sent his regrets and said that he had to go to a chicken dinner at Aunt Martha's. The third baseman likewise failed to come to the game; having been up late the night before, he desired to spend the day in bed. The left fielder felt the need to visit another ball game across town. The shortstop was present, but left his glove at home. Two of the substitute fielders were away on a week-end trip and could not make it, but they were there in spirit.

Verily, when the pitcher w[illegible] into the box he looked around [illegible] his teammates, and, lo, his h[illegible] was heavy, for their places w[illegible] empty. But the game was [illegible]-nounced, the visitors were in [illegible] stands, and there was not[illegible] to do but pitch the ball [illegible] hope.

So the pitcher tightened [illegible] belt, stepped into the box, and [illegible] his best to put the ball over [illegible] plate. But he was not at his l[illegible] for he had to serve as pitcher, [illegible] baseman, and third base[illegible]. There were loud boos from [illegible] stands when the home team [illegible] badly beaten. It was a disg[illegible] to the noble game of base[illegible]. When the absent members h[illegible] that their team had lost, [illegible] decided to get a new pitch[illegible]

But who lost the game?

et Us Pray That Order May Prevail

N THE lobby of the General Assembly building of the United Nations there hangs a pendulum, the gift of the Netherlands. s particular pendulum, first designed by n Foucault in 1851 to prove that the earth ates, keeps swinging in one direction. An erver might think that it was the pendulum t changed its direction, with each swing, king a complete circle in twenty-four hours. : he will be told that the pendulum keeps xed relation to space. It is the earth that as.

When the General Assembly convened a few eks ago, it must have seemed to many of official delegates who ascended the stair- e near the pendulum that the United Nations lf was sorely in need of something that ld give it a fixed relationship to a world t was turning dizzily. For the United Na- is had just lost its respected secretary-gen- l, Dag Hammarskjold, its chief executive cer, the head of its working force of inter- ional civil servants. And there was no ob- us replacement for so indispensable a leader. ost every delegate shared the general feel- that the future of the United Nations was ertain.

There were critical issues to come before Assembly even before it learned of Hammar- ld's death. There was the troublesome stion of the admission of Red China, the blem of how to put an end to nuclear test- , specific questions regarding colonialism, perhaps also the explosive situation in lin. But more important, as the Assembly ned, was the problem of determining how executive functions should be carried out hout a leader.

If the crisis in the UN did nothing else, it ealed to the nations of the world how des- ately humanity needs some order of law, e procedures for securing justice and peace t are above and beyond the nationalistic s of most countries. Without such an order nkind must continue to live under the dark dow of a mushroom cloud. With all its knesses, the United Nations has offered e workable procedures for peace. It has vided some basic outlines for the order that st eventually develop if peace is to be ized.

So the pendulum in the lobby constantly ngs as a reminder of the order in the phys- world that continues unchanging even in the midst of crisis. But world order, if it is ever achieved, requires something greater than natural law. Men can use physical forces for their own protection. The pendulum may simply tick off the few moments that remain until man destroys himself.

At the west end of the main lobby in the same building there is a small room, simply furnished but always hushed and still, where visitors and delegates may go for meditation and prayer. It lacks the symbols of one's particular faith, because it must be available to all faiths; but still it remains in the United Nations as more than a token recognition that world order must ultimately depend upon the eternal order of almighty God, Creator not only of this earth and the physical laws of the universe but Creator also of the billions of souls who compose humanity. This place of prayer is more than a symbol. It should also be a source of strength.

In the present crisis we who call ourselves Christian, whether we pause in a meditation room at the UN, whether we gather in our churches on this World Order Sunday, or whether we draw near to our eternal Father in the privacy of our homes, are called to a vocation of prayer on behalf of the nations of the world. We ought especially to remember those public servants who, like Dag Hammarskjold, have toiled tirelessly for order and for peace. Brethren will also be mindful of Andrew W. Cordier, who often accompanied and assisted the former secretary-general on his missions of reconciliation and who continues to work quietly but hopefully for the strengthening of the organization he knows so well. And there are countless others who are unwilling to accept chaos in the affairs of men because they believe it is God's will that order should prevail. They also need our prayers, just as they deserve our support. — K.M.

THE LIFE OF ORDER

God is a God of order.
God calls man to make his life an order of righteousness, goodness, mercy, compassion, peace, love.
God is the prompter to order within and without.
Evil in life is disorder, confusion and chaos;
Good in life is order, clarity, direction, and divine design.
God expects each person to weld the stuff of experience into a temple of his presence, a kingdom of love, the city of God, the beloved community.
The life of order remembers God and honors him.

— Glen Weimer



IN A recent news telecast the screen carried a picture of numerous rockets and jet fighters standing by to defend our cities. Each day fighter pilots are alerted, and they make practice flights into the skies. As the alarm rings they rush to their planes and take off. The commentator remarked that the pilots are more tense now than they were a few months ago because they realize that one day they might be running out to engage in a nuclear war. Who knows?

These very moments in which we are now living could be the last part of the final act of modern civilization. Or, by the miraculous power of God, they may be the great doors of challenge opening into a tremendous new era of history.

Regardless of what shall become of this present hour of crisis, let us be mindful that the world has often gone through periods of agony and the Christian faith has always had a major role to play.

For example, Nicholas Murray Butler wrote in 1930: "As a people we seem just now not to be able to grasp the fact that it is given to us to stand at one of the turning points of human history and to watch the great procession of the ages as it changes its line of march and alters its objective. One wonders whether when ancient Greece was passing, the leaders of Greek thought and letters knew that it was passing. When the Roman Empire was tottering to its fall, did the men of light and leading really understand that a stupendous change was going on? Did the men of the Renaissance have any conception of the period through which they lived and to which they made such powerful contribution? Did the political philosophers of England and France of the 17th and 18th centuries realize that they were teaching ideas and thoughts that were to make a new political and social economic world?"

It is so easy to be unaware of the period of urgency in which we are living. Let us see today, however, that these moments are critical, and le us apply every available ounc of the Christian faith to the ne ds of our age.

As a starting point, let us attempt to get a clear pic re of the present world cr is. For a unique and descriptive comparison, let us cons er Psalm 46. This great pass ge was composed some 3,000 y rs ago, yet its language sound as up-to-date as the headline of this morning's newspaper.

The psalmist is describ g world conditions as he say

> . . . though the earth should cha ge,
> though the mountains shake in he heart of the sea;
> though its waters roar and foam
> though the mountains trem le with its tumult.

And so it goes until the wr er declares: "The nations r e, the kingdoms totter." Wha a description of our mod rn world! What an accu te picture!

In 20th century langua e, a psalmist might add: " . . though the nuclear bombs x- plode and the cities melt . . "

Now it is so natural for us today to blame the entire w rld

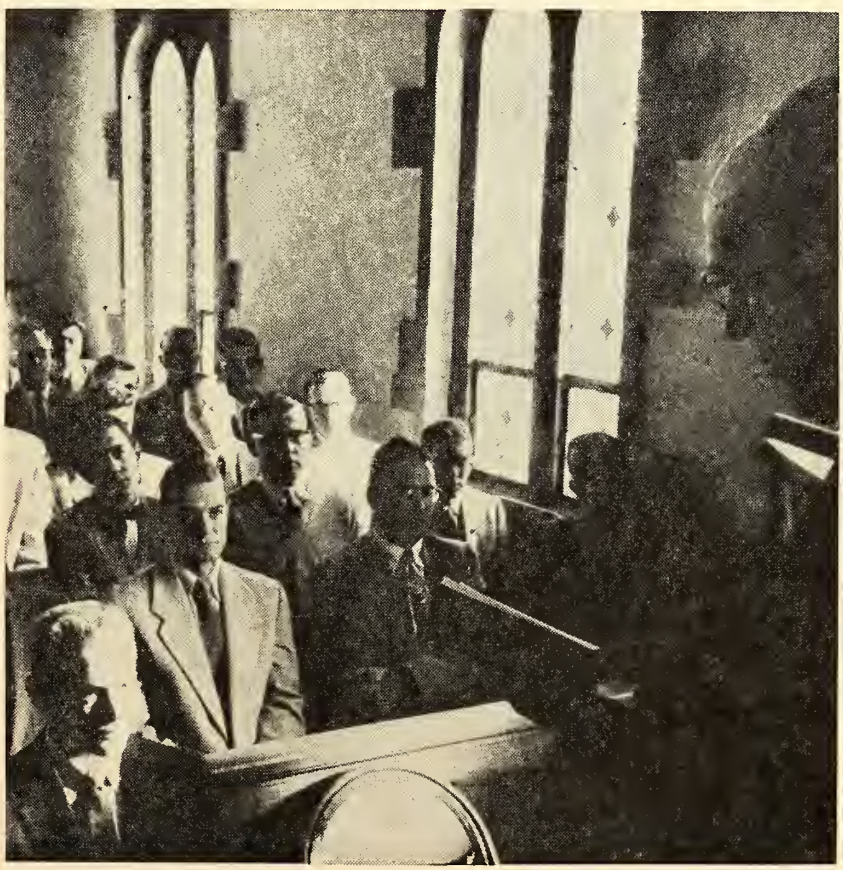
nd the Christian Faith

by James S. Flora

ss on communism that we netimes overlook the fact t conflict would no doubt p up in another agent if nmunism were not around. long as there is this tremenus imbalance of wealth in the rld, starving people will not satisfied. As long as the nine cent of the world's people ng in America have fifty cent of the world's wealth, world will not be content. But today we face terror that powerful and atheistic. For nmunism is a philosophy of nodified force. It engages ce in inflicting itself upon the pless, force in maintaining holdings, and force in ding its members within the ks of dictatorship.

magine what it means to in a community where the ret police are constantly ening to your conversation, erving all your actions, icing who your friends are, and reading your mail before you get it. Yes, the modern world crisis involves our head-on conflict with an agency like this.

And the weapons are as astounding as the enemy. Did you know that one polaris submarine in operation today, containing 16 missiles and some



e purpose of the church is to ing people back within the lm of respect and love for God

200 men, has more destructive power than all the bombs dropped in World War II? It is something to think about and something to pray about.

In light of terrible facts such as the above, let us proceed to ask: "Just what is the proper position and role of the Christian faith?" The psalmist declares:

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear . . .

And speaking of the river of life he says:

God is in the midst of her, she shall not be moved;
God will help her right early.

This is wonderfully expressed, you say, but how does this Christian faith apply itself? How can it be put into practice? How can it have its healing effect upon the world? What definite advice does it give to mankind?

First, it aids the world in becoming more neighborly. In a true sense, the world is becoming smaller all the time. Europe and South America are just across our back fence. We are only a few hours away from any spot on earth. As we look at television newscasts we can see at first hand the happenings in any hot spot the world over on the same day that they take place.

Recently, someone commented on the fact that you can have supper and take in an evening show in Paris and be back at home in bed in New York by 2:00 a.m. This takes into account that you travel on the fastest jet airliner in the direction of the sun. But just the same, it makes the world appear terribly small.

The point is, we are forced to become good neighbors because all the world is next door. The Christian faith is the greatest channel in the universe whereby neighborliness is taught.

Second, we need to become more tolerant. That is, we must begin to accept all races and nationalities as children of God, regardless of their seemingly strange behavior. The role of the church and the Christian faith involves our giving each human being equal rights. Prejudice teaches that some races are better than others; Christianity teaches that all people are children of God the Father. Prejudice teaches that some people were created inferior; Christianity teaches that each man is brought to the level of God's throne through Christ.

Not long ago several ministers were seated on the speaker's platform. One of them was a Negro and the other speakers, as well as the audience, were white. In their attempt to de-emphasize and make acceptable the different color of skin, the first speakers, who were white, referred to their "colored brother" several times. Finally, the Negro minister began his message and he addressed the audience by saying: "My dear colorless friends."

We do not need to speak of differences in color so much as we need to act as if all men are created equal and we want to see that they are treated that way.

Third, the Christian faith plays a vital role in making the world more responsive to God. Communists are atheists and make no bones about it. Americans demonstrate a mass indifference to God and think nothing of it. Thus, a strategic purpose of the church is to bring people back within the realm of respect and love for God. No great nation in the history of the world has ever been defeated because of the lack of weapons, but great nations have fallen constantly





because of moral disintegration and godlessness. America will be no exception unless the Christian faith can bring us back to a complete reverence for God.

The psalmist beckons us back to God as he says:

Come, behold the works of the Lord,
how he has wrought desolation in the earth.
He makes wars cease to the end of the earth;
he breaks the bow, and shatters the spear,
he burns the chariots with fire



...es the Christian faith have any-...ing to say to the mother whose ...ild cries from hunger? or to young ...n and young women who can ...d no place where they can live ...d contribute usefully to society?

...hotos by World Council of Churches

...e still, and know that I am God. ...I am exalted among the nations, ...I am exalted in the earth!" ...e Lord of hosts is with us; ...the God of Jacob is our refuge.

To this point we have ob-...rved the general role of the ...hristian faith in the world's ...stiny, but what is our duty ... individuals? Let us ask: ...ow can I, as a Christian, ...ntribute most to this crucial ...e? Do I need just to sit by ...d twiddle my thumbs in ...tress? Am I helpless to act in ...s age of mass upheaval? Not ...all, for the beauty of our faith ...s in its opportunities for ...lividuals. Each Christian can ...ke a valid personal testimony ... the world.

The one basic sign of Chris-...n maturity is revealed in how ...erson accepts the crises of ... Do we fold up under the ...ssure of crisis? Do we fall ... the wayside when a stormy gale blocks our path? Or do we meet the oncoming winds of life and transform them into a venture of growth in Christ?

Not long ago I was viewing the beautiful Charles River in Boston. This river is famous for its many sailboats. Suddenly I observed a very strange sight. One sailboat was moving at full speed down the river in the direction of the wind and at the very same time another sailboat was passing it going up the river in the opposite direction. How was this to be explained? Simply by the fact that the navigators were experts. The man in control of the sailboat moving directly against the wind knew how to turn the oncoming force into converted power that would take his boat in the direction he wanted. Any skillful sailor knows this secret of the wind and water.

We Christians today must learn the spiritual secret which says that we can turn the onrushing winds of life into a means of glorifying God and of taking us to the final destination of life.

The present world crisis calls us to be faithful in our Christian convictions. It calls us to a deeper belief in God, to a clear-cut Christian witness in a world of pagan standards; and to an unswerving devotion to the gospel on which we base our lives.

"I Was So Scared!"

by Desmond W. Bittinger

ONE of the most intriguing and beautifully delicate stories to come out of the racial tensions of our land was told by a mother recently. Her little white daughter entered school on the first day of the fall session midst lines of police, police cars, curious, and/or angry mobs of people who lined the walks or crowded together in the school area. It was all very strange and very frightening to her. It was about something they called "integration," a word which she did not understand.

When she came home in the evening her mother asked her about the day.

She said, "I was so frightened I could hardly breathe! All day long my heart kept bouncing in my throat! And I sat right next to a little colored girl who was just as scared as I was."

The mother asked, "And what did you do?"

She replied, "We were both so scared we just sat and held each other's hands the whole day!"

Our world is about that scared.

There used to be "saber rattlings" to scare us; now it is bomb rattlings, atomic war heads, incredibly fast delivery vehicles, earth orbiting shots, a man on the moon objective, bristling threats, and harsh speeches.

We are all scared, devisedly so. We are to be kept that way.

The common people in all countries who are interested in essentially the same things, children, crops, jobs, a time to work, a time to play, a time to worship, would welcome the opportunity to hold one another's hands in the midst of a crescendo of terror.

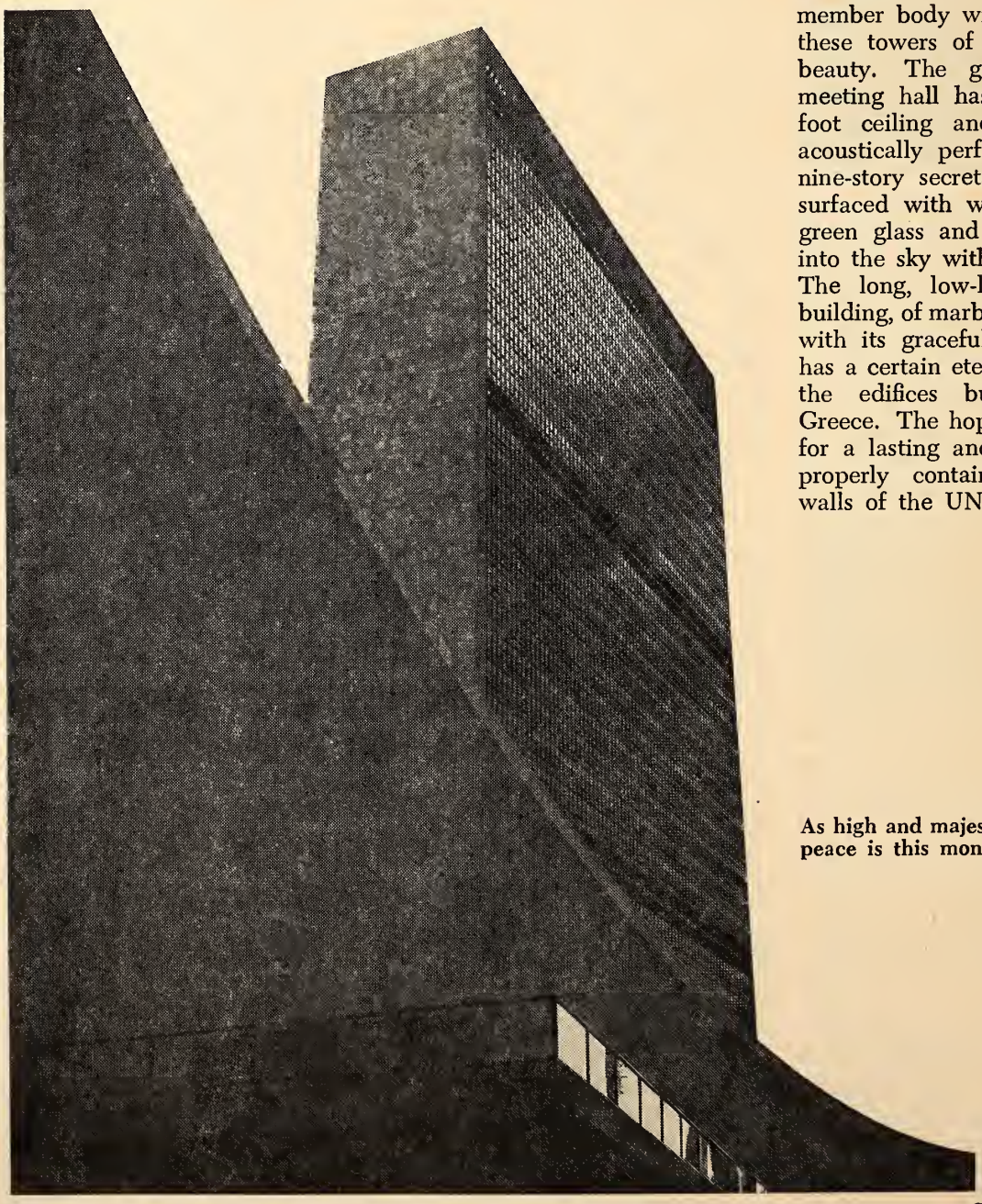
There is a way other than fright and terror; these really block the way. We must sit down together, and stay sitting until common sense can operate and terror can subside. Eventually, the religious people, the educated people, the sensible people of our world must demand that this way be used.

Artists and architects help to create a setting in which the representatives of nations may work for peace

The United Nations: a Symbol of Man's Hop

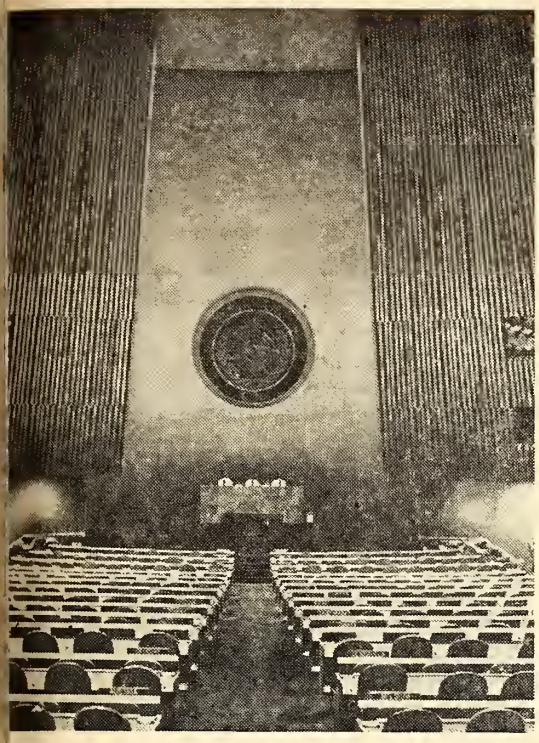
► The magnificent architecture and design of the United Nations buildings seem to contain an implicit plea for the hopes and aspirations of mankind to live in peace. The graceful sweep of the three main structures, the general assembly hall, the conference building, and the secretariat present a majestic appearance to visitors who come in an unending stream. Inside, sculpture, murals, and other works of art complete what is perhaps one of the most inspiring settings on the face of the globe. The very walls and corridors seem to speak to delegates of the many nations assembled, as them to settle their differences in an amicable

Many artists and architects contributed work to the creation of the UN buildings, set o eighteen-acre tract, alongside the East Rive Manhattan. John D. Rockefeller, Jr. offered $85 million site in 1946, and though some na have indicated a desire to move the general h quarters to Europe or elsewhere, there seems likelihood that the ninety-member body will ever aban these towers of such impres beauty. The general asser meeting hall has a seventy-foot ceiling and is consid acoustically perfect. The th nine-story secretariat buildin surfaced with windows of green glass and seems to r into the sky with imperial g The long, low-lying confer building, of marble and limest with its graceful staircases, has a certain eternal quality, the edifices built in an Greece. The hopes of all nat for a lasting and just peace properly contained within walls of the UN.

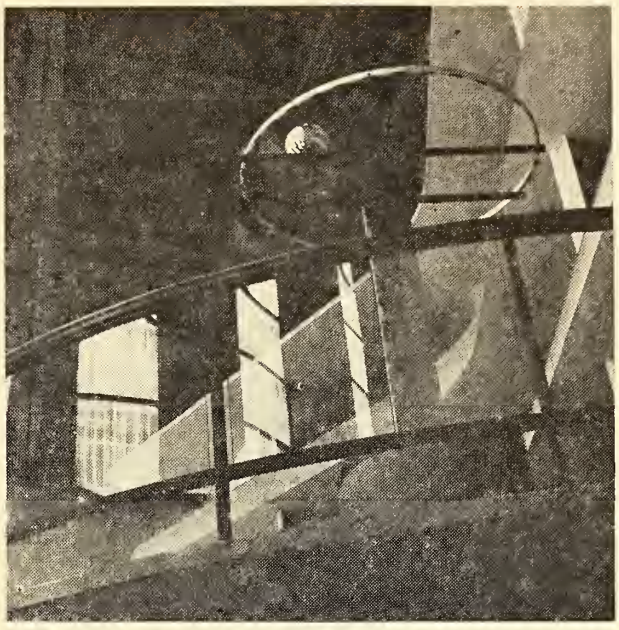


As high and majestic as the wish for peace is this monument to pea

Photos by The Lions



The Assembly Hall where there are many languages with the hope o one idea: peace (above





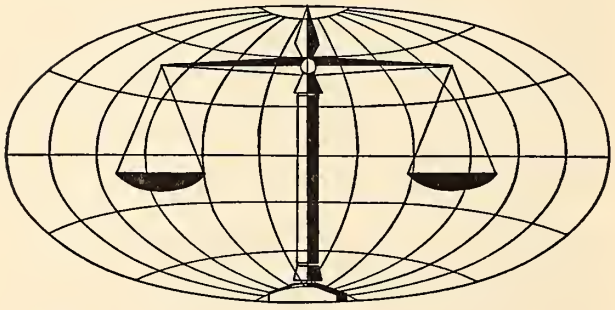
The earth spinning on its axis is a reminder of the enormity of our obligations toward one world (top)

A room with a view — of a good future through exchange of ideas



)ppressed people cry out condem- ion in this mural by Zela Zanetti

CHRISTIAN RESPONSIBILITY AND A WORLD OF LAW



A Message for World Order Sunday

Christians are now summoned to the practical task of helping to create a genuine world community. Our responsibility is based on our belief in one God as the Creator of all things and the Father of all mankind, and our response to his redemptive deed in Christ calling all men into fellowship with himself and with one another. Such a world community must increasingly achieve order among nation states lest they destroy one another in war. This requires a growing system of law, courts, and international institutions for peaceful settlement and change.

This goal has now become an urgent necessity because of the scientific, technological revolutions of our time, especially nuclear, biological, and chemical weapon developments. Commercial, industrial revolutions and swift social, cultural changes are also making each nation, large or small, a part of one interdependent world.

No nation can now provide true welfare for its people without continuous co-operation with other nations. No nation can now provide security for its own people except as security is provided for all people. The interests of the nation coincide more and more with meeting the basic needs of mankind. Lest all perish, the Christian concept of one humanity under God must lead to practical expression in international, social, economic, and poli al institutions.

Our world is not the same world of a hun ed or even of fifty years ago. With astoun ng speed it has been reshaped, challenging e ry resource of faith, of courage, of economic nd political statesmanship. The tasks before us re immense. The future is not clear. Many y, "Let us keep to the old ways." Man is b ng supremely tested. Will he have the imagina on and the practical ability to look in lar ly uncharted directions for the conditions of p ce and well-being? For Christians the prospe is sobering, but full of exciting opportuni – opportunity to use the human and mat ial resources of God's world for the total phy al and spiritual nurture of human life everywh re.

The necessary institutions for our w ld are beginning to emerge. Chief among t m is the United Nations, the best means ve have for continuous co-operation by nati al governments on political, economic, social, nd cultural matters. The United Nations is w reaching a crucial point in its developm t. The newly independent nations, as symbol of new freedom and of the collapse of colo al empires, add a new dimension to the call or a world political instrument for collec ve guidance and action. The need is immed te and urgent lest the limited resources nd leadership of some nations lead to anarchy nd dangerous competition for national prestige nd power.

Within the framework of the United Nat ns or closely allied to it, Christians should l lp build, as rapidly as possible, a body of w ld law and effective international courts. We n st move toward the establishment of internati al instruments for the administration and enfo e- ment of law. This means full support by ur own nation for such international institut ns for peace and justice. The alternative is ot freedom and independence but confusion nd strife.

As world law is essential for peace, Christ ns must be concerned with quickening the m al sense without which neither just law nor p ce is possible. The difficult and dangerous sk now confronting our generation is to implen nt in international relations those fundame al concepts of democracy which have been t ed and proved in the experience of m y nations: freedom under law; the rule of he majority with protection of minorities; he encouragement of diversity within an o r-

Continued on page 16

Christ calls us

TO EXTEND CONSERVE THE CHURCH

by Galen B. Ogden

CHRIST calls us to mission. He calls us to conserve and extend the church. He calls us to communicate the whole gospel to the whole man in the whole of society. This is his mandate. This is his commission.

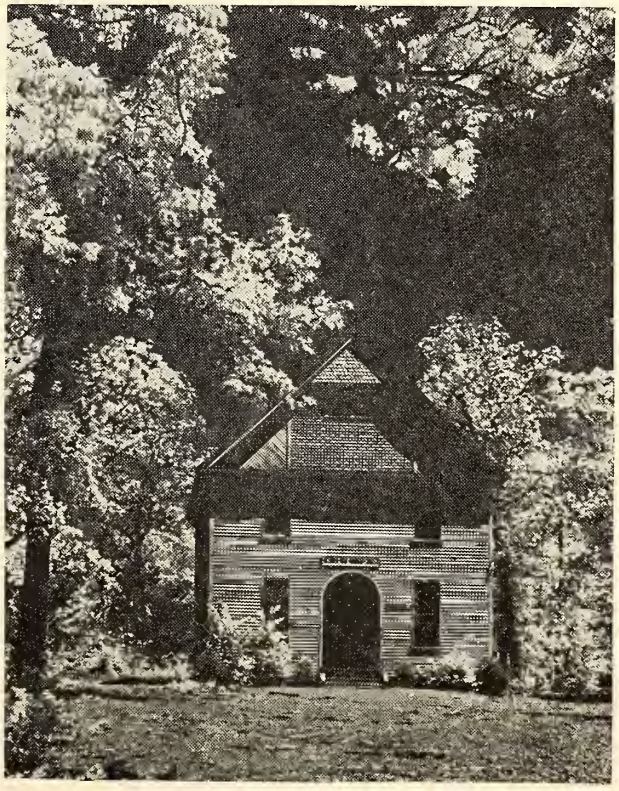
It is equally binding upon us all. No one who takes the name of Christ is exempt from this responsibility. It falls upon the laity as well as the clergy. It belongs to farmers and factory workers as well as to pastors and missionaries. It is the task of the whole church. In fulfilling this task the church may call upon trained leadership to assist her, but she does not thereby abrogate her responsibility. Every member has a responsibility to help communicate the gospel to every man, woman, and child on the face of the earth.

This is a tall order. It means that the gospel must be communicated. It is not enough to proclaim it. Nearly one hundred years ago President Lincoln proclaimed the emancipation of Negro slaves, but even today the full import of the Emancipation Proclamation needs to be communicated to the minds of men.

Christ calls us to communicate the whole gospel, not just a few favorite texts or peculiar doctrines. We are to teach men to observe *all* things that he has commanded.

The whole gospel must be communicated to the whole man. This means that man must be regarded as a unit. We tend to categorize his life in terms of his social, political, economic, and spiritual activities, but we fail to understand his true nature if we regard these as separate compartments having no relationship to one another. Man is a unit. What he does in his spiritual life spills over into his business affairs, and what he does in his business in turn affects his spiritual life. When Christ calls us to discipleship he calls us to be Christians in all the relationships of life — in home and family, in church and community, in the state and nation, in our economic, social, political, and religious relationships. The whole gospel is for the whole man.

Furthermore, the gospel is for the whole of society. In calling the church to mission, Christ



Religious News Service

Closed churches or churches with only a minimum program have resulted from the shifting population

did not exclude anybody. The gospel is intended for all. It is for all nations and races, all kindred and tribes on the face of the earth.

This is indeed a large order. It places a heavy responsibility upon the church, especially when we realize that there are approximately 2.7 billion people in the world today and only 25% of them are Christian.

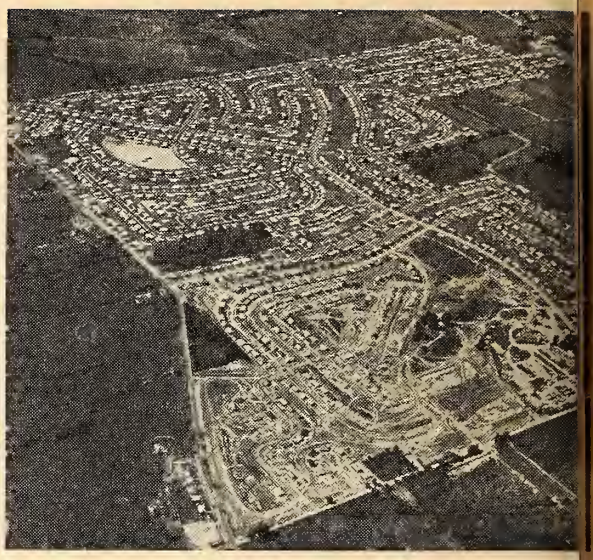
We have a tremendous job to do, not only in foreign missions but also in home missions. We tend to think of our own country as being a Christian nation, but even among the 180 million people who live in the United States there are more than 76 million who do not belong to any branch of the Christian church, and many who do belong are only nominal Christians.

To keep pace with our expanding and shifting population it is estimated that we need to be establishing 4,000 new churches per year, but at the present time we are starting only about 1,000 per year. This means that by the end of a ten-year period we will be behind by 30,000 churches. How can Protestantism win America, or even hold its own, unless this trend is changed? More important, how can we fulfill our mission under Christ? It is imperative that we sense the urgency and the magnitude of our task.

As I see it, there are two particular concerns for the Church of the Brethren within the area of home missions. One is conservation; the other is extension. On the one hand we need to take care of the members we already have; on the other hand we need to add to our numbers. The first task is Christian conservation; the second is evangelism.

Many of our conservation problems center around the fact that our congregations are too few and too little. Scattered across America we have 1,077 congregations, as contrasted, for example, to the Southern Baptists who have 31,257. A quick glance at a pinpointed map reveals that our congregations are heavily concentrated in Pennsylvania, Virginia, and Ohio, but in most of the other states vast geographical areas separate one congregation from another. Furthermore, we have relatively few congregations in the large urban areas.

The result is that when Brethren move from one section of the country to another, they frequently find it impossible to remain active in a Church of the Brethren congregation. Fortunately, many find their way into other denominations, but others are lost to the Christian fellowship. In either event, they are lost to the Church of the Brethren. Can we afford this loss? Perhaps we could a generation ago, but



New communities springing up in open farmland n the ministry of the church that the families may lose all ties or contacts with organized Christian

with increased population mobility this proble is highly accentuated.

Another factor that relates to the spiritu nurture of our members is that many of our co gregations are too small to provide an adequa ministry. Many churchmen feel that a congr gation should have from 200 to 300 membe in order to provide a well-rounded program Christian education, music, worship, recreatio and fellowship for every age group, but t statistics reveal that 583 of our congregatio have fewer than 150 members and 385 ha fewer than 100. While there are scores of ca able and devoted men and women in the smaller churches, many of them testify that th have real difficulty in finding enough volunte leadership to take care of their needs. Fello ship opportunities, especially for young peop are even more critical.

Closely allied to this problem is the inabili of many of our smaller congregations to suppo full-time pastoral leadership. Many of our 3 congregations which have fewer than 100 mem bers simply do not have the financial resourc to support a full-time pastoral program, an since supplemental assistance from the distric and the Brotherhood is limited, many go witho pastoral leadership year after year.

Heretofore, we assumed that our inabili to fill the pulpits with capable pastors was du to a shortage of trained ministers. Howeve recent studies indicate that this is not the cas We have empty pulpits, not because we do no have enough ministers to fill them, but becau we do not have enough strong congregatio to support the men who have dedicated the



To keep pace with the population growth four thousand new churches are needed yearly; only one thousand are being constructed

Religious News Service

ves to the ministry. Consequently, almost very year we find four or five of our strong inisters leaving the Church of the Brethren serve in other denominations, or leaving the inistry to go into business.

Is there any way to stop this loss? Is there ny way to strengthen our congregations to the oint where they can both challenge and support our capable ministers? Fortunately, there re a number of possibilities, but each one calls r outstanding churchmanship on the part of ne congregations involved.

One possibility is to arrange for the pastor serve two or more congregations. In some ases one of the congregations might well be nat of another denomination. This is known the yoked parish or joint pastorate. It is a evival of the circuit rider idea of the frontier ays. Admittedly, we had hoped it was no nger necessary to make such arrangements, ut as we face the realities of shifting populaons and dwindling communities there is often o other alternative. Could we not well afford pay a substantial bonus to our ministers who re willing to accept this kind of an assignment? it not a better stewardship of leadership reurces to ask a man to serve two congregations nan to ask him to work part-time as a carpenter r painter?

Another possibility, of course, is to ask a astor to serve on a part-time basis. Two hundred ninety pastors are currently serving in this way. Many situations are not conducive to any other type of arrangement, and it is apparent that we will need part-time ministers for many years to come.

Still another possibility is to merge two or more Brethren congregations. There are several places across the Brotherhood where this ought to happen. John H. Galbreath, pastor of the Westminster Presbyterian church in Pittsburgh, Pa., writes: "The fact that a congregation can muster enough funds to lure a man is not sufficient reason for it to extend a call. No church under 300 members is justified in extending a call unless it has thoroughly explored the possibility of merging with another congregation." This idea would be revolutionary if applied seriously to our denomination. Likely we would not want to require our churches to have a minimum membership of 300 before being eligible for full-time pastoral leadership, but even if we made it half this number, it would go a long way toward providing a pastoral ministry to all our people.

A fourth alternative is the development of the larger parish plan. This is a plan of organization whereby two or more churches in the same general community co-operate in program planning, the employment of a staff, the use of church facilities and equipment, and the raising of finances, in order that together they may do

For a Moment

In a second of time near the end of October
The third leaf from the top
Of the northernmost branch
Of the half-denuded tree
Was nudged slightly,
Then edged by the wind,
Then fully dislodged from its bough.

The leaf took flight for one ecstatic moment,
Falling in yellow spirals
Brilliant against the sheer blue
Of the sky's afternoon.
It twisted in convolutions of vivid color
Down through blackened branches
Like a drop of sunlight
Loosed from the golden stream
Of October's majesty.

Do not touch the fallen leaf.
For a perilous moment it trusted
Its fragile shell to the fingers of the wind.
For a moment it glided without wings,
Yet with the grace of bird in flight.

Do not touch the fallen leaf.
For a time it was loveliness incarnate;
Now it lies silent and resting,
Like the echo of a word from the Lord,
Like the memory of a voice from heaven. — K.M.

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a better job than each could do separately. A larger parish may be either denominational or interdenominational.

A fifth possibility is the federated church. "This is two or more denominations located in the same community, joined together into one organization for purposes of local church program activities, with each denominational group remaining distinct and each maintaining its official relationship with its denomination. It is united for all local functions, such as worship, evangelism, Christian education, fellowship, and community service. But usually each denomination in the federation keeps a separate roll, reports to its . . . parent conference . . . and sends benevolent funds to its own denominational causes" (Working Together in the Larger Parish, by James McLeod Carr).

I am convinced that it is imperative for the future of the Church of the Brethren that we begin to explore these and other possibilities more aggressively and seriously if we want to continue a spiritual ministry to the thousands who now belong to our smaller churches.

The other major concern for the Church of the Brethren in the area of home missions is that of church extension. This is another name for evangelism. It is the conscious and deliberate effort to break into new communities and establish congregations where none now exist. Sometimes this is done with a nucleus of Bre- ren, and at other times it is done without t benefit of any resident Brethren families. either case the main objective is to extend t ministry of the church to the new commun regardless of race, economic status, or denor national background. Happily, many state a local councils of churches co-operate wh heartedly with this kind of an effort and assi territories to the various denominations in effort to reduce fruitless rivalry and competiti

It is my firm conviction that our denomi tion needs to accept as many of these oppor nities as it possibly can. We dare not conte ourselves with a holding operation or a conser tion program. The church must be extend in America as well as overseas. We are d perately in need of more churches in some the large urban areas to which our people a moving.

In order to accomplish this task the Broth hood loan and grant funds need to be radica increased. As a denomination we are investi far too little in our new church extension pr ects. We place heavier burdens on the n fellowships than they can bear, and, as a resu they frequently develop a sense of frustrati and defeat. Along with more adequate financi there must be a willingness to invest our r sources in the places of greatest need and opp tunity wherever these may occur.

We need to challenge and train our strong men for this type of pastoral leadership.

Our attitude toward the new communiti in which we seek to establish churches must warm, positive, and friendly. We must lea how to welcome new people into our fellowsh giving them places of leadership and responsib ity in the ongoing program of the church.

Christian Responsibility

Continued from page 12

arching unity; the restraint by an internation body, when necessary, of those who act again the general welfare.

From such practical tasks Christians dare n shrink. "Behold, I make all things new, sai the Lord." God is not only the God of yesterd and of today; he is also the sovereign Lord tomorrow. With confidence in him and lovi all who are members of the human family, v are called by God to decisive action in keepi with his will for a world of community wi order and freedom under law.

This World Order Sunday Message was adopted for the Natio al Council of Churches by the Executive Board of the Divisi of Christian Life and Work, on the recommendation of t Department of International Affairs

KINGDOM GLEANINGS

Church Borrows to Support Mission

The Hagerstown church, Md., budgeted $17,500 for the Brotherhood Fund in the 1960-61 church year. At the close of the year, the church treasury lacked sufficient monies to complete that commitment. The finance and trustee boards acted. They borrowed $4,000 to complete their benevolent giving. This reveals the significance and urgency they attach to the world-wide mission of the church. The full budgeted amount is included in this report below.

Brotherhood Fund Giving

Year ended Sept. 30, 1961	$1,536,409
Year ended Sept. 30, 1960	$1,599,792
Decrease	$ 63,383

Over eighty countries will be represented in the hird World Institute on Christian Education, to be eld July 9-20, 1962, in Queen's University, Belfast, eland. The theme of the institute will be The Educa-onal Mission of the Church in Today's World. A udy guide on the theme has been made available to dividuals and groups around the world. Lilly En-owment, Inc., has made an incentive grant of $30,000 ward a travel fund for delegates from the younger urches. Dean of the institute will be Bishop Sante . Barbieri of Argentina; the chairman will be Dr. Valter Zimmermann of Berlin.

hanges of Address

Monroe Good should be addressed at Box 626, Jos, igeria, West Africa, instead of at Kano, Nigeria.

Ruth Mary Halladay, who returned to the States in te August after three years of teaching at the Waka raining School, Nigeria, is now located at 1619 Jeffer-n St., Madison, Wis. She is taking graduate work at e University of Wisconsin.

ome-comings and Dedication

Yakima church, Washington, will have a harvest me-coming on Sunday, Nov. 5. During the morning rvice the newly installed pews will be dedicated. A nner will be served at 1:15 p.m. and a program pre-ared by the ministry and worship commission will be esented.

Bethel Center church, Middle Indiana, will have a me-coming and harvest meeting on Sunday, Oct. 22. e pastor, Fred J. Miller, will preach at the morning rvice, beginning at 9:30. In the afternoon Bruce nnett, pastor of the Portland church, Ind., will show ctures of the Long Beach Conference and of his trip and from California.

Fahrney-Keedy Memorial Home for the Aged will dicate its new addition on Sunday, Nov. 12, at 2:00 m. The speaker will be Samuel A. Harley, executive cretary of the Southeastern Region. This service is ing held in connection with the annual visitors' day.

Therefore Choose Life, a booklet dealing with the Christian's approach to nuclear war, is a collection of essays designed for distribution to the delegates and alternates attending the Third Assembly of the World Council of Churches in New Delhi in November. Copies may be secured from Fellowship of Reconciliation, Box 271, Nyack, N.Y., at twenty-five cents per copy.

The Church Calendar

October 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth in Christian Relationships. Phil. 2:1-18; Col. 3:1 — 4:1. Memory Selection: Let each of you look not only to his own interests, but also to the interests of others. Phil. 2:4 (RSV)

Oct. 21-25 Western Region conference, South Waterloo, Iowa
Oct. 22 World Order Sunday
Oct. 22-27 National Conference on the Churches and Social Welfare, Cleveland, Ohio
Oct. 24 United Nations Day
Oct. 24-25 District meeting, Southern Pennsylvania, Sugar Valley
Oct. 26-29 District meeting, Idaho, Boise Valley
Oct. 27-28 District meeting, Western Maryland, Oak Grove
Oct. 27-29 District meeting, Northern Illinois and Wisconsin, Naperville
Oct. 29 World Temperance Sunday
Oct. 29 Reformation Sunday
Nov. 1-2 District meeting, Eastern Pennsylvania, East Petersburg
Nov. 3 World Community Day
Nov. 3-5 District meeting, Southern Ohio, Bear Creek
Nov. 5 Peace Emphasis Sunday
Nov. 8 Pennsylvania Council of Churches, Harrisburg
Nov. 9-12 District meeting, Washington, Sunnyside
Nov. 23 Thanksgiving

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Moyne Landis of North Manchester, Ind., in the Markle church, Ind., Oct. 23-29.

Bro. Leland B. Emrick of Nappanee, Ind., in the New Paris church, Ind., Oct. 29 — Nov. 5.

Bro. Guy S. Fern of Thornville, Ohio, in the West Nimishillen church, Ohio, Nov. 5-12.

Bro. Charles A. Albin of Grundy Center, Iowa, in the Roanoke church, La., Nov. 5-12.

Bro. Lloyd Stauffer of Detroit, Mich., in the Bareville house, Conestoga congregation, Pa., Nov. 5-12.

Bro. Carroll S. Ringgold of Arcadia, Fla., in the Potsdam church, Ohio, Nov. 6-19.

Bro. Jesse Whitacre of Keyser, W. Va., in the Fairchance church, Pa., Nov. 6-19.

Bro. Charles Heltzell of Everett, Pa., in the Ridge church, Pa., Nov. 8-12.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Longenecker house, White Oak congregation, Pa., Nov. 12-26.

Bro. Roy S. Forney of Harrisburg, Pa., in the Chiques church, Pa., Nov. 12-26.

Bro. Eldon Petry of Anderson, Ind., in the Mohican church, Ohio, Nov. 13-19.

On the road of peace building

The End Is Not Yet!

Ruth Griggs

WHILE our hearts have yearned for peace, our hands have been working to help build the foundations of a peaceful world. We have said, "People must come to understand and love one another across boundaries. We must help prepare seedbeds for peace in men's hearts. We must root out the weeds of trouble and injustice before wars start."

So we have thrown ourselves into expressions of this conviction and done what we could: Through our missions we have fought ignorance and illiteracy, disease, and low food production. We have sought to bring material help and spiritual hope to the underprivileged. We have helped promote student exchange, Heifer Project, refugee resettlement, CROP, Church World Service relief and rehabilitation. Our volunteers are helping in many trouble spots of society.

This is important work and important testimony of our positive pacifism. No magic at the government of United Nations level can decree peace unless the foundations are ready in the hearts of people.

We church people have a tremendous job to do getting people beyond nationalistic nearsightedness, beyond selfish concern for their own welfare, willing to change or sacrifice if necessary for the good of others in the world community.

For example, consider the magnitude of the spiritual problem facing us in the following facts: The U.S. with 7% of the world's population now uses more than 50% of the world's resources. Projecting these figures to 1980, we will probably have 9.5% of the world's population and will be consuming 83% of the world's resources if we continue at the present rate. The U.S. is consuming the world's reserves of fuel and minerals at an almost terrifying rate. The time will come when the underdeveloped countries will require fuels and minerals on a far larger scale than at present. If the U.S. and other Western countries continue depleting world reserves at an ever-increasing rate, the prospects of industrial development by the underdeveloped countries will be black indeed. Is the West ethically justified in consuming world reserves at this rate?

We realize, of course, that our high standard of living depends upon our use of these vast amounts of natural resources. But we like our bountiful tables, our two cars, our baths, TV's and telephones in the latest decorator colors! It will involve a spiritual change in us if we become willing to divide opportunity more equally with the rest of the world — with the other 93% — most of whom are undernourished!

Sharing opportunity means intelligent help. Just feeding the hungry is not enough; sending doctors, hospitals, and medicine is not enough. Consider the following interview which William Vogt had with an old Indian man. "What is the greatest change that has come to India in your memory" asked Vogt.

Without pause for thoug he answered with obvio pride, "Independence."

"And what is the next gre est change?"

"The coming of doctors. . . When I was a boy we often h three meals a day. Now the are more mouths to fill and v do not always eat twice." Wh will the future bring to peop such as this with populati zooming up fantastically over the world?

Help which results in bett longer life, fewer deaths fr disease, drastically dropp death rate, great increase population with little expansi of the economy to provide f it, no knowledge of birth co trol — this may result in keepi more people alive for slo starvation! Help must be i telligent and well-rounded.

We live in a period of rev lution, "the revolution of risi expectations." The forme

The Sound of a Stone is a timely film on civil liberties. According to some church social education and action leaders, "it is one of the best antidotes available for the controversial film, Operation Abolition."

The film tells the story of a young high school teacher who is accused of being a Communist because a book he recommended was on someone's "subversive" list. In a dramatic ending, The Sound of a Stone shows the difficulty — or often impossibility — of erasing the damage created by false charges.

The Sound of a Stone can be used in churches for junior high to adult discussion groups. This 16mm color sound film runs 28 minutes and may be rented from the Church of the Brethren General Offices, Elgin, Illinois. Rental, $10.50

lent poor of the world are oming to expect that the good nings of life are for them, too. If they get a chance at life bove the mere existence level, ney will need their share of the orld resources. No longer can rofits from their oil fields and neir sugar plantations flow to merican investors and to the merican people's way of life hich is already incredibly rich comparison. These nations ant to be considered partners and neighbors, not as our "poor relation."

This urgency to get in on the stuff of opportunity is an important force in the world convulsion today. Whether we can adjust to it — whether we care enough about people and peace and God's will to try to find answers and change when we need to — this is a spiritual problem.

We have worked hard for peace, but the end is not yet!

THERE CAME A WOMAN

Dorothy Hart

There came a woman, named ary, who was chosen by God be the mother of the earthly bernacle of Jesus Christ, as e word became flesh and velt among us. She was a virn, a young woman, perhaps t in her teens, gently reared d well taught in the Jewish ith. She was betrothed to seph, who later became her sband. Mary was of the line- e of David, of the tribe of dah. So was Joseph. He is t mentioned after Jesus was elve years old, and probably d died before the ministry of sus began.

You know the story of Mary. emind you of only one statent of hers. When the angel ld her she was to be with ild, and it was to be the Holy ne of God, she asked but one estion, "How can this be?" d after the angel answered is, her reply was, "Behold I the handmaid of the Lord!" ter Jesus' ministry started, we eet Mary only four times; ally, in the Book of Acts, she s with the others, waiting for e baptism of the Holy Ghost Jerusalem.

There came a woman who is ntioned in Matthew as Pe- 's wife's mother. Perhaps Peter's wife was dead, for Jesus touched the hand of Peter's wife's mother and the fever left her, and she rose and ministered to them. Jesus was ever kind and compassionate to women.

As Jesus walked through the crowds of humanity one day, *there came a woman* — a woman who had been sick with an issue of blood for twelve years and had spent all she had on measures to cure. Unobtrusively she slipped in among the crowds, and touched the hem of Christ's garment, for by faith she knew she could be healed. Christ felt power go from him, and as he turned to the frightened woman, he said, "Take heart, daughter, your faith has made you well."

From the coasts of Tyre and Sidon *there came a woman* from Canaan. Christ came first to the Jews, for they carried the knowledge of the one true God. This woman was not of Jewish background. Yet Jesus observed that she trusted in his power to heal. She said, "My daughter is severely possessed by a demon. . . . Lord, help me." "O woman, great is your faith!" he said. "Be it done for you as you desire." And the daughter was well from that hour.

There came a woman from the city of Nain, a widow. As Jesus and his disciples came near the gate, the widow's only son was carried out, a dead man. She asked no favor, but when the Lord saw her he "had compassion on her" and said, "Do not weep." He then spoke to the dead son, who sat up, alive, and returned to his mother.

There came a woman of Samaria. Samaritans were in ill-repute with the Jews, although they did buy from them and sell to them. Jesus and his disciples went into Samaria to buy food. Here he met the Samaritan woman at the well. She must have been intelligent and in need of help, for Jesus gave her more profound teaching than many others, saying, "I am the living water." She understood and knew him to be the Messiah, Son of God. She gave quick acceptance to deep spiritual truths.

There came a woman — a poor widow who placed two mites into the treasury. Jesus took note of this, and gave her greater glory than all the other givers, for her gift represented all that she had.

In one of the parables, Jesus illustrated God's concern for the lost, with the parable of the woman who had ten pieces of silver and lost one. How she sought that which was lost, and rejoiced on finding it!

In the last days of Jesus' earthly life, *there came a woman*, a "sinner," and when Jesus sat at meat in the house of the Pharisee, she brought an alabaster box of ointment, and washed his feet with her tears, and dried them with her hair, and then anointed his feet with the ointment. This was shocking to those men who sat with

Jesus. And his answer to them was the parable of the creditor who had two debtors — one who owed much, and one who owed little. When he forgave them both, which profited most? This woman, a sinner, had been forgiven of much.

There came a woman taken in adultery, and Jesus dismissed her accusers by writing in the dust with his finger. "Neither do I condemn you," he said. "Go, and do not sin again."

If Jesus had a place he thought of as home, it must have been in Bethany with Lazarus, Martha, and Mary. These two women served him at meat, and listened to his teachings, knowing him to be the Christ, even as his disciples did.

Two days before the Passover, and just hours before the crucifixion, a supper was served in the house of Simon, the leper. Mary came with a pound of costly spikenard oil, and poured it on Jesus' head and feet. Some complained of such a waste, but the Lord said, "She has done a beautiful thing to me. . . . she has done it to prepare me for burial." It must have been a comfort to Jesus, knowing his hour was soon to come, to have this wonderful kindness bestowed on him.

Mark writes that the following women were at the cross, the day of the crucifixion: Mary Magdalene; Mary, the mother of James the younger and of Jude, or Thaddeus (disciples); and Salome, the mother of the disciples James and John and wife of Zebedee; and "many other women who came up with him to Jerusalem."

According to the Gospel of John, standing by the cross of Jesus were Mary, his mother, and his mother's sister, Mary, wife of Clopas, and Mary Magdalene. Once again we meet Mary, mother of Jesus. Her sister, Mary, was the wife of Alpheus, or Clopas, mother of James the younger and Jude. Some authorities say that Salome was also a sister.

That evening, Mary Mag-



SUMMER UNIT COMPLETES TRAINING

The summer unit of Brethren Volunteer Service is now busily engaged in project work. Twenty-six members of the unit participated in classes led by Julian Griggs, Dan West, Armon Snowden, Don Royer, Ivan Fry, Ralph Smeltzer, and the training staff, Al Huston, Anne Haynes, and Val Peter. The group participated in a human relations lab at Gettysburg, Pa., and a political seminar in Washington, D.C. Work programs were held at the Cylburn Children's Home in Baltimore and at the Fahrney-Keedy Home in Boonsboro. Deputation trips were taken to churches in Westminster, Md., Bareville, New Enterprise, and Bermudian, Pa., and five other churches in Middle Pennsylvania.

Volunteers and their assignments are: *Paul Adams* of Lewisburg, Ohio, Media Fellowship House, Media, Pa.; *Muriel Adkins* of Cabool, Mo., Florida migrant ministry, Belle Glade, Fla.; *Viola Baker* of Waterford, Calif., Cherokee Hills Church of the Brethren, Overland Park, Kansas; *Philip Brook* of Chico, Calif., Nigerian mission field; *Darryl Davis* of Oakhurst, Calif., Unidad de Servicio de los Amigos, Jantetelco, Morelos, Mexico; *Clifford and Irene Gagnon* of North Manchester, Ind., Midway church, Texas; *Duane Harmon* of Glendale, Ariz., European Brethren Service; *Sandra* [illegible]worth of Fostoria, Ohio, European Brethren Service; *Barbara Heiser* of Lebanon, Pa., West Side Christian Parish, Chicago; *George Huber* of Elgin, Ohio, Brethren Service Center, New Windsor; *Morris Hunter* of Glyndon, Md., Brethren Service Center, Nappanee, Ind.; *Janice Kennedy* of Upland,



irst row: Barbara Heisey, Irene Gagnon, Janice Kennedy, Muriel Adkins, Donna Kay Rittenhouse, and Anne Haynes
econd row: Linda Weller, Clifford Gagnon, Patricia Lawrence, Alice Long, Wilbur Rittenhouse, and Val Petersen
hird row: Camden Weller, Gary Spitzer, Paul Adams, Doris Rhoda, Robert Tully, and Phil Brooks
ourth row: Darryl Davis, Carol Mazmanian, Marvin Pentecost, Viola Baker, Morris Hunter, and George Huber
ifth row: Al Huston, Sandra Haworth, Lee Stamy, Larry Marchant, and Duane Harmon

alif., Hillcrest School, Nigeria; *Patricia Lawrence* of Orrville, Ohio, Bar l Ranch, Cle Elum, Wash.; *Alice Long* of Perrysburg, Ohio, Women's Inernational League for Peace and Freedom, Washington, D.C.; *Larry Marhant* of Panora, Iowa, National Institutes of Health, Bethesda, Md.; *Carol lazmanian* of Fresno, Calif., Church of the Brethren, Harrisburg, Pa.; *larvin Pentecost* of Springfield, Ohio, Poland exchange program; *Doris hoda* of New Paris, Ind., Fahrney-Keedy Home, Boonsboro, Md.; *Donna ay and Wilbur Rittenhouse* of Chicago, Florida migrant ministry, Belle lade; *Gary Spitzer* of Harrisonburg, Va., National Institutes of Health, ethesda; *Lee Stamy* of Shippensburg, Pa., Brethren Service Center, New Vindsor; *Robert Tully* of Wabash, Ind., youth department, Church of the rethren General Offices, Elgin; and *Linda and Camden Weller* of Medford, regon, North Avenue Community Center, Fresno, Calif.

Nearly sixty volunteers are scheduled to begin training at New Windsor n Oct. 1. Applications are now being received for the January, April, and uly 1962 units.

ne waited until the body of esus was taken from the cross y Joseph of Arimathea, and ne watched where it was laid. Then she and these other women prepared spices, which were used in that day for anointing in the burial shroud, and on the body. And early in the morning on the first day of the week, they came with these spices which had previously been prepared.

Now those who came on that resurrection morning were Mary Magdalene and "the other Mary" as mentioned by Matthew, but called Mary, the mother of James the younger by Mark, and Salome, wife of Zebedee and mother of James and John, and Joanna, wife of Herod's chief steward, and Susanna. Matthew then writes that these women saw the angel who rolled the stone away; he spoke to them, saying, "Do not be afraid; . . . he is not here; for he has risen. . . . Come, see the place where he lay."

And the women left quickly to tell their story to the disciples. Mary Magdalene told Peter and John, and they came running, saw the empty tomb, and left, but Mary Magdalene stayed on, weeping.

And then Jesus appeared to her. "Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where . . . ' Jesus said to her, 'Mary.' She turned and said to him in Hebrew, 'Rabboni!' . . . Jesus said to her, 'Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.' " It is an honor that Mary Magdalene was the first to see the risen Lord.

Jesus Christ gave us freedom as women, for he placed women on a level with all other humanity. He did not segregate the sexes in moral standards of living. He broke the bonds of inferiority that had bound womankind. We can be proud of the women who touched the life of Jesus while he was here on earth.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

* **God's Word Into English.** Dewey M. Beegle. Harper & Brothers, 1960. 178 pages. $3.50.

For most Christians, ministers as well as laymen, the technicalities of Biblical manuscripts and translations are, on the one hand, so intricate and the data so voluminous and, on the other hand, time for mastery of the field is so limited, that each new translation comes as something vaguely "good" or "bad," only dimly to be understood, promoted, defended, or attacked. D. M. Beegle has produced a book designed to take something of the vagueness out of the result, reduce the technicalities to understandable and even fascinating information, amply illustrated by actual examples, and to present the beleaguered church worker with one volume which, if carefully read, will bring a whole new world of awareness in this field. — *Chalmer E. Faw, Chicago, Ill.*

China Doctor. Raymond S. Moore. Harper & Brothers, 1961. 214 pages. $3.95.

This biography gives the life story of a missionary doctor who served in Hong Kong, China, and later in Libya. Dr. Miller went to China nearly sixty years ago and served through many turbulent years of war and he saw the heartbreak of the people of that stricken land. Every day he worked to the limit of his strength. Circumstances took him into distant areas and also brought him into close contact with a number of the outstanding leaders of China. In several instances, he was personal physician to the Chang, the Soong and the Chiang Kai-shek families.

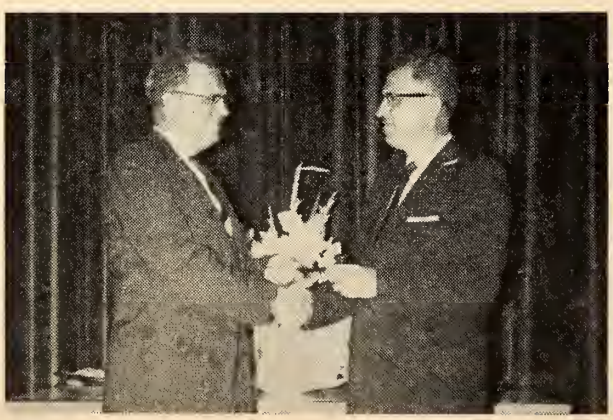
One of the important and outstanding services which Dr. Miller has given to the whole world is the invention and development of soy bean milk. Chapter twenty-four gives a wonderful account of this development. It is a story which everyone should know.

The author has done a very real service by introducing Dr. Miller through the pages of this inspiring and challenging book. As someone has said, Harry W. Miller "was a staggering combination of inventor, educator, author, researcher, missionary, surgeon, and nutritionist," and it would have been a decided loss had this book never been written. — *Anetta C. Mow, La Verne, Calif.*

The Church Camp Program. Betty Van der Smissen. Faith and Life Press, 1961. 79 pages. $1.50.

The church camping program has grown rapidly and has become a very vital part of the total church program. While many books have been written about camping and the camping program, very little has been written from a Christian point of view. The people who have accepted the responsibility for planning the church camp program and training the staff will find this booklet inspiring and full of ideas.

The booklet discusses the steps involved in the developing of a camp program and includes a discussion of its philosophy and objectives. It includes suggestions for staff training such as precamp training, leadership training workshops, and in-service training as well as sources for materials. This book should be read by all who work with the summer camping program. — *Oswald H. Goering, Oregon, Ill.*



Jay Johnson, newly elected moderator of Iowa and Minnesota, receives the gavel from Clarence D. Sink, the moderator for 1960-61

* **Take and Read.** E. H. Robe son. John Knox Press, 1961. 1 pages. $1.75.

The elements of effective Bib study groups are presented in exciting way as they have take place in postwar Germany, Norwa Holland, and Great Britain. T most successful traits of each ty of group are examined and evaluat for possible adaptation to oth groups.

The author takes into account d tails of starting groups, of leadersh materials used, and methods study. He emphasizes the value active lay leadership and the nece sity of groups arising from a f need of the people involved.

This book will be good readi for persons, lay members or pasto who are interested in small grou and Bible study groups in particul A special feature is the author's i sistence that Bible study must del into both the relevance and meani of the Scriptures at the time th were written and into their preser day meaning. Such study invit action on the part of the students without which the study is incor plete. The enthusiasm of the grou offers a challenge. — *Glennis Par Elgin, Ill.*

Language and Religious La guage. Jules Laurence Morea Westminster Press, 1960. 208 pag $4.50.

Confronted by a hostile, materi istic, sensate pagan world many the foremost thinkers of the chur today are wrestling with the proble of communicating the gospel fectively. The book, Language a Religious Language, is a notab contribution to this end, for it co vincingly points out the tremendo difficulties in communicating a the conditions under which genui communication can take place.

If Christian communication is be effective the language used "w have to reflect all of human know edge and experience including th of the scientific era in which we n live." It will also have to reflect t peculiarly Christian gospel as now understand it.

Paradoxically this book on co munication is difficult to understan But it will amply repay careful rea ing and thoughtful study.

This reviewer is left with o haunting question: how was gran ma able to communicate so effectiv ly? — *David J. Wieand, Ramall Jordan.*

• **Fundamentals of Day Camping.** race L. Mitchell. Association Press, 961. 240 pages. $4.50.

At the request of the American amping Association, Mrs. Mitchell as met the need of a handbook for ay camping. She has placed in rderly chronological arrangements l of the detailed information imortant to this activity. From an idently rich background of exerience she has gleaned and organed till one who wishes to conduct four-day camp or go into the "busiess" may safely do so by following er suggestions all neatly outlined id often enumerated.

She has done more. She has oken reverently of the "spirit" of mping and of its elusive sources. ie adds suggestions of procedure adily applicable to resident camp-g. She describes program and nare study in such a manner that ie can hardly wait to finish the ok to go out and be better preired for the job. A book for all y camp directors, deans, and seris-minded counselors. — *Victor C. ndsen, Hartville, Ohio.*

Handbook of Community Service ojects. Audrey R. and Harleigh B. ecker. Association Press, 1960. 9 pages. $6.50.

This book contains a wealth of eas for projects to make better mmunities. It includes 850 proams that have been tried and ind successful. Short-term projts, projects requiring little or no oney, and projects that can be ne by children, by men, and by omen are among those described. urches, clubs, and various social d civic organizations can find in ese pages many suggestions to fol-v or adapt in their community rvice programs. Also do's and n'ts of selecting and carrying out ojects are included.

Many of the ideas presented are es to which Brethren will feel a tain kinship, for example, student change, clothing collections, ready- garments, and friendship packets. few of the suggestions will not peal to peace-minded Brethren oups because of a military slant. e book is designed for easy refer-ce by being divided into twenty-ht areas of need — such as convation, delinquency, international derstanding, mental health, and reation — and by having a proj-finder index, which lists projects ording to who can do them, how g they take, and how much money they require. In other words, it is ideal for use as a reference book, and its price may tend to limit it primarily to that use, that is to libraries and groups which will often have reason to refer to it. — *Esther Mohler Ho, Chicago, Ill.*



Over 450 young people of the Eastern Region met in a three-day conference on the Juniata College campus. The group heard the featured speakers, Robert Sherfy of Harrisonburg, Virginia, and Glenn C. Zug, mission pastor in Harrisburg, Pennsylvania, and then divided into thirty buzz groups to discuss the speeches and the theme, God's Hand in My Life. Katherine Kimmel, a senior at Juniata from Western Pennsylvania, co-ordinated the worship services and led the fellowship singing. Shown in the picture above are left to right: Dale Good, Eastern Region CBYF president; Robert Sherfy and Glenn C. Zug, speakers; Barbara Zuck, conference director; and Calvert N. Ellis, president of Juniata College and host to the conference

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The Making of the Bible. William Barclay. Abingdon Press, 1961. 96 pages. $1.00.

William Barclay and F. F. Bruce have edited a series of twenty-two "Bible Guides" to point to the main themes of the books of the Bible. This is the first of the series, written by Barclay himself, and is a sparkling account of how the Bible came into existence. As usual, Barclay draws upon his rich knowledge of Jewish tradition and history to give background for the Biblical writers. This book would make a good "text" for a study group interested in exploring the canonization of the Bible. The fact that the author is professor of New Testament literature at the University of Glasgow seems evident for the half of the book which deals with the New Testament is the superior material. — *Robert McFadden, Bridgewater, Va.*

Man in God's Purpose. Stephen Neill. Association Press, 1961. 79 pages. $1.00.

Among the books in the series of the World Christian Books is this one Bishop Stephen Neill has prepared. He has written five of the thirty-six books which are sponsored by the International Missionary Council in co-operation with the Christian Literature Council of Great Britain and the Committee on World Literacy and Christian Literature of the United States.

The author has handled this subject well. It is a theme profound and difficult to comprehend, and yet it has been presented so simply and intimately that the reader feels that he has been made to understand more fully the meaning of man, his origin, why he was created, and his place in God's purpose. It is only through his personal relationship to God that man can become a complete being, and begin to understand his problems and find their solution.

This book, and all in the series, should be found in seminary libraries and in pastors' studies. — *Anetta C. Mow, La Verne, Calif.*

News and Comment From Around the Worl

Orthodox Primate Sees Merger of American Orthodox Churches

Archbishop Iakovos, Greek Orthodox primate of North and South America, has predicted that there might be some major developments in the progress toward union of all Orthodox churches in this hemisphere within the next two years.

The archbishop took the lead last year in creating the Standing Conference of Canonical Orthodox Bishops in America. This includes the heads of ten major Orthodox communions.

Census Bureau Reports 8,000,000 Widows in U.S.

The number of widows, a special concern in the ministry of the churches, is now nearly 8,000,000 in the United States. This represents an increase of more than seventeen per cent since 1950.

Widows outnumber widowers by nearly four to one. This is a reflection of the increasing disparity in longevity between men and women, with women now outliving men by more than four years on the average. With husbands averaging three years older than wives at the time of marriage, this means that married women face an average of seven years of widowhood.

221,000 Illegitimate Births Reported in U. S. during 1959

At least 221,000 illegitimate children were born in the United States in 1959, according to the United States Public Health Service. The total may have exceeded 250,000 since only 35 of the 50 states maintain birth statistics that record the father's name as well as the mother's. In some areas illegitimate births are not recorded. The rate of illegitimacy is tragically high for teen-agers. At least 52 out of every 1,000 children born during 1959 were born to unmarried mothers or about 1 out of every 19 children.

World Council Hits Resumption of Nuclear Testing

Officers of the World Council of Churches have issued a statement warning that the resumption of nuclear testing will speed up the arms race, increase the risk of war, and endanger the health of present and future generations. The statement said, "We trust that world conscience may be stirred and world public opinion consolidated in order that instead of a general resumption of tests there may be a resumption of negotiations designed with all sincerity to bring about a reliable agreement to cease tests."

Early Christian Church to Be Restored

One of the earliest Christian churches in a cave near Antakiya (Antioch), southeast Turkey, which dates back to the time of the apostles, will be restored. The church is named after Peter who came to Antioch and lived there for a time. It also was at Antioch that the followers of Jesus were first called Christians, and from there Paul and his companions started on their journey to convert nations. Antioch was the center of the early missionary efforts and after the fall of Jerusalem became the real metropolis of Christianity.

Burmese Constitutional Amendment to Protect Non-Buddhists

Burma, which recently established Buddhism as the official state religion, will soon act on a constitutional amendment that will guarantee the right of non-Buddhists to teach their religion.

The bill is expected to soothe non-Buddhists who were not convinced that their religious rights would be protected after the proclamation of Buddhism as the state religion.

Berlin-Brandenburg Church Emergency Plan Ready if Red Blockade Continues

Soviet Zone authorities have barred Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, from returning to East Berlin after he had paid an eight-hour visit to West Berlin on official business.

The action was taken despite the fact that the East German officials had issued a temporary pass to Dr. Scharf, permitting him to cross the border barricades.

The Communist officials also declared that Dr. Scharf, as chairman of the German Church Council, was the head of an "illegal, antipeace organization."

Leaders of the Evangelical Church of Berlin and Brandenburg are waiting to see whether the Communist sealing off of East Berlin will make it necessary to put into effect emergency plan prepared two ye ago in the event that the churc unity was "interrupted through p litical developments."

The church embraces East a West Berlin and a large part of t Soviet Zone. The emergency pl calls for transferring the autho ty of the church's synod to t separate synods, one on each si of the blockaded frontier. The t synods will be empowered to set church managements of their o within areas where members c continue unhampered. However, spokesman has pointed out that immediate use of the emergen plan is contemplated. He sa "There are still several persons w are able to travel from West to E Berlin and the issue will not b come acute until the synod needs meet."

Recently a Protestant pastor the Soviet Zone wrote to the Dr den district council, asking to relieved of his East German citize ship. He said, "As Christians cannot approve of a state which r ognizes only citizens professing socialist conscience. Since such conscience must necessarily atheistic, we Christians are unal to profess ourselves as East Germ citizens."

More Than Million Scriptures Distributed in Germany in 19

Production of Bibles and Scr ture portions in Germany increas to more than 1,250,000 last ye according to the latest annual port of the Association of Evange cal Bible Societies in Germany.

There are thirty-five Bible cieties in Germany, twenty-four them in West Germany. Only fo however, are engaged in the a tual production of the Scriptur They are in East Berlin, Altenbu Stuttgart, and Witten.

A large portion of the Scriptu was distributed by the Germ Bible Mission to escapees from Co munist-ruled countries and oth displaced persons living in W Germany. The mission also d penses Bibles to German Protesta living in East-bloc countries. T Bibles are distributed primarily connection with missionary a evangelization programs as well after worship services in refug

mps and during individual talks ith refugees.

Delegates warned members of eir denomination against joining esponsible organizations that use near tactics in their attacks on urch groups and government aders.

The resolution specifically men- ned "those attacks on our churches d councils of churches which are the guise of righteousness but con- in half truths and falsehoods."

In its first pronouncement on rth control, the church went on cord in favor of family planning. her resolutions opposed capital nishment and federal aid to urch-supported schools and re- irmed an earlier call for racial uality in the church.

The Moravian Church in America divided into the Northern and uthern Provinces with a total mbership of more than 60,000.

oravians Adopt New gulations on Remarriage Divorced Persons

New regulations on the remar- ge of divorced persons — stress- penitence — were approved by twenty-ninth Synod of the rthern Province of the Moravian urch.

The church's previous rules had rmitted remarriage only in the se of an innocent party in a mar- ge broken by adultery. Under new regulations, a pastor is rmitted to officiate in the remar- ge of divorced persons if in his lgment, and the judgment of the ngregation's board of elders, the rsons have met the needed re- irements. These include recog- ion of personal responsibility for failure of the former marriage, nitence and an effort to overcome itations and failure, forgiveness the former partner, fulfillment of igations involved in the former rriage, and a willingness to make new marriage a Christian one by pendence on Christ and partici- ion in his church.

orld Council to Expand holarship Aid to Africans

A program of greatly expanded olarship aid to African students l be started by the World Council Churches this year. Currently nty-five African students are be- aided by the council, but the rged program is expected to efit seventy-five students from rly every African country. The majority will study in European institutions.

The scholarships will be given both to theology students and those preparing for technical and professional work.

Yugoslav Baptists Dedicate First Mission Church in Serbia

The Yugoslav Baptist Union recently dedicated its first mission church in Central Serbia, built with aid from Southern Baptists in the United States.

Yugoslav Baptists number about 4,000 in some 130 churches and missions served by 20 full-time pastors. The Baptist Union conducts an active program in evangelism, visitation, Sunday schools, and women's work and issues a number of publications.

India Holds Conversion Not Grounds for Divorce

The Indian government has accepted a report by a special commission studying proposed legislation on the marriage of converts, which recommends that the conversion of a husband or wife to another religion shall not by itself be grounds for divorce.

Religious marriages are excluded from the pending law which would apply only to civil weddings.

Churches Expanding Services for 50,000 Cubans in Miami

Protestant and Roman Catholic churches in the Miami area have instituted programs to attract the interest of the nearly 100,000 Spanish-speaking persons, mostly Cubans, who now live there.

For the past two and one half years, approximately one Cuban has come to Miami every half hour, for a total of some 50,000 Cuban refugees now residing in the area.

Among the Protestant churches, the most energetic program for refugees is that of the Southern Baptists. Some 3,000 Spanish-speaking Miamians are reached through 15 Baptist congregations of Latin extraction.

Mennonites Denounce Anti-Communist Crusades in Form of "Holy Wars"

The General Conference of the Mennonite Church warned of the dangers of "atheistic communism" in resolutions but denounced also anti-Communist crusades which take the form of "holy wars."

Some 250 delegates to the church's thirty-second biennial conference held in Johnstown, Pa., approved in principle a new confession of faith "relevant to the issues faced by the church in this generation." They also reaffirmed the historic Mennonite stand opposing war and endorsed the practice of planned parenthood.

The delegates represented 86,000 members in the United States, Canada, and other foreign countries, of the Mennonite Church, largest and oldest branch of the Mennonite family in America.

The resolution on communism said, "World communism today is a judgment of God upon an unfaithful Christendom." It called for a positive effort to alleviate the conditions that contribute to the rise of communism.

Drinking Passenger Fined for Disturbance Aboard Aircraft

Plagued by an increasing number of incidents involving drunken and disorderly conduct by air passengers, the Federal Aviation Agency has announced that it imposed a maximum penalty of $1,000 on a passenger who became abusive, assaulted the crew and passengers of a South Pacific Air Lines plane.

The incident occurred last March between Tahiti and Honolulu. The passenger was charged with violating a civil air regulation forbidding passengers to drink from their own bottles aboard aircraft. He allegedly fought with passengers and crew members who sought to enforce the rule.

Quotes in the News

Bishop Otto Dibelius of Berlin in a talk over the West German radio, "It is important that we all should realize that things are dead serious, because the events taking place in Berlin at present are the symptoms of a disease. This disease is atheism. The issue is to preserve in Berlin the freedom to live within the Christian faith and to educate our children as Christians. In such a situation, our churches' only weapon is prayer."

Dr. Truman B. Douglass, Congregational Christian Board of Home Missions, "The salvation which the Bible foretells is not symbolized by restoration of a pastoral way of life, not by establishment of a new suburb of Zion. It is the gift of a new and redeemed city — the Holy City — a place where men live together under the acknowledged reign of God, their common life bearing witness to the glory of God."

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Anniversaries

Mr. and Mrs. James Faulkner celebrated their fiftieth wedding anniversary at the Friendship church, Md., on Aug. 20, 1961. They have eight children, thirty-three grandchildren, and six great-grandchildren. — Mrs. Hugh Wolfe, Glen Burnie, Md.

Mr. and Mrs. Paul R. Becker of Savanna, Ill., observed their golden wedding anniversary on Sept. 19, 1961. They have been members of the Hickory Grove church for forty years. They have two sons and five granddaughters. — Nellie Bowman, Mt. Carroll, Ill.

Mr. and Mrs. A. C. Kessler celebrated their sixty-ninth wedding anniversary on Sept. 4, 1961. They have been members of the Mount Morris church for many years. They have three children, four grandchildren, and eight great-grandchildren. — Mrs. Harold Alter, Mount Morris, Ill.

Mr. and Mrs. John F. Long of Pomona, Calif., celebrated their fiftieth wedding anniversary on Sept. 6, 1961. They formerly lived at Mount Morris, Ill. They have one son and two grandchildren. They are members of the Pomona church. — Church office, Pomona, Calif.

Brother and Sister Edward Schwass of North Wales, Pa., celebrated their fiftieth wedding anniversary on Sept. 23, 1961. They are members of the Ambler church. They have four children, ten grandchildren, and two great-grandchildren. — Mary E. Haring, Lansdale, Pa.

Obituaries

Albright, Esther, daughter of George B. and Susan Ling Metzker, was born April 20, 1882, and died Aug. 29, 1961. She was a member of the Roaring Spring church, Pa. In November 1928, she was married to Albert Albright, who survives. A memorial service was conducted by Bro. Berkey Knavel, and burial was in the Greenlawn cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Albright, Harry, was born at Leamersville, Pa., May 10, 1872, and died July 20, 1961. He is survived by his wife and eight children. The funeral service was conducted at the Albright church by Bro. D. I. Pepple, and burial was in the Albright cemetery. — Grace Johnson, Roaring Spring, Pa.

Baile, James Laurence, son of C. A. and Minnie Hope Christopher Baile, was born Sept. 19, 1897, and died May 26, 1961, at Warrensburg, Mo. He was a member of the Warrensburg church. On April 10, 1918, he was married to Bernice Mabel Greim, who survives. His father, two sons, five grandchildren, two sisters, and six brothers also survive. The funeral service was held in the Warrensburg church by Bro. J. Ira Metzker, and burial was in the Sunset Hill cemetery. — Mrs. Roger L. Irle, Warrensburg, Mo.

Beck, William, son of Hughey R. and Florence May Benton Beck, was born Feb. 10, 1917, and died June 23, 1961, at Johnstown, Pa. He is survived by his wife, Charlotte Brallier Beck, one daughter, one brother, and three grandchildren. He had been a member of the Roxbury church, Johnstown. The funeral service was conducted by Bro. Homer C. Hess, and burial was in the Forest Lawn cemetery. — Mrs. Ralph Kniss, Johnstown, Pa.

Beydler, Jesse M., son of William and Mary Metzger Beydler, was born Dec. 2, 1879, and died Aug. 15, 1961, near Rossville, Ind. In 1903, he was married to Mary Helen Fisher, who preceded him in death. He was a member of the Rossville church. Surviving are one daughter, one grandchild, two great-grandchildren, one sister, and one brother. The funeral service was conducted by Bro. A. P. Wenger, and burial was in the Rossville cemetery. — Mrs. Ferris V. Hylton, Cutler, Ind.

Boles, C. E., son of Edward and Katie Hockett Boles, was born at Hugoton, Kansas, July 23, 1894, and died at Warrensburg, Mo., March 6, 1961. He is survived by two sons and two daughters. He was a member of the Warrensburg church. The funeral service was held in the First Baptist church by Rev. Ernest Waite and Bro. James M. Mohler, and burial was in the Sunset Hill cemetery. — Mrs. Roger L. Irle, Warrensburg, Mo.

Bricker, Russell M., son of Milton S. and Mary Ann Clapsaddle Bricker, died Aug. 16, 1961, at his home near Mercersburg, Pa., at the age of fifty-eight. He had been a member of the Church of the Brethren for many years. Surviving are his wife, one daughter, three sons, ten grandchildren, two brothers, and three sisters. The funeral was conducted by the writer and Bro. Clarence W. Hunsberger. Burial was in the cemetery adjoining the Welsh Run church, Pa. — Samuel L. Lindsay, Greencastle, Pa.

Brookins, Minnie, daughter of Martin and DeLana Blickenstaff Brookins, was born Jan. 29, 1882, at North Manchester, Ind., and died May 13, 1961, at Wabash, Ind. She was a long-time member of the West Manchester church. She is survived by one sist The memorial service was conduct by the undersigned at the West Ma chester church, and burial was in t Pleasant Hill cemetery. — Lewis De dorff, North Manchester, Ind.

Cummings, James Thomas, was bo Nov. 23, 1867, near Boones Mill, V and died May 4, 1961. On March 1889, he was married to Emma Na who died twenty years ago. He w elected to the ministry in 1896, a served in the local congregation for number of years. He was instrumen in the building of the Cedar Bl church, Va. Surviving are two so eight daughters, twenty-five grandch dren, and forty-six great-grandchildr The funeral service was conducted Brethren George Bowman and Jan Boitnott, and burial was in the fam cemetery. — Lois B. Halterman, Boo Mill, Va.

Deaton, William Monroe, son Joseph Fletcher and Mary Eller Deat was born in Roanoke County, Va., A 15, 1893, and died at Eaton, Ohio, Se 6, 1961. He became a member of t church at the age of eleven years, v elected to the ministry in 1916, a ordained to the eldership in 1936. served as a pastor for forty-five ye at Richmond, Ind., Gratis, and Eat Ohio, besides doing supply work various places. He was influential the building of the Eaton church. Dec. 14, 1916, he was married to Eli beth Foutz. Surviving are his wi three daughters, two sons, one broth five sisters, and nineteen grandchildr The funeral service was conducted the Eaton church by Brethren He Barnhart and Harold Helstern, a burial was in the Mound Hill cer tery. — Mrs. Elizabeth Deaton, Eat Ohio.

Dorcas, Byron Martin, son of Hor and Golden Zuck Dorcas, was b Jan. 30, 1908, in Cedar County, Io and died Sept. 11, 1961. In 1946 was married to Mary Meyers. He came a member of the Church of Brethren in 1934, and served b locally and in the district for ma years. Surviving are his wife and mother. The funeral service was c ducted by Bro. Harley Yates, and bu was in the Clarence cemetery. — M Leo Fisher, Stanwood, Iowa.

Fike, Nettie Pearl, daughter of Fr and Period Herring, died July 11, 19 at Hazelton, W. Va., at the age seventy-five years. Her husband, Br Fike, preceded her in death in 19 She is survived by six sons, six dau ters, six brothers, four sisters, forty grandchildren, and twenty-seven gr grandchildren. She had been a mem of the Church of the Brethren for m years. The funeral service was c ducted in the Hazelton church Brethren Earl Dietz and Walter Sickle, and burial was in Webb's Ch el cemetery. — Grace H. Van Sic Hazelton, W. Va.

Francis, Emma T., daughter of Ja and Catherine Winterberger Nei was born Oct. 29, 1890, in Stone Cr Valley, Ohio, and died May 22, 19 at New Philadelphia, Ohio. She a member of the New Philadelp church. She was married to Tho Francis, who died in 1959. Survi are three sons, two daughters, two st

ns, one stepdaughter, fifteen grandildren, ten great-grandchildren, three sters, and four brothers. Burial was the East Avenue cemetery, with Bro. lvin Kintner, officiating. — Mrs. Robt Goudy, New Philadelphia, Ohio.

Heckman, Samuel J., son of Creed T. nd Hannah Ikenberry Heckman, was rn in Franklin County, Va., Oct. 24, 71, and died at McPherson, Kansas, ly 10, 1961. His wife, Edna Sherfy, ed July 30, 1935. Surviving are three ughters, three brothers, one sister, ven grandchildren, and six great-andchildren. He became a member the Church of the Brethren in 1891, d was elected to the ministry in 1903. ter fourteen years in the free ministry, served as pastor of the Overbrook urch in Kansas and the Colorado rings church, Colo. The funeral serv- was conducted by the undersigned, sisted by W. H. Yoder, and burial s in the McPherson cemetery. — Har- l Z. Bomberger, McPherson, Kansas.

Hoffman, Charles Elmer, son of El- r and Carrie Hyde Hoffman, was rn Nov. 6, 1915, and died July 27, 61, at Hagerstown, Md. He was a mber of the Broadfording church, d. Surviving are his wife, Jane Petre ffman, one daughter, and one broth- The funeral service was conducted Bro. J. Stanley Earhart and Emmert tinger, and burial was in the Long- adow cemetery. — Mrs. Pearl V. uffer, Hagerstown, Md.

Horner, Charles Lambert, was born Carleton, Nebr., Oct. 26, 1884, and d at Oroville, Calif., June 25, 1961. July 25, 1906, he was married to ssie Maude Plott. Surviving are his fe, three sons, eleven grandchildren, ee great-grandchildren, one sister, l three brothers. He became a mem- of the Church of the Brethren at Bethel church, Nebr. The memorial s conducted by Brethren E. Wayne rdes and Paul Brandt, and burial was the Paradise cemetery. — Lorena Zug Allister, Paradise, Calif.

Hufford, Emma L., daughter of Fran- and Mary Krengel, was born Aug. 1883, and died Aug. 7, 1961, at ssville, Ind. On Sept. 23, 1902, she s married to William Hufford. She s a member of the Rossville church. viving are her husband, two chil- n, three grandchildren, four great-ndchildren, and one brother. The eral service was conducted by Bro. P. Wenger, and burial was in the sville cemetery. — Mrs. Ferris V. lton, Cutler, Ind.

mes, Lily, was born at Chaneysville, May 14, 1880, and died May 11, 1. She was married to Edward Imes Oct. 1, 1898. Surviving are four ghters, ten grandchildren, and eight at-grandchildren. She was a mem- of the Albright congregation. The eral service was conducted at the singer church by Brethren D. I. ple and Harold Bowser, and burial in the Holsinger cemetery. — Grace nson, Roaring Spring, Pa.

line, John Marvin, son of Martin Susan Miller Kline, was born April 1880, near Greenmount, Va., and Aug. 23, 1961. He is survived by wife, the former Iula Keller, and sister. He was a member of the risonburg church, Va. The funeral ice was conducted by Bro. Donald Clague, and burial was in the Greenmount cemetery. — Mrs. Kathryn Frye, Harrisonburg, Va.

Knavel, Tena, daughter of Joseph and Mary Shaffer Berkeybile, was born Dec. 28, 1875, and died Aug. 31, 1961. She is survived by her husband, Samuel Knavel, and one brother. The funeral service was conducted in the Rummel church by Bro. John Byers, assisted by Bro. A. J. Replogle, and burial was in the Berkey cemetery. — Mrs. Nettie Holsinger, Windber, Pa.

Rasor, Bessie, daughter of Daniel and Susie Miller Aukerman, was born in Preble County, Ohio, June 18, 1880, and died at Greenville, Ohio, July 6, 1961. She was a member of the Greenville church. On Dec. 30, 1897, she was married to Allen Rasor, who died Oct. 16, 1958. Surviving are one daughter, one granddaughter, two great-grandchildren, one brother, and one sister. The funeral service was conducted by Bro. G. L. Wine, and burial was in the Greenville cemetery. — Mrs. Glen A. Moyer, Greenville, Ohio.

Roth, Daniel Ira, son of Abraham and Amanda Grosh Roth, was born Oct. 16, 1877, and died Aug. 10, 1961, at Hagerstown, Md. He was married to Rose Miller, who preceded him in death. He was a member of the Broadfording church, Md., where he had served in the office of deacon for a number of years. Surviving are one daughter, two sons, one grandchild, two brothers, and two sisters. The funeral service was conducted by Brethren J. Stanley Earhart and David R. Petre in the Broadfording church, and burial was in the adjoining cemetery. — Mrs. Pearl V. Stouffer, Hagerstown, Md.

Walter, Ethel, daughter of William and Ida Harmon, was born Jan. 11, 1909, and died July 31, 1961. Surviving are her husband, Jacob Walter, four children, eight grandchildren, one sister, and two brothers. — Jeanne Jacoby, Gettysburg, Pa.

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Church News

Northern California

Empire — In the absence of the pa tor during June the pulpit was fill by Brethren John Price, J. S. Ayre Norman Johnson, John David Glic and Marvin Goodman. On July 2, Br R. Truman Northup, pastor of t Modesto church, installed the new pa tor, Bro. Clifford Ruff, and brought t message of the morning. We had reception for the new pastor on Ju 7. That evening reports were given the Annual Conference. We had a day sessions of our daily vacation Bib school, July 17-21. The young peop were in charge of the Sunday morni music for the summer. At the quarter council in July, Bro. John Price w re-elected moderator and Willia Wash was licensed to the ministry f one year. — Pearl Kappler, Modes Calif.

Modesto — Nancy Thomson, a Verne College student, assisted in t church activities during the summ We had a family vacation Bible sch in the evenings, June 26 to 30. The were four discussion groups for adu and the junior high people served helpers in the children's departme Bro. I. V. Funderburgh served as t pulpit guest on the Sunday that t pastor was absent at camp and on cation. — Mrs. Ralph Webber, M desto, Calif.

Raisin — Three baptisms result from the services held by Rev. Ha Beir and the George Schroeders. H. Meyers represented the church Annual Conference. A young ad Sunday school class was organiz under the leadership of Walter Fries the pastor. Four juniors attend Camp Peaceful Pines. Brother a Sister Walter Friesen and family tended Camp Greenhorn, where he w a guest speaker. Speakers at services have been Rev. T. R. Nick Rev. Ernest Friesen, a missionary furlough from Colombia, South Am ca, Bro. Forest Eisenbise, district sec tary, and Rev. George Schroeder, a Kenneth Miller, a consultant at San Quentin penal institution. We h a vacation Bible school in August, rected by Anna Stout. Our pastor been retained for another year. — M Sadie Scott, Raisin City, Calif.

Southern California and Arizon

Glendale, First — Marilyn Thor served as assistant to the pastor, M thew M. Myer, for a year, helping many phases of the church progr The youth club, which meets once e week during the school year, ear points toward camp attendance. had an every-member canvass and h made plans to construct a new sanc ary in the near future. Thirty-two m bers have been received by baptism letter during the year. We had m bership classes in March and a rec tion in September for these n members. A banquet in early spr acquainted these new members with church leaders and their duties. pastor will serve as president of Glendale Council of Protestant Churc for the next two years. Each mo the two children's choirs sing.

pel choir, consisting of junior
students, has been assisting the
lar chancel choir, also. A family
uck dinner climaxed the two-week
ition church school, giving parents
hance to visit the classrooms and
children an opportunity to share
r work. On Aug. 20, we had a
ial service of consecration for Elvis
Betty Lou Cayford, who are leav-
for Nigeria soon. Harold Fasnacht,
ident of La Verne College offici-
l, assisted by Stanley Keller, secre-
of Southern California and Arizona.
the July council meeting, Edward
nilton was re-elected moderator.
also voted to change to a six
mission organization, beginning in
ober. — Mary Hamilton, Glendale,
f.

lendora — Bro. J. F. Baldwin, father
he pastor, was the speaker one Sun-
morning in June. The conference
gates, Mr. and Mrs. Albert Gnagy,
e reports of the Conference on July
Mrs. Charles Baldwin, missionary
Nigeria, spoke to the women's fel-
ship. During the vacation Bible
ol both Charles and Naomi Baldwin
wed pictures of Nigeria and spoke
he children about life in Nigeria.
ile the pastor was away in August,
st speakers were Dave MacEwen,
bert Ruthrauff, and Robert Sink.
congregation has decided to buy a
parsonage, and funds for the down
ment are now available. — Mrs.
rge Ford, San Dimas, Calif.

Washington

eattle, Olympic View Community —
liam Willoughby, professor of Bible
Bridgewater College, spoke on July
and Ora Huston on Aug. 6. The
er also met with the young people
Sunday evening to discuss with
n the problems of the draft and
stration. During the summer the
or preached a series of sermons on
ily Life in the Bible. The exchange
ent, Sven Ahlden, has arrived from
den and is staying in the home of
Ralph Turnidges. We have re-
ed to one morning service instead
he two that we had during the
mer months. — Mrs. Calder Muir-
l, Seattle, Wash.

Colorado

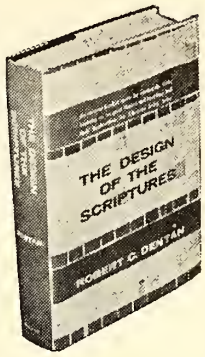
Viley — The pastor, Lyle Sherred,
started on his second year work
his church. Our congregation was
to the district conference in
ust. A goodly representation of the
ch's youth attended Camp Col-
o. We had nine workers and help-
who assisted with the co-operative
e school. Two have been received
baptism and two by letter this year.
youth of three churches in town
e organized a co-operative group
h meets on Sunday afternoon.
ing the district conference, Roger
lacht, of Fruita, Colo., was ordained
ie ministry. — Nora Chaplin, Lamar,
).

Western Kansas

arden City — Fifteen of our mem-
helped with the church school for
Spanish migrants. The pastor, Dor-
E. Rotruck, and Russell Eisenbise
e our delegates to the Annual Con-

The Design OF THE SCRIPTURES

ROBERT C. DENTAN



Approaching the Bible as the history of the people of God, which contains a body of doctrine founded upon a story and issuing in a distinctive manner of life, this book by a very competent Anglican scholar has much to commend itself to Brethren readers. Throughout the book, Dr. Dentan assigns readings in both Old and New Testaments and relates them to one another in a creative demonstration of the unity of the Scriptures. The reader gains from the experience a sense of belonging to this unity of the people of God and from this perspective sees more clearly his life and task in our own day. All ages, from youth up will profit from this book. $5.00

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois



The PACE of a HEN

Josephine Moffett Benton



A woman who has herself achieved an enviable serenity in a life of accomplishment writes convincingly of how women may fulfill their destiny. Although her scattered life — scattered because she is pulled in so many directions — sometimes resembles the back-and-forth pacing of a hen, a housewife and mother can achieve a "golden mean" and a satisfying life of the spirit as she balances work and play, home and community, solitude and society. If one feels a sacramental quality in daily living, Mrs. Benton says, every piece of work can become a consecrated act — an observation equally applicable to men and women. $2.50

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

ference. A goodly number attended the junior, junior high, and youth camps. Four families have left the congregation for other fields of church work. The Wayne Bowman family is attending the Montana State College at Bozeman, Mont., in preparation for international service. The Sherman Eisenbises are managing the farm at Falfurrias, Texas, and serving as house parents for the Brethren Service workers there. The Eugene Eisenbises have gone to Elizabethtown, Pa., where he is teaching science in Elizabethtown College. The Russell Eisenbises have moved to McPherson, where they are continuing

The Story of AMERICA'S RELIGIONS

HARTZELL SPENCE

This book discusses fourteen religious groups: Quaker, Mormon, Judaism, Baptist, Lutheran, Methodist, Presbyterian, Roman Catholic, Eastern Orthodox, Congregational Disciples of Christ, Christian Scientist, Protestant Episcopal, Seventh Day Adventist. The articles first appeared in LOOK magazine, and were widely acclaimed. This is not a study of theology but is an interpretation of how the different groups organized and developed in America in accord with the theological concepts upon which they were founded. Written in a popular style with accurate facts and interpretations, the book can be used as a basis of study by youth groups, women's groups and others in the church. **$4.00**

Church of the Brethren
General Offices
Elgin, Illinois

their educational work. Russell Eisenbise served as director of Brethren Service in Poland before coming to Garden City. They plan to do church work after completing college. — Mrs. Fred Ramirez, Garden City, Kansas.

Hutchinson — The summer camps were attended by quite a number from the congregation. The women have been preparing for the district conference in October by freezing and canning food. Sixteen of the youth attended a daylong outing at a lake, with church school and worship by the lakeside. Dick Landrum, who entered Bethany Biblical Seminary in September, preached Aug. 27. Mr. and Mrs. J. H. Neumerer represented our church at Annual Conference. We have received thirty-five new members this year. The women have been rolling bandages. Festival of Birds was the theme of the mother-daughter banquet in May. In June, Dr. Harvey H. Nininger, world expert on meteorites, showed slides and lectured on Man's Future in Space. The pastor, Ronald Morgan, attended the laboratory school for the creative teaching for adult teachers at Emporia, Kansas. — Mrs. Frank Fall, Hutchinson, Kansas.

Missouri

Warrensburg — Ira Gibbel conducted the preaching mission. Two were baptized and two were received by letter. The youth furnished the program at the interdenominational dinner for the youth of the city. The group at our church has been studying church doctrines. The Homebuilders class is growing and is the largest in the church. Patterns for Living was the theme for the mother-daughter banquet. Melda Metzker, wife of the pastor, was the speaker. On Mother's Day two babies were dedicated. The vacation church school was held in co-operation with the Cumberland Presbyterian church. — Mrs. Roger L. Irle, Warrensburg, Mo.

Northern Illinois and Wisconsin

Hickory Grove — Our congregation co-operated with the Methodist church for a vacation Bible school in June; Mrs. George Hamilton was the director. The children gave $25 to send to the mission school at Quito, Ecuador. Slides were shown of the work at the mission at the closing program. Two of the girls attended Camp Emmaus. Three of our Sunday school workers attended a meeting in Lanark, in which the new lesson curriculum for children was explained. The local CBYF group was host to the sectional group in August. We had communion on World Communion Sunday and a home-coming the following Sunday, at which Bro. Karl Baldner, pastor of the Milledgeville church, was the speaker. The women's fellowship meets each week to quilt and make bedding for relief. — Nellie Bowman, Mt. Carroll, Ill.

Southern Illinois

La Place — An explanation of the self-allocation program was held in our church for the district, with Donald Rowe of Elgin leading the meeting. We have been co-operating with the Methodist church in a number of ways this past year. We joined with them in the World Day of Prayer in February, for a sunrise service on Easter, and in the vacation Bible school, and a number of their women took part in our mother-daughter banquet. Many of our members sent in petitions to the Illinois state legislature urging the amendment of the liquor law. One of the Sunday school classes sponsored the showing of the film, Prejudice. Some of the speakers we have had in the church in recent months have been V. F. Schwalm, Mr. and Mrs. Vincent James, Methodist missionaries to Chile, and Mrs. Edward Wing of the Decatur Presbyterian church. Members of our church have taken part in district meetings, such as the women's fellowship meeting at Decatur; the sectional meeting of the youth fellowship, to which our church was host; a meeting at the Decatur church, at which Dr. Russell Dicks was the speaker; the junior high rally; and the various church camps. The pastor's wife started a children's chorus, wh is adding to the worship service. T play, The Challenge of the Cross, given by seven young women of church, with a ladies' trio assist them. Three have been baptized a one reconsecrated. The board of Ch tian education has designated the th Sunday of each month as the day which the assistant teachers will be charge of the class. Our congregat was host to the district conference t year. — Gertrude F. Traxler, La Pla Ill.

Middle Indiana

Wabash Country — Earl Zimmerm became pastor of our church on Se 1, 1961, and was installed by the m erator, Bro. Grant Weaver. The wom meet once a month for an all-day me ing, making clothing and comforters local and world-wide relief. A numb of the women attended the district r at Manchester. We had four delega at district conference. The church operated with six other denominati in the township for union services fore Easter. Bro. Gale Crumrine Pitsburg, Ohio, was the evangelist our meeting in August. We had our

Continued on page 32

Brethren Placement Service . . .

This column is conducted as a service in the interests of assisting individuals or families to relocate to secure employment in Brethren communities. It does not provide for advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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No. 549. Bethany Hospital needs a house doctor for part time or full time. This is an ideal position for retired missionary who still wishes to be active. For details contact: Olga Bendsen, Personnel Department, 3420 W. Van Buren St., Chicago, Ill.

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Continued from page 30

communion service on Oct. 1. — Pearl I. Hasty, La Fontaine, Ind.

Second Virginia

Beaver Creek, Montezuma — The congregation dedicated their new Sunday school addition on May 21, a year after ground-breaking services. The new addition includes seventeen new rooms, a library, and new vestibule. Former pastors participated in the services. The morning message was brought by Paul Crumley of Daleville, and the dedication service by Robert E. Houff of Uniontown, Pa. The day concluded with a musical program by groups at the Broadway high school. Sam Flora, executive secretary of the district, conducted the revival services. One was baptized and six received by letter. We had a Christian citizenship school for four Sunday nights with local politicians as guest speakers. One Sunday night we featured a group of young people in a panel discussion under the direction of Irving Glover of the Bridgewater church. The vacation Bible school was held for two weeks in the evening. The women's fellowship have sent comforters, used clothing, soap, and friendship packets for relief. They also helped a needy family with food and other supplies. One project has been a supper honoring those who have reached the golden age. One of the high school classes sponsored a blo typing clinic for the whole congre tion. The pastor and his wife and moderator and his wife were deleg to Annual Conference. — Mrs. Arlie Glick, Dayton, Va.

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Donald F. Durnbaugh

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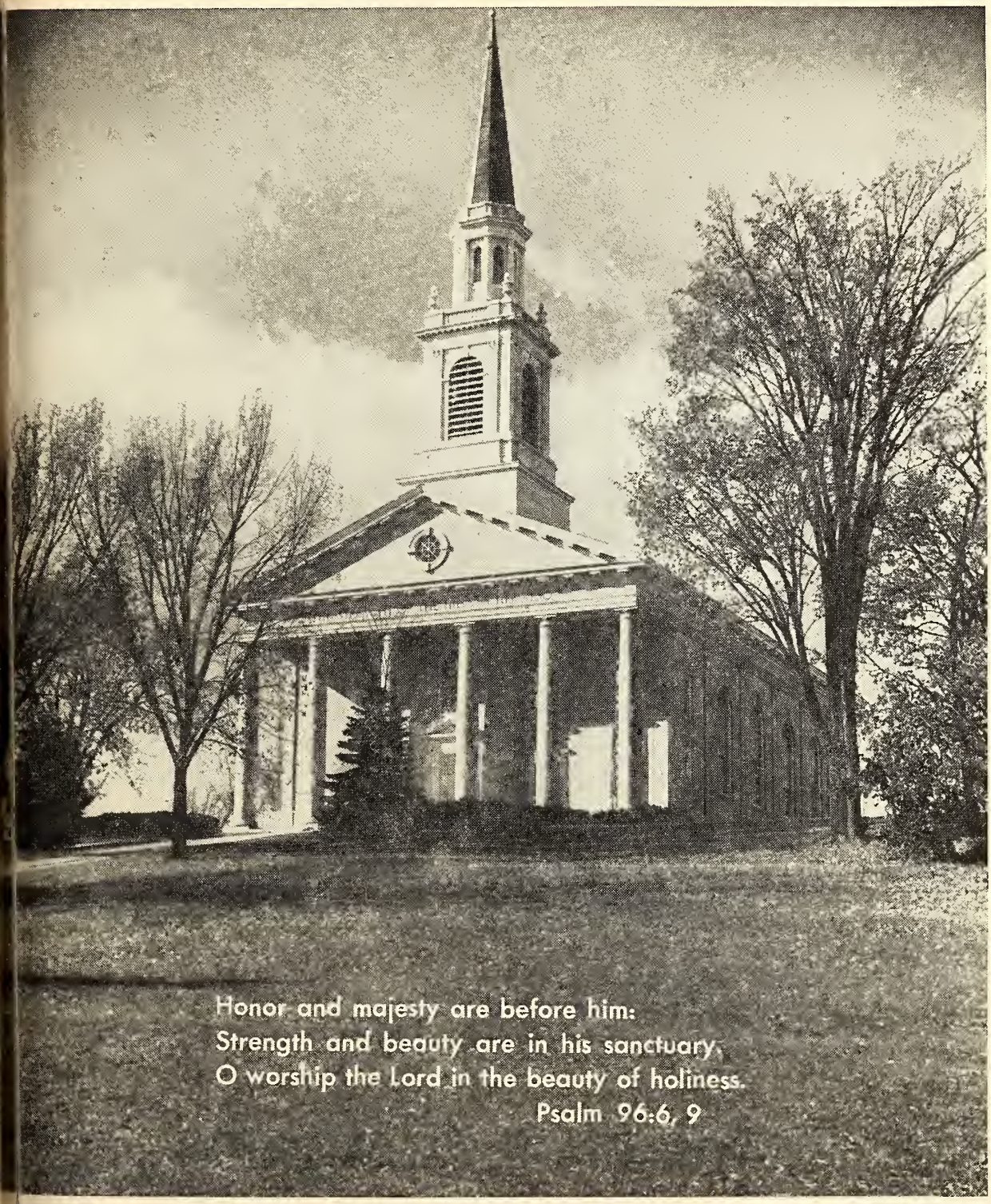
Compiled and edited by Paul H. Bowman

Here is a compilation of addresses, papers, statements, and messages associated with the celebration of the 250th anniversary.
$3.75

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

OCTOBER 28, 1961



Three Lions

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Harry W. Kreuner is the minister of the Plymouth Church of the Pilgrims in Brooklyn, New York.

Paul Remick is the pastor of the Evangelical United Brethren church at Lemoyne, Pa.

Karl Quimby is associated with the American Bible Society.

Howard H. Keim is pastor of the Peoria church, Southern Illinois.

Ora I. Huston, peace counselor for the Church of the Brethren, is a collector of Bibles and New Testaments.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles d news. Letters should be brief and brotherly.

More on Tax Refusal

On reading Bro. Virgil Rose's comments in Readers Write (Sept. 16) on my previous criticism of war tax payment refusal, I am not sure if my letter failed to convey to him my major contention or if he did understand it and rejected it. At any rate, I would wish to state again my firm conviction that *in our democratic economy, earning and accepting our incomes involves and demands a co-operation that cannot be terminated ethically at the point of tax payment.* It seems to me that co-operation in receiving needs to be carried through in giving, especially when the giving is presupposed in the democratic group. The wages or other income which we receive are more than "a payment for service to the community." They are a sharing of the benefits of community effort and in our present economic pattern this sharing presupposes payment of the income tax.

Let us consider a comparable example of co-operation and sharing. Suppose a group of persons invest their efforts or capital in an industrial enterprise or corporation. They agree that a percentage of the profits of the firm shall be reinvested in new equipment. Would a dissenting member of the firm have a right to demand that his share of the profits intended for reinvestment be turned over to him for personal use or even for investment by him for the firm in a manner not approved by his partners? I think that even a certain knowledge that the purchase of a new machine by the corporation would be ruinous to its success would not give him a right to make such a demand. If he wants to avoid involvement in the mistake he should leave the firm, which of course would exclude him from any profit at all from its operations.

The matter of Jesus' sanction of payment of Caesar's tax is perhaps important but unrelated to the above argument. I am incompetent to challenge but I do disagree with Brother Rose's interpretation that Jesus did not sanction and even commend payment of the tax (Mark 12:17). Also I do not think a comparison of the amount of the tax with those assessed by our modern governments should alter our attitude to the principles at stake. Incidentally, in the comparison that made, there was no compensation the wide differences of income.

I hope my criticism of the payment refusal by sincere and rageous Christian pacifists may serve as an opiate to the Breth mind and conscience as we face problem of our involvement in war system. Let us still be search for "a more clear-cut witness peace." And as we probe to rem this malignant ulcer from our mo society, let the thrusts of the l be deep but true. — John L. Mo McCune, Kansas.

Keep It Creative

The article, "Your Letter Is a lot," in the Gospel Messenger Sept. 16, 1961, is one of the most tent articles to appear in the m zine.

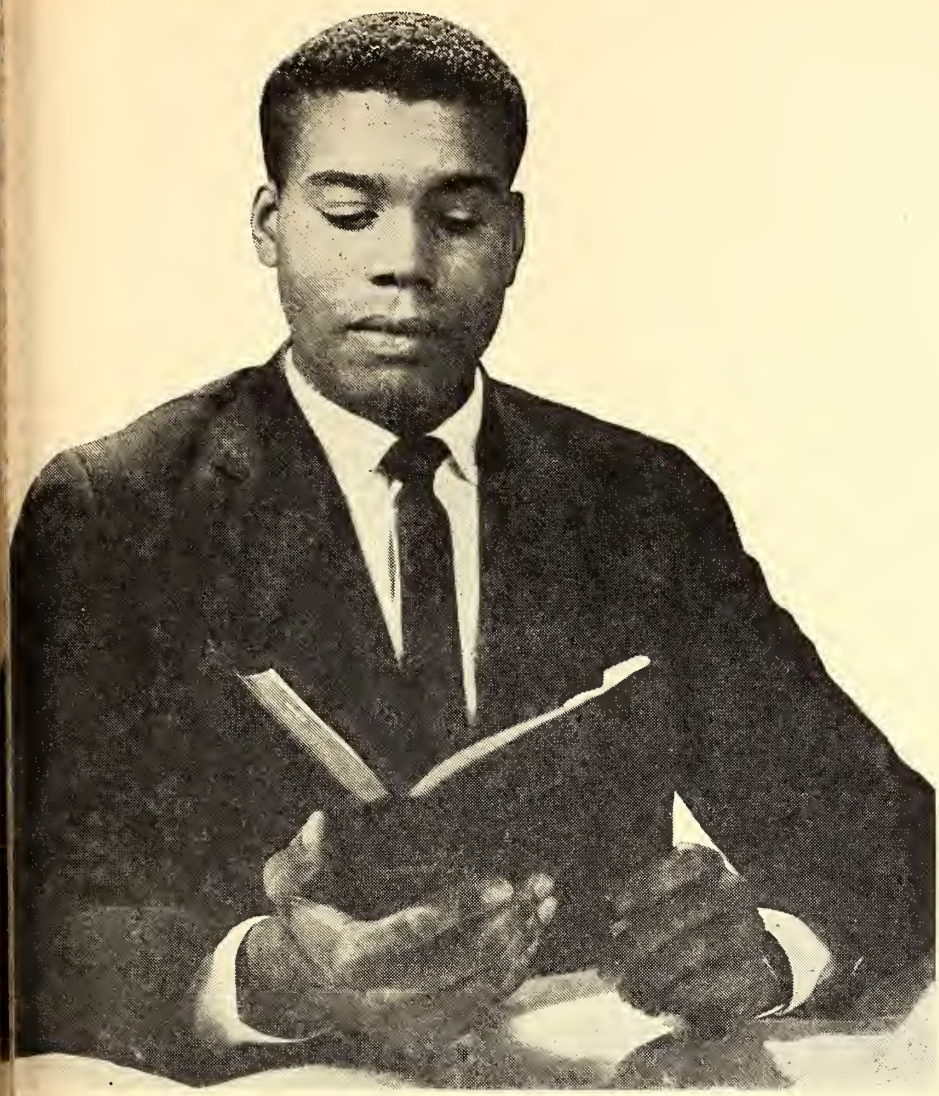
If democracy is to survive, estantism must assume responsib and do something to keep it crea for democracy always reflects temper and power of Christia Static Christianity means a democracy. The world despera needs a dynamic and creative mocracy based on a dynamic creative Christianity.

Many thanks to Marshall Bill I hope we hear more from his p matic and functional religion. I cerely hope many Brethren will their ballots on the great issue the day. The challenge is urgent the opportunity is rare in the his of world civilization. — Guy N. H man, Meyersdale, Pa.

Challenging Viewpoint

I want to express my appreci to all for the continuing fine qu of the Gospel Messenger. I am e cially grateful for the contribu of Paul Robinson, S. Loren Bow and Cleo C. Beery. These men to be voices of sanity in a tim hysteria, and you have done a public service in making this a able to many people.

It is my hope that the G Messenger will always prese viewpoint that is challenging that it will continue to be willi go way out when necessary to s the word of truth. — Foster M 2020½ Central Ave., Kearney, N



H. Armstrong Roberts

To the Protestant the Bible is the rule and guide of his Christian life and practice

Positive Protestantism

A way of faith, if really lived, becomes a way of life

by Harry W. Kreuner

ON SUNDAY, October 29, thousands of Protestant churches across the United States and Canada will be celebrating Reformation Day. It is the anniversary of the posting of the ninety-five theses on the cathedral doors at Wittenberg, Germany, by Martin Luther. This occasion precipitated the events and gave birth to Protestantism.

Most Americans are familiar with Luther's historic words, "Here I stand. God helping me, I can do no other." The drama captivates us all, but what Lu-

ther really stood for is very vague and hazy in our minds. Some months ago Harper's Magazine published a series of four articles on modern beliefs. The first was called The Faith of a Heretic, and it was clearly stated by a professor at Princeton, very convincing in many ways. Then came the Catholic statement, then the Jewish, both clear and good. The last was the Protestant statement of faith and before you got through it was hard to figure out whether the writer believed anything at all. Is it any wonder then that most outsiders think the Protestants are just negative or that they are against the Catholics or the Jews?

The very word *protestant* means to protest, to be negative. Is it any wonder that if most Protestants were asked why they are Protestants they would honestly say: "Simply because my mother and father were." There is nothing firsthand you see, nothing positive, no one spot where we can honestly say with Luther: "Here I stand. God helping me, I can do no other."

It is not surprising that in a mixed marriage situation, the Catholic can say to the Protestant: "There really isn't anything much for you to give up, is there?" The Protestant may squirm a bit but finally admit there really isn't much.

Protestant does not derive from the verb *to protest;* it is not negative. It comes from the noun *protestation* which means a solemn declaration of fact, opinion, or resolution. In other words, it affirms something. And to get that affirmation out before us, let us give you a definition of what Protestantism is. Jesus speaks of himself as "the way, the truth and the life." My definition then of Protestantism is "a way of faith that gradually becomes a way of life."

You notice two items in that definition which must be spelled out: a way of faith, certain beliefs, this is Protestantism. But we cannot leave it there, just a set of doctrines; Protestantism is a way of life, a way of doing things, of meeting life situations, that derives from that way of faith.

First, then, Protestantism is a way of faith. What do we believe as Protestants? Essentially four things. First of all, we are Protestants because we believe that the Holy Bible is the prime rule and guide of our Christian faith and practice. Ruskin says of the Reformation: "In its right hand there was a Book." Adlai Stevenson says that our fathers built this country with three tools, an ax, a plough, and a book. That book was the Bible.

Now this does not mean, as some think, that we Protestants worship words. There is always the temptation, of course, to make the Bible a sacred book of mottoes, magical sentenc[e]s, phrases pulled out of context [to] justify our opinions on slav[ery] or war or morals.

Jesus himself cared so li[ttle] about exact words that he ne[ver] wrote anything down. But [the] spirit behind the words is [the] important thing. I am a P[ro]testant, not because I hav[e a] book in my hand, but beca[use] that book brings the spirit [of] the living God closer to [my] heart and I am able to see [my] life with a truth and clarit[y] never had before.

And this is next. We are P[ro]testants because we believe t[hat] we have direct access to G[od] at all times. If you want to [see] the ruler of a foreign coun[try] you have to go to him thro[ugh] his appointed ambassad[or]s. Some sections of Christia[nity] believe in the ambassa[dor] theory of God. But Pro[tes]tantism is not such a concep[tion] and not such a relation. A [little] child can go without fear to [his] father, so may we come to [our] God, without intermediary, [ap]pointment, ecclesiastical [au]thority, or official.

This, of course, is both a h[igh] calling and a dangerous [doc]trine. Protestantism rises [or] falls with the responsible [in]dividual. Sometimes we [talk] about freedom of the indivi[dual] and forget his solemn respo[n]sibility. But that is mighty [far] from what the reformers ha[d in] mind. Luther, you recall, m[ade] his watchword "the priesth[ood] of every believer." When [the] young Luther as a boy k[nelt] to pray in his church, he loo[ked] at the stained-glass windo[ws.] And there were pictures of [men] drowning in the sea of [fire,] with their arms stretched [pit]ifully out of the black [and] swirling waters. And thro[ugh] the waters rode a single [boat] and in it the black-gar[bed] priests, who alone could str[ike]

Continued on page 12

THE STAY-AT-HOME BIRDS

MAY ALLREAD BAKER

Only the hardy winter birds
Remain with us today.
The soaring hawk, the sooty crow,
The cardinal, and jay,
Woodpeckers, black-capped chickadees,
And sparrows brown and gray.
For thrush and swallow, lark and wren
Long since have flown away.

They will return to us in spring
With newborn eagerness.
Sweet songs will sound from bush and tree,
With unabated zest.
And eggs, like jewels, lie within
Some cozy, hidden nest.
They are so welcome! Yet I love
Brave, stay-at-home birds best.

The Case of the Outnumbered Missionary

A NEW mathematics book for junior high school students has a series of "brainbusters" to challenge teen-age minds. One of them concerns three cannibals and three missionaries who want to cross a river. They must share a boat with only room for two. But at no time, says the problem, must the cannibals outnumber the missionaries. How can they get across, using only one boat?

If you enjoy problem solving, go ahead and figure it out. But we got to thinking about these missionaries and those cannibals, and then we started to ask questions, not about the problem, but about the assumptions in the minds of those who wrote the textbook.

For one thing the missionaries and the cannibals were already together and sufficiently agreeable that they wanted to reach the same destination. Apparently they spoke the same language and were able to communicate with one another. Is it not strange, then, that the missionaries should be so fearful of their lives that they sought safety in numbers? What happened to all the Christian teaching the missionaries must have sought to impart? And what account must be taken of the fact that a man of God, if he trusts in God, is never outnumbered, since God is with him?

And besides, what concept of Christianity must a cannibal get if he sees the Christian representative so fearful of his skin that he cannot ride alone with a pagan? This would seem to imply that in any fair test of courage, it is always the pagan or the atheist who is the stronger. We know that most people seem to believe these days that if you put a Christian and a Communist together in the same boat, the Communist will always subvert the Christian — and this may account for the assumptions about missionaries and cannibals. But is it a correct assumption? Are Christians so powerless?

We suggested to our teen-age daughter that the best solution to the problem, though it might take longer, would be to convert the cannibals so that together with the missionaries they could build a bridge or even start a ferry service across the river. But our daughter knew quite well that this was no way to solve a "brainbuster," so she kept on searching for the answer her teacher would accept.

It is really too bad that textbook writers are not better acquainted with missionaries. What would they do with a man like Paul of Tarsus who was almost always outnumbered? He took a boat ride once when he was not only in the minority, but a prisoner as well. Yet it turned out that the outnumbered missionary was really the "brains" as well as the "heart" of the outfit and when the ship was wrecked in a storm it was the Christian missionary who saved the lives of all the pagans aboard. How is that for brainbusting? — K.M.

A Heart in the Right Place

LINDA MARIE LUZINSKI now has her heart in the right place. But she was not born that way. Indeed, only a few hours after her birth doctors noticed that she was not breathing properly. A series of X rays showed her heart was on her right rather than her left side. So before she was one day old hospital surgeons performed a delicate operation, restoring a number of organs, including the heart, to their proper place. Now Linda can grow up normally.

We wonder what X rays might reveal if some adults we know were subjected to critical examination. We are thinking of citizens who absolutely refuse to contribute to their community chest, of parents who neglect their own children, of indifferent drivers who take to the road after drinking, of the manufacturers and distributors of filthy literature and films — to name just a few. Most of these adults are presumably good physical specimens. They breathe normally and eat regularly, but one wonders most of all about the heart. If they have such a vital organ, it surely must be misplaced.

"Keep thy heart with all diligence; for out of it are the issues of life." The ancient word of wisdom (Prov. 4:23) is well spoken. We cannot expect much of a personality that is heartless. But it takes more than an operation; it takes a spiritual transformation — a new birth, if you will — to restore a loving heart to a life that has been swallowed up in selfishness. Yet God continues to work such miracles and they are even more wonderful than those of surgeons who can put a baby's heart in the right place. — K.M.

This Crowded World

by Paul Remick

THERE is a tremendous world problem staring mankind in the face. It has been popularized by the designation "the population explosion." Since the end of World War II the world's population has increased at the rate of 1.6% annually. At this rate we are told that we can expect the population of the world to double every forty years until we shall have in 780 years one square foot of land to stand upon. Needless to say, we can never reach such a saturation point.

According to the calculations released this past summer by a team of University of Illinois scientists, a team working with a mathematical formula and a population growth curve, "Doomsday" is only sixty-five years away. They figure that by Friday, November 13, 2026, the world's population will have reached infinity and our great-great-grandchildren will simply squeeze themselves to death.

While all of us realize that the time will never come when we will reach such a crowded situation, such calculations, however, serve to point up the serious problem we have on our hands.

Up to this century the world's population was able to balance itself out. For centuries the rate of growth had been kept in check by early deaths, disease, and a high infant mortality. By the time that Abraham left Ur of the Chaldees there were probably no more than ten million people on the face of the earth. When Christ walked the land of Palestine there were between 200 and 300 million people. Even as recent as the birth of the so-called modern era, in 1650, there were only 500 million people. Today, however, there are slightly over 3 billions, and by the turn of this present century in less than forty years there will be 6.2 billions, if this rate continues.

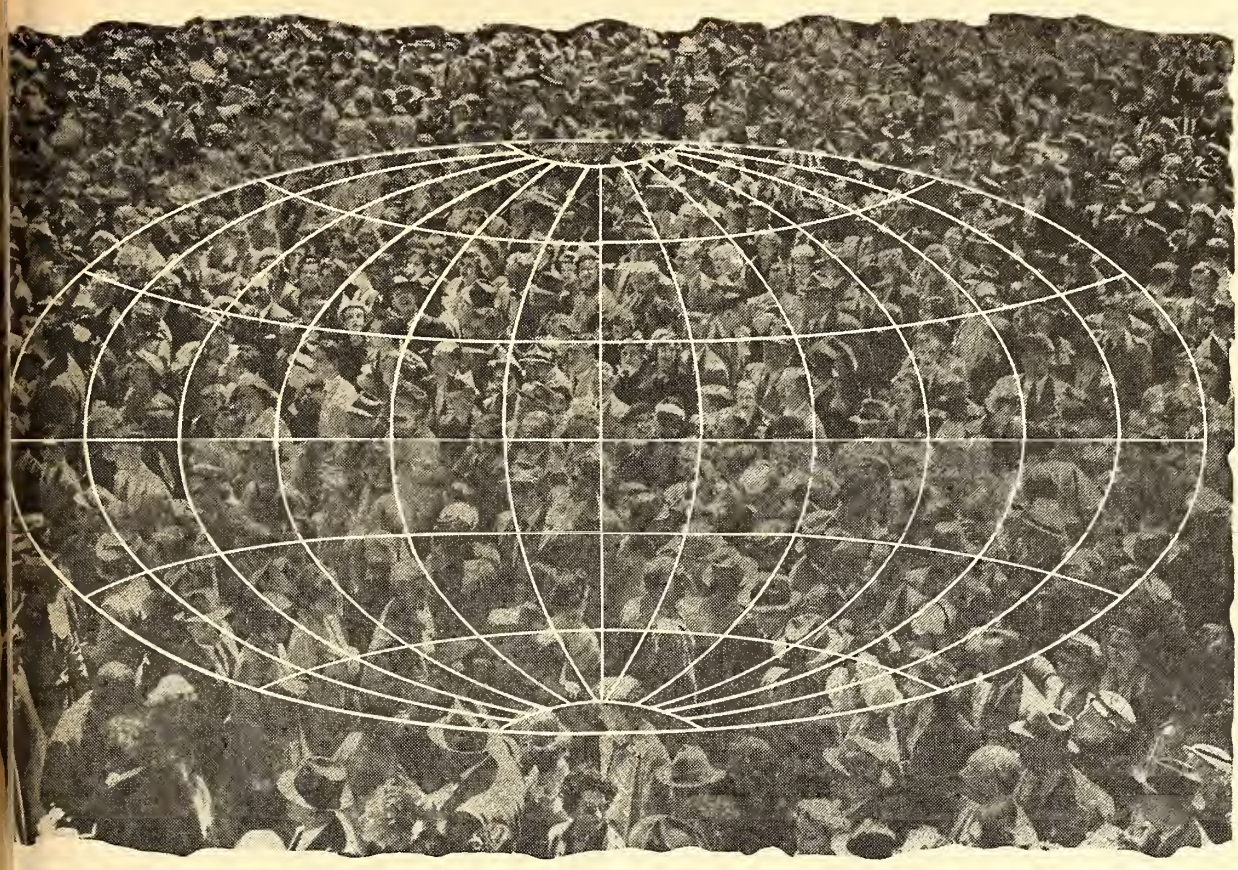
These are facts. In the face of these facts Sid Moody suggests that there are only two alternatives — either we are going to have to kill the excess people or we are going to have to control birth.

Before I deal with these two alternatives, however, let me point out that at least two other alternatives have been suggested. The one was made recently by a Russian scientist who suggests that we begin to think in terms of colonizing the oceans with floating cities. This would, perhaps, stave off disaster for a while, but I cannot see that this is any permanent solution to the problem.

The other suggestion was made by a Roman Catholic spokesman who believes that we shall be able in the near future to ship the surplus population off to the moon or to some other celestial bodies. In reply to this alternative a dent at the University of ifornia has calculated that cost would run as high a million per passenger and the journey to the nearest able celestial body would 350 years. He rules out possibility of life being to exist upon the moon.

Let us seriously look at Moody's two alternatives, these seem to me to be a the only two realistic ans to the problem. The first gests killing the excess ulation.

There are those who quite frankly that there i need to get all excited a the population explosion cause nuclear wars will s as the future means of sta ing the world's populatio do not accept this, for I ca conceive of war as the wi God. If God is the Autho life, and it was he who pl it upon the face of the e



Devaney

n surely it must be contrary
is will for life to destroy it-
. This is exactly what a
lear war will do. If man-
l permits God's will to pre-
, I do not believe this will
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ince I cannot conceive of
as being the will of God,
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uding "mercy killing." The
ument projected by those
hold to such a belief is
when a person comes to
point in life where the phys-
body becomes "incurably
the humane thing is to put
to "sleep," to free him from
ecessary pain and suffering.
his was the belief held by
lf Hitler as he rose to power
became the ruler of Ger-
y. Once he was able to
inister successfully such "a
ane program" it became
easy for him to launch
her so-called "humane pro-
n," to rid the world of the
ish race.

Whenever we undertake a program, we need to ask the crucial question: Where will this lead? For Adolf Hitler and Nazi Germany it not only brought about the death of the incurably ill, but it brought about the death of over six million innocent Jews and ultimately suicide for Adolf Hitler himself and the German nation.

The sixth commandment, delivered by God to Moses, declares: "You shall not kill." In the psychiatric section of the Veterans' Hospital in Waco, Texas, there sits former Air Force Major Claude R. Eatherly. Major Eatherly was the pilot of the B29 which dropped the first atomic bomb ever used in the history of mankind. This was the bomb which killed over 100,000 persons in the city of Hiroshima, Japan, and crippled for life many thousands more. In 1957 a psychiatrist testified that Major Eatherly was suffering from a guilt complex, feeling that he was personally responsible for the persons killed at Hiroshima.

I have a friend who was involved in the great Allied offensive for Berlin during World War II. He still remembers very vividly an encounter he had with some German soldiers in one of the small villages on the road to Berlin. In this encounter he knows for sure that he personally shot and killed four German soldiers. He tells that when he returned from the war he used to spend many a sleepless night dreaming of that incident and feeling the guilt that can accompany the taking of another's life.

The killing of the excess population by either war or mercy killing certainly can be no sane answer to the population explosion. If mankind chooses to follow this road the end result will be suicide.

To rule out killing the excess population by either war or

mercy killings leaves only one other realistic alternative. This is to control births. Richard M. Fagley, director of the Commission of the Churches on International Affairs writes, "The population explosion and the related question of family planning undoubtedly constitutes the most neglected social problem of our time."

It is at this point that Protestant and Roman Catholic Christians greatly differ. Our Roman Catholic brethren are quite willing to dismiss the whole problem by saying that the matter can be resolved by shipping the surplus population off to some other celestial body when the time comes. To me this is as foolish as the ostrich burying his head in the sand in the face of danger.

The population explosion is a very serious problem, and it seems to me that no thoughtful Christian can dismiss it lightly. As I see the problem it is a matter of either killing surplus population or controlling births.

When the question of controlling births arises there is inevitably someone who is ready to quote the words reportedly spoken by God to Adam: "'Be fruitful and multiply, and fill the earth and subdue it'" (Gen. 1-28). These words were perfectly in order for the first man and the first woman who made their appearance upon the face of the earth, but we are not living in that first century, we are living in a century far removed.

The question of birth control brings up the Christian doctrine of man. What is man? Is he merely an anthropomorphic being, motivated by passion and lust, or is he the creature of God created with a mind and a soul?

The writer of Genesis proclaims that "when God created man, he made him in the likeness of God" (Gen. 5:1). In other words, God did not create man like the other animals, to be tossed to and fro by mere passion and lust. He created man a thinking being, with a mind to create, not destroy, to give allegiance to wisdom, not passion. It is at the point of man's ability to bring into being new life that God expects him to use wisdom and control. The way is responsible parenthood.

Speaking to this point by way of a Pronouncement on Family Planning, the Pennsylvania Council of Churches declared: "It is . . . the right of every family to have general knowledge and understanding of family planning made available which would contribute to health and well-being. With this right comes the responsibility to use this information with Christian conscience. Irresponsible conception of children and selfish limitation of the number of children are equally detrimental.

"It is the right of both husband and wife to decide upon the number and frequency of children in such ways as are mutually acceptable to them in Christian conscience as a result of a positive choice before God.

"It is the right of every child to be born into a family where he is wanted and loved, and to have opportunity to grow as a person. . . ."

It seems to me that this is a sound and reasonable approach to the matter of parenthood. There are those, however, who do not see childbearing in this light. Richard M. Fagley states that the largest religious obstacle to responsible parenthood is the position of the Roman Catholic Church. He says: "This has to date prevented any significant international effort to facilitate family planning in countries desiring help."

It is impossible in this article to give any detailed presentation of the Roman Catholic position. If you are interested, let me refer you to a very excellent book on the subject, a book by Alvah W. Sulloway entitled Birth Control and Catholic Doctrine. For our purpose, however, let me say that the position of the Roman Catholic Church is rather accurately stated by Father Anthony Zimmerman when he wrote: "A family which courageously and even heroically rears a large number of children in an overpopulated area merits special praise for its virtue."

IF WE KNEW —

CHESTER SHULER

If we knew just half the troubles
That our neighbor has to bear,
If we knew what caused those furrows
On his brow and kept them there,
We should surely try to cheer him
In some kindly, helpful way,
And there'd be a lot more sunshine
In the lives of both today.

If we realized the heartaches
That a friendly word or smile
Would alleviate or banish,
We would go the second mile
To be of helpful service
To our fellow men each day,
And life's path would seem much brighter
To the folks who pass our way.

If we knew whose feet were standing
Close beside the narrow stream,
If we knew whose eyes would close soon
In the sleep that has no dream,
Then perhaps we'd be more tender,
Lightly judge, and kindly speak —
Why not act as though we knew it,
For life's cords so quickly break.

This is as irresponsible a tement as anyone can make the light of what Robert Luccock calls the world's nber two problem in the h century, and parenthetily reminds us that nuclear truction is the number one blem.

Ve simply will not be able continue to exist upon the e of the earth for very many re years if the population tinues to expand at the pres- rate of increase. Howard Short rightly reminds us in editorial in the August 6 e of The Christian that we going to have to get over idea that birth control is naughty word." If mankind o live responsibly, birth con- must be preached and it t be practiced; furthermore, a task for Christians to do rything possible to see that idea of responsible parentd is communicated through Christian gospel to the ld's population.

od has given us life. He given us the way to pre- e and lengthen life. No er do we have to bring a en lives into the world to re that one will grow to lthood. No longer in this ntry do we have to fear the istic that one out of every children will die before the of five, for God's knowledge makes possible life to age y for ninety-five per cent of births in the United States.

od has been good to us; ever, in the light of this lness he expects responsiy. This is reflected in his ionship with the first man the first woman. To them id: " 'Behold, I have given every plant yielding seed h is upon the face of all the , and every tree with seed s fruit; you shall have them food. . . . You may freely f every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die' " (Gen. 1: 29; 2:16-17).

You know the story, the very day they ate of "the fruit" and failed in their responsibility toward God, they died. In the face of the population explosion there are only two alternatives — either we kill the excess people and surely die, or we control births. The Christian church should be willing to say which it shall be.

A Great Beginning

by Karl Quimby

THE fascinating story of Bible distribution in this country began 155 years ago from the famous "haystack prayer meeting" at Williams College, where five men dedicated themselves to be missionaries. In a sense, they inaugurated the modern missionary movement. Owing to their zeal missionary service became attractive to aggressive, ambitious young men. Those asking to go abroad outnumbered those the board could train and send. Therefore, many remained in this country to bring the gospel to the pioneers who were pouring across the Alleghenies and the Appalachians into the valleys of the Ohio and Mississippi.

Questions arose: How did frontier life affect the people's morals? Had they taken their religion with them? One thing was clear — they needed the Word of God. Reports indicated that Bibles and Testaments were rare, and churches were few. Wide areas seldom saw a preacher. All manner of vice went unrebuked. Parents were worrying because their children were growing up in an atmosphere of irreligion.

Samuel John Mills, the leader of the "haystack" group resolved to meet the situation. This young man believed that, if the Scriptures were readily available, the moral level of whole communities would be lifted. After consultation he set out on horseback on July 3, 1812, on a memorable missionary pilgrimage. He became a missionary to the American West. In Ohio he was joined by the Rev. John F. Schermerhorn and these two missionaries brought the Word of God to hundreds not familiar with its teachings.

At Nashville they met General Andrew Jackson, who, with 1,500 volunteers, was about to embark down the Mississippi for what was to be the battle of New Orleans. General Jackson took a liking to the two men and invited them to go along. Not only did they provide Scriptures for the soldiers, but at every place where the boat anchored they went among the townspeople, distributed Scriptures, and organized Bible societies.

Along the entire thousand-mile route these men found a distressing lack of interest in religion. Education and Sabbath observance were virtually nonexistent. At New Orleans conditions were even worse. A Catholic leader doubted there were a dozen Bibles in the whole city. The governor of Louisiana territory became interested. He was painfully aware of the shortage of Bibles, because his own inauguration had been held up while embarrassed friends searched the city for a Bible with which to administer the oath of office.

These men reported 76,000 families in the Southwest of that day without Scriptures of

Continued on page 23

The Making of a Prophet

NEARLY everyone acts compulsively at times. He is driven by forces outside himself. The forces may be good or bad, depending on the individual and the circumstances which have molded his life. Criminals often have no explanation for their evil deeds except, "I just had to do it."

Saints have been as surely driven to heroic deeds by the power of God. Abraham ventured into the unknown, because of a divine "call." Joseph was sold into slavery by his brothers. But he persistently said to himself and to others: "This is God's doing." He was constantly in quest of God's answer to the problems of his personal life and the world in which he lived. A reluctant Moses was pushed into a great task of liberating his people by the great "I am." Paul said, "Woe is me if I preach not the gospel." Amos declared, "The Lord has spoken; who can but prophesy?"

Take a look at the forces that drove the eighth century prophet, Amos, from his humble shepherd home in Tekoa, to declare the judgments of God in the cities of Israel.

Great issues were at stake. It was a time of economic prosperity and those who were harvesting the benefits wished to hold things steady. The nation was corrupt within. The poor were bitterly oppressed by the rich. From the north the rising power of Assyria was a threat to Israel's security, but Israel's security department was too sleepy to notice it. No one was excited but Amos.

When Amos began to blast Samaria and Bethel with the judgments of God, the people were both surprised and shocked. They accepted the judgments proclaimed on the surrounding nations. These nations deserved it. But they were saying, "It can't happen here." They had a form of religion. They had an elaborate ritual, part of which was borrowed from pagan neighbors. But the God of righteousness and justice was lost in the mecha cs of their religion.

Then Amos boldly proclaimed the judgn nt of God upon Israel and Judah. Amos ve them the shock treatment, and they threw m out. So he went home to write down the pic re of things as God revealed them to him.

One of our great dangers in America to ay is complacency. Our world is in revolu n- The little people everywhere are deman ng a better standard of living. As Frank Laub ch says, we must "wake up or blow up." G at issues are at stake. Will we face them creati ly as followers of the Christ, shaping a new w ld, preparing for the coming of his kingdom? Or will we just organize more John Birch soci es and white citizens councils to hold th gs "steady"?

Israel's apostacy was double-barreled. T ey were guilty of spiritual ignorance and socia n- iquity. The religion of the day was pop ar. It was also loose and easy. The Israelites m de God over in their own image. They ident ed God's will with their own will. They were l k- ing forward to the "Day of the Lord" as a ay of light and glory and vindication of their na n.

Amos declared that the day of the L rd would be a day of gloom, darkness, and j g- ment upon his people for their sin and f ly. Israel was dreaming of the "golden age" a ut to be ushered in. The prophet declared the all of the nation for their injustice and immora y.

It is always difficult to see ourselves as ot rs see us. But America today needs to mak a humble and honest attempt to see herself in the light of God's blessings to her, and he responsibility she has to help others to a be en way of life. We should not waste time pat ng ourselves on the back for the good we l ve done, but search our hearts for the wil of God for our lives today.

Amid the confusing noises of his day, A os heard the voice of God. He was tremendo sly moved. He was compelled to go to Israel no prophesy. The call was urgent. He left his sheep and sycamore trees, to preach in Be el and Samaria. The message of Amos voices he judgment of God on Israel. It was literally il filled in 722 B.C., when Israel was carried a ay into captivity by Assyria, never to return.

Amos claimed no credit for the fiery es sage. God had spoken. Who could but pr h- esy?

Israel's response to Amos and his mes g was negative. The priests were irritated d they told Amos to go back home. The prop t's "seminary training" had not included a co se

by Howard H. Keim

"winning friends and influ-ing people." While he must ve been discouraged by the come of his preaching, he s confident of the validity of message. He helped set the ge for the other eighth cen-y prophets, Isaiah, Hosea, ah, who followed him. el was lost but Judah was sufficiently aroused to survive her exile in Babylon.

It is obviously God's plan to work with the people who are alert and responsive to his voice. Quite often they are the little people, who seem to be far removed from the great events of the world.

For Everlasting Life

by Edith Lovejoy Pierce

S THERE such a thing as nothing? Was there ever? Can nothing exist? Or, re accurately, perhaps, can ning not exist? Great efforts made to prove that the soul s on after death, but no one succeeded in proving that it s not. In fact, a purely phil-ophical case can be made for continued existence of the , life principle, personality, however one wants to char-rize the essence of the g person.

physics something never omes nothing. One element ansmuted into another, but annihilated. There is a con-t transference, as of heat light. We may think of t as being quenched by , but the light of stars only beyond our vision.

he question will be raised: at about creation?" Well, gs are not made from noth-they are made from other gs. Creation is an ordering haos, rather than a calling being of what never was. myths of ancient peoples with this idea of the order-f chaos. The nearest they e to the concept of nothing-ness is the silence and darkness that come before movement and light. (Perhaps an unconscious recollection of life in the womb.)

The Book of Genesis seems to imply outright production from nothing: "In the beginning God created the heavens and the earth." But might even this creation be interpreted as an unfinished thing becoming finished? For the account describes a process: heaven first, then earth. "The earth was without form and void." Gaseous, perhaps. "Darkness was upon the face of the deep; and the Spirit [or wind] of God was moving over the face of the waters." Was it this wind that cleared the thick murky atmosphere before God said, "Let there be light," and the day was able to brighten?

After the waters are "gathered together into one place" the dry land appears. Next, vegetation, but not before light for photosynthesis. Then life takes shape in the correct order according to science. Fish and sea monsters, then birds (though the first birds were lizardlike creatures with webbed wings), then mammals, and lastly man.

Just as the ancients seem to have had only a very hazy notion, or none at all, of nothingness preceding creation, so they seem not to have entertained the idea of annihilation following it. Their dead went on journeys for which they needed boats or horses or tools or household articles. Or their dead returned to partake of the food set out for them. The ancestral dead were angered or offended if they were not given proper treatment, as we decorate graves.

Whence, then, came the idea of nothingness? Is it only an idea? Could it be a purely mathematical concept spread abroad after the discovery of the zero, which was added to the Hindu-Arabic numeral system? The Chinese, of course, had the Yang and the Yin: male-female, day-night, summer-winter, active-passive. But they seem not to have pushed it as far as something-nothing.

Paul's conception of what happens to the soul after death agrees with modern physics: "We shall all be changed" (1 Cor. 15:51). What we shall be changed into is another matter. Endless conjecture is possible here. But again Pauline thought parallels modern physics in that there is a correlation between what is now and what is to come, as the analogy of the kernel being transformed into an ear of wheat makes clear. "To each kind of seed its own body" (1 Cor. 15:38).

In the New Testament what dies is death. What passes away is mourning, crying, and pain. When the first heaven and the first earth pass away, there is a "new heaven and a new earth" (Rev. 21:1). God did not create for annihilation, but for everlasting life.

Positive Protestantism

Continued from page 4

forth their hands and bring men into the boat and save them.

And when the mature Luther talked about the priesthood of every believer he cut the shackles of that sort of priestcraft and set men gloriously free. But Luther never forgot the solemn obligation of a priest, that he was bound to be faithful to his God. And this is the other half of Protestant doctrine, "every man a priest; every man free before his God." We must never forget the responsibilities of being free: the sacred obligations of being your own priest before the altar of the living God.

Then this is third: We are Protestants because we believe that gratitude to God is the basis of the Christian life rather than striving after moral perfection. This is what Paul meant when he said: "The just shall live by faith rather than by words." This is what Luther discovered. For a number of years he was a monk and he was a good monk, observing all the rules that would improve his soul. He did his penance; he observed asceticism; he kept all the letters of the church law.

Then it suddenly dawned on him: This is not the right way to come to God. This is a dead end, the road of endlessly trying to perfect yourself, to merit heaven, to do bookkeeping before God. "Moral or religious bookkeepers are on the wrong road," he said. The Christian man is the man who simply accepts God's love, knowing that he cannot lay moral claims upon God, saying, "I'm this good; you owe me this much." God's love is a gift, not something you merit or work to secure. You accept God's love by faith, not by works. The essence of your Christian religion is gratitude, not striving after moral perfection.

Protestantism says this about God. You can think of him as the perfectionist father, and then you will try to merit his favor, doing so many good deeds, giving so many alms, keeping so many laws, so much spiritual bookkeeping, salvation by works. But that is a dead end; you will end up under the tyranny of perfection.

But if you live by faith, accept the fact that you are accepted, come home imperfect as you are, then a new peace and radiance and freedom will come into life. You are a Christian man, you are a good ma no longer because you are perfectionist, but because y are a grateful man, grateful l love no man can merit, the lo of God himself.

Finally, we are Protestar because we believe that t true unity of the church con not through uniformity of ganization or institution, b through the fellowship of b lievers. The church is one an organic rather than an ganizational sense. When t Catholic speaks of the onen of the church he means co plete union under an earth sovereign; to the Protestant t is not unity but uniformity. T true unity of the church is unity of faith in Christ, not f institutional structure.

Indeed, the Protestant at tude toward organization a institutions, including t



The second half of the Protestant doctrine that every man is free before God is his responsibility to be faithful to his God

Luoma

hurch, is theologically quite istinct from that of the Roman atholic. The Protestant says ll men are sinners; they tend ward self-centeredness. And owhere is this self-centered-ess more apparent than in rganizations. Organizations in-luding the church seek power, eek to preserve themselves, be-ome deified. The Protestant nows that the church, just ke any other organization in ne political community, seeks ower for itself over against the ommon good; it becomes cor-pt, oppressive, sinful.

The Roman Catholic, on the ther hand, makes a strange ex-ception of the church from the roblem of sin. It is for him ne divine society, perfect, be-ond politics, beyond the lust r power, beyond sin. It is an rganization sacred in itself.

So much then for the way of ith which is Protestantism, ne four articles of belief. But w does this become a certain ay of life? The Existentialists e right; in the long run truth never a noun; truth is an dverb. We never know truth a series of abstract principles ailed to the cathedral doors or a pulpit. Truth is what a an does truly; it is an adverb, t a noun. In this sense then, one of us is completely a rotestant; we are becoming rotestants; we are trying to ve in a more Protestant way.

So the first abstract principle the Protestant faith is the ible. As a way of life we all ave to begin to live Biblically. he Bible says very simply that story is God's stage; he walks it all the time; he is walking it now if only we could see m. But often the lights are im and men have poor eyes. ut once the lights were very right when Jesus came; and s life is the most important ate in history. A decision is

Beatitudes for a Church Member

by Paul Mohler

Father, I thank thee for this member of our church. I thank thee for his good qualities, and pray that my prayer will bring more good into his life.

Bless him with true humility, that he may seek and follow thy will in all his life and works.

Bless him with godly sorrow, true repentance, and thy gracious forgiveness if and when he sins.

Bless him with wholehearted submission to thy direction, control, and discipline in all of thy providences.

Bless him with hunger and thirst after righteousness in all of his life's relationships and activities.

Bless him with loving mercy in his heart for any under his power or care, and for those needing his aid.

Bless him with purity of heart and life, that he may pray to thee with full confidence.

Bless him with grace and power to bring men into peace with men and with thee.

Bless him with courage and strength to suffer persecution for his righteousness, with faith in thy heavenly rewards.

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necessary. You decide what is supremely important in history and you fashion your life by that decision. This is what we mean to live Biblically, to see God on stage.

The second Protestant principle, that of the responsible individual, will become a way of life, too, once you believe it. Vance Packard was right when he said that the only reason to read his book, The Status Seekers, was first to learn how much you are a status seeker and then to try to be free of status, to be an individual. So if you are a Protestant, you will always have a nonconformist conscience of some sort, a revolt against status. You will guard your privacy like a precious diamond. You will try to be from day to day more of what the philosophers call a truly "authentic" person.

And the third principle, gratitude to God as the basis of morality rather than striving after moral perfection, let us bring down to a way of life. It means that you will make moral distinctions — this is right; this is wrong; God help me, I can say no other. But you will forgive and accept your fellow men as sinners before a loving God, just as you are. This is the democracy of the forgiven.

And the last principle, the unity of the church coming not through organization but through fellowship of the spirit, is the way you learn to approach all organization — church, business, any place. Remember you can serve an organization as a Protestant, but you cannot be just an organization man. You can love institutions but not love them too dearly. The kingdom of God is not capitalism or communism or democracy or the Christian church or the Republican or Democratic party. All institutions have their day, "they have their day and cease to be, they are but broken lights of thee, and thou, O Lord, art more than they." This is a way of faith that over the years, if we dare to live it, becomes a way of life. This is the way Protestantism becomes for you not a noun but an adverb.

The story of Bible translation in English is an important aspect of our history

Is a New Translation Necessary?

Yes, says Ora Huston, and you can be the translator. .

THIS is Bible Anniversary Year. We are celebrating the 350th anniversary of the first edition of the King James Bible. We also celebrate the eightieth anniversary of the Revised Version of the Bible and the sixtieth anniversary of the American Standard Version. The great event of the year, as far as Bible translation is concerned, is the issuance of the New English Bible New Testament.

This year should be a great year for Bible buying and Bible reading. The Bible is still the best seller of all books. It has been translated into more than 1,100 different languages and dialects and is issued by hundreds of thousands of copies in the English version alone. It should be and probably is the most read of any book in the world today and it should be the most lived book. The author of the Book of Revelation writes: "Blessed is he who reads the words of the prophecy, and blessed are those who hear, and who keep what is written therein."

The Bible is a rich and rewarding field for reading and study. It is filled with history, literature, art, drama, storytelling, psychology, ethics, religion, poetry, biography, and geography. It is good for deep study, quiet meditation, penetrating insight, and a broad education.

We should welcome every new version of the Bible and express our gratitude for any aid to better understanding of the wealth of its contents. According to my estimation, there are about 250 different English versions of the New Testament, Old Testament, or full Bible that have been made between the Wycliffe Translation of 1380 and the New English Bible New Testament of 1961. I have 158 of these in my private library. At all times I am on the lookout for the remaining versions and seek to purchase them when they become available for sale.

The Wycliffe version, in old English, is very difficult for the average person to read. It first appeared in manuscript and was copied by hand hundreds of times. Only once has the full Wycliffe Bible been printed and that was in 1850. Even this printed edition is now becoming quite scarce and difficult to find. The Wycliffe New Testament on the other hand, has been printed several different times and may be purchased in used-book stores, occasionally in these later reprints. The reprints are relatively inexpensive but very valuable to one who i interested in different Englis versions of the Bible.

William Tyndale is called th father of the English New Test ament. His first edition wa issued in 1525. There were sub sequent revisions until the tim of his imprisonment and death The Tyndale New Testament i the first English version to b translated from the origina Greek and the first to be trans lated into what is known a modern English. It has had great deal of influence on al subsequent editions of the Nev Testament. Large portions o the King James Version, the Re vised Version, the America Standard Version, and the Re vised Standard Version are fron the work of Tyndale. Sixteenth century copies of the Tyndal Version are quite expensive, bu a number of reprints have beer made at various times, the mos recent was issued in 1938.

The Tyndale New Testamen was followed by the first ful English Bible issued in 1535 by Coverdale. Coverdale Bible are scarce and very expensive One good reprint was made in 1838 and is found occasionally for sale in used-book stores The Coverdale Bible is followed by the Taverner and the Mat thew's Bible.

The next important Bible is nown as the Great Bible. This as the first authorized English ible and was issued in 1539. everal subsequent issues were rinted in revised form. It is alled the Great Bible because f its large size. The Bible was o expensive that very few in-ividual families could own a opy and even some churches ere not able to purchase a opy. It was, however, the first nglish Bible to be found in ost churches. The Psalms of he Great Bible are still used n the prayer books of the hurch of England and the rotestant Episcopal Church of merica.

The Geneva Bible was rinted in 1560 at Geneva by group of scholars who had ed from England because of ersecution. This is one of the ery influential versions of the ible in English. It was the rst one to use Roman type, aking it easy to read. It was he first Bible that came out in nexpensive editions so that it as possible for an average ome to have a copy of the ible. It was the first Bible ivided in verses, making it ossible for quick and easy ref-rence.

It was the first Bible to be issued in conveniently small size so that it could be carried without undue burden. It was the first Bible to go into the homes of the English-speaking world. It was probably brought to America by our Pilgrim forefathers as their cherished possession. The Geneva Bible went through at least 140 different printings and had a terrific impact upon the life of the English-speaking people.

The Bishop's Bible of 1568 was the second authorized edition of the English Bible. The Bishop's Bible went through many editions up to 1619 but never became a popular Bible in spite of the fact that it was vigorously promoted by the church.

The Rheims New Testament was issued in 1582 and has become the official Roman Catholic version of the English New Testament. The full Bible came out in 1609 just two years before our most familiar King James Version was issued. This has been revised several times but is still the official Roman Catholic Version and the one most frequently found in Catholic homes and schools.

In 1611 the really big event in English Bible translation took place. This was the year that the King James Version was issued. This was the third authorized English version of the Bible. It was the best version available up to that time but it had a great deal of difficulty establishing itself with the English-reading public. Some editions of the King James Version put the notes of the Geneva in the margin so it would sell. The opposition which has been expressed to the Revised Standard Version is less than that expressed about the King James Version when it was first issued.

The Geneva Bible continued to be printed until 1644 but gradually lost its position to that of the King James. While the King James Version has had six major revisions and dozens of minor ones, it still holds a commanding place in the hearts and lives of the English-speaking public.

Many people think that the translation of the English Scriptures stopped with the first edition of the King James until somewhere at the beginning of the 20th century. This is not the fact. There were at least 150 different English versions of the New Testament or the full Bible printed between 1611 and 1900. Many of these are in my own collection.

This was the great age of denominational translations. Several founders of separate denominational groups made translations of the New Testament or full Bible. These include John Wesley, founder of the Methodist Church, Alexander Campbell, the founder of a group of Christian churches, John Nelson Darby, the founder of the Plymouth Brethren, and Benjamin Wilson, who translated the Enphatic Diaglot which became the basis of the Jehovah's Witnesses group.

The Baptists formed the



Ora Huston examines one of the Bibles in his collection

American Bible Union, which issued a steady flow of different versions from 1862 until 1912. In addition, the Baptists had several private translators who issued different versions with Baptist leanings.

The Quakers produced one new version of the Bible by Anthony Purver and a translation of the New Testament by Granville Penn, son of William Penn, founder of Pennsylvania.

Roman Catholic scholars have also been working on new versions of the Bible, even though the Rheims-Douay is the official version. At least half a dozen private versions were issued before the turn of the century and they have continued to come out since that time.

Jewish groups and scholars have been translating primarily for Jewish people from 1774 right up until the present day. At least seven new versions of the English Old Testament were made between 1611 and 1900 and about that many versions since the turn of the century.

The Presbyterians have not been idle in the field of translation, making a good start with the Geneva New Testament of 1557, followed immediately by the Geneva Bible of 1560, and from then on down to participation in the production of The New English Bible New Testament of 1961, they have produced at least a half dozen versions.

To the above denominational versions should be added Mormon, Christian Scientist, Congregationalist, Spiritualist, Unitarian, Universalist, and other less well-known versions.

Since the turn of the century there have been at least eighty different versions of the New Testament or full Bible. These have taken a little different turn with the discovery of new manuscripts and the establishment that the New Testament was originally written in everyday speech. Many of these later versions have been in modern, everyday speech. All of these are easy to secure on the present market or in secondhand bookstores and the price is low.

While most of the translators have been men, women have also applied themselves to the task of translating. There is only one woman, however, who has translated the complete English Bible; that is "The Holy Bible translated by Julia E. Smith in 1876." In her preface she states, "It may be thought by the public in general that I have great confidence in myself in not conferring with the learned in so great a work, but as there is one book in the Hebrew tongue and I have defined it word for word, I do not see how anyone can know more about it than I do." This may explain why more women have not worked in this field of translation.

There are a number of very interesting versions that are not too commonly known. One of these was issued by Noah Webster in 1833. He considered this to be the greatest work of his life. His dictionary has lived on and been revised a number of times but the Noah Webster Translation of the Bible was issued only a few times and is now known only to collectors and Bible students.

The Basic English Bible uses only a thousand different words. These are basic English words which are used to describe all other English words. Really, the basic English has only 850 words but 150 distinctly religious words were added to make the translation of the Basic English Bible. This work took twenty years and is presently available on the market even though there are relatively few people who are acquainte with it.

At the present time sever church groups are working c a translation and some schola are hoping that before long w can have a translation of th Bible that will be acceptab to Catholics, Jews, and Prote tants. The work of translatic continues.

Now someone will ask,"Wh is a new translation of the Bib needed when we already hav 250 different versions?" Th translation that I am pleadin for is not another printed ve sion of the Bible but one tha can be read in the lives of th people who are acquainted wit the printed versions.

Earlier in this article I in dicated that the Bible is one c the best read books in the worl While that is true, there ar millions of people who go yea after year without having rea a single chapter of the printe version. There are other mi lions who cannot read from th printed version because they d not have any version or d not have the ability to rea In the light of these tremendou handicaps in making the Bibl known, it is essential that " living version" be made avai able to them. The Apostl Paul at one time wrote to th church at Corinth saying, "Yo yourselves are our letter c recommendation, written o your hearts, to be known an read by all men."

As interesting and helpful a these some 250 versions in Eng lish may be, the most interestin and most helpful versions ar those carried out into daily lif by the people who love an know the printed word. Wi you be a translator?

• • •

The essential demand of this m ment in human annals summons u to build ramparts of love against th tide of hate that engulfs the worl

Rabbi Abraham L. Feinberg

KINGDOM GLEANINGS

Clyde M. Culp, treasurer of the General Mission Board from 1917 until 1943, died at his home in St. Petersburg, Fla., on Oct. 12. Because of a heart condition he retired in 1943 and moved to Florida. His wife and two sons survive. Funeral services were set tentatively for Oct. 16 at St. Petersburg. An obituary will appear in a later issue of the Gospel Messenger.

Marlin L. Heckman, 3435 W. Van Buren St., Chicago, Ill., is doing research relating to Abraham H. Cassel and his book collection. Information about the Cassel books and their dispersal to the Pennsylvania Historical Society and Mt. Morris and Juniata colleges would be appreciated. Write Brother Heckman at the address above.

The Brethren Student Christian Movement will hold its annual student conference at Elizabethtown College, Elizabethtown, Pa., Nov. 23-26, using the theme, What's Unique About Christianity? Students and faculty leaders from the Church of the Brethren Colleges, Bethany Biblical Seminary, and other colleges and universities will be attending. The guest leaders will be Dr. Edmund Perry, Northwestern University, and Dr. Sao Hmut Win, Harvard University. College and university students throughout the Brotherhood are invited and welcome to attend this stimulating conference. Persons planning to attend should send their names to Miss Lois Hartman, Elizabethtown College, Elizabethtown, Pa., no later than Nov. 6, 1961.

Changes of Address

The Wilbur McFaddens have arrived in Ambon and should be addressed: Sekolah Theologia G.P.M., Tanah Lapang Ketjil, Ambon, Kota, Maluku, Indonesia. The doctor and his family have been in Djakarta since early summer, studying the language while waiting for passage to Ambon.

Clyde Mulligan, formerly pastor of the Adrian church, should now be addressed at 1139 Frank St., Adrian, Mich. He will be available for occasional Sunday appointments.

Home-comings and Dedication

New Haven congregation, Michigan, will have a home-coming and harvest meeting on Sunday, Nov. 5, morning and afternoon. J. F. Baldwin, district fieldman, will speak. Included in the service will be a parsonage mortgage burning ceremony.

Verdigris congregation, Southeastern Kansas, will dedicate the remodeled church sanctuary on Sunday, Nov. 5, at 3:00 p.m. Desmond W. Bittinger, president of McPherson College, will deliver the dedicatory address. Gorman Zook, fieldman for the state, will be chairman of the meeting.

Middle Creek church, Eastern Pennsylvania, will have a missionary and home-coming meeting on Nov. 4 and 5. On Saturday evening at 7:30 Mildred Myer will show pictures of the Lybrook Navajo mission. Roy S. Horney, regional executive, will preach a missionary sermon on Sunday morning at 10:00; the Mark Keeneys, returned missionaries to Africa, will bring the afternoon message at 2:00 and show pictures of the Nigerian field at 7:30.

Order forms for the 1962 World Day of Prayer materials have gone to the pastors in the Oct. 6 pastor's packet. The women's fellowship is asked to contact the pastor, or person receiving this mailing in the local congregation, for the order form. All orders for the materials for the World Day of Prayer are to be sent directly to P & D, National Council of Churches, P.O. Box 323, Cathedral Station, New York 25, N.Y.

To Serve the Present Age is the theme being used by the student deputation teams at Juniata College which visit the churches of the Juniata College area during the school year. Already teams have led morning worship services in the Arbutus, Maple Glen, and Salisbury churches in Western Pennsylvania and in the Ambler church of the North Atlantic District. The theme is a further interpretation of the Brotherhood theme, My Calling to Fulfill, which was used by last year's teams.

The Church Calendar

October 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Church and Christian Growth. 1 Cor. 12:1-30. Memory Selection: The whole body . . . when each part is working properly, makes bodily growth and upbuilds itself in love.

World Temperance Sunday

Reformation Sunday

Nov. 1-2 District meeting, Eastern Pennsylvania, East Petersburg
Nov. 3 World Community Day
Nov. 3-5 District meeting, Southern Ohio, Bear Creek
Nov. 5 Peace Emphasis Sunday
Nov. 8 Pennsylvania Council of Churches, Harrisburg
Nov. 23 Thanksgiving

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Owen Preston of Luray, Va., in the Luray congregation, Va., Nov. 5-12.

Bro. Glenn Garner of Broadway, Va., in the Mill Creek church, Va., Nov. 5-12.

Bro. Norman Patrick of Hershey, Pa., in the West Greentree church, Pa., Nov. 22 — Dec. 3.

Bro. Earl Kaylor of Huntingdon, Pa., in the Roaring Spring church, Pa., Nov. 12-19.

Sister Harriett Bright of Richmond, Ind., in the Pleasant View church, Ind., Nov. 26 — Dec. 3.

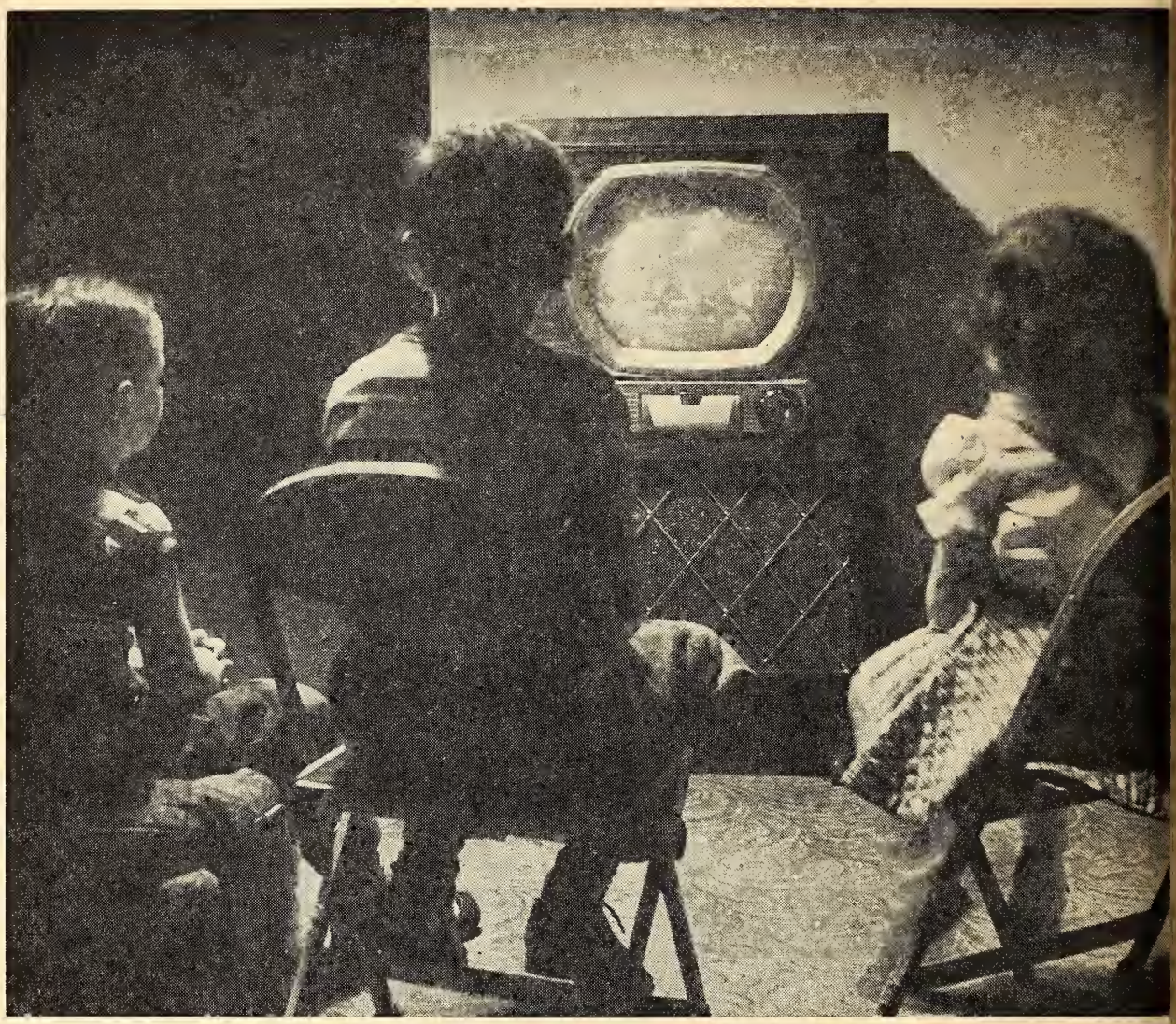
Bro. R. E. Mohler of McPherson, Kansas, in the Rockingham church, Mo., Nov. 26 — Dec. 3.

Gains for the Kingdom

Four received by letter in the Milledgeville church, Ill. **Three** baptized in the Bremen church, Ind. **Two** baptized in the Brookville church, Ohio. **Five** baptized and two received by letter in the Woodworth church, Ohio.

Two baptized in Brandts church, Back Creek congregation, Pa. **Six** baptized and two rebaptized in the Dunnings Creek congregation, Pa. **Two** received by letter in the Plum Creek church, Pa. **Two** baptized in the White Oak church, Pa.

Four baptized and four received by letter in the Shelton church, N. C. **Seven** baptized in the Salem church, Va.



Television and Movies —

A MORAL WASTELAND

by Ruth and Julian Grigg

CHILDREN who watch television displayed twice as much aggression as those not exposed to it," reports Dr. Albert Bandura of Stanford University. Rev. Msgr. Joseph E. Schieder, director of the Youth Council of the National Catholic Welfare Conference, testified before a Senate subcommittee on juvenile delinquency: "It is hard to dismiss the fact that crime increased 98% between 1950 and 1960 after television became a standard household item." He cited an example typical of the influence he feels TV exerts. "A boy, rejected by a girl as a weakling, saw on TV how men prove their strength. He later raped and murdered a sixteen-year-old girl."

A juvenile officer in Florida feels that "normal, healthy, busy children are not adversely affected by movies and TV. The ones who get criminal motivation from the screen are the maladjusted, mentally ill children." In other words, violence and perversion on the screen further deteriorate the weak, sick members of our society! For its own safety against potential criminals, and also fo the salvaging of these people, so ciety ought to be taking actio to heal and help, not allowin perverting influences to make th sick sicker.

What ethics about marriag and sex do our youth absorb fro the screen? A Time review of new movie said, "Laughing wildl the reunited lovers clump up th stairs to bed. They swear eterna

onstancy, but the producer has aught his lessons well; for his udiences, the best learned lesson n love is to *smile at promises.*" s this an ethic on which to build healthy society? Do youth get nything like a realistic picture of arriage with sex lifted up as the nly goal, the real goal?

How long will morally sensitive eople sit in quiet acquiescence hile movies and television feed s a steady diet of violence, sadm, and marital infidelity? How ng will taxpayers pick up the bs on broken homes, unwed others, juvenile delinquency, dded welfare burdens, and crime sulting certainly in part from is diet?

How long will the main motive these wonderful media be ofit rather than what is good d helpful? Movies and TV are, e the Japanese evaluation of emingway, "superb technique . nothing to say," nothing sigficant for life in troubled times hen the purpose, meaning and hics for life seem to be going t from under us!

It is past time for us to wake on this! Will the modern oneychangers go on forever aking filthy the holy places of an's mind? Is the spirit of Martin ther . . . of Jesus . . . dead? ow long will we be content to e precious Sunday school time dying much rehashed and ore or less irrelevant material hile the moral fiber rots out of e world in which we are trying raise our children?

Abraham A. Ribicoff, Secretary Health, Education and Welfare, id, "Parents must learn to get gh with themselves and their ildren as well as the television dustry." He deplored "children ting for hours like a vegetable tching television violence." He ged the TV industry: "Show the od as well as the seamy side of ciety!"

Is it not time for a team of ult volunteers to work full time dying the problem? Might we n to our older people? There is ch wasted talent among our ired people whose children are sed, whose economic battle is won, who have time to give. Many of them are bored with empty retirement, tourist attractions, and shuffleboard courts. Alive minds and bounding spirits, richer for the years of experience, long to use the golden years for something significant.

Could not a team of older volunteers tackle the challenge of the mass media, find out what various groups are doing to improve them, what studies have been made of their effect, what action for betterment has been effective, etc? Might they not come up with recommendations on what individuals can do, how families can meet the problem, how we can co-operate with others' efforts to right this cancerous thing in our society?

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***The Burning Bush.** Paul Hoffman. Muhlenberg Press, 1961. 325 pages. $4.95.

This novel by Hoffman, translated from the Danish by David Hohnen, is a masterful presentation of the life of Moses from the time that he fled from the court of the Pharaoh in Egypt and lived as a refugee in Midian, until the time he went to Mt. Horeb and, seeing the burning bush, accepted it as a call of God the Almighty to lead his people to freedom. It is a most absorbing book. One feels like reading on and on, to see what new light will be thrown on our knowledge of ancient Egyptian social and religious customs.

It begins when Moses has reached maturity in the court of Pharaoh and is about to take the test for his initiation as a priest to the sun god, Ra. A comet, with a deep red light, accompanied by a sweeping tail, appears as a mysterious omen. The same comet appears many years later, when Moses, after his sojourn of forty years in Midian, meets his brother Aaron, and together they stride forward to their destiny.

The style of writing is very vivid, as the author describes the sights, sounds and smells of the scenes of his story, for example, "A blue half-moon was hanging low in the sky outside the window, as the slave lit the lamp, and left Hobab alone. In the palace all was quiet, but from the street came the echo of regular footsteps between the high walls. The Kushite leaned out, and saw two armed men walking slowly along the street, one with a torch held high: guards, keeping watch over the peace of Weset. He stretched himself in front of the window and yawned. Slowly he removed his cape and kirtle, and threw them, along with his sash and his sword, on the lid of an inlaid chest standing against the wall. A damp, close heat filled the room, and a smell of bog and marshes from the river reached his nostrils."

Through the story, runs the thread of the suffering of the Israelite people, as they yearn for a reassurance from their almost forgotten God that he has not forsaken them. It is only through the efforts of the three, Miriam, Aaron, and finally Moses, that their faith is preserved.

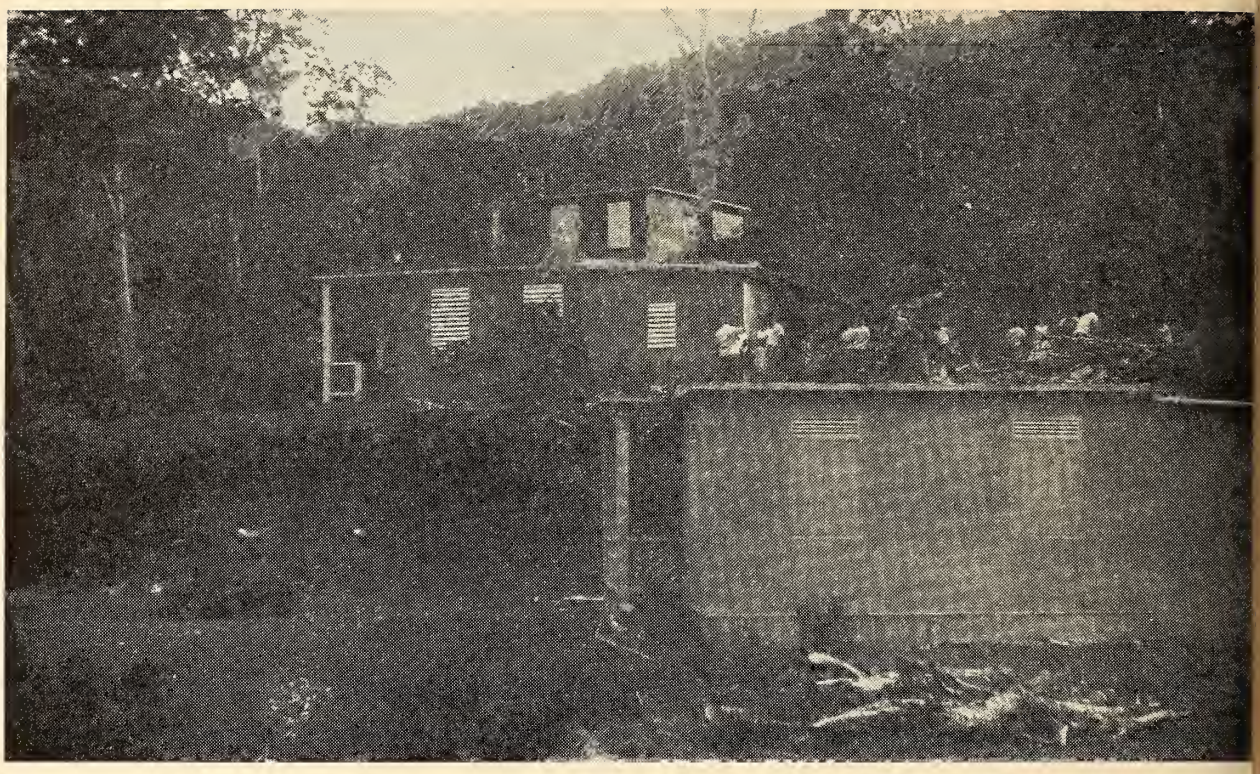
The Burning Bush is the first volume of a trilogy, and whoever reads it will not be satisfied until he has read the two following volumes: The Eternal Flame and The Brazen Serpent. — *Mrs. Dan Fierheller, Polo, Ill.*

***Christian Ethics and the Sit-In.** Paul Ramsey. Association Press, 1961. 128 pages. $2.50.

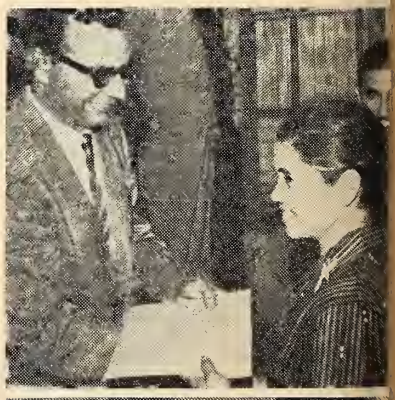
Here is a timely treatment of the knotty dilemmas posed by the insistent claims of those living under galling injustices, the opposing clamor regarding property rights, and the pressure of our Christian consciences to effect justice for people of all races. It is a solid introduction to the ethics of nonviolent resistance and the tactics of mass protest.

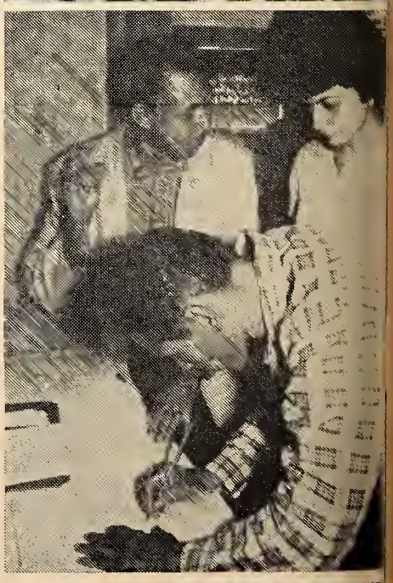
Dr. Ramsey addresses himself to the solution of pointed questions such as the following: Are property rights human rights? To what extent must man-made law be respected — or disobeyed? Should charity for the unintended victim of economic boycotts modify the demands of justice? What limits must be placed upon the means used to advance the cause of justice? He assumes man was made for covenant, conceives of hu-

Continued on page 21



The assistant director of social programs gives Laura Torres her certificate for one of the mutual aid houses (top) and Santiago Velez signs his promissory note (bottom)





FIESTA AT CASTAÑER

by John Forbes

► Castañer was having a fiesta. There were decorations around the community center and a big welcome sign strung over the road nearby. A roast pig was being prepared up at Doña Pipita's house, behind the Post Office. This was the day when the mutual aid houses were to be turned over to poor families who had helped build and who would occupy them.

Confusion reigned. No one knew when the program was to start; some had said at two o'clock, some at three, others at four. No programs were available, because they were being brought from San Juan by visiting functionaries. But everyone waited around in eager anticipation.

A little after 4:30 the visitors and the programs arrived. Sure enough, starting time was to be 4:30. The meeting began at once, since there was a big crowd already assembled in the center. Señor Manuel González Cruz, the treasurer of the municipality of Lares, in which the housing project lies, gave the welcoming address. He said that Puerto Rico — rich port — is beginning to live up to its name. He congratulated the new owners of the houses on their good luck and hard effort.

Following him, Sr. Rafael Bouet Gaztambide, chief of the housing section of the Social Programs Administration of the island government, told how the program came about and how it works. The houses are built at a total cost of $431.27 each, with the administration providing construction materials on a loan basis, and the technical help of a job foreman. The families themselves provide the labor, giving three days' work a week. The families pay $20 down, and $3.43 a month until the debt is paid.

Next Sr. Roberto Ramos Barreto, assistant director of the Administration of Social Programs, spoke. He cited the fourth beatitude, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." In Spanish the word for righteousness is the same as that for justice. He told of previous conditions in Puerto Rico, how the hurricanes blew away the fragile houses of wood; how the people were too

poor to have their own houses, and lived like serfs at the mercy of the landowner. When the landowner was displeased with them he would order them off his land and out of their house. Such conditions still exist, to some degree, but the government is eliminating them by programs such as this one.

Part of the government's reform program is the land law, of which Title V says that every rural family has a right to its own home. Under this section, 311 projects such as the one in Castañer have been terminated, for a total of 11,500 homes so far. Title VI of the same law concerns the right of rural families to have small farms. This program proceeds much slower because of the larger areas involved.

Sr. Ramos said he was proud to be a *jibaro* just like those who were listening to him. (A *jibaro* is a rural person, like "hillbilly" in the States.) He stressed their strong points, i.e., working together well, ambition, and hard work. These attributes had made the project a success. He stressed that many eyes were on Puerto Rico, so much so that it is called a showcase in many parts. He finished by saying that Castañer is one of the most progressive communities of Puerto Rico.

Caleb Frantz, Brethren Service project administrator, congratulated the people on the results of their efforts and on the fine co-operation between them and the governing agency.

Finally Sr. Luis A. Pérez Cintrón, district director of the housing section of Social Programs, gave each head of family a certificate of ownership for his home. There was loud applause for the families, for those who had helped bring about the project, and for Señorita Edna Morales, who was in charge of the day's celebration. Then everyone went up to visit the houses and celebrate. There was singing and dancing, and plenty of *lechón asado* (roast pork) for all.

It was a great day for Castañer, and another milestone toward a better way of life.





Food and music added to the joy of festival that celebrated the completion of the mutual aid homes

Reviews of Recent Books

Continued from page 19

man nature as "fellow-humanity," understands the creation as fallen and the covenant broken as a chief necessity for law and order, and sees the transformation of justice by love.

This book sets forth an understanding of Christian social ethics as divine love transforming the injustices of men and raising human law to a more proximate enactment of "covenant-community."

Not all will agree with Ramsey's approach or conclusions, but his discussion is exceedingly helpful. Pastors, serious laity, and social action committees will read it with profit. The book is intended as a contribution to the discussion of the vital issues of race relations which should be going on wherever disciples of Christ are seeking to find the truth to be done and the most appropriate means of achieving justice. The sit-ins, wade-ins, freedom riders, and economic boycotts force such serious issues upon us. Responsible Christianity demands consideration of these. Every Christian who is engaged in social action should interrupt his activity in order to understand what he is doing and to know the obedience he is called to perform. — *T. Wayne Rieman, North Manchester, Ind.*

Matthew Henry's Commentary on the Whole Bible in One Volume. Matthew Henry. Zondervan, 1960. 1,988 pages. $9.95.

It was in the year 1708 that Matthew Henry, warmhearted, "low church" British pastor and Biblical expositor published the first volume of his commentary on the Bible. Since that date, a year unforgettable in Brethren history, the work of Matthew Henry has enriched and blessed successive generations of ministers and Bible students. The present edition gathers together in one volume of 2,000 pages "the best of Matthew Henry," making available under one cover what used to fill a whole set of books. Although no one today would want to rely solely or even mainly upon Matthew Henry, no minister or church school teacher could fail to have his study of Scripture enriched by proper use of this classic of meditative reflection on the Word. Used with other, more up-to-date expositions, this volume is well worth its purchase price and more. — *Chalmer E. Faw, Chicago, Ill.*

► At the center of worship in the Swan Creek church, Ohio, on Labor Sunday, were the tools and instruments used in the vocations of the members. Outside the window of the sanctuary was parked a self-propelled combine as an illustration of man's need to come to God for service and renewal, just as the machine is brought in from the field for servicing. After the sermon the service closed with a litany, dedicating tools and life to work and worship. — *J. Robert Boyer, pastor.*



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* **The Gospel According to St. Mark.** Sherman E. Johnson. Harper & Brothers, 1960. 279 pages. $5.00.

For those purchasing each new volume of the valuable Harper's New Testament Commentaries as issued, this book will come as a worthy addition to a growing collection. Those not yet initiated to this series may well begin with this volume. Written by a noted scholar and archeologist, this commentary is strongest in its use of background materials (Dead Sea Scrolls, Gnostic tablets, Rabbinic writings, etc). As in the other numbers in the series there is a fresh translation accompanied by appropriate notes according to the information and interests of the author. One could hope for greater awareness of theological issues and abiding Christian message in the book, but certainly the notes gathered constitute a valuable base from which one might work to gain greater understanding and use of the gospel. — *Chalmer E. Faw,* Chicago, *Ill.*

* **Ten Cent Crafts for Kids.** Jane Wardwell. Association Press, 1961. 128 pages. $3.95.

This idea-filled book will be welcomed by all who have the responsibility of providing activities for children. Sunday school teachers, daily vacation church school teachers, and other church workers who frequently work on restricted budgets will find this book very helpful.

The book is well organized with the first several chapters dealing with the philosophy and techniques which have proved to be successful in working with children. One chapter deals specifically with the acquisition and care of tools and supplies. The remaining chapters contain clear and concise directions for crafts grouped under convenient headings such as games, models and toys, presents, Christmas, etc. Many of these are made entirely from discarded materials.

This book should be seriously considered for purchase for church libraries, for use by children workers, and for use in homes where children are present. — *Oswald H. Goering, Oregon, Ill.*

* **Wedding Flowers and Decorations.** Virginia Clark. Hearthside Press, 1961. 160 pages. $5.95.

Floral decorations from prewedding parties to the reception are covered in this unique book. Corsages, bouquets, table and altar arrangements, and other floral decorations for the church and home are pictured and the steps in their making well illustrated. Interspersed with suggestions of various types of floral arrangements are hints on the appropriateness of the flowers for different situations and general hints on wedding etiquette.

Though planned especially for wedding occasions, the suggestions in this book, especially the making of corsages, may be adapted for many situations. This would be an excellent resource book for the church library. — *Grace Hollinger.*

The Role of the Bible in Contemporary Christian Education. Sara Little. John Knox Press, 1961. 190 pages. $3.50.

In her study of the role of the Bible in Christian education, Sara Little begins with the consideration of the historical and theological backgrounds, then moves to an analysis of concepts of the Bible's role as various Christian educators see it.

In her investigation she presents in concise form the views of William Temple, Karl Barth, Paul Tillich, Emil Brunner, and Richard Niebuhr on the nature of revelation, the nature of the Biblical witness, the relevance of the Bible, and the appropriation of the Biblical message. The views of three representatives, James Smart, Randolph Crump Miller, and Lewis J. Sherrill were presented.

It is written primarily for the minister, professional Christian educator, student of theology and Christian education. The book presupposes a familiarity with the issues and a certain amount of background of understanding. — *Glee Yoder, McPherson, Kansas.*

* **New Church Programs With the Aging.** Elsie T. Culver. Association Press, 1961. 152 pages. $3.50.

Mrs. Culver, whose experience in church work is world-wide, brings constructive new ideas to a much discussed subject: the increasing proportion of older people in our population. She demonstrates here, in practical two-way programs, the church's many opportunities to transform the retired person into an asset, valuable to church, community, and his generation of like folk.

The book attempts to point out very clearly what the church can do about an unused opportunity, the involvement of the retirees within its borders, in achieving results on many fronts: economic, health, religious and social.

Great stress is laid upon the need for church initiative and leadership in facing "the opportunities waiting at every church door today." Ministers will find a wealth of information they can use in counseling and guidance. Christian education commissions and their adult directors will find ideas for projects that older people can organize and run themselves.

There are suggestions for widen-

ing the scope of existing church groups and practical ways in which church-community co-operation can solve dependency problems. These helpful hints along with many others make the book a very practical source of information and a guide for programing.

New Church Programs With the Aging is a "must" for every local church's library. — *Anna Warstler.*

***This Is What We Found.** Ralph and Carl Creger. Lyle Stuart, 1960. 64 pages. $1.00.

This little book started out as a history assignment for Carl Creger, a seventeen-year-old student at Central High School in Little Rock, Ark. He and his father became so interested in the subject that they collaborated to expand it to its present length. It turned out to be both a study of the history of the American Negro up to the present and the reasons why a white son and father in Little Rock came to champion equal rights and opportunities for Negroes. The story is told so simply and interestingly that most people will not lay the book down until they have finished reading it. Both youth and adults will enjoy this candid and human little document with its touches of humor, and it might even cause some soul-searching too. — *Esther Mohler Ho, Chicago, Ill.*

***In a Large Room.** Gladys Barry Peabody. Greenwich, 1960. 230 pages. $3.75.

This is the story of a Christian woman's devotion to her duty, as she sees the needs of her family, her church, and her community. The phrase, "In a Large Room" comes from the psalm, "Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large room." As a young college graduate, Janice had fine ideas about helping to change the social order of the world — but an unfortunate love affair set her feet on a different path, and she finds realization of her dreams in a way hitherto undreamed of. How her youthful mistaken ideals return in later life and cause her to pay a tragic price is a suspenseful climax to this picture of life in the past thirty years. — *Mrs. Dan Fierheller, Polo, Ill.*

How to Study John. Joseph M. Gettys. John Knox Press, 1960. 153 pages. $1.75.

Joseph Gettys is professor of Bible at Presbyterian College, Clinton, S. C. In this book he has prepared a series of twenty-six study lessons in the Gospel of John. These are to be used with an open Bible. He is not writing a commentary; rather he plans for the student to have a deep appreciation and critical understanding of John through personal study.

For each lesson (most of the lessons cover one chapter in the gospel) suggestions for an outline of the material, questions upon which to reflect, a plan for detailed study, and suggestions for advanced study are given. Professor Gettys has written similar guides for other books in the New Testament. They are designed for the Sunday school class or the Bible study group that wants to study together the Biblical material. — *Robert McFadden, Bridgewater, Va.*

***Families in the Church: A Protestant Survey.** Roy W. Fairchild & John Charles Wynn. Association Press, 1961. 302 pages. $5.75.

Here is a book that addresses itself to the Christian family as seen from the eyes of both parents and pastors. The two authors, Fairchild and Wynn, both seminary professors, give a detailed look into the Protestant family heritage and presents the changing family of today as a vital challenge to the church. An unusually fine chapter deals with the Biblical perspective tracing the family from early tribal beginnings down to New Testament times.

The second part deals with the family and church in contemporary times. To gain the insights for this section the authors used fifty-four skilled interviewers and a detailed questionnaire in which 1,000 families took part. If you want helpful reading on the family, this is your book. To hear what 1,000 families have to say to the church, and how they relate themselves to God through faith is an experience. But the climax of the practical value of the book is how the church can better minister to the families of her parish. Best realistic view of the family in recent years. — *Jacob T. Dick, Fresno, Calif.*

*** The Pace of a Hen.** Josephine Moffett Benton. Christian Education Press, 1961. 100 pages. $2.50.

The Pace of a Hen is much more thought-provoking than the title may suggest upon a first glance. The author in a unique fashion discusses "ways to fulfillment for a housewife." She is challenging women to face the fact that being a housewife is a significant vocation for them and that they should sense a new appreciation for this calling.

The author has written the book from her own experience but has taken the intriguing title from the words of Saint Teresa of Avila, a Spanish saint of the sixteenth century who wrote: "Those seeking the life of the spirit should be cheerful and free, and not neglect recreation. Married people must act in conformity with their vocation — but their progress will by necessity be but the pace of a hen . . ."

Because the book grows out of the diverse facets of almost every woman's life it recognizes that for complete fulfillment a woman must be able to find her way "between work and play, home and community, between solitude and society, between the wisdom of the serpent and the gentleness of the dove."

The chapters are filled with concrete helps for the housewife to attain and maintain her own life and spirit which so often move in the realm of that "of a hen."

Every housewife and women's group will want to read this very intriguing and helpful book. — *Anna Warstler.*

A Great Beginning

Continued from page 9

any kind. Half a million Bibles, Mills estimated, were needed to supply the gospel to the destitute of the United States. The disclosure of these facts created great interest. As a result a special meeting was held on the second Wednesday of May 1816 in the Garden Street Dutch Reformed church on Exchange Place, New York City, on which occasion the American Bible Society was organized.

In American society today there are many areas in which Scriptures are scarce and greatly needed. For example, the thousands in our hospitals and jails, the numerous migrants who harvest our crops, the Indians who are much neglected, people in new communities and trailer camps — among these large groups the supply of Scriptures is far below what is actually needed. To provide for the distribution of Bibles in adequate amounts among all these people is the primary work and purpose of the American Bible Society.

News and Comment From Around the World

Moscow Synagogue Jammed for Rosh Hashana Service

Rosh Hashana services in Moscow saw more than 1,000 Russian Orthodox Jews jam Central Synagogue and hundreds more stand outside the building.

There are more than 500,000 Jews in Moscow and only three synagogues to serve them. Two of the synagogues are small, wooden buildings on the outskirts of the city. All religions are discouraged by the atheistic Soviet government, but Jews have always been special targets for discrimination in Russia.

Most Jews attending the New Year services were in their fifties; a few were well-dressed, but the great majority wore threadbare garments. Following the Orthodox tradition, only men were on the main floor, while women stood in the balconies. Prayerbooks were reported scarce, and there were few skullcaps available.

Poland Planning to Take Over All Teaching of Religion

Sharp intensification of the church-state conflict in Poland was foreseen in the wake of a new government decree aimed at complete state control of religious instruction in that predominantly Roman Catholic country.

The official Communist organ noted that school had already been reopened in September with all religious classes abolished. This means a repudiation of the 1956 agreement between the government and the Catholic Church, which provided for religious instruction in all the state schools.

CSI, Indian Lutherans Seek Closer Fellowship

A committee to draft a common catechism for use in congregations of the Church of South India and the Federation of Evangelical Lutheran Churches in India has been set up by representatives of the two groups.

The creation of the committee was one of the steps taken by the Inter-Church Commission to promote closer fellowship between the two denominations which have been negotiating for organic union for more than ten years.

Formed in 1947, the Church of South India represents a merger of Anglican, Methodist, Presbyterian, Reformed and Congregational bodies. With more than a million members, it is the largest non-Roman Catholic body in the entire East. The Lutheran Federation represents a combined membership of more than 650,000.

Archeologists to Search for Lost City of Gath

An American archaeological expedition is preparing to launch a search for the lost city of Gath in Israel, home of the giant Goliath and one of the key cities of the ancient Philistines.

Discovering the ruins of Gath may shed important new light on the beginnings of ancient Israel, according to Richard A. Mitchell, executive director of the expedition. He believes the ruins are hidden under a seven and a half acre mound which is located on the eastern edge of the coastal plain in central Israel. If the ruins prove to be those of Gath, the expedition might find clay tables inscribed with letters from some of the early kings of Judah, such as Saul, David, or Solomon.



Religious News Service

A new stamp picturing the four evangelists of the New Testament issued by the Swiss government went on sale September 8. This is the first time in history that the portraits of Matthew, Mark, Luke, and John have appeared on the postage stamps of any country. Agathe Bagnoud, Swiss artist, copied the portraits from fifteenth century woodcarvings in St. Oswald's church in the town of Zug

The history of the city of Gath is closely intertwined with that of ancient Israel. Gath was the nearest of the five major Philistine cities to Hebrew territory, and the Israelites frequently raided it in spite of its reputation for having huge men, such as Goliath.

The Bible's last reference to Gath was made by the prophet Amos (Eighth Century, B.C.) who warned the Israelites to follow the path of God or they would be destroyed like the city of Gath.

Ancient Synagogue Unearthed by Excavations Near Rome

The remains of a monumental synagogue built some 200 to 500 years before Christ were discovered during excavations near Ostia Antica, the harbor of Ancient Rome.

Experts said the structure probably was one of the oldest Jewish monuments, second only to the Wailing Wall, a fragment of the Jerusalem Temple destroyed by the Emperor Titus. They estimated that the synagogue dated from the second to the fifth century, B.C.

Archeologists authenticated the remains of the ancient synagogue when a white marble beam was unearthed. Sculptured on each side were a minorah and a shofar and a palm branch and citrus fruit, symbolizing the Feast of Succoth.

Amish Granted Moratorium Against Collection of Social Security Tax

Commissioner Mortimer M. Caplin of the U.S. Internal Revenue Service has agreed to an informal moratorium on further seizure of horses or other assets from members of the Old Order Amish, who object to compulsory participation in the Social Security System on religious grounds.

Tax collectors will take no further action against those who refuse to pay their Social Security taxes until Congress has reached a decision on pending legislation that would exempt religious objectors from participation in the program.

UN Official Says Foreign Aid Should Be Patterned on Mission Work

Dr. Andrew W. Cordier, United Nations undersecretary for General Assembly affairs, told a meeting of Lutheran Church men that the

United States should pattern its foreign aid operation after the work of Christian missionaries.

He declared, "We must have sincere confidence in peoples — in their capacity to make a contribution even if they are unschooled and illiterate. Much simple and national wisdom that men can build upon is to be found in every nation, no matter how young. The Christian missionaries in the past have found this so and have been able to build on this."

Quakers Hear New Nations Face Problem of Age Group Tensions

Delegates to the eighth triennial meeting of the Friends World Committee for Consultation were told that tensions between age groups, new fears that pit young against old, constitute a growing problem in the rapidly changing societies of the developing nations.

The Quaker delegates heard the problem outlined by Benjamin Ngaria, teacher and a leading member of the East Africa Yearly Meeting of Friends.

He said that older persons in Africa have a "sense of frustration, perhaps unconscious, because their status as elders is less secure." On the other hand, he said, youths are "filled with the excitement of social, educational, and, of course, political change."

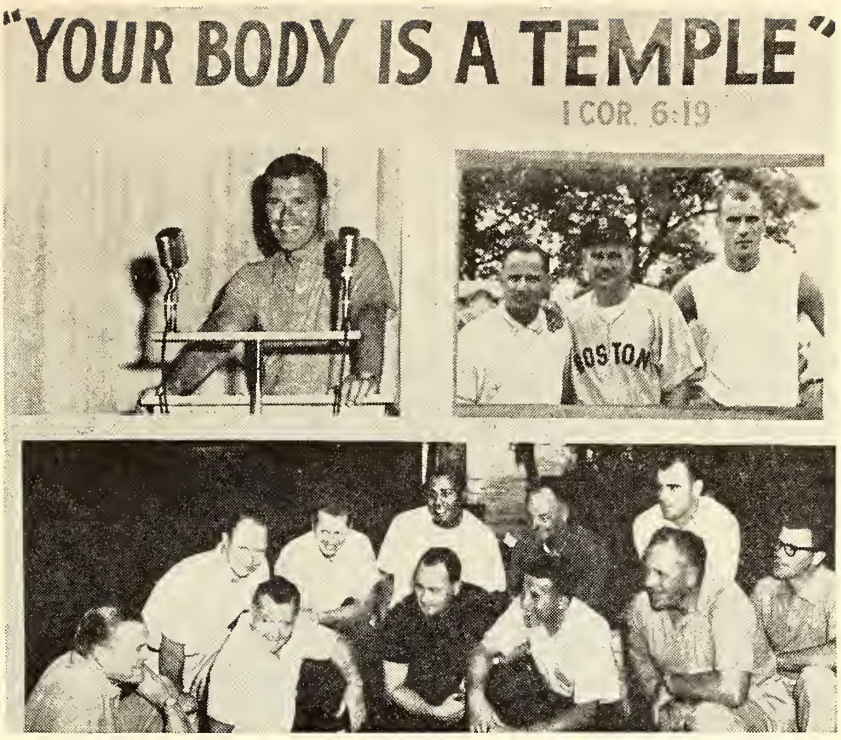
Founded in 1937, the Friends World Committee is a standing body of 142 members representing 203,000 Quakers in 33 countries. With headquarters in Birmingham, England, the committee promotes closer relations and understanding among Friends around the world.

No Conscientious Objector Problems Seen in New Military Mobilization

Although the current military mobilization may double the number of conscientious objectors ordered to take alternative civilian assignments in lieu of military service, there is no shortage of positions to which they may be assigned.

Dr. J. Harold Sherk, executive director of the National Service Board for Religious Objectors, said that until the recent increase in military draft calls, an average of about 800 men a year have been taking conscientious objectors' work assignments.

As draft calls are increased, the number of young men taking the CO position will also increase. Dr. Sherk said, "The type of institutions in which our men are serving are chronically short of help and there is no difficulty in finding suitable work assignments acceptable to Selective Service."



Religious News Service

More than 500 scholastic, college, and professional athletes and coaches gathered at the George Williams College at Lake Geneva, Wisconsin, for the annual conference of the Fellowship of Christian Athletes. At left, Rev. Gary Demarest of Hamburg, New York, is shown addressing the athletes beneath the conference slogan, "Your Body Is a Temple." Participants at right included Ford Anderson, Michigan State basketball coach; Dave Ferris, onetime Red Sox hurler, now athletic director at Delta State, Mississippi; and Bob Pettit, player with the St. Louis Hawks. Below are, front row, left to right: Dr. Louis H. Evans, Sr., minister at large for the United Presbyterian Church in the U.S.A.; Murray Warmath, football coach of the University of Minnesota; Ford Anderson; John Ericson, University of Wisconsin basketball coach; Bibbie Munn, Michigan State's athletic director; back row: Ted Youngling, assistant football coach at Duke University; Cliff Speegle, outstanding Oklahoma high school coach; Deacon Dan Towler, a former professional football player, now a Methodist minister; Bill Murray, head football coach at Duke; Bob Pettit; and Rev. Gary Demarest

International Voluntary Services Gets New Executive Director

A. Russell Stevenson, presently resident director of the Protestant Latin American Emergency Committee in Miami, will become the new executive director of International Voluntary Services on Oct. 23. He will succeed Dr. J. F. Noffsinger, who is retiring after serving IVS as executive director since shortly after its founding in 1953.

International Voluntary Services is a nonprofit, nonsectarian organization which sends young American college graduates abroad to assist underdeveloped countries in self-help projects. It has sent more than 200 young people to projects in nine countries that are now serving as a model for the Peace Corps program. At present it is working in Laos, Cambodia, Viet Nam, and Nigeria.

The twenty members of the board of directors represent fourteen different Protestant denominations and the National Catholic Rural Life Conference.

American Team Completes First Stage of Theater Restoration

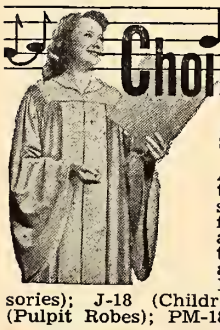
An American team of archeologists, working under the direction of Dr. Philip C. Hammond, Princeton Theological Seminary, has completed the first stage in restoring an ancient Roman theater near the Biblical city of Petra in Jordan. The expedition uncovered the bedrock floor of the theater as well as the ancient stage level. The theater,

PRAYERS for Church Workers

KENDIG BRUBAKER CULLY,
editor

This is a collection of 253 brief prayers arranged in twelve sections. Some are among the great classics belonging to the Christian ages; others are taken from collections or from individual writings hitherto available only in scattered books or pamphlets; still others have been written by the editor and his wife, Iris V. Cully. All are notable for their deep spirituality and many are masterpieces of devotional composition. This book is adapted for personal devotional use and it also provides church workers of every kind with resources for group occasions within the church and the community. $2.00

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built by the Romans, is carved out of the face of a cliff in the country near Petra.

Petra was the stronghold of the Edomites and was once the capital of the Nabataean commercial kingdom in the late Hellenistic and early Roman periods. After destruction by an earthquake, it was lost to Western memory and rediscovered by a German explorer in 1812.

Congress Passes Bill to Combat Juvenile Delinquency

In September Congress passed and sent on to President Kennedy a $30,000,000 measure designed to aid communities in fighting juvenile delinquency.

The bill provides for a three-year program involving a limited number of projects, most of them in the nation's larger cities. The measure will place the program under the Department of Health, Education, and Welfare. The program will emphasize assistance to unemployed, out-of-school youth through vocational training, counseling, and job placement.

Bible Society Issues Emergency Appeal to Meet Indonesia Needs

An urgent appeal for $250,000 to meet emergency needs for Bibles in Indonesia before an embargo against their importation becomes effective in December was made recently by the American Bible Society.

Dr. Robert T. Taylor, the society's executive secretary, said the funds will be used to supply 50,000 Bibles in the Toba Batak language and 30,000 in Javanese, and to assist the Netherlands Bible Society in sending 100,000 Bibles in the Indonesian tongue.

Churches and missions in Indonesia requested that the Bibles reach the country before Dec. 23 when a two-year moratorium on an embargo on all books published in locally used languages expires. The ban, which applies to Scriptures also, was imposed by the Indonesian government to strengthen the country's economy.

Texas Protestants Act Swiftly to Help Victims of Hurricane

In the wake of Hurricane Carla, two Texas Protestant groups acted swiftly to help the storm's victims while scores of churches in and near the stricken South Texas area were opened to house the flood of refugees.

The Texas Baptists established a $25,000 fund to provide food and clothing for refugees, and the state Salvation Army headquarters began channeling relief supplies to the hurricane-lashed Gulf Coast.

In cities and towns that were on the fringes of the affected area, clergymen opened churches and parish halls to the thousands of persons who fled from the hurricane. Although many churches were damaged by the storm, some came through unscathed. In the small coastal town of Port O'Connor, Texas, the Baptist church was the only building left intact after the storm.

New Englanders Urge Kennedy to Bar Nuclear Testing Resumption

Prominent religious leaders were among the eighty New Englanders, including scientists, businessmen, and educators, who signed a letter asking President Kennedy not to allow the resumption of nuclear testing.

The group wrote to the President that they believed it to be a moral and political mistake to imitate the Russians in resuming nuclear tests. The signers told the President that if he would reverse his decision to resume testing the United States would greatly enhance its prestige in the eyes of the world.

Cistercian Monk's Hymn Adopted as New Swiss Anthem

A *Schweizerpsalm* (Swiss Psalm) composed by a nineteenth century Roman Catholic monk was chosen by the Swiss government as the new official national anthem.

Actually, the anthem will be on trial for three years and its ultimate adoption will depend on the results of the national poll.

The composer of the government endorsed anthem was a member of the Cistercian Order, who was born in 1795 and died in 1854. He was a noted poet and writer who specialized in religious themes.

The *Schweizerpsalm* will replace *Heil Dir, Helvetia* (Hail to Thee Switzerland), an anthem which has been used for many years but has been increasingly criticized because the tune is the same as the British God Save the Queen and also because the wording was "belligerent."

Clergymen Among Those Having Least Knowledge of Psychiatric Problems

Religious leaders are called upon most frequently for help by mentally ill persons, but they are among those having the least knowledge of psychiatric problems, according to a study reported at the annual meeting of the American Psychological Association.

The study showed that people with mental problems turn most often to clergymen who tend neither to judge mental illness correctly nor to recommend a psychiatrist or psychologist.

Obituaries

Longenecker, Donald John, son of Paul D. and Julia Replogle Longenecker, was born July 28, 1956, and died in a tractor accident, Sept. 9, 1961. He attended Sunday school at the Martinsburg church, Pa. He is survived by his parents, two sisters, one brother, and one half sister. The funeral service was conducted by Bro. Floyd Mitchell, and burial was in the Spring Hope cemetery, Martinsburg. — Mrs. C. O. Beery, Martinsburg, Pa.

McCarty, Clarence A., was born June 7, 1887, in Tipton County, Ind., and died Sept. 14, 1961. On Aug. 13, 1910, he was married to Zelphia Eaton, who died July 28, 1959. He was a member of the Windfall church, Ind. Surviving are three sisters and one brother. The funeral service was conducted by the undersigned, and burial was in the Sharpsville cemetery. — Alva L. Hewitt, Tipton, Ind.

Neterer, Irvin, was born at Goshen, Ind., April 21, 1881, and died July 11, 1961. On Sept. 19, 1907, he was married to Esther Burket. Surviving are seven children, thirteen grandchildren, nine great-grandchildren, one brother, and one sister. The funeral service was held in the Albright church, Pa., by Bro. D. I. Pepple, and burial was in the Albright cemetery. — Grace Johnson, Roaring Spring, Pa.

Parsons, Charles E. and Clara J. Charles E., son of Adam and Clara Brake Parsons, was born at Petersburg, W. Va., Nov. 2, 1873, and died Aug. 15, 1961. He was married to Clara Judy Parsons in 1907. He was a member of the Palmyra church, serving in the office of deacon. Clara J., daughter of John and Margaret Miller Judy, was born at Peru, W. Va., May 13, 1874, and died July 21, 1961. Surviving are one son, two granddaughters, and four great-grandchildren. The funeral services for both were conducted by Bro. Frank S. Carper, and burial was in the Gravel Hill mausoleum. — Mrs. William C. Gesford, Palmyra, Pa.

Reed, Jennie C., daughter of William and Barbara Bland, was born at McPherson, Kansas, and died at Cleveland, Ohio, July 21, 1961, at the age of ninety years. She was married to George W. Reed, who died in 1926. She was a member of the New Philadelphia church. Surviving are two daughters, three sons, nine grandchildren, twenty-four great-grandchildren, and seven great-great-grandchildren. Burial was in the East Avenue cemetery at New Philadelphia, Ohio, with Bro. Alvin Kintner, officiating. — Mrs. Robert Goudy, New Philadelphia, Ohio.

Sayger, Virgil C., son of Peter and Sarah Strawderman Sayger, was born at Mathias, W. Va., and died at Palmyra, Pa., June 2, 1961, at the age of fifty-eight years. He was married to Beulah Nissley, who survives, together with one son, two daughters, and one grandson. He was a member of the Palmyra church. The funeral service was conducted by Bro. Frank S. Carper, and burial was in the Hanoverdale cemetery. — Mrs. William C. Gesford, Palmyra, Pa.

Stebbins, Luella M., daughter of Charles and Ellen Shew, was born in Montgomery County, Ohio, Sept. 4, 1876, and died July 7, 1961, in Meyersdale, Pa. Surviving are two sons, one daughter, one brother, nine grandchildren, and fourteen great-grandchildren. She had been a member of the Lower Miami Church, Ohio, for nearly seventy years, serving as a Sunday school teacher and as a deaconess. The funeral service was conducted by Bro. Roy Johnson, and burial was in the Lower Miami cemetery. — Mrs. Lulie Laprad, Dayton, Ohio.

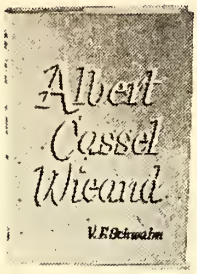
Strine, Chester D., son of Jacob and Lizzie Strine, was born Feb. 28, 1900, and died July 24, 1961. He was a member of the Palmyra church, Pa. He was married to Helen Leese Strine, who survives, together with four sons and eight grandchildren. The funeral service was conducted by Bro. Frank S. Carper, and burial was in the Spring Creek cemetery, Hershey, Pa. — Mrs. William C. Gesford, Palmyra, Pa.

Weaver, Ada, daughter of Mr. and Mrs. Andrew Miller, was born near Eldorado, Ohio, Sept. 17, 1884, and died Aug. 22, 1961. On March 26, 1908, she was married to Herschel Weaver, who died Aug. 7, 1920. She was an active member of the Prices Creek church, since her baptism at the age of sixteen. Surviving are one daughter, two grandsons, and three sisters. The funeral was conducted by the undersigned at the Prices Creek church, and burial was in the Wares Chapel cemetery. — W. Warren Shoemaker, West Manchester, Ohio.

Woodyard, John R., was born Oct. 6, 1895, and died July 6, 1961. He was married to Orpha Kline, who survives, together with three daughters. He was a member of the Palmyra church, Pa. The funeral service was conducted by Bro. Frank S. Carper, and burial was in the Spring Creek cemetery, Hershey, Pa. — Mrs. William C. Gesford, Palmyra, Pa.

Worrel, Ora L., died Sept. 1, 1961, in Pasadena, Calif., at the age of seventy-seven years. She is survived by two sons, four grandchildren, and four great-grandchildren. The funeral service was conducted by Bro. W. Glenn McFadden, and burial was in the Mountain View cemetery. — Mrs. Grant Cohick, Pasadena, Calif.

Younce, Oran, son of Edward and Tillie Younce, was born Jan. 14, 1893, and died Sept. 11, 1961, at the Greenville Home, Ohio. He had been a member of the Lower Miami church for many years. The funeral service was conducted by Bro. Clarence Fairbanks, and burial was in the Lower Twin cemetery near Gratis, Ohio. — Mrs. Lulie Laprad, Dayton, Ohio.



Albert Cassel Wieand

V. F. SCHWALM

A. C. Wieand felt a divinely imposed compulsion to start and develop a Bible training school for the Church of the Brethren and gave the greater part of his life to that task. Bethany Biblical Seminary is the outcome of his efforts and those of his associate, Emanuel B. Hoff. For the first time Dr. Wieand's part in this work is told in book-length form. Also noted and discussed are his other significant contributions to the church as a writer, a preacher, a Bible teacher, and a man of prayer. It is an informal, realistic and appreciative story. Introduction by David J. Wieand. **$2.75**

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Church News

Northern California

Waterford — The Russell Johnsons, who spent four years with the team in Greece, showed pictures of their work there and in other sessions told further of the work of the rehabilitation team. Five were baptized and one was received by letter. Twenty of the young people attended the district spring rally. The women of the South Modesto, Modesto, Waterford, and Empire churches had a meeting with the district officers at Empire. Clara Johnson spoke at the April meeting of the women's fellowship, which was in the form of a hobby show. The church was host to the young people's circuit rally on May 28. The program by the children on the second Sunday in June was followed



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Without obligating me in any way, please send your folder on the Annuity Plan and the rate for my age. If rate for inclusion of another person is desired, please fill in his (her) birth date as follows:

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by the annual Sunday school picnic. The new organ was dedicated on June 18 and we had an organ concert by Viola Baker. While the pastor, William T. Luckett, was absent, Rev. Barklow Pierce filled the pulpit. The young people have already started to raise money for the expenses of those who want to attend the National Youth Conference next year. Many of their members attended summer camp and Annual Conference. During the hot weather we have had a number of vesper services. Twenty of the young people spent one evening helping to cut fruit to dry for the youth Christian fruit camp. The young people sponsored a prayer-for-peace vigil for twelve hours. Two of the youth are giving a year's service in other areas: Viola Baker is serving as parish worker in the Cherokee Hills church and Martha Johnson is teaching in Alaska. Bro. John Price filled the pulpit the first two Sundays of September. — Mrs. Sarah D. Sutphin, Waterford, Calif.

Northern Indiana

Mt. Pleasant — Bro. Owen Price represented the church at Annual Conference. We have had a number of guest speakers: Mr. and Mrs. George Neff who showed pictures and talked about their visit to India; Bro. Wesley Brubaker, who spoke on Mental Health; Mr and Mrs. John Beachy, who spoke about their work in India; Tobe Schmucker who told about his work at the Hope Rescue mission in South Bend; Reverend and Mrs. Martinez, who explained their work with the migrants. The children gave a program on Children's Day and the young people, the missionary play, Janey. Brethren Willard Seller and K. A. Rettinger represented the church at district meeting. Moyne Landis held a week's meeting for us. At the September council, Jack Kline was elected moderator for the coming year. — Lillie Markley, Bourbon, Ind.

North Liberty — Following the registration of Melvin Ritchey, who left for Newton Center, Mass., where he is taking additional schooling, Bro. Harold W. Miller took charge as a summer pastor. Mrs. Raymond Naragon, assisted by other teachers and helpers had one week of Bible school at the church. The primary department visited the migrant workers camp, where they shared stories, songs, and crafts with the children in the camp. In order to accommodate persons in our church school, a new class has been established which will include all ages from high school to thirty years. The new pastor, Ammon P. Wenger, and his family moved into the congregation on Aug. 25, and he was installed on Sept. 3 by Harold W. Miller, who represented the district ministerial board. Perry Huffaker, pastor of the Pine Creek church, was the evangelist for our meetings in September. We had our love feast on Oct. 1, World Communion Sunday. — Virgil Houser, North Liberty, Ind.

Southern Indiana

Indianapolis, Northview — Several of our young people attended the sectional youth conference at the Beech Grove church. The women's groups of the

urch collected shoes of all descrip-ns for the Indiana migrant work. The stor, Bro. H. F. Richards, attended minister's seminar at Earlham College Richmond. A number of youth at-ded the camp at Camp Mack during summer, and some of them the gional youth conference at Manches-College. The first week end in gust, the men of the church had a mp out for all the men and boys. ve members were received into the urch on Aug. 6, which was designated membership Sunday. We had a fam-night fellowship dinner in honor the interim pastor, H. F. Richards, d his wife, who had served for the st six months. They are now in pas-ral work with the Rossville church. Sept. 10, we had another all-day eeting, in honor of the new pastor, orge Detweiler, and his wife. He as installed, following the morning rship hour, by Bro. J. Calvin Bright, stor of the Richmond church. — An-s Heiny, Noblesville, Ind.

Rossville — Two area meetings were ld in our church, one for women, and other for the explanation of the self-location plan. We have also co-op-ated with other churches in pre-Easter rvices and a service of meditation by e women during Holy Week. We also rticipated in the community Bible hool. A. P. Wenger, who had served e church as pastor for the last six ars, has moved to North Liberty, and ro. H. F. Richards began as pastor our church on Sept. 17. Some of e guest speakers for the Sunday morn-g worship services have been: Ed-ard Kintner, Floyd Bowman, Ralph cFadden, Dr. John Wagoner, and Dr. eonard Blickenstaff, missionary to In-a. Eight people have been baptized nce our last report. — Mrs. Ferris V. ylton, Cutler, Ind.

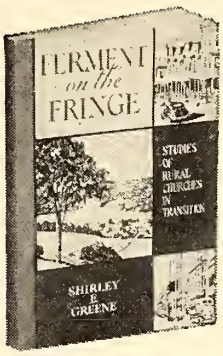
Northeastern Ohio

Cleveland, First — Following a serv-e recently, the church had a reception r new members, under the leadership the deacon board. The ladies' circle d as a speaker Mrs. Wolf, wife of r. Rolland Wolfe, professor of Bibli-l literature, Western Reserve Uni-rsity, who told of her trip to the Holy and. A certificate of appreciation was warded to the women for service in hristian social relations by the United hurch Women of Greater Cleveland. he children's department was enter-ined at Karamu Theater, Cleveland's egro cultural center, where they saw e play, The Magic Flute. Members rticipated in the historic Festival of hristian Unity in the Cleveland Arena, which Dr. Franklin Clark Fry, presi-ent of the United Lutheran Church of merica, spoke. Eight of our members tended the Cleveland Inner-City Par-h dinner on June 8. For a number of ears, young people of the Church of e Brethren have served in the parish. he pastor, Cletus S. Myers, and Clair hrone participated in the Faith and roup Life Laboratory at Juniata Col-ge, July 30 to Aug. 5. Bonnie Throne, ecretary of our CBYF, represented the istrict at the International Ecumenical outh Assembly at Ann Arbor in ugust. — Henry P. Harley, Cleveland leights, Ohio.

Maple Grove — Since the last report six have been baptized. Merlyn Kettering was elected to the regional youth cabinet. Ten babies have been dedicated, making a total of over sixty on the cradle roll. The vacation Bible school closed with a program and open house. The women meet monthly at Agape Acres fellowship room, making cancer pads and lap robes for the soldiers' home in Sandusky, preparing food for the sick, and making baby layettes. Bro. George Sheets will serve the church as part-time pastor for a year. Eight of our women attended the rally at Camp Zion. Four comforters were given for relief. Twenty-nine adults attended the district leadership training course at Ashland, Ohio. We had a home-coming service on Sept. 10, with a singspiration in the afternoon. — Mrs. Virginia Steward, Ashland, Ohio.

New Philadelphia — On Mother's Day one baby was dedicated, three persons were received by letter, and two were baptized. Bro. Gordon Bucher had three sessions with the church on the topic, A Look at Ourselves. This was to help us to do a better job. The children of the Sunday school were in charge of the morning worship on June 11 in observance of Children's Day. Helen Goettge directed the vacation Bible school. While the minister was absent, the pulpit was filled by Rev. F. Bradbury, Bro. Edward Snyder, and the youth. The women's fellowship took three comforters and white sheets and bandage material to the Camp Zion rally. The pastor, Alvin Kintner, served as dean of the Junior high camp at Camp Zion; Myrtle Kintner and Paul Wise served as counselors. Building and cleaning up are being done at the youth site and several classes of the church had a get-together and a weiner roast there in August. Doris

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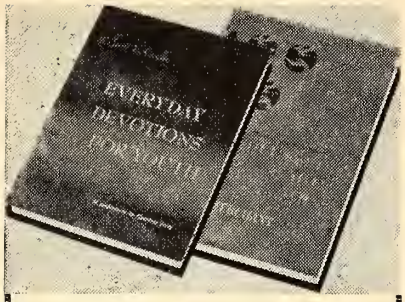
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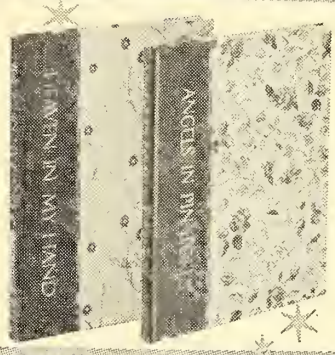


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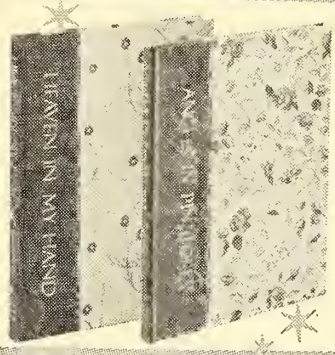


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Round Hill — The women's fellowship entertained the district women in September. We had a week's revival the last week in September. The young people's and the young adult Sunday school classes have bought and planted shrubbery and evergreens on the lawn and around the church which improves greatly the church property. On Sept. 16 we held a stewardship fellowship dinner at which time the filmstrip, Reason for Being, was shown and the church program was presented. Each family received their church envelopes for the new year. M. S. Roller was elected moderator for another year. The church adopted an increased budget of $4,235.75. — Mrs. Glenna Showalter, Woodstock, Va.

Valley Pike — The congregation has made growth and progress in its outlook for service. We voted a ten per cent giving for outreach service and $150 for the relocation of Bethany Seminary. Since the last report three have been baptized and two received by letter. The women have been mal ing comforters. The men painted th parsonage and garage on the outsid and are now in the process of havir the church and cemetery grounds su veyed. This year the church has hire a caretaker to care for the churc property. Two choirs have been orga ized, an adult choir under the directic of Eva Gochenour and a junior cho directed by Violet Bowers. A budg of $5,694 was adopted at council. Mrs. Glenna Showalter, Woodstock, V

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Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

NOVEMBER 4, 1961



DON'T you envy Don Murray for his three jolly friends? Many such children from the camp of Aversa, near Naples, Italy, have been given a chance at freedom by the Homeless European Land Program, better known as HELP. But other refugees are still awaiting their chance. Turn to page six and read more about what the United Nations has called "the only refugee integration program that is really working."

The People Nobody Wanted . . . . . Don Murray

Have All and Follow . . . . . Julius H. Belser

The Christian Answer to Communism . . . . . John H. Yoder

The Churches and the 87th Congress . . . . . Religious News Service

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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NOVEMBER 4, 1961

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Our Contributors

Julius H. Belser is pastor of the Church of Hope, one of the congregations of the West Side Parish in Chicago.

Don Murray, star and co-producer of the movie, The Hoodlum Priest, is a former Brethren Service worker and, with Beldon Paulson, founder of HELP.

John H. Yoder is instructor in theology at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

THE CHURCHES AND THE 87th CONGRESS

► Religious organizations in the United States took keen interest in many legislative measures considered by the 87th Congress during the long nine-month session which just ended.

With the singular exception of federal aid to education, religious groups — Protestant, Catholic, and Jewish — were usually united in the recommendations they made to Congress on matters of moral and social concern.

Aid to education, however, found religious groups bitterly divided on the question of public assistance for parochial and private schools. The Roman Catholic bishops asked that such aid be given in at least the form of long-term loans for construction purposes. Protestant groups almost unanimously opposed such assistance to sectarian schools, as did Jewish groups. Lutherans and Seventh-day Adventists, who operate their own parochial schools, told Congress they did not want government aid, stating it would harm religious freedom.

Congressional committees prepared bills that would have given loans to parochial schools to build and equip classrooms for science, mathematics, foreign languages, and physical education. But when the House refused to approve even a limited program of construction assistance to hard-pressed public school districts, all aid to parochial schools was dropped. Upshot of the long debate was that Congress gave no new assistance of any kind to education, public or private.

In the field of foreign policy, Protestant, Catholic, and Jewish groups took considerable satisfaction from the fact Congress voted to establish a permanent Disarmament Agency as a major arm of government.

Although disarmament hopes were dimmed by the resumption of nuclear testing by Russia and the United States, the fact remains that modern civilization grows less and less secure as nations stockpile terrifying weapons. Churchmen expressed devout hope that the day will come when reason will prevail and the nations will agree on realistic measures to save mankind from threatened extermination. They want the United States to be prepared to do its part in leading the world to disarmament, and thanks to the new agency voted by Congress, such planning will become major and continuing activity.

Church groups lined up strongly in support of the foreign aid program. Although Congress failed to vote the long-range funding authority asked by President Kennedy, the assistance program was continued for another year on a large scale with emphasis on long-range development in the backward countries, something church groups, with their experience in the mission field, have long urged.

The Food for Peace program which religious groups have taken a leading role was extended and expanded by Congress. The United States is now sharing its abundant agricultural surpluses with less fortunate nations in a manner that churchmen have recommended.

Congress, in a major foreign policy step, established the Peace Corps on an experimental basis. The idea of sending young Americans abroad to help new nations develop their resources came from self-help projects which religious groups have developed in connection with their missions. Protestant and Catholic spokesmen gave Congress valuable advice and timely warnings on Peace Corps operations. There was general satisfaction among religious groups when Congress approved the Peace Corps, although there is still uncertainty as to the extent to which churches, as such, will participate in Peace Corps projects.

Congress did not vote a specific ban on using Peace Corps volunteers in connection with projects abroad sponsored by religious institutions. However, the Peace Corps' administrators, Director R. Sargent Shriver, a prominent Catholic layman, and Deputy Director Paul F. Gerard, a former Baptist missionary, indicated the Corps will try to avoid situations mixing church and state objectives.

On the domestic scene, churchmen expressed grave concern over mounting crime and juvenile delinquency. Congress established a $30,000,000-a-year program of grants to states for projects designed to rehabilitate juvenile delinquents. Social welfare agencies of various religious groups will co-operate in some of the studies.

Congress dealt organized racketeering a solid blow by passing three measures urged by Attorney

Continued on page 24

Out of the shared life
of an inner city parish come
some insights on what it means today
for Christian disciples to

Leave All and Follow

by Julius H. Belser

A YOUNG mother came to our church meeting recently, wanting to become a Christian. We went around the circle, each telling her something of what it has meant for him to follow Christ. One of our members who lived near this lady became specific: "What about that new TV you got?"

What did that have to do with being Christian? She had two old trunks of clothes and a broken-down washing machine to her name. There were five children at home and a husband far away. She was eight months pregnant and hardly able to work another $1.20 day. Unable to get public assistance because of residence requirements, yet she bought on the payment a $384 television set.

We could understand that television would make life more interesting for the children, but a $384 set rather than a $35 used one from the corner store, this we could not understand. But our friend clung to her TV. It was the one thing in life of which she could be proud. The relatives admired it. And, besides, the church had no business . . . But some of the members saw very clearly how she had wrapped herself around this thing. It was one thing she must give up if she were to follow Christ. For her, it was critical.

Another young couple and their three children left our church last year. They reasoned that if they remained in our church sharing as freely with people in need as we do, then they would never get a house of their own and a car of their own. They had an adequate apartment and the use of a car when they needed it, but they wanted one for themselves. Regardless of what happened to the other members of the church or to the people in the neighborhood for whom the church is concerned, they wanted to save for their car and house.

We read from Luke these two instructions of our Lord many times in the past year: "So therefore, whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:33). He gets more specific in Luke 12:32-34 when he says: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also." As we tried to understand and practice these teachings we were led to much prayer and discussion.

Each family unit in our church began keeping a record of its spending, and then each month we reviewed what had happened and opened our accounts for the suggestions of others. It was understood that everything above the level of need for one's family would be given to the church.

Our seriousness about shar-

ing led us to help several of our members through periods of unemployment. Several times during the year members of the church who were in genuine need hesitated to ask for help because it seemed like asking for charity. It is very difficult to overcome this feeling on the part of those who have more or those who have less than they need. But our hope was to make real, insofar as possible, the sense of sharing with one another as members of the same family.

When members of the same church family spent money for unneeded electric appliances while their children needed food, some closer relationship of responsible helpfulness was needed. If other members spent $20 for an evening's entertainment while their brothers were in real need, this also caused concern. If our relationship to one another was that of a spiritual family, then more responsibility to and for each other was needed. Our searchings in this area were long and hard. It seemed that the proper Christian response was for each of us to turn in to the church our entire checks — large or small, and then to receive back what we needed.

Yet this did not fit each person's situation. It was not to be required for entrance into the church that a person turn in his check if some other way could be found to express the same kind of glad renunciation and sharing for which Christ's grace calls. The standard of living we agreed upon was roughly the one that the welfare department allows for the families under its care.

We discovered in our lives and in the lives of our people a tremendous need for help in sensing and following what the Lord wants of us. Our finances were an area of life we dared not pass over more lightly than our Lord did. If we were to be helpful to one another in the church, we must know one another's situation well enough to help.

In our church, the relationship had to be responsible enough that we could help one another as decisions were being made — not in a month-end report. Gradually, we have come to recognize that our jobs, our financial decisions, and our place of living are the business of Christ and of our brothers in the fellowship of the church.

We have found this kind of financial response necessary for two reasons. First of all, these teachings of Christ are so direct that they meet us wherever we squirm. The second thing that drives us is the sharp cry of injustice and materialism in the world around us. We live just off Maxwell Street, where one is taught to survive by getting ahead — legally or illegally. Cadillacs, clothes, and cash are not readily available, but they dominate desire. A teen-ager in desperation broke a plate-glass window to take a suit off a mannequin the night before Easter last year.

As soon as possible one moves out of a bad neighborhood to a "nicer" place. City people move whenever there is a better job or place to live. The church of Christ must challenge this dominant ethos of urban life at its roots by telling the lonely crowd to "fear not, it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; provide yourselves with purses that do not grow old."

Several members of our church fellowship did not move in the past year because, as we talked it over, they saw that the missionary task in our neighborhood urgently needed them. Several members from churches out of the city came to share in the work and life of our congregation when we called recently. The task of mission is so urgent in our day that Christians must be available to be sent from congregation to congregation wherever the Lord has need. No church fellowship should contain more persons than are urgently needed for missionary work in the place — all that could possibly be spared should be sent to parts of the Christian battle front where their gifts would be crucial. We live for mission, not to enjoy ourselves or to secure with our families.

Sharing with those in need is an opportunity that Christ allows to his people. This is not tithing but making all that one has available to Christ and the helpful suggestion of our brothers as to where in the kingdom it is most needed.

In the Church of Hope we have made it a rule that each month all reserve funds above an operational cushion will be given to some need as the church decides. The time is so urgent that it does not seem right to us to have money stored.

Sharing helps us express love for one another in the fellowship of the church. It is rather simple to assure a young mother of seven children who has never had a husband that God will forgive and accept her as one of his. It becomes more concrete when one recognizes that this woman's coming with

Continued on page 15

NO LEFTOVERS

ANNIE KENDALL WILSON

The day is gone and night
Found both hands bare,
Though not a cause to weep,
For what they gave away,
I share.

Shelter in the Time of Storm

HOW are you coming with your fallout shelter? The American public — and that includes the readers of this paper — being urged to begin at once to dig out below ound to construct in the basement a concrete elter, well stocked with provisions to tide the mily over two weeks of hiding. Building elters has become the patriotic thing to do!

But no sooner do you get under way with nstruction than annoying questions arise. hat about neighbors who want to crowd in- le your shelter along with your family? Some elter builders are honest about their feelings. ey include strong doors, not just to keep diation out, but also to keep people out. And ey equip their shelters with plenty of guns, cognizing that in a time of desperation they ay need to use them in order to protect their n family from uninvited guests.

According to an article in a national Catholic ekly, there is nothing wrong in keeping your elter a secret from your neighbors; and, in se there is no secret about it, the head of the mily may want to have a revolver handy "to eak up traffic jams" at the shelter door.

A committee of the National Council of urches takes a different view. It warned, he fear of atomic blast and fallout, if it is owed to panic families into merely selfish orts to secure their own protection and sur- val, will harm us as truly as any physical aster." The committee does not say just ere the homeowner should draw the line in se of a run on his family-size shelter, but it minds him of his responsibility for his neigh- r's welfare as well as his own.

There are some Christians who sincerely estion the wisdom of building any such elters at all. They are not opposed to taking dinary precautions against disaster, but they object to contributing to the psychology of r and hatred that civil defense programs en- urage. They disagree with the current propa- nda released by government agencies and wspapers on behalf of the shelter program. ese Christians maintain that shelters may en give a false sense of security. They point t that a nuclear war will be far more dis- rous than some optimistic reports would indi- e. If a family should survive both the atomic st and the resulting fallout, it would have to st under conditions that few of us can begin imagine. There are Christians who believe t they should neither run nor hide and that ir resources and their efforts should be ex- pended to prevent a nuclear war rather than to find a doubtful way to survive it.

Plans are already under way to place Bibles in public shelters and one prominent evangelist urges every family to make sure that private shelters are so supplied. But there is no need to wait until disaster threatens to start reading. We would suggest beginning with Psalm 18 (note that it is the Lord, and not concrete, that is our rock, our fortress and our refuge), reading all of Psalm 27 (in this is our confidence: the Lord himself is our strength), observing the shelter described in Psalm 61 and "the mighty fortress" of Psalm 46 (we will not fear, though the earth be removed).

And if Christians still feel the need for some kind of protective armament, consider the weapons mentioned in Ephesians 6: truth (in preference to propaganda), righteousness (helpful in overcoming evil), peace (even in the midst of conflict), faith (best shield of all), salvation (not to be confused with safety or security) and the word of God (not only the words of the Bible but the incarnate Word, Jesus Christ himself). If you build your shelter out of such materials, it may not spare your life, but it could save your soul. — K.M.

"Let Them Eat Cake"

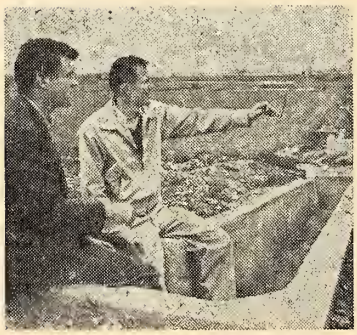
CHURCHES do the strangest things — and a lot of them are no credit to the Lord they claim to serve. A case in point is a church in New Orleans that celebrated its eighteenth anniversary by exhibiting and then consuming a twelve-ton cake. Since the congregation numbers 1,800, this adds up to about one and a half pounds per member, but of course they shared the extra with hospitals and charitable institutions.

Surely there are more appropriate ways of rejoicing in the rapid growth of a single church. Why invest good money in an enormous birthday cake when there are many congregations elsewhere in the world without enough bread? This resembles the folly of Marie Antoinette who, on learning that Parisians were angry because they had no bread, replied, "Then let them eat cake." Shortly thereafter the Revolution caught up with the French queen and she went to the guillotine. There is a revolution in our world also. It is not likely to be influenced by a church that specializes in cake. — K.M.











The Peop

GENERAL EISENHOWER when he was campaign for the presidency said, "I abhor war because I h seen war in all its horror." The general was speak the truth, but not the whole truth, for even he did not kr the whole of war. Man does not know war completely u he sees not only its horrible violence but its victims, living as well as the dead. It is this second phase of v the aftermath, that we of Brethren Service in Europe h come to know and to abhor.

One of the most aggravating outcomes of this aftern is the "Man Without a Country" of modern times. H the refugee. He is man, woman, or child. Before, he r have been farmer, doctor, lawyer, student. Somehow was among those who survived the great war and who be the process of piecing life together again, of bringing o to their families and to their countries. But for this part lar man, the refugee, there was no order to be found.

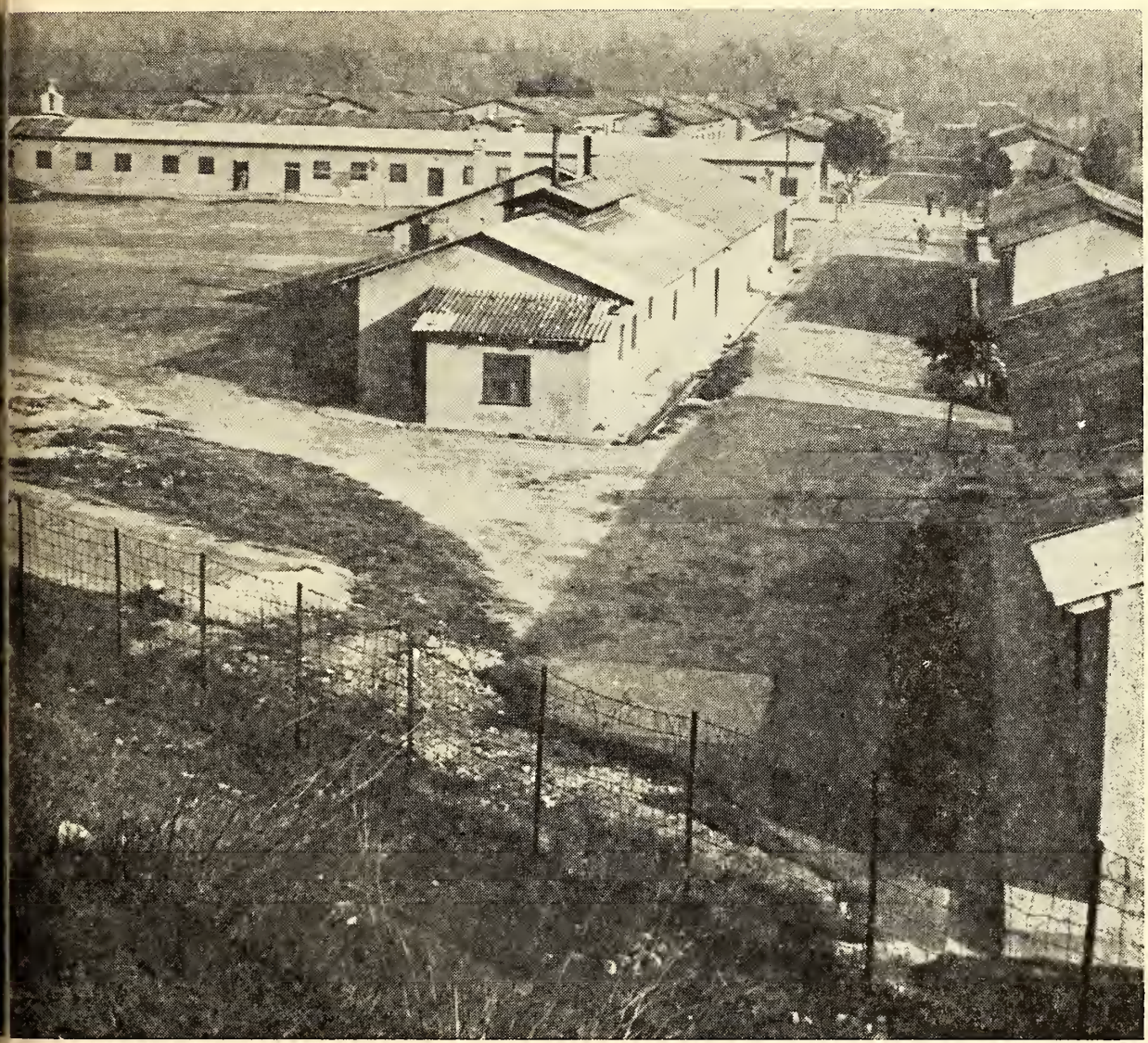
Through no choice of his own, the refugee becam stateless citizen. Some became vagabonds of the wo From as far away as Hong Kong refugees came to Wes Europe, often lured there by the American radio broad called Free Europe. They came in droves in search of promised freedom and opportunity of the West. Multitu found that freedom. But many ran afoul of a totally expected adversary, a conscienceless red tape. With sounds of hope ringing in their ears, these freedom see were met with immigration laws which were never m for the emergencies that existed after a horrible w conflagration.

A few countries — the United States, Canada, Austr and Brazil — did pass special laws to take in refugees f Iron Curtain countries, but the law favored the strong the fortunate. The remainder of the refugees who v not so favored were gathered into so-called temporary

Top — Children from the camp shown on facing page. HELP first resettled them in Sardinia, then Holland. *Second* — Don Murray as BVS'er teaching English to refugees. *Third* — Pondering the future from a bread line. *Fourth* — Murray, Beldon Paulson view fertile Sardinian land. *Bottom* — A man too old to emigrate is one of HELP's best workers

obody Wanted

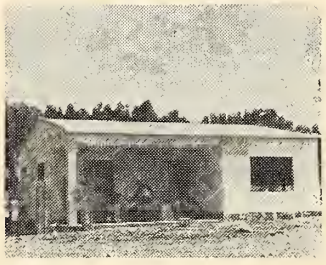
by Don Murray



Set up as stopping off places on the road to freedom, refugee camps such as this near Naples, Italy, have become insidious ends in themselves











racks, some of them prisoner-of-war camps. Sixteen yea after the end of the war, some of the camps still exist. I were asked to designate the one great evil which is great than all other evils in the tragedy of the refugee, I wou designate the existence of the refugee camp itself. Supe ficially a refuge, a stopping-off place on the way to freedo the refugee camp has become an end in itself, a terrib insidious end where a man is fed, sheltered, and clothe but where he is not allowed to work or to express his sen of individual responsibility.

I lived in such camps near Naples, Italy. I saw t ambition, the very life of men, women, and children unusual ability dwindle to nothingness. I saw the mora and the morals of people disintegrate in the matter of few months. Still more remarkably, I saw people susta morals and morale and have wondered how and from wh source their courage came.

The poverty, the degradation of bombed-out cities, t conditions of people living in caves by the sea cliffs ma little impact upon me. But the plight of the refugee beca a disquieting force upon my conscience. When a man poor but free, he has a chance. For the refugee, howev that chance can be given only from the outside, from the of us who have the freedom and the will and the means create that chance.

Through Brethren Volunteer Service I came to kn the refugee as a prisoner without guilt, a criminal who co mitted no crime, a convict who was never convicted, human being condemned to serve a sentence of no a pointed end except death.

My concern for the refugee was shared by a you social worker from Chicago, Beldon Paulson, whom I s ceeded when Brethren Service transferred me to work w the Congregational Christian Service Committee at Nap After my Brethren Volunteer Service was completed, I h the fortune to be cast in a film which made me what s

Upper two — One settler's labor reveals transformation of land as well as of lives in Sardinia. *Third* — The director's home is of the same design as others, has one less room. *Fourth* — A refugee displays excellent taste in furniture he made himself. *Bottom* — Poultry is profitable sideline for the Martinezes, also pictured on facing page

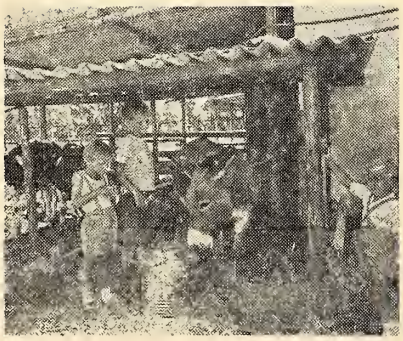


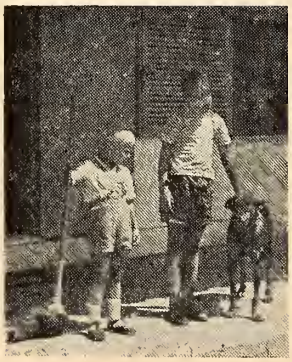
Nicholas Martinez, above, was left homeless at fifteen, when he saw his entire family shot. In 1954 he was in the author's English class but could not bring himself to talk. Recently at Simaxis, he gave "thank you" speech on behalf of refugees











called, strangely enough, a "star." It also paved the v for making my convictions known and put into action si a star can attract the attention of many persons to the thi in which he is interested.

Convinced that BVS provided the kind of people nee in any program planned to resettle refugees still in enca ment, I conferred with W. Harold Row of Brethren Serv He assured me that Brethren Service was concerned would help. Beldon Paulson, then at the University Chicago, enlarged upon my vague idea that some alte tive must be found besides death to get the remain refugees out of the barbed-wire camps. We proposed settlement in free communities in the countries where t were being held. The Brethren Service Commission and Congregational Christian Service Committee encourage to proceed with the plan. Brethren Service accepted ministrative responsibility and agreed to provide a budge amount. Beldon agreed to serve as project director un the support of the Congregational Christian Service C mittee. I resolved to raise additional funds.

With these promises Beldon and I left for Italy country chosen because of its extremely crucial refu problems and because we had experience there. The major camps of Naples had the lowest percentage of per nent employment for refugees in all of Europe. If a pro could succeed here, it would pave the way for sim settlements in other countries. We selected as a site a f in Sardinia, an island west of the coast of Italy. The is richly fertile. However, down through the centuries, island virtually was uninhabitable because of malaria. project sponsored in 1951 by the Rockefeller Founda completely routed the disease. In this now healthy vironment was a populace small enough that refugees w needed in the economy.

Beldon drew up preliminary plans for the farm a Simaxis and returned home. Continued on pa 1

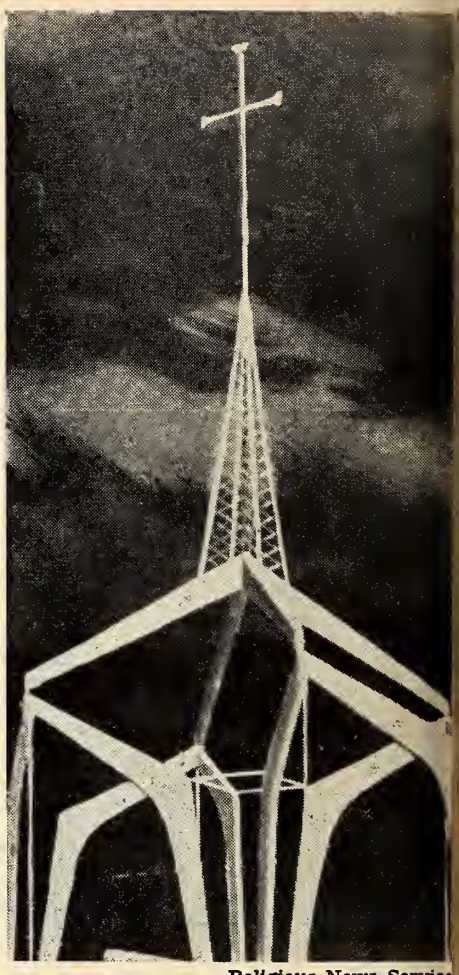
At left – The future of the new free community is seen best in the children of the project. Habits of cleanliness (pursued, to be sure, with a lick and a promise), daily chores, a healthy environment, good playmates, and plenty of pets heretofore were unknown by members of the generation depicted here



Young poultryman Giorgio Deangelini's family fled communism, was detained eleven years behind barbed wire. His family name means "of the little angels"

The Christian Answer to Communism

by John H. Yoder



Religious News Service

THE newspapers, our church papers, and our radio waves are full of Christian answers to communism. Usually the answer is quite clear and quite simple. It is that our nation is God's nation, and we need simply to do more intensively what we have been doing. The opponents of our nation — meaning primarily in our day the communistically inclined portions of the world — are evil; they are in fact, to be identified with the evil that is at work in the world.

Anything we can do, any method we can use to oppose them, is God's method. If we have the slightest reason to suspect that communism is involved, we as a Christian nation have no hesitation in replacing a government in Guatemala which does not please us. We are only ashamed that we were not able to do the same thing in Cuba. We are ready to make an alliance with anyone, even a dictator like Franco, as long as he is against the people we are against, because our cause is God's.

But it is not. Only the most childish kind of provincialism can permit us to act on the assumption that our nation is a Christian nation.

THE ANSWER IS REPENTANCE

The first basic point I should like to make is that the Christian answer to communism is a repentant answer. It does not consist in saying that "we" are right; that "we" only have to do more earnestly, more sacrificially what we have been doing; that our goals are the right ones; that we need only to pursue them with more vigor. The gospel makes promises. The Christian answer to communism has to be a repentant answer because we have not kept those promises. Communism is the result of and an example of the failure of Christian civilization to keep the promises of the gospel.

1. There is in the gospel a promise of social leveling. You can think of Isaiah describing the kind of fast that Jehovah wants.

> "Is not this the fast that I choose:
> to loose the bonds of wickedness,
> to undo the thongs of the yoke,
> to let the oppressed go free,
> and to break every yoke?
> Is it not to share your bread with the hungry,
> and bring the homeless poor into your house?"
> (Isa. 58:6-7, RSV

The vision of the Old Tes-

ıent law, although we do not now that it was kept faithılly, provided that every fifty ears (the so-called "year of ıbilee") there would be a genral reorganization of landholdıg, because the land belongs Jehovah. Nor is this somehing that ended with some orrective in the New Testaıent. In a very strange place, the song of Mary, the anunciation of the coming birth f the Messiah, she praises God ecause:

He has put down the mighty
from their thrones,
and exalted those of low degree;
he has filled the hungry
with good things,
and the rich he has sent empty
away."
(Luke 1:52-53, RSV).

Once the Christian church vas well on its way, we find even stronger words. In the Epistle of James: "Come now, ou rich, weep and howl for he miseries that are coming upon you. Your riches have otted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts" (James 5:1-4, RSV).

There is in the Christian message a promise of social leveling. The former archbishop of Canterbury, William Temple, a man certainly not to be accused of communism, rightly called the Christian faith, with Judaism, of course, in its background, the most materialistic of all religions. Only the Christian faith has dared to proclaim that it is God's will that no man should be hungry.

The issue which separates us from communism is thus not the question of a form of property holding. It is not a question of whether men act as they do for material motives. Jesus said that before Marx. It is whether we have the creative drive to bring into existence the kind of human fellowship that the gospel calls for. And we have not done it. Where a degree of social leveling has come in the West, it has been the result not of the direct Christian critique of social injustice, but of the forces of secularism, of humanism.

2. We have failed to keep the promise of the gospel to give hope to subject peoples. True enough, there has been in our own national heritage a certain vision of the ideal free society, "the patriots' dreams that see beyond the years the alabaster cities gleam undimmed by human tears." But that is a secular vision. We do not feel that this vision is our contribution to Africa, or what we owe to the Chinese. It has become a selfish vision, only for us.

3. Christians have not resisted the common human temptation to sanctify our means by our ends. We think of Stalin especially as a classical example of the willingness to do wrong that right may come of it, i.e., the willingness to accept almost any means, even the most inhuman, in order to obtain the ends which we have proclaimed to be good.

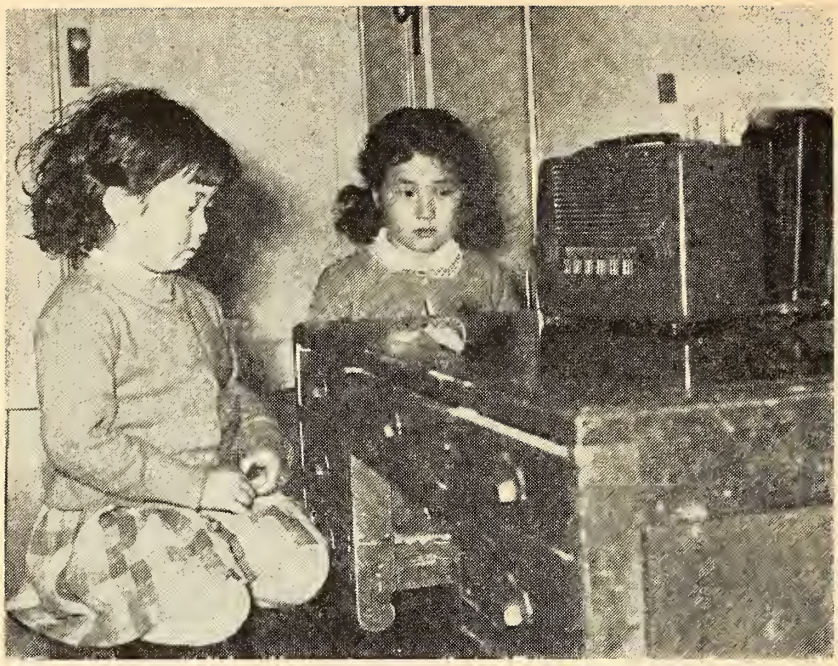
But Stalin was only repeating what "Christians" had been doing all down through the history of Europe. The Inquisition was the idea of the church. The Crusades were the idea of the church. Our journals have painted in lurid tones the pictures of the brutality of the repression of the uprisings in Hungary in 1956. But we have been told very little about the fact that our dear respected allies, the French, in the name of democracy, and even in the name of Christianity, have committed more such brutalities every year in the last five years in Algeria than did the Russians in Hungary.

4. Christians have failed in their mission in that they have misused their religion as a shelter for people in privileged positions. Remember the attitudes of industrialists, and of preachers toward industrialists, in the early years of the Industrial Revolution. Marx was right. Religion was being used by its official spokesmen as the opiate of the people. The poor

GOD'S GIFTS

ENOLA CHAMBERLIN

God gives me happiness by sights
And smells and sounds of days and nights;
Through red leaves on a maple tree,
He gives his loveliness to me.
He gives me laughter in the rain
That races down my windowpane.
And beauty in the snow that sifts
Down through the trees to form in drifts.
He gives me of his all, and I
Through morning, noon, and evening try
To give to him in love and prayers
The thankfulness my whole heart bears.



Religious News Service

The Christian Radio Network in Seoul, Korea, has opened a new station to expand its services such as a Bible story hour to which the two Korean Sunday school children are listening. Founded in 1954 by the radio commission of the National Christian Council of Korea, the network has its major station in Seoul with relay stations in three other cities. Rev. Otto DeCamp, a Presbyterian, U.S.A. fraternal worker, directs the network

were told to be happy with their lot; the rich were not told what the prophets say to the rich.

5. Much more could be said, but let us limit ourselves to the further observation that Christians have diluted the gospel's call to personal commitment. We all agree that the gospel does call every individual to give himself in response to God's gift to man; and that this commitment which is called for by the gospel is to be personal and total.

Yet this commitment has not been proclaimed as the gospel's demand in every age and in every church, because we are afraid that it will sound proud or self-righteous to say: "We are right; come and do this. Here is the vision; give your life to it." We feel that to do so would be immature, would be unbalanced, would be lacking in proportion, in perspective.

Sometimes we soft-pedal this call of the gospel for the reason which Martin Luther stated in a classic way, by saying simply that he feared the people would not follow. We are afraid we cannot get people to accept our vision. But communism can get them. Marxism can call upon men for total commitment — can call upon them to take a path which means a kind of persecution, a kind of sacrifice, a kind of church discipline, for the sake of their vision of a coming kingdom, and people give themselves to this as we are afraid to ask ourselves to give ourselves to our calling.

THE ANSWER IS NO ANSWER

The second basic point I would like to make is that the Christian answer to communism is not an answer. The answer our society is looking for, and the answer communism expects to see set up over against itself, would be an alternative way to control the world, to organize society, and to win over the neutral nations.

This would be something which Christianity does not provide. It would be an alternative political form to be advocated, and sold to, or even forced upon, the rest of the world. It would be an ideology, a set of doctrines answering all our questions; telling us how things work and how we must behave; providing our youth with an instrument whereby our organization need have no more basic problems. The Christian message does not provide all of this for a society.

The answer to communism which our world is looking for would assure our standard of living, would assure the stability of the society which we feel the Marxist movement around the world is threatening. Christian faith does not promise this. All of this is the culture, the society which men build; our society has built this around the Christian gospel as other men have built it around other faiths. But cultures, societies, and even nations come and go, and Christianity will not stop this process.

THE ANSWER IS CHRIST

What is then the Christian answer to communism? It is first of all the cross. The cross frees man from the necessity to survive. The basic axiom of Marxist political philosophy is that we must be effective. This idea they learned from the Christians, but it is an idea which is not true and not Christian. We do not have to survive; we do not have to be effective. When Jesus was crucified, his acceptance of this path meant not only that he sacrificed himself; it meant that he sacrificed, as far as man could see, God's own cause.

Christ did not thereby abandon the earthly effectiveness of God's cause as incarnated in himself, because the cross itself

as God's cause. The Christian answer to communism is the resurrection. The resurrection tells us that we are not limited to the available possibilities. When all the doors are closed, God opens a window. The gift of the resurrection to men is that it is never true that there is no solution. God's possibilities go beyond the apparently available possibilities of our society and of our cultural situation.

The Christian answer to communism is the proclamation of the ascension. Jesus shall reign! This means that already in our age, though we cannot see how, Christ is Lord over the course of history. This was one of the central themes of the proclamation of the New Testament church. Somehow we seldom talk about this theme. Surprisingly, it was clearer to the New Testament church, in the midst of persecution, that Christ was ruling over pagan governments, than it is today for us with no persecution and with our faith in fact being supported or favored by our government.

Somehow Christians' confidence in the lordship of Christ over history has been surest in the life of the church when this lordship has been the least visible. The knowledge that Christ is Lord, that even now providentially he is guiding things that we cannot understand and events that we cannot influence for his purposes, frees us from the need to feel "responsible" for making things come out right. It frees us from the pleasure of thinking that the future of the world depends upon us.

The Christian answer to communism is the message of Pentecost. God has created in the world a new kind of human community. It is not the nation that he cares about most — not even the freedom-loving, peace-loving, prosperous nation. The new community provides not only a way to live together, but for the Christian church also a way of making decisions, a way of finding God's will in our age, a way of finding answers so we do not have to get them all from a book, whether from Das Kapital, or even from a childish effort to dig out of the Bible things that are not there.

We are led with the guidance of the witness of the Bible, but also with the guidance of the Holy Spirit today, to find God's will in our lives. And this frees us from the need to think that we have to organize everything. If God, the Holy Spirit, is actually working among men, then maybe some things can get done without going through my office. Maybe some things can happen rightly without a conference dealing with them.

Just because God has ways of working among men, the Christian answer to communism is the proclamation of the return of Christ, which frees us again from the need to meet our own deadline. We know when the door closes in China. We might know when the door closes in Cuba. But we cannot tell when the door is closing for the world, and it is not our business to work against that deadline.

We must never short-circuit our task in the world by saying: We have only so many years; let us do it the short way; let us do it the easy way, let us use the big stick. We can use God's methods; we can have confidence in using only God's methods, because the end of history will be fixed, not by Marxism's closing doors, not by this nation's collapsing or that nation's becoming all powerful, but by the coming of the King.

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"For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith" (1 John 5:4).

Leave All and Follow

Continued from page 4

her children will likely lower the standard of living of all the others and that the education of her children is just as important as the education of one's own.

"Giving alms," "giving one's goods to the poor," is not always a simple process. To determine real need is not easy. The poor of our world need desperately more than a handout. They need an accompanying concern. They need a willingness on the part of more Christians to share themselves.

When we think of the tremendous poverty around our world and of the wealth of most Christians and their churches, it is not hard to understand some of the rising tide of hostility against the church. There has been much generous sharing, but the time is now so explosive that many fear another war is imminent. It is urgent that Christ's church follow her Lord in renouncing all things, in sharing with those in need even to the point of becoming poor along with the masses of our world.

For Brethren, religion is a way of life. "Earn all you can, and give all you can" is not adequate. There must be a willingness to share all of life both with our Lord and with our brothers.

Jesus came preaching the good news of God's concern and rule. He came to call all men to enter this kingdom. The early disciples responded and they became God's people. They entered a new kind of relationship with one another and with their Master — their lives were no longer their own. The times were urgent; the kingdom was at hand; they were to repent and believe the gospel.

This was a revolution where God's power would break forth

and a new people would be formed among whom race and social class barriers could be crashed. These new people were reconciled with their God and could no longer hate and kill even those who abused them. To give their lives to this Master involved making available all their money, time, and life for use as the Master had need.

If God calls us to leave all and follow, will he not also show us the way and provide all that we need along the way?

The People Nobody Wanted

Continued from page 11

BVS'er Ken Kreider was transferred there to begin preparing the land for the coming of the refugees. An ex-BVS'er who had just completed a term of service in Europe, Harold Armstrong, was asked to help in the project. They and the first three refugees started with just hand tools donated by CARE.

The pioneers started to clear the land of cactus and planted the first crop before a board had been sawed for a building. The first sleeping quarters, in fact, was an old shepherd's hut. Within a few months, Beldon returned to Sardinia with his family to serve as the first director.

While I tried to gather money for a cause most Americans did not even know existed, Beldon and the volunteers in Sardinia were confronted by the daily doubts and suspicions, and at times even with the aggressive hatreds, of the refugees themselves. Finally, by the grace of God, the work was achieved. That is to say, while we knew we could not begin to resettle the 45,000 refugees behind barbed wire in Europe, we proved through our little pilot project that these men and women and children did not need to be left to die in camps. The office of the United Nations High Commissioner for Refugees, at first reluctant to co-operate, came to declare that the project was the only refugee resettlement project of its kind that had really worked.

When Beldon received in 1959 an appointment with the United Nations' refugee office, Brethren Service was asked to provide a new director and assume even more responsibility for the Sardinia program. John Barwick and Ellis Shenk, who succeeded Mr. Barwick this summer, were called by Brethren Service. The commission has also increased its budget for this program to $10,000. During my last visit in May, the farms, the small industries, and the refugees themselves never before looked so prosperous and so full of potential.

What of the future? First, let us focus on where we are at present. When I completed BVS in 1955, Italy had 10,000 refugees living in barbed-wire camps. They were considered hard-core cases. Under the existing laws they never could emigrate; they were doomed to die in the camps. Now, just six years later, the refugees in Italy have dropped from 10,000 to about 375. This reduction was the result of the wonderful World Refugee Year and of the efforts of many voluntary agencies and of dedicated individuals like those who served in Sardinia.

Where do we go from here? Our challenge is to extend this project called HELP, the Homeless European Land Program, to continue building on this land in the little town of Simaxis, Sardinia, and to branch out to include more refugees, reducing the number in Italy from 375 to 0, and to expand the idea of HELP and never let up until there are no refugees in any country who are considered "unsettlable."

There is "nothing more powerful than an idea whose time has come." There is no force more irresistible than the force of man following God's will and God's direction for the good of his fellow man.

The Christian Approach to Group Decisions

by Harold H. Correll

IN A Christian fellowship any and all group decisions should be the free and uncoerced expression of individual will. Behind that expression of aggregate group will is the tie that binds all members in one fellowship circle. Therein is the awareness of the love which assures each that he is a wanted and respected part of the whole; that his silence or withdrawal or refusal to enter into the solving of the problem at hand will be a loss to the group. Each must know in his heart that the goal sought is the greatest and most equitable participation of the total membership.

The attainment of any particular goal ought never to be realized by being rushed through or put over. Christianity is a way of living, not working. It is never the reaching of a height or the passing a much prized piece of legislation by violating Christlike principles. Each member has a right to be heard, and no one shall take advantage of or belittle another.

Group interaction will sometimes be deep and vocal, for people often do not see alike. It is a Christian duty to maintain convictions as to rightness of course or position. It is, however, another matter to seek to dominate and coerce fellow Christians into voting a prescribed action. Even God presents his case and keeps it before men, but the choice is theirs to make. Democratic procedure demands that voters be given the right to make their own mistakes. Take away that right and democracy is lost.

The Christian way of legislation is often a slow way as compared with the directive of the dictator, but when the matter is of the Lord, it will

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KINGDOM GLEANINGS

Robert E. Faw died at a Spokane, Wash., hospital Oct. 15. He was the father of Chalmer E. Faw, a ember of the Bethany Seminary faculty, and of Mrs. Paul Weaver, who with her husband had served in igeria. In recent years Brother Faw had lived at rtland, Oregon. However, the funeral service was ld at his home church at Yakima, Wash.

rdained to the Ministry

Edgar Manges, ordained in the Dunnings Creek urch, Middle Pennsylvania.

hanges of Address

Janice Kennedy, a BVS'er who has been assigned to llcrest School as an assistant houseparent, left for r work on Oct. 11. Her address is Box 145, Hillcrest hool, Jos, Nigeria, West Africa.

Philip Brooks, I-W from Chico, Calif., left the States Oct. 18 to go to Waka Training Center, where he ll carry on maintenance work and assist in building. s address is Waka Training College, P. O. Biu, via la, Nigeria, West Africa.

Dale Aukerman, who is secretary to the Puidoux nference, should be addressed at 8, Bower St., Glas- w W. 2, Scotland, instead of Bechlinghoven, Ger- ny. He continues as Brethren Service peace repre- ntative as well as with his work as secretary while dying part time in Scotland.

The Clarence Heckmans, who returned to the States ring the summer from Nigeria, are now located at 00 Magnolia Ave., La Verne, Calif. Having served Nigeria since 1924, they have retired from mission vice and are now in charge of one of the wings of llcrest Homes at La Verne.

dio and Television

Pilgrimage (Sunday, 9:00 – 9:30 p.m. ET, ABC) scheduled the following programs for November: , Will Christianity Survive? 12th, Unity and Social sponsibility; 19th, Unity and Religious Liberty.

Church World News is now being carried by 150 io stations each week. This is a National Council gram contributed by the United Lutheran Church. If station in your area does not carry it, you might it to the attention of the station manager, request- that it be carried.

Look Up and Live. The Protestant-Orthodox seg- nt scheduled for November (Sunday, 10:30 – 11:00 . ET) will be titled Comedies of Terror. The shows be satirical comedies analyzing the plight of modern n as he seeks the false gods of success, notoriety, ney, and pleasure. The point to be made is that never man commits himself to false gods and half s the result is terror and dread. The fundamental rmation of the series is that man's true commitment in the God who created and redeemed man.

The Eternal Light (NBC-TV, Sunday, 1:30 – 2:00 . ET) will present three dramas, two of them about nen, during November: 5th, No Wreath, No Trum- about Emma Lazarus; 12th, The Search, about ian Wald; 19th, Young Sam Gompers, which deals n the labor leader's early years and with Judaism's v of labor. On Nov. 26 and Dec. 3 Mark Van Doren Maurice Samuel will discuss ancient and modern slations of the Bible.

Mrs. Norman B. Wine and her daughter are deeply grateful for the many expressions of sympathy following the death of her husband, but she finds it impossible to answer all of them personally. Brother Wine had been a trustee of Manchester College for twenty-two years and moderator of Mack Memorial church for a number of years.

Home-coming, Dedication, and Harvest Meeting

Flora church, Middle Indiana, will have a home-coming, Sunday, Nov. 5. A. Blair Helman, president of Manchester College, will bring the message at the 10:30 a.m. worship service. There will be a basket dinner at noon.

Pine Creek church, Northern Indiana, will dedicate its parsonage at the afternoon service on home-coming day, Sunday, Nov. 12. William M. Beahm, dean of Bethany Biblical Seminary, will speak; the services begin at 10:30 a.m. and 2:30 p.m.

The Astoria and Woodland congregations, Southern Illinois, are having a joint harvest meeting on Sunday, Nov. 26, beginning at 9:30. James Bowman, serving as director of missionary education while on furlough from Nigeria, will speak.

The Church Calendar

November 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth in Christian Concern. Matt. 25:31-46; Gal. 6:1-6. Memory Selection: Bear one another's burdens, and so fulfill the law of Christ. Gal. 6:2 (R.S.V.)

Peace Emphasis Sunday

Nov. 8 Pennsylvania Council of Churches, Harrisburg
Nov. 23 Thanksgiving
Dec. 10 Human Rights Day
Dec. 10 Universal Bible Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harvey S. Kline of Baltimore, Md., in the Daleville church, Va., Nov. 6-12.

Bro. Kenneth Hollinger of New Paris, Ind., in the Oakland church, Ohio, Nov. 12-19.

Bro. Cletus S. Myers of Cleveland Heights, Ohio, in the Hollidaysburg church, Pa., Nov. 12-19.

Bro. Fred Hollingshead of Brookville, Ohio, in the Red River church, Ohio, Nov. 26 – Dec. 3.

Bro. Hubert R. Newcomer of North Manchester, Ind., in the Red Hill church, Va., Nov. 12-19.

Gains for the Kingdom

Five received by letter in the Independence church, Kansas. Three baptized and two received by letter in the Lewiston church, Minn.

Five baptized in the Pine Creek church, Ind. Two baptized in the Eagle Creek church, Ohio.

Six baptized and one received by letter in the Akron church, Pa. Thirteen baptized in the Yellow Creek church, Pa. Eleven baptized in the Big Swatara church, Pa.

Four baptized and four received by letter in the Shelton church, N. C. Seven baptized in the Buena Vista church, Va.

An Expression of Human Compassion

by Ruth Griggs



Some of the members of the ladies' circle at the Oakton church are holding a few of the many comforters that were sent to Pahokee, Florida

✚ Take some people in need, some women with time to share, working women with money to give, a Brethren Volunteer Service worker with vision and enthusiasm, a devoted public health nurse, and you have the ingredients for an expression of human compassion.

The people in need were migrants in Florida. The women of the ladies' circle of the Oakton Church of the Brethren in Virginia gave their time sewing garments and comforters. Working women from the Oakton and Arlington churches gave money to buy material for the sewing, diapers to go with the handmade baby gowns, and pants to go with the newly made shirts.

The BVS'er, Paula Smith of Falls Church, Va., who worked at the Pahokee migrant project, teamed with a devoted public health nurse, Jane Plummer, who was finding needy, often desperate, families in out-of-the-way places. When Jane found a family in real need of clothing or bedding, she would call Paula, who would get the needed articles from the boxes sent by the churches.



These three little children (in a family of eleven) received clothing sent by the women's group of the Oakton church

Warm covers and clothing brought to these families a bit of Christian love. Something of the Virginia women's concern went along with the gifts. The joy of being in touch with and helping meet some of the world's need rewarded the women.

And the BVS'ers? So stretched was Paula's heart that it never went back into "normal" shape again. After she left Brethren Volunteer Service, she and the women sent approximately thirty large boxes of new and used clothing and several boxes of toys, layettes, blankets, and over forty handmade comforters.

Paula could not go back to "business as usual" after feeling human desperation, seeing faces without hope, and helping to warm people's bodies and souls. After working two years she is now back at college.

"I want to be a social worker. College will mean so much more to me now that I've had BVS experience. Now I have a definite goal in mind, a goal that was previously lacking. I hope I will eventually be able to return to Pahokee with a broader and richer insight into the problems of the migrants."

Teamwork such as this can be very effective in meeting human needs in many places. Migrants, slum dwellers of every community, and the poor of the world beyond our borders look to somebody for help to get on their own feet.

There are many ways to help: by giving time for sewing, contributing money for materials and support of missions and service, giving friendship and loving attention to an "adopted" family on the other side of the tracks, and writing letters in support of legislation to help migrants, Indians, and other needy people. These are just some of the ways the dedicated heart find to help.

We live in a period of rapid change and rising expectations. This is no time for a comfortable complacency or business as usual. It is a time for real commitment to the things we believe. It is a time to raise our children to expect commitment and sacrifice and to set their wants in tune with the world need.

P. R. Hayward put it so well by saying, "When gratitude for my home came from my lips, they were silent because my soul pointed to the homeless; when I was grateful for health, I saw the sick; for friends, the lonely; for beauty, those tethered in ugly places; and for faith, those impelled by tragic lives to doubt. So when by the miracle of a transformed spirit, I made the woes of other men my own and heard the overtones of their unfulfilled desires, my heart sang, 'Accept, O God, my humble and hearty thanks for the blessing of the unfinished work in thy world.'"

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When some fellow Americans aspire to make our nation the arm of the Lord" to thwart godless political systems, let us not forget that the Eternal God made pagan Assyria the "rod of his anger, the staff of his fury" to chastise his people, Israel. Each time we hear it proclaimed as legitimate that Christian Americans should "hate Communists," even as individuals, let us remember that Christ "died for the ungodly." Under the guise of moral superiority, let us not fan fanaticism into flame by humiliating persons, whatever their records be, who desire to walk to us. — *Dr. John A. Mackay, former president of Princeton Theological Seminary.*

dateline

Hyattsville, Maryland-- Ala-Teen, a program for teen-agers whose parents are alcoholic, has been established at the University Park Church of the Brethren in this suburb of Washington, D.C. The group meets weekly at the church under sponsorship of two Alcoholic Anonymous groups, one of which has met in the church for more than two years.

The teen-agers come together to discuss how to live with an alcoholic parent. Pastor Philip E. Norris and the two Alcoholic Anonymous groups gave the Ala-Teens initial guidance, although the youth direct their own program.

While there are seventy-five Alcoholic Anonymous groups in Washington, the Ala-Teen's program at University Park church is the first for children of alcoholic parents. Similar youth programs have worked effectively in New York.

Prague, Czechoslovakia--Reconciliation is an urgent task within Christendom as well as in the world at large.

A poignant illustration of this fact came at a peace conference, the All-Christian Assembly held here during the summer. Assembled were some 600 Protestant and Orthodox churchmen coming largely from behind the iron curtain, with observers from several Western nations, to discuss peace in the light of the Christian imperative. At the closing session, Mainland China's Bishop K. H. Ting of Nanking, a graduate of Union Theological Seminary in New York, delivered what Milton Mayer described in the August 16 Christian Century as "a ferocious attack on the United States. Its burden ranged from charges of moral and religious degeneracy to blame for the restoration of militarism in Germany and Japan, and its victims from American imperialism ('and its tool, Chiang Kai-Shek') to 'U.S. President Kennedy, who dispatched U.S. aircraft to bomb Cuba and engineered a massive invasion of that country.' All this was completed with a degree of praise of his own government. . . .

"It was no exaggeration to say the whole assembly was thunderstruck. Never in Prague's four years had such an angry denunciation been heard; but then, never before in Chinese communism's twelve years had Chinese Christians sat in the 'West' with Americans."

Mayer noted that the assembly secretariat saw no alternative to asking an American to prepare a reply. "The burden fell on Kurtis Naylor of the Brethren Service Commission, who, after a few perfectly Christian words, walked over to where the bishop was and shook his hand," Mayer reported. He added that while there was no immediate indication that Naylor's soft answer had turned away wrath, later Ting approached Naylor and invited him to talk. Two long discussions followed.

London's Peace News, in an account by D. S. Savage, a writer and literary critic, reported Bishop Ting was "effectively answered by Kurtis Naylor, of the (American)

Brethren Service Commission, who, with beautiful restraint, simply raised the discussion to a higher religious plane in a sincere and moving speech which received tumultuous applause."

Dale Aukerman, who reported the conference in the August 19 Gospel Messenger, said, "A few hours in any of the Prague sessions can make a person more sympathetic with the diplomats who find themselves in stalemate at Geneva." In quoting Naylor's reply, Aukerman concluded, "After a benediction he shook hands with Ting as a surge of applause filled the auditorium. Russians too felt God moved among us."

New York, New York-- Two Brethren pastors were among the eleven American ministers who spent the summer preaching in churches and cathedrals in Scotland and England.

They were Rev. John D. Long, Lancaster, Pennsylvania, and Rev. DeWitt L. Miller, Hagerstown, Maryland. They served under the British-American Preachers' Exchange.

The eleven American pastors generally reacted that the English churchgoer is unaccustomed to the community activities engaged in by many American churches. The nine British clergy said they found the American pace a bit fast for them, but they applauded the "openhearted friendliness and unself-conscious approach to religious and spiritual matters" of American churchmen.

A third Brethren minister, Dr. J. Quinter Miller, associate executive secretary of the National Council of Churches, co-ordinated the interdenominational program.

Santo Domingo, Ecuador-- To start a mission station is no breeze, not even when there are rumblings of what might be called "a people's movement" in which dozens of persons at a time may turn to Christ.

This is the impression of the Robert Lenkers, Church of the Brethren missionaries extending the Protestant church into this Andean jungle community. "To start a mission station, one is caught in motivations, methods of procedures, the conditions of the mind, custom, and heart of one's neighbor, where to begin and where not to begin, visiting, worship services, how to maintain perspective, what to do with this farm, whether to have a medical program, how to handle people who 'borrow' things or money, how to use our Lord's money most wisely, whether to transport people in the jeep, how to bring hope into the lives of those who have learned that to hope is painful, how to help others help themselves – these concerns clamor for solutions."

The Lenkers and four Christian men from the area share in planning the mission work, worshiping with small groups of Christians in three locations each Sunday and visiting some additional groups every other Saturday.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Recovery of the Teaching Ministry. J. Stanley Glen. Westminster, 1960. 125 pages. $2.75.

Ministers, editors, and educators who wish to be challenged to give more significance to teaching should examine critically Stanley Glen's provocative volume. There are strong arguments indicating that the church has subordinated the teaching ministry to other aspects of its ministry. But the case for the recovery of teaching as a primary responsibility — equal to any other and essential to preaching — is not built upon the extension or population of our present educational procedures and programs. Indeed, these are described as being inadequate for communicating the gospel and dealing with deep conflicts between religion and secularism. Drawing further heavily upon implications of current neo-Reformation theology, Dr. Glen calls for teaching that insists upon a decisive conflict between the living word of God and the everyday value system of persons in the contemporary situation. Such teaching will be more difficult than much that has been carried on in the church.

"Real teaching is always creative and therefore able to make the old become new and equally able to prevent the new from becoming novel. And this means that it honors the intelligible and the power of thinking in its highest form, where thinking has not become an end in itself as always tends to happen in intellectualism, but where it seeks only to serve the truth and to serve it in the name of him who is the truth."

The volume opens with a vivid description of ways in which the teaching ministry has been subordinated in the church. After dealing with the contrast of the sanctuary and classroom, the ways in which the minister subordinates the teaching function, the issue is summarized in the claim that greater concern is given to religious experience than to the communication of the intelligible content of its faith.

The improper use of the Bible and the lack of an adequate science of interpretation have conspired to keep teaching from striking the creative depths required for a living faith. In this connection, Dr. Glen develops the thesis that "the real life of the Bible" (everyday value system of the people) must always be a vital part of the context and that effective teaching requires indicating *what stands in opposition to Biblical truth.*

An appeal is made for the unity of teaching and preaching as a way of recovering the true function of each. Motivation based on needs and interests is challenged, and teaching is presented as a difficult but rewarding ministry.

If you wish to do some hard thinking, plan to read this volume at your earliest opportunity. It is not a solution to all our problems in the teaching ministry of the church. It may be a partial answer. The author does not deal with all sides of all issues raised. But you will raise some eyebrows and test some of your assumptions — if you read with an open mind. — S. *Loren Bowman.*

Everyman a Priest. Karl H. Hertz. Muhlenberg Press, 1960. 56 pages. $1.00.

The author attempts to put into perspective what it is for a Christian to be considered a priest. In doing so he reflects that a Christian must be not only priest, but also king — and prophet. In other words, these roles belong not to the minister alone, but to every man as a Christian. Karl Hertz has some very thoughtful things to say along these lines but much of the material is not significantly new or vital to hold the attention of the reader. The book does deal with the subject, but there are many other books already on the market doing much the same thing, if not more significantly. — *Ralph McFadden, Lafayette, Ind.*

Laughter in the Bible. Gary Webster. Bethany Press, 1960. 160 pages. $2.95.

This book is not a weighty one, nor a "must" for anyone's reading program. It is, rather, an interesting, insightful excursion into an often overlooked aspect of the Bible, its laughter. The minister and church school teacher will find some helpful understandings here, and all who read it will find the book easy to pick up and difficult to lay down. — *Chalmer E. Faw, Chicago, Ill.*



First church, Harrisburg, Eastern Pennsylvania, broke ground on September 10 for its new three-story Christian education wing. Participating in the ceremony were from left: Gerald Byrem, chairman of the church board; Donald Meek, architect; E. Miller Peterman, moderator and chairman of the building steering committee; and Wayne Zunkel, pastor. Nevin H. Zuck, Annual Conference moderator and a former member of the congregation was the speaker

Allied Pix Service

News and Comment From Around the Worl

Five Catholics Named to World Council Assembly

Five Roman Catholics, including an American Jesuit, will attend the Third Assembly of the World Council of Churches as observers. The men were chosen by the Secretariat for Promoting Christian Unity set up in connection with the forthcoming Second Vatican Council.

The American observer will be Father Edward Duff, Boston-born editor of Social Order, publication of the Institute of Social Order, a Jesuit organization. He was formerly an associate editor of America, national Catholic weekly published in New York.

The announcement from Rome indicated that the Catholic observers will have no right to speak or vote at the New Delhi deliberations. The rules of the World Council of Churches make provision for providing to WCC assemblies observers from churches which are not members of the international organization.

Methodist Church in Dallas Admits Negro to Membership

The 5,700-member Lovers Lane Methodist church in Dallas, Texas, became the first of the large white Protestant churches in that city to admit a Negro member.

In a sermon explaining his action to the congregation, the Rev. Tom Shipp said that accepting the Negro woman into membership was "the only Christian thing to do." He said the woman lives near the church and, because of illness and lack of transportation, had found it difficult to get across town, where she had been a member.

Dallas, which recently desegregated its schools and some of its restaurants without incident, has few integrated churches. The First Unitarian church, St. Phillips Episcopal church, and several Catholic parishes have Negro and white members. Several pastors of white churches have indicated they would be willing to accept Negro members if any lived near them.

New Testament College Course to Be Presented on TV

A new college credit course in religion — An Introduction to the New Testament — is being presented this year over television in Washington, D.C., by American University in co-operation with the National Capital Area Council of Churches.

It will mark the fourth consecutive year that Dr. Edward W. Bauman, associate professor of philosophy and religion at Wesley Theological Seminary, has taught a class through television. The courses have proved sensationally successful with an audience survey showing that eighty per cent of the television sets monitored on a Saturday morning last year in the Washington area were tuned to Dr. Bauman's class.

Nigeria May Be Closed to South African Missionaries

Nigeria may be closed to South African missionaries in the future because of a bill passed by the Nigerian parliament, which requires visas for all persons from that country.

A government spokesman said that some fifty South African citizens now working as missionaries in Nigeria will probably not be ousted, but he noted that the new bill could be used to prevent any new missionaries from coming in. The bill was passed in response to mounting feelings against the apartheid (racial segregation) policies of the South African government. Many Africans tend to connect apartheid to the Dutch Reformed churches, which generally support the government's policies.

Plans for the Christian Reformed Church in the United States to take over the work of the Dutch Reformed Church in Nigeria have been stepped up by the new bill.

Evidence That Jews Had European Colony Before Christ's Birth

The discovery of an ancient Jewish temple at Ostia, formerly the port of Rome at the mouth of the Tiber, is seen as the first evidence of Jewish colonies outside Palestine before the birth of Christ found anywhere in Europe. A large and prosperous Jewish colony existed in Ostia as long ago as the first or second century before Christ, according to archeologists who examined the temple ruins.

There were ancient Jewish colonies in Africa, particularly in Alexandria, that were recorded before Christ. The earliest known appearance of Jews in Rome dates to 142 B. C., when a delegation of Maccabees presented a gold shield to the Roman Senate and asked for protection against the Syrians. However, it was not known until t discovery of the temple that at abo the same time there was at lea one permanent Jewish settleme near the city.

The first traces of the temple we found some months ago by workm widening a road from the seasho to the new Rome International A port. A prominent feature of t temple was a bas-relief on mar showing a seven-armed candel brum. It represented a gold cand labrum in the Temple of Solom that became known in Rome in t first century A. D. as part of t booty taken in the sacking of Jeru lem under the Emperor Titus.

Polish Baptists Dedicate New Chapel, Headquarters Buildin

Polish Baptists recently dedicat a new $120,000 chapel and hea quarters building in Warsaw. E sides the 500-seat chapel, t building contains offices for the P lish Baptist Union, seminary quarte and apartments for Baptist leade Gifts and voluntary labor from Pol Baptists plus contributions from Ba tist groups in other European cou tries and the United States financ the building.

Norway's King Wins Medal for Services to Refugees

King Olav of Norway has be awarded the 1961 Nansen Medal f outstanding services on behalf refugees.

The United Nations High Co missioner for Refugees, Felix Schr der, said the award committee h bestowed the honor on King Ol "in recognition of his personal co tribution and initiative in the wo of international assistance to refug and as a tribute to Norway's o standing participation in the Wo Refugee Year and its long traditi of assistance to refugees."

Appalachian Mountain Church Need Funds, Trained Personn

Preliminary figures from a fo year comprehensive study of the A palachian Mountain area reveal t churches in the seven-state South area need transfusions of money a trained personnel.

The figures sketch a picture of t churches, poorly educated ministe and church members who believe the literal infallibility of the Bi but do not know much about it. T

udies, which were launched in 957, were sponsored by seventeen rganizations, most of them religious roups. The survey covered all hases of life in the mountains from eligion to economic conditions to ducation.

Earlier findings had shown that, proportion to population, the Ap-alachian region has more churches nd fewer church members than any ther region in the United States.

Michael Scott, Bertrand Russell iled Over Nuclear Arms Protest

An Anglican clergyman was mong thirty persons, mostly writers nd social workers, who were sen-nced to jail in London, along with ord Russell, world-famous philos-pher, and his wife for refusing to alt a mass protest against nuclear rms.

The clergyman was the Rev. Mi-hael Scott, director of the Africa ureau in London, and former mis-onary in South Africa, where he penly opposed the government's cial segregation policies.

Mr. Scott received a one-month ntence on charges of inciting the ublic to commit a breach of the eace. Lord Russell and his Ameri-n-born wife were each given a ven-day sentence.

enyatta Calls for nity and Peace

Jomo Kenyatta, the symbol of Af-can nationalism in Kenya, returned his home after nine years of im-risonment and restricted custody nd immediately called upon his peo-le to work for unity and peace.

He said, "If there is trouble, olence, or disturbances, our inde-endence will be delayed. Whoever pports trouble or violence is an nemy of our freedom."

The nationalist leader told a group Quakers that the future of all inority groups in Kenya would be feguarded, and that no one who cepted Africans as equals had any-ing to fear.

lormon Expedition Makes rcheological Discoveries

A five-member Mormon expedi-on has made archeological discov-ies in Aguacatal, in the Mexican ate of Campeche, which date back early as 200 B.C. and shed light n ancient Mexican culture.

Church officials said the findings rengthen the denomination's Book Mormon, said to be the history of prehistoric people on the Western Hemisphere, as recorded by the prophet Mormon and transcribed on "golden plates" by his son, Moroni.

Mormon officials said the discoveries, which indicate culture stretching from the birth of Christ to the Spanish Conquest, included 50,000 pieces of pottery, charcoal, water cisterns, burial fragments, and an altar.

Cuba Expels Bishop and 135 Priests

The Castro regime, in one of its most ruthless and drastic moves to combat so-called counterrevolutionary elements among the Roman Catholic clergy, expelled a bishop and 135 priests from the country.

The action, which reduced by nearly half the number of priests remaining in Cuba, came a week after 4,000 Catholics had staged a spontaneous anti-Castro demonstration in protest against government orders canceling a procession.

Buddhists Picket Burmese Parliament

Armored riot cars and squads of armed police were posted outside Burma's parliament when picketing Buddhists threatened to riot in their opposition to the government's bill protecting the rights of non-Buddhist religions.

Security precautions began when some 200 Buddhist monks picketed the offices of Prime Minister U Nu, who, in forcing the establishment of Buddhism as the state religion, had guaranteed Christians and other religious groups that the new law would not abridge their rights.

The premier had sponsored an amendment to the state religion law which granted non-Buddhist groups the right to teach their religions to school children when parents approved.

Plan World-wide Exhibit of Dead Sea Scrolls

The Dead Sea Scrolls, reputed to be among the greatest Biblical discoveries of all times, are to be exhibited in museums throughout the world.

The director of the Jordan Antiquities Department has announced his agreement to a proposal by Dr. Jon Alegro of Manchester University for exhibition of the scrolls. The planned exhibit would bring in more funds for further excavations in Jordan to find Biblical manuscripts. It is also expected that display of the scrolls will bring more travelers to holy places in Jordan.

Recently, Jordan's King Hussein prohibited the permanent export of any of the Dead Sea Scrolls and decided to keep the treasure as one unit at the Rockefeller Palestine Museum in Jerusalem. As a result, various foreign institutions agreed to take back money they had paid for the right to eventual acquisition of certain scrolls.

News Briefs

The Methodist Church is planning to build an interreligious United Nations church center across from UN headquarters in New York City. The project is envisioned as an eleven- to thirteen-story building where space would be available for the UN liaison or international affairs agencies of any religious group.

Shipments of food packages to Communist East European countries have been discontinued by the Lutheran World Federation. Dr. Bengt Hoffman told a meeting of



The missionary conference sponsored by the Park Street church in Boston, Massachusetts, featured an unusual stamp exhibit which included Biblical and missionary collections. A part of the exhibit were stamp displays from the forty-nine countries in which the church has missions. Three are shown here

Religious News Service

the Federation's Commission of World Service that this action was taken because present economic conditions in those nations no longer warrant such an activity.

Some 100 Swedish Protestant missionaries have been ordered expelled from the Republic of Congo, according to a report by the Stockholm Radio. They were being forced out under a decree signed by President Filbert Youlou ordering all persons of Swedish nationality to leave the country within forty-eight hours.

The Christian Approach to Group Decisions

Continued from page 16

in time be achieved or brought to the right solution. If it be of men, it will in the end come to naught. The oft-repeated statement that Quakers continued in group discussion until total membership agreement was reached depicts a policy which might require agonizing moments for members who are in a hurry. If, however, the matter is for the good of all, it will be so realized by all as clarity of ideas and understanding of intent and purpose are reached.

Humans are often in a rush. It seems only "God has time to work with the hearts of men." However, a decision reached with the acclaim of all adds strength to the tie that binds. Together we work toward the ideal of listening to inner conviction and, at the same time, to the insight of others.

The Churches and the 87th Congress

Continued from page 2

General Robert F. Kennedy. They bar the use of interstate commerce or communications to violate state laws against gambling, racketeering, and prostitution. Once the Department of Justice begins enforcing these new laws, it will be very difficult to conduct illegal bookmaking, number rackets, or other gambling operations. Since gambling has provided the revenue that supported many other racketeering enterprises, the days of the wealthy "Barons of Crime," enjoying virtual immunity from local law enforcement efforts, may be at an end.

Church groups gave strong support to these laws against crime which may turn out to be among the most far-reaching legislation passed by Congress. However, Congress did not complete action on a bill passed by the Senate to set up a Commission on Noxious and Obscene Material, a unit that would study the growing menace of pornography and more effective means of combatting it. The proposed commission's fifteen members would include three clergymen — Protestant, Catholic, and Jewish.

Churchmen expressed their concern for the plight of migratory farm labor in hearings conducted by Congressional committees. The Senate passed five bills designed to ameliorate conditions among this neglected group, including registration of work crew leaders, improvement of educational opportunities for migrants' children, and prohibition of child labor in the fields. These bills, strongly endorsed by Catholic and Protestant groups who have been conducting ministries to the migrants, are now languishing in committees in the House and a strong push is expected in January to persuade that body to approve them.

Congress extended the Mexican farm labor program for two years, but in doing so refused to make major reforms asked by Protestant and Catholic organizations. The Senate adopted an amendment designed to protect the wage standards of American farm laborers and to guarantee the Mexican "braceros" a decent wage, but the House refused to go along. Church leaders are expected to continue their campaign for such reforms.

Congress in this session became acquainted with members of one of America's oldest and strictest religious sects, the Old Order Amish. Bishops and elders of the sect visited Congress to ask exemption on religious grounds from compulsory participation in the Social Security program. They testified that the Bible requires them to take care of their own aged and indigent members and that it would violate their way of life for the government to assume this burden.

Congressmen, accustomed to hearing endless delegations plead for government aid, expressed a friendly interest in the Amish, who reject such assistance. Many Amish young men must now leave farms for employment in nearby small towns, however, so Congress must resolve the problem of what to do with the employer's share of Social Security tax contributions before it can grant exemption to these conscientious objectors.

Some church groups asked Co gress to ban the serving of alcoho beverages on aircraft, but the leg lators refused. The Federal Aviati Agency, however, imposed stiff rules against carrying personal owned liquor aloft and impos severe penalties on passengers guil of unruly behavior.

Legislation designed to ma Good Friday a legal holiday and have the last Sunday in Septemb officially observed as Interfaith D were stalled in Congress on t grounds they might breach churc state separation. Jews and so conservative Protestant groups not observe Good Friday, wh Eastern Orthodox observe it on different date. A Baptist spokesm told Congress that Interfaith Day a good idea but something th should come from the initiative the churches and not from t government.

Similarly, legislation to expr the "sense of Congress" that t Eastern Orthodox churches be r ognized as America's fourth "ma faith" has run into objections. T measure will be considered at t next session. — *Religious News Se ice.*

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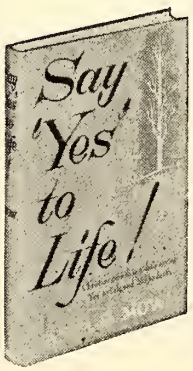
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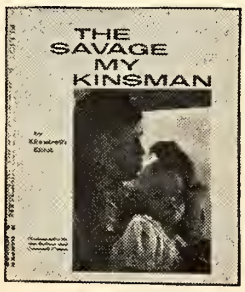
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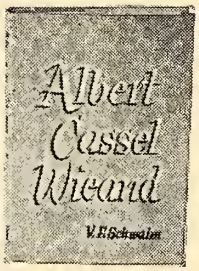
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Donald F. Durnbaugh

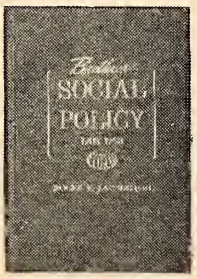
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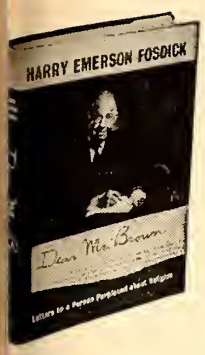
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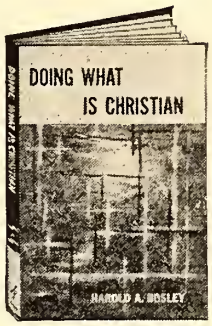
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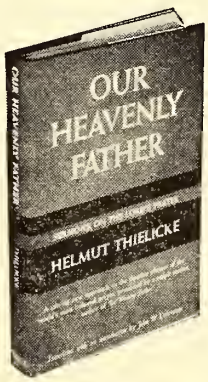
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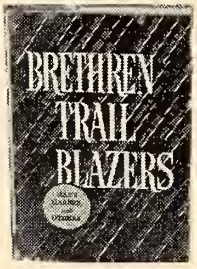
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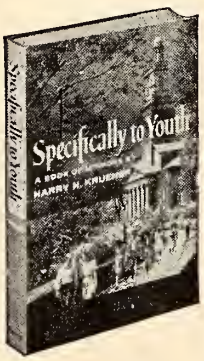


Here are thirty-two sketches by a number of writers about men and women who throughout the more than two hundred fifty years of Brethren history have made significant contributions in many areas of the church's life. Illustrated in color. **$2.50**

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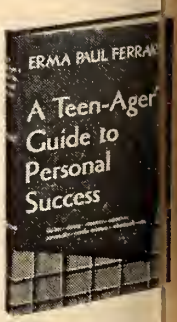
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Erma Paul Ferrari

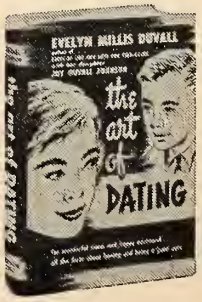


This manual is a sound, practical key to personal success for the teen-ager; how to be popular; how to act on a date; how to make important decisions about college, vocation, and religion. **$2.00**

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Books for children

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Ota Lee Russell



Jon Hughes, an orphan, moves to southern Illinois early in the nineteenth century and becomes a friend of Elder George Wolfe, Jr., who helps him adjust to a new and strange way of life. Jon also finds his skill with a jackknife and other woodworking tools helps him find usefulness and acceptance in the pioneer community. Juniors. **$2.25**

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THE NEW LITTLE FUZZY GREEN WORM

Jessie Brown Marsh

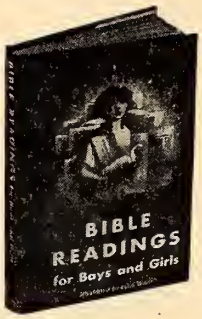
Here is illustrated a worm's vision of a tree trunk, a high mountain, passing feet on a sidewalk, and blades of waving grass. Woven into the story are details of his rest in the cozy cocoon, and his emergence into the warm glowing world of God's creation where he spread his shimmering wings. Ages 4-7. **$1.75**



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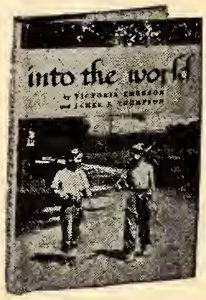


BIBLE READINGS FOR BOYS AND GIRLS

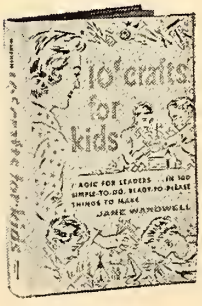
Selected readings from the revised Standard Version. The book is divided into two parts — the Old Testament and New Testament. Each part is broken into sections with descriptive headings to assist in reading. Ages 10-12. **$1.00**

INTO THE WORLD

Victoria Emerson and James J. Thompson



This exciting adventure story explains how living things come into being. The dramatic account of how babies are born as well as how peach trees, kittens, chicks, and calves begin their lives is woven naturally into a stirring adventure tale. Ages 10-12. **$2.50**



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Jane Wardwell

The dime store, the home, and industrial scrap yield the material — Miss Wardwell is your easy-to-follow guide, illustrating each project — and any responsible adult can become a craft teacher and leader. Not only will the children feel the sense of worthwhile accomplishment but will have genuine fun in the process. Ages 6-12. **$2.95**

WALTER CHRYSLER, BOY MACHINIST

by Brethren author, Ethel H. Weddle



Mrs. Weddle fascinates the reader with her fast-moving, interesting account of the young machinist's successful undertakings, his shift from an ambition to become a railroad engineer to become an automobile designer and manufacturer, his delightful family, his community life, his wholesome personality. Juniors and junior highs. **$1.95**



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and Other Nursery Rhymes

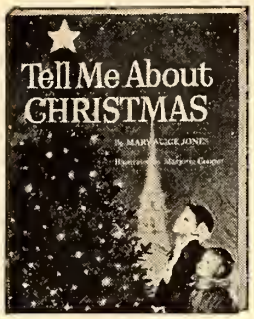
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Vitten with the child's viewpoint in mind, in s ple, conversational style, these books are an e ellent way to reach youngsters with teachings t t help them toward a lasting faith. Lovely, n aningful pictures harmonize with and reinforce t words.

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T Me About Heaven, ages 9
T Me About God, ages 3-7
Tell Me About Jesus, ages 4-9
Tell Me About the Bible, ages 6-10
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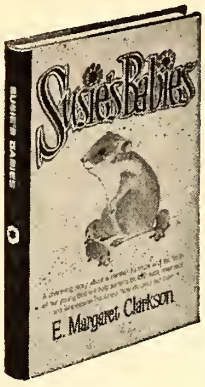
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Helen Doss

Ts book will help children everywhere to appre- cte the ways they are the same. Illustrated. Ages 4-7. **$1.50**

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Elsa Jane Werner, editor

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Ruth Adams Murray

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See November 11 and 18 issues of the GOSPEL MESSENGER for more gift suggestions

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A guide to aid older youth and young adults in developing a Christian concept of marriage. Considers such vital problems as evaluating maturity; selecting life partners; understanding and handling the major adjustments of early married life; and mixed marriages involving religious, cultural, racial, class, and other differences. Paperbound. **$1.00**



FAMILY CAMPING DIRECTORY

Here is a book which does not pretend to give camping helps to families but does a very adequate job of listing places to camp, location, number of acres, tent sites, and fees. **$2.0**

FAMILY FUN AND ACTIVITIES

Margaret E. Mulac

How to play together, how to work together, learn, and share together are the main themes. Chores, parties, gardening, hobbies, camping, nature activities, vacations, and learning skills are all included. **$3.5**

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Claudia Royal

From her wide experience, Mrs. Royal has written this book to guide parents and teachers in guiding their children's religious development from birth through the first five years. **$2.5**

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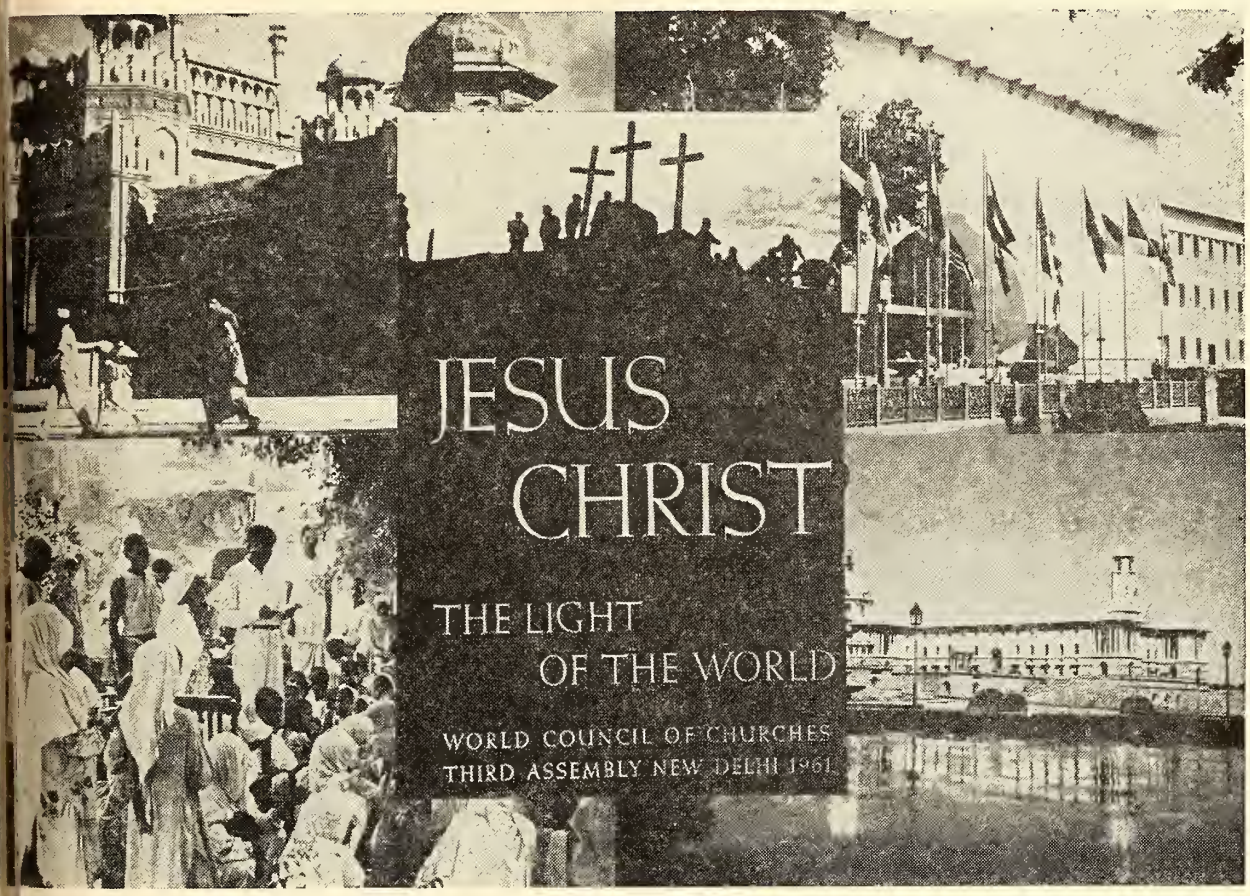
DESIGN OF THE SCRIPTURES

Robert C. Dentan

Throughout the book, Dr. Dentan assigns readings in both Old and New Testaments and relates them to one another in a creative demonstration of the unity of the Scriptures. The reader gains from the experience a sense of belonging to this unity of the people of God and from this perspective sees more clearly his life and task in our day. All ages, from youth up will profit from this book. **$5.0**

Church of the Brethren
Gospel MESSENGER

NOVEMBER 11, 1961



Religious News Service

In just one week the Third Assembly of the World Council of Churches will convene at New Delhi, India. The activities of such a world Christian conference are naturally quite varied, but all of them are related to the study theme, Jesus Christ, the Light of the World. The concerns of number churches and the tasks of Christians around the world will be reviewed in this light and in the context of witness, service, and unity.

Basis of the World Council of Churches
by Dr. Ernest Payne

Witness in a Waiting Land
by Robert Mishler and Kermon Thomason

Are Institutional Homes the Answer?
by Kermit Eby

A Preview of the New Delhi Assembly

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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NOVEMBER 11, 1961

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Our Contributors

Bob Mishler of New Paris, Indiana, and *Kermon Thomason* of Bassett, Virginia, are two BVS'ers serving at Waka, Nigeria. Bob serves in Waka maintenance and is a teacher for apprentice carpenters and masons. Kermon teaches in the Teacher Training College and serves as librarian.

Ernest Payne is general secretary of the Baptist Union of Great Britain and Ireland and vice-chairman of the Central Committee of the World Council of Churches.

Ernest Jehnsen became pastor of the First Grand Valley church at Grand Junction, Colorado, on September 1.

Juliette Steensma from Grand Rapids, Michigan, is the wife of John Steensma, director of the Church World Service Amputee Rehabilitation Center at Taejon, Korea.

Overseas News From Indonesia

by Joel Thompson

Council of Churches Research

The Research Institute, a subdivision of the Commission on Evangelism of the National Council of Churches of Indonesia, has stated that it will invite churches from Southeast Asian countries to participate in a 1962 consultation on Living Islam. It is hoped that the consultation will enable the Church of Southeast Asia in coming to a better understanding of its task of evangelism.

Since the Research Institute was appointed in July of 1960, it has had one conference on the non-Christian religions and has begun issuing bulletins concerning its work. It hopes to publish an English bulletin occasionally in order that other countries may benefit from its studies.

The task of the institute may be stated as follows: (1) to study the major non-Christian religions and groups of newly developed religions in Indonesia and in the whole of Asia; (2) to examine the information concerning these religions in the context of the confrontation of the gospel with the non-Christians; (3) to communicate the gospel in a practical way to the non-Christians of these groups.

New Marriage Legislation

The Indonesian minister of religious affairs has said that his government would soon introduce legislation to tighten the marriage laws of Indonesia. According to the Indonesian Daily News, the minister stated that he was in favor of the one-wife rule adopted by the Pakistan government recently. He also stated that under "correct Islamic rules" it was impossible for a true Muslim to have more than one wife.

The proposed legislation in Indonesia would restrict Muslims to take only one wife but the minister also said "they will be allowed to have more than one wife if they can divide their time and money among all wives equally."

Medical Progress

In 1954 the Indonesian Medical Faculty and the University of California School of Medicine established a medical project under which a number of American doctors and scientists were able to teach in Indonesia because of funds made available by the United States Economic Cooperation (ICA) program.

The completed six-year project has been called "one of the most successful ever undertaken by the two nations." According to reports here, the Indonesian Medical Faculty has been graduating more than 150 doctors each year since 19[illegible]. Until that time, only about forty doctors were graduated each year from Indonesia's three medical schools. This was not enough to keep up with losses through death and retirement.

Church and Society

The Commission Church and Society of the National Council of Churches of Indonesia has stated that its primary responsibility is to provide material and stimulation to the churches, Christian organizations and institutions, and generally to all Christians in the country so that they may develop a deeper and broader understanding of their place and task in contemporary Indonesia."

In order to fulfill this purpose the commission has begun intensive study of the following topics: (1) the issues involved in the relation between church and society in Indonesia, an issue being studied from theological, sociological and political points of view; (2) the role of the churches in the Indonesian revolution, including their responsibility to nation building; (3) questions underlying the confrontation of the churches with the most significant ideologies and world views in the Indonesian society; (4) the responsibility of the churches in big cities, rural areas, and troubled regions; (5) the question of what the service and witness of the church is in the political, economic-social, and cultural areas of life; (6) the witness of the churches in international affairs.

It is the hope of the commission that the above studies will help the church to remain faithful to her task in the midst of the present Indonesian society. The commission reports that it is keeping in contact in conversation with other churches in the East Asian Council of Chur[illegible]

Continued on page 24

Does the Bible Have a Formula for Success?

ARE you discouraged about your income? Do you feel like a failure? Cheer up. A prominent businessman, with record sales to his credit, has now revealed the secret of financial success. He found it in the Bible.

According to the publicity for a recent book, Clinton Davidson made only $420 the first year he sold life insurance. But a few years later he sold more life insurance than anyone else in the world. He became president of three corporations. And the secret was something he read in the Bible.

Apparently Mr. Davidson discovered, along with other interesting insights in the Bible, that it could help him to persuade others to do what he wanted them to do. The Bible, he maintains, helps you to get someone's attention, develop interest in your proposal, to change that interest into desire, and desire into action.

Some of us who also read the Bible have never discovered any such secrets of financial success. One look at our bank balances would be enough proof. We have read and read, but few people listen to our sales pitch and we shall never be the president of even one corporation. Somehow, even after reading the Bible, the secret still eludes us. We just cannot seem to get people to do what we want them to do.

Now that Mr. Davidson's book is out we can borrow a copy and find out what the magic formula is. But something disturbs us about the easy assumption that success depends on getting people to do what you want them to. Is that what Christians are seeking? Or is it to urge people to do what God wants them to do — something entirely different? And what about the morality of manipulating people so that you can engineer their consent for your proposition? Is this the way you approach a person who is a child of God, made in his image?

There are a number of Bible personalities who might have been more of a financial success if they had been willing to manipulate others. The prophets, for example, had a habit of choosing the wrong place and the wrong time for getting a favorable response to their message. But they were spokesmen for God, not salesmen for their own wares, and that was why so many of them were failures.

As a matter of fact, Jesus was specifically tempted to become a success — to turn stones into bread and to display his great power all for the noble purpose of winning friends and influencing people. But he chose a way that looked like failure up to the very moment he died on the cross. His victory came from God, not from the number of disciples he succeeded in signing up for lifetime contracts.

But if anyone really must have a "secret," how about taking a cue from Paul, whose life was a glorious mixture of failure and success? Sometimes he had plenty to eat, but often he was hungry. Yet he wrote to the Philippians: "In any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me." — K.M.

Testimony From the Business Page

ONE of the last places you might look for a Christian testimony is in the business pages of a national magazine. That is not to say that business is unchristian but simply to note that the relation of sound Christian principles to business is seldom pointed out in the pages where financial and manufacturing trends are reviewed.

A recent issue of Time magazine devotes two or three stimulating columns to the Cummins Engine Company of Columbus, Indiana, maker of diesel truck engines. The magazine attributes much of the success of this corporation to its president, J. Irwin Miller, who is a student of Latin and Greek as well as an active layman in his church, the Disciples of Christ. A year ago he was elected president of the National Council of Churches.

Because of his Christian convictions Mr. Miller has some interesting things to say about profits ("If we concentrate on giving the customer what he needs at a price favorable to him, profits roll in"), wages ("the ideal would be to pay the highest individual wages and have the lowest labor costs"), unions ("a necessary protection for the individual"), and products ("the temptation is to design an engine that would cost you the least in tooling up. But it's not the right engine for the owner. So this is immoral"). American industry could use many more executives like J. Irwin Miller. — K.M.



Service as a key to brotherhood is made evident to two young Brethren who find themselves in an isolated African bush village, helping to erect a Christian church. Hear them tell of their experiences as a . . . . .



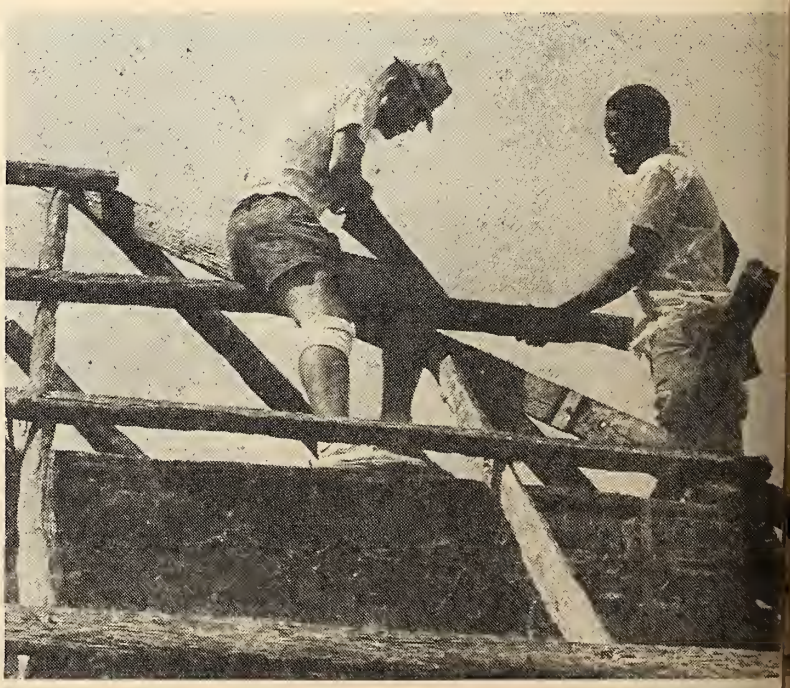
. . . witness in a

by Bob Mishler and Kermon Thomason

AS THE heavy rafter was slowly being raised over our heads, supported by a half dozen forked poles, we eased our upward pushing and paused to catch our breath and to take account of our efforts. Beside us stood Isa, the village chief's son. The harsh sunlight caused the sweat-drenched muscles of his powerful shoulders to glisten as he pushed with his forked pole. He was set off from his neighbors by his handsome features and aristocratic bearing. He is a Moslem. Just beyond him was Malla, a young father, one of the few strong Christians in the village. Turning and looking to the far end of the towering rafter we could see the gnarled and wrinkled figure of old Audu, not yet in his fifties, but whose body was aged and bent from the years of hard labor in his cotton and groundnut fields. He had known only the pagan gods.

Zuwa village was getting a Christian church. The mud brick walls had been built in recent months through the cooperative efforts of a missionary, the villagers, and masons from Waka. Now that the rainy season was approaching, a thatch roof must be completed quickly to protect the wa. Grass had been collected a was being woven into mats o be placed layer upon layer o a rafter framework.

We two BVS'ers had co from Waka with three appr



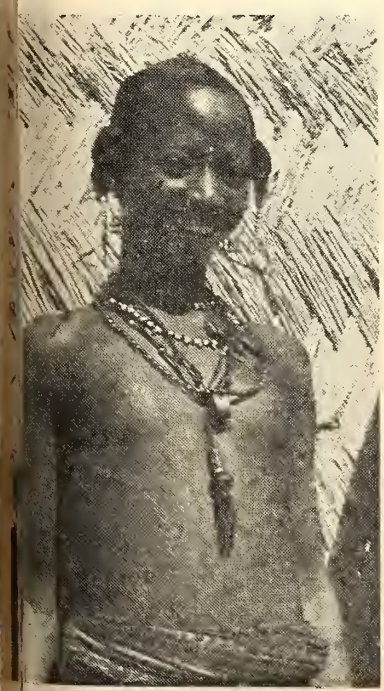
BVS'er Bob Mishler shows an apprentice carpenter how to saw off a p



waiting land

e carpenters to accomplish
s job of raising the roof. In
r big lorry, loaded with split
lm logs, nails, metal straps,
lts, and carpentry tools, we
d traveled the twenty miles

This little Fulani milkmaid came by and joined the spectators watching our construction job



to Zuwa from Waka one sunny April afternoon. The first ten miles had been pleasant enough, riding over our "main" road, which, though dirt, still maintains a relatively smooth surface in dry weather. But ten miles from Waka we had to turn off onto a trail which led on through the bush to Zuwa.

The gears had to be shifted frequently as we crept up and down hills, across gullies and stream beds, weaving our way around towering termite hills, detouring now and then around outcroppings of volcanic rocks, fallen trees, and sinkholes. Five miles an hour was a good speed under these conditions.

As our lorry wound on through the bush, farm people, preparing their fields for the cotton and groundnut crop, hung their short hoes on their shoulders, shaded their eyes, and scrutinized this unfamiliar invader passing by their fields. Their curiosity satisfied, many of them waved gaily and exchanged shouted pleasantries with our apprentices on the back of the lorry. Then, grateful for this brief respite from the monotony of daily toil, they took their hoes from their shoulders, bent and resumed their hoeing in the sun-baked soil.

From time to time we passed men and women on foot, returning from market, their shoulders bent under their loads of market produce, and those whom the boys designated as their friends we allowed to clamber up on the lorry for a ride. Considering the pain of our bumpy, bouncy progress, this seemed to us a dubious kindness, and we assumed that the discomforts of riding must have been outweighed for them by the prestige of coming into town in great style. At any length no one refused our offers and all accepted eagerly with flashing smiles and grateful cries of *"Usa! Usa!"* (Thanks.)

After what seemed an interminable period of driving in

the bush we finally drew into sight of the village. Dogs began to erupt from every aperture, and rushed down the trail to meet us, barking furiously and snapping at the lorry tires. Mothers came to doors, filled with curiosity but ready to snatch their children back from danger if need be. Dozens of children pushed their way out the doors, through the clutching fingers of their mothers, heedless of anxious entreaties for caution, and ran excitedly through the street ahead of us. The men folk roused themselves from their resting, reluctant to leave their shady spots, but grateful for an occasion which would demand their services as "sidewalk superintendents." Everyone headed toward the center of the village where we brought the lorry to a halt.

Before we could get down from the cab of the lorry it was surrounded by a happy throng which pointed, laughed, and speculated in loud voices about our appearance and the occasion of our coming, their chatter made meaningless to us by our limited knowledge of the Bura language. The children formed the inner circle and watched us, wide-eyed with excitement and anticipation, eager to attract our attention, yet held back by a tingling uncertainty about *Nasaras* (white men). The women hung back shyly and watched us from protective doorways and corners. The men struggled to push their way through the blockade of children, each hopeful to be first to greet us and gain command of the situation.

While we were making overtures of friendship with the crowd, our apprentices and passengers were alighting from the lorry, with satisfaction at the envy instilled in the hearts of their friends. Suddenly there came pushing his way through the crowd, a tall young man with a wide smile, his hands extended, and an English greeting on his lips. This was Samba, a 1960 graduate of Waka Teacher Training College and now headmaster of Zuwa junior primary school, a Brethren mission school.

With a voice of authority Samba dispersed the villagers and sent a small army of sch boys to prepare living quar for us all. We two BVS'ers v ushered to our quarters – storeroom of the school ho Twilight was approaching the time we had moved in, we gratefully accepted a gallon kerosene tin filled hot water for an evening b

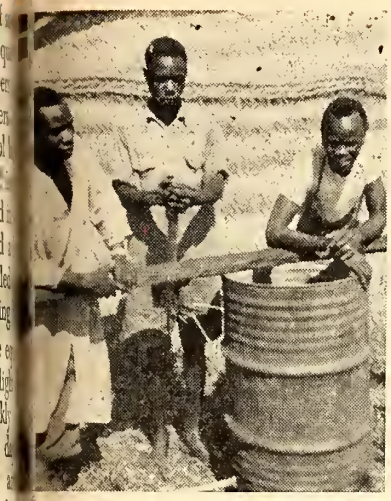
Down here near the equ there is almost no twilight darkness settles quickly the village, quieting day noises and gearing act down to a more leisurely p Outside activity diminishes siderably after sundown ex on cool moonlight nights w drum music often reso through the village and s of black feet stamp the gr in ancient tribal dances.

Wearied by the long from Waka, we eased our ing bodies into our slee bags by the open door w we could keep an eye an on things about us. The dren had somewhat the idea for gradually they as bled themselves on the gr outside the door and soon j their voices in the singi Bura-Bura songs, varied handclapping and chante frains. We listened dro but appreciatively for a w until slowly the child voices began to mingle those of the tree frogs crickets, and we floated off sleep, to be disturbed onl an occasional dog fight, braying of a donkey or crowing of a rooster.

Next morning as the sun rising above the distant hi the cloudless blue sky o Nigerian dry season, we busy building the wall-pla the church and constru rafters. Helping us we handful of local Christians from time to time a non-C tian would come to our when he saw us struggling



The construction work gave Bob Mishler's apprentice carpenters an occasion to put their classroom instruction to a test. Here Kermon looks on while Bob explains a problem in rafter construction to Buldimi, an apprentice



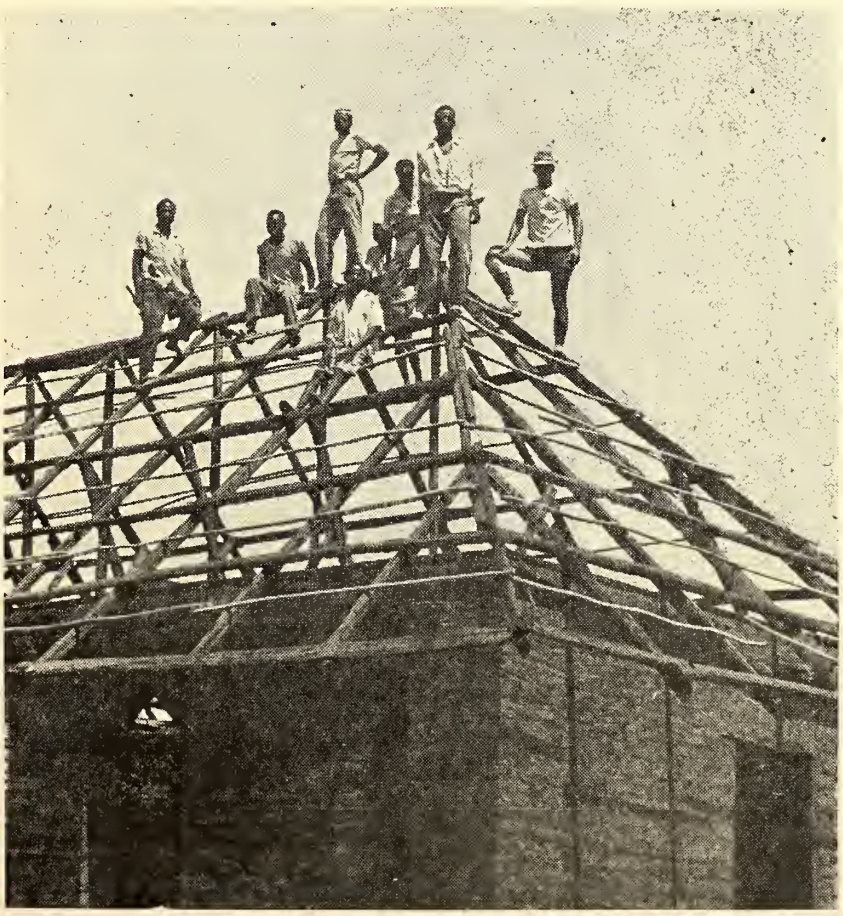
riju, Tapci, and Daniel are ap-
ntice carpenters who helped to
truct the Zuwa house of worship

eavy piece of palm wood. W did not lack for sidewalk erintendents. An abundance of e villagers stood around the rch, observing our labors n a critical eye, offering ad- vi from time to time and ting their positions when r patches of shade shifted.

y noon on our second day uwa our rafters had all been ed together in pairs to form ses and were ready to be ed into position on the wall- e. All of us had worked l, so unanimously we de- d to rest a few hours until e extra helpers could be ed. Word was circulated at three o'clock we would as many men as possible to on hand to help lift the ers. Despite their work pre- ng their farms for crop ting, a crowd had assem- by that time, and, true to old adage, many hands e the work lighter and fast- By sunset the seven pairs of ers stood silhouetted against glowing western sky and e casting long shadows ss the ground where men ifferent tribes and religions d with heads back and eyes led, proudly surveying their s work, all having joined ther hand to hand, shoulder to shoulder, to raise this symbol of Christian faith high over Zuwa village. Their neighbors . . . their brothers . . . had been building and needed help . . . that simple need had been the sole motivation of their labor.

As we two BVS'ers stood silently watching the villagers basking in the glow of achievement through common effort, we could not help marveling how these people were able to unconsciously work in the beautiful spirit of brotherhood which we of the Western world have for all these centuries preached but never fully practiced. We could see clearly demonstrated before us the potential for goodness in man which transcends religious barriers in all lands.

Next day as we packed our lorry to go back to Waka we wondered what would be the future of Christianity in Zuwa, symbolized by the little church standing here . . . its brick walls and steep-pitched roof towering above the round mud huts of the village, but with its congregation so small and so fluctuating in its zeal . . . the grass mats still to be placed on its rafters, its interior hollow, with no pews or pulpit yet, empty except for the children playing on the packed earth floor, its arched windows yet stark and empty . . . the pagan living side by side with his Christian neighbors . . . under the sheltering mahogany tree by the church door an old, white-bearded Moslem kneeling toward the east, devoutly chanting his evening prayers. Would this beginning grow to be what we, in a smaller way, had hoped to be — a witness in a waiting land?



Finished, except for the grass mats to keep out the rains which will be coming soon. The workers pose proudly above the product of their labors



She shares with another guest er scrapbook of clippings and pict es

Religious News Service

IS IT possible to preserve personal values in an increasingly impersonal world? Or to be specific, are institutions like our Brethren Homes the answer for our senior citizens? Can these Homes reconcile the demands of a face-to-face family-oriented world and the increasing pressure of an impersonal and institutionalized one? This is the question I would pose.

My answer, after visiting several Homes and after talking with as many of their residents as possible, is "No!" And my reasons are in no way a reflection on the attempt. Even after stating my disagreement, I would support the endeavor, just as I always have recognized, since growing up (intellectually), that all of us have to deal with the realities of life where they are lived.

For example, I accept the fact, even though I would be unhappy with my choice, that I may also end up living in an institutional Home. Certainly, I will be buried in a cemetery which is a model of mathematical precision, although I confess my preference would be cremation, with my ashes scattered over Dad's farm; and if not that, a diagonal grave under a young elm in the corner of his woods.

In a paper of this length the reasons for my "no" are only suggestive. Each, however, I am sure could be developed by a competent psychologist.

(1) Institutions for the el r- ly tend to separate the gen a- tions; consequently, there a tendency for inbreeding of thought and outlook, and ne elderly lose the stimulus of youth, in time; and youth l es the advantages, in wisd n, which come with age and x- perience. There is great n d, as always, for the integra on of "old men's visions and yo g men's dreams." How clear I recall the days of my yout in the labor movement, whe I sought out the "pioneers" wl se sacrifices made the moven nt possible. They were my te h- ers! So was my grandfa er Schwalm, the Baugo patria h.

Children, very young il- dren, need to know t ir

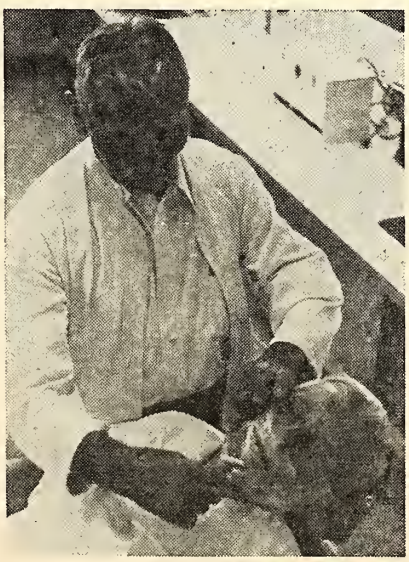
rom 1900 to 1950 the number of persons over xty-five years has quadrupled. As the number older persons has increased, a gradual decline the proportion of those gainfully employed s taken place. In the present situation an der person can look forward to a life span of teen more years, but only nine years of work. our modern world, with its distinction of ce-to-face values, man has become a statistic; the world of social security and pension plans, actuarial one; vigor and mental competence em to have nothing to do with retirement ograms; a man retires when he is sixty-five.

stitutional Homes the Answer?

by Kermit Eby

ndparents. Knowing their ndparents gives them their t sense of the continuity of e generations. Perhaps, the al arrangement for grandents is the *gross-dotty* house the Amish, where both priy and intimacy are proled for. Of course, this is not ssible in urban America, but ecently read of a successful glish experiment for placing elderly in foster homes, like se provided for children e. In conclusion, I insist t life should be a bridge beeen the generations, not a sm.

2) Institutions have a tenncy to sever individuals from ir roots and to transfer them m the familiar to the strange. humans are dependent upour surroundings for much our psychological security. Like plants in the soil, we, too, have our roots in home, family, and familiar environment. As we get older, these roots take on increased significance. For example, the gentleman at Hillcrest Homes that I remember most vividly is he who welcomed me. He took me to his room and kept me there an hour to explain a will that one of his ancestors wrote, willing in detail his lands and personal property to his descendants. The desk, bed, and chest of drawers with which this gentleman's room was furnished, were part of the same inheritance.



Three Lions

This retired barber maintains his self-respect and his feeling of being useful by shaving his fellow guests

Certainly, we are creatures of habit, and a part of these habits are identification with the smells, tastes, and places of youth. Now that our own children are away, I could reconstruct their lives in the scratches on the furniture. And, occasionally, when Retha (my wife) asks me if I love her, I reply, "Honey, I am used to

you." We are not only a part of the chain of being which is life, but that chain is not, at least while we inhabit time and space, purely spiritual.

(3) Activities in institutions tend to be simulated. There is a profound difference between activities (work) which contribute to the security and well-being of a family and community and the organized activities planned by program and recreational directors to help their proteges pass the time. Even children detect the difference! And it is exactly here where much delinquency in our youth develops; they have no significant contribution to make to their particular social group.

In similar circumstances the elderly tend to become cantankerous and to assert the power which was once theirs. More than once I have been told by pastors that the most difficult churches to administer are those filled with supernumerary ministers and church bureaucrats.

In the world of my youth, the fortunate farmers were those who did not retire. My father at seventy-seven is doing what he always has loved to do and enjoying it, growing corn and feeding pigs. It is this sense of work and well-being which gives his life meaning. Furthermore, he is nurtured by his routines — up at five, and in the barn by 5:30 doing chores; ten working hours later he goes to bed, tired and content. This is his life! He has never needed to fear the danger period (for men) about eighteen months after retirement — that time when idleness loses its charm and inactivity invites death. I envy him.

At fifty-five I have witnessed the adjustment of several of my older colleagues who yesterday were useful and today are without office routine or creative work, and are frustrated and angry. Their wives, however, keep up the usual activities and thus live seven years longer.

(4) Even the most well-meaning of men become bureaucratized and the best organizations institutionalized. There is no greater temptation of the well-meaning than to want to be helpful. After all, we must keep busy, happy, and on schedule! Consequently, residents in institutions become inmates — often to the point where institutional rules take precedence over personal idiosyncracies.

George Orwell expressed the idea as did Franz Kafka in their description of the regimen society, in which man beco depersonalized. Somehow cannot be convinced that tem ever takes precedence man. Bertrand Russell right as he declared, w asked how he stayed young man needs a new love an new idea every day." An doubt if new loves and ideas can be had on sched

(5) Finally, institutions the elderly inevitably bec waiting rooms for death. institution which separates members from the whole society tends to create a citi ry unique to it. A prison t on a particular complexion *world becomes the world.* G schools are different from educational schools becaus their very nature. When dividuals above sixty-five together, they see only t own generation, and, co quently, life is identified its ending. In an exaggera sense, personal survival, as peers pass away, becomes a umph. Pure survival, I in is never a victory, when victory is accentuated by death of one's peers.

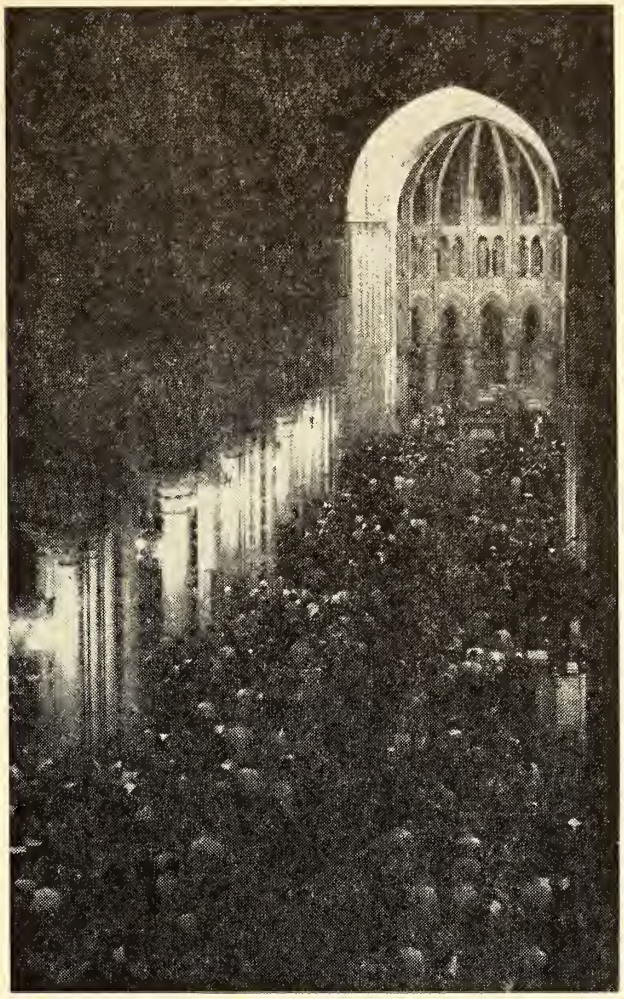
There is much more might be said on the sub but if this stimulates conve tion, it has served its purp



Religious News Servic

A break in the monotony and routine is a Bible study class directed by the pastor of a nearby church

Basis of the World Council of Churches



World Council of Churches

by Ernest Payne

THE World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior." So runs the statement adopted in 1948 by the First Assembly of the World Council of Churches.

Now, thirteen years later, the Third Assembly meeting in New Delhi this month, will consider a proposal to expand the statement in order to make more explicit what has always been regarded as implied in it. What is the background of this proposed change and what does it signify for the fellowship of the 175 member churches of the World Council?

The theological formula used in the basis has a long and honorable history. It was taken over by those who drafted the constitution of the World Council of Churches from the Faith and Order movement, which had its beginning in the early 1920's. It has close similarities with the basis adopted by the YMCA at its first international conference, held in Paris in 1855. It has thus proved its effectiveness in binding together in the service of the gospel both individual Christians and churches. That the membership of the World Council has grown from 144 churches in 1948 to nearly 180 in 1961 is further evidence of this.

Nevertheless, it was recognized at Amsterdam that the member churches might at a later date decide that further clarification or amplification of the basis was desirable. One or two specific proposals for additions and amendments were tentatively put forward, though it was not thought to be then either necessary or desirable to act upon them. It was explicitly stated, however, that the Central Committee must "keep its study of possible changes within the Christological principle set forth in the present basis."

The Second Assembly of the World Council of Churches, held at Evanston in 1954, adopted an important statement on The Purpose and Function of the Basis, which made clear that the basis is "less than a confession," but "much more than a mere formula of agreement." The drawing up of a full Christian creed or confession of faith can only rightly be done by a church. The World Council is neither a new church nor a superchurch.

The basis performs three

functions: (1) It indicates the *nature* of the fellowship which the churches in the council seek to establish among themselves; (2) it provides the *orientation point* for the work which the World Council itself undertakes; and (3) it indicates the *range* of fellowship which the churches in the council seek to establish.

Many have felt that the basis should include more explicit reference to the three persons of the Trinity. At the Evanston Assembly the Church of Norway tabled a formal proposal that the phrase "according to Holy Scripture" should be added, and at the same time drew attention to the fact that this phrase appeared in the Paris basis of the YMCA.

These two matters have been the subject of very careful stu by a special subcommittee which there have been rep sentatives of the main clesiastical and theologi traditions found within World Council. Not unnatu ly, and wisely, there has b considerable reluctance to a the basis lest its essential ch acter be affected and the Co cil become involved in attempt to offer a full formu tion or definition of the Ch tian faith.

The one and only purpose the basis is, in the words of Visser 't Hooft, World Cou general secretary, "to say w holds us together in the Wo Council, what is the start point of our conversation a the foundation of our laboration." But there been general agreement t the two specific matters m tioned above are already plied in the basis and accepted by the mem churches. It is felt by Central Committee that time has come when t should be made explicit and basis be accordingly expand

At New Delhi, therefore, following revised formula will be submitted to the assemb "The World Council Churches is a fellowship churches which confess Lord Jesus Christ as God a Savior according to the Sc tures and therefore seek fulfill together their comm calling to the glory of the God, Father, Son, and H Spirit."

The changes proposed four in number: (1) the sub tution of the word *confess accept;* (2) the use of *the* stead of *our* before "Lord Je Christ"; (3) the addition of phrase *according to the Sc tures;* (4) the making expl the trinitarian character of

Continued on page 15

Prayer for the Assembly

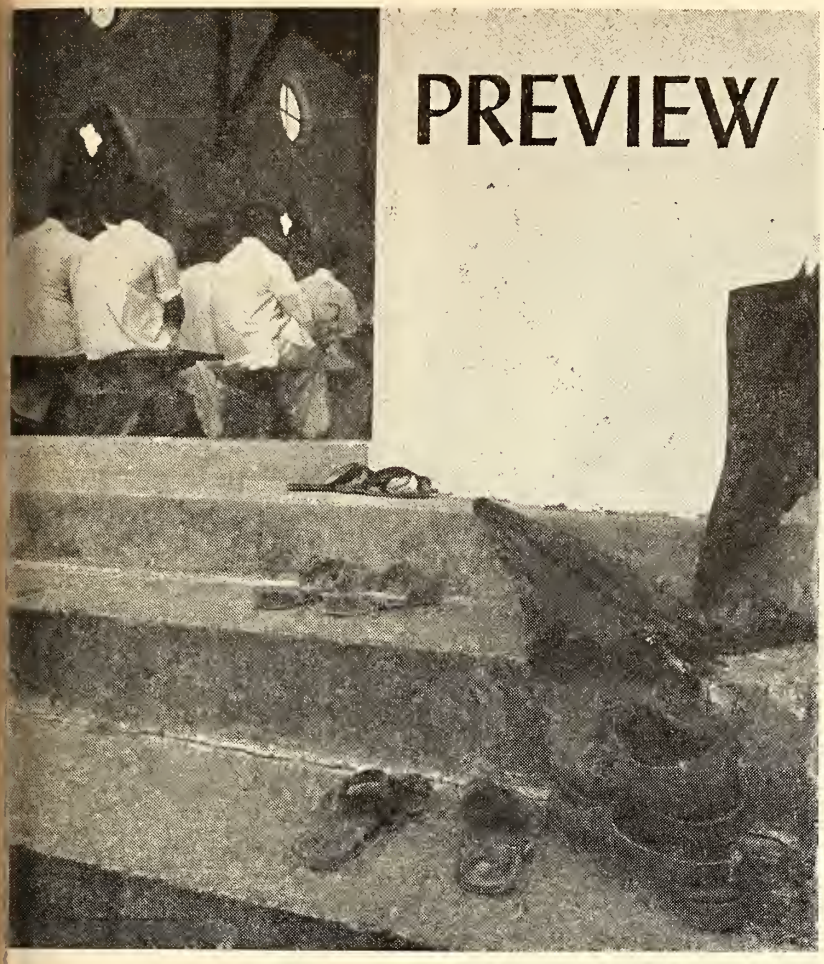
Millions of Christians around the world are being asked to join in prayer for the Third Assembly of the World Council of Churches on its opening Sunday, November 19. As church leaders representing the 175 member churches of the council gather in New Delhi, India, for a solemn opening worship service, local congregations — Protestant, Orthodox, and Anglican — will offer prayers. The suggested text of a prayer has been sent to local congregations by the council's member churches and by national ecumenical bodies throughout the world.

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them. May he who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord, to whom with thee and with the Holy Spirit be all glory and praise, now and for ever. Amen.

PREVIEW -New Delhi Assembly



Photos by World Council of Churches

Christians around the world have been praying for the Third Assembly of the World Council of Churches and have been studying the book on the theme, Jesus Christ, the Light of the World

LEADERS of the World Council of Churches will meet in New Delhi, ıdia, beginning next week for hat promises to be one of the ost important church meetings this generation. The Third ssembly of the World Council Churches will bring repre-ntatives of the 175 Protes-nt, Anglican, and Orthodox ember churches to the capital India. In all, there will be early 1,000 church men and omen — 625 of them official elegates and the rest observ-s, advisers, fraternal dele-ıtes, and special guests.

Jesus Christ, the Light of the Vorld is the theme of this first Vorld Council assembly to be eld on the continent of Asia. mong other firsts for the big eeting:

1. The first time Roman Cath-ic observers have been author-ed to attend a World Council of Churches' meeting. Five observers have been named by the new Vatican Secretariat for Christian Unity.

2. The first time the assembly has been asked to consider the big Russian Orthodox Church inside the Soviet Union for membership. If accepted, the church will come into continuous contact with other Christians after many years of isolation.

3. The first time the two ecumenical streams of world Christianity — that of mission and that of unity — have been brought into a single organization. The World Council of Churches and the International Missionary Council will be integrated.

The assembly provides the major forum for Christian leaders to discuss Christian unity and to chart the course of the organization the churches have formed to promote this cause. It met last in 1954 in Evanston, Illinois.

Within the broad outline of the main theme, church leaders will focus attention on Witness, Service, and Unity, dealing respectively with taking the Christian message to those outside the churches, Christian responsibility to the whole of society, and unity among the churches.

Dr. Joseph A. Sittler, distinguished Lutheran theologian and professor at the Theological Faculty of the University of Chicago, is the major speaker on Unity. Speaking on Witness is Dr. P. D. Devanandan, director of the Christian Institute for the Study of Religion and Society at Bangalore, India. Professor Masao Takenaka of Doshisha University, Kyoto, Japan, will speak on Service. These speeches will set the

stage for concentrated study of the main theme by delegates.

A solemn service of worship and thanksgiving will inaugurate the assembly on Sunday morning, November 19. The opening service of the eighteen-day assembly will be held in a huge tent or *Shamiana* to be erected for the service and other assembly events open to the public.

A colorful and impressive procession of the 625 official assembly delegates will be led by the World Council's five presidents and Dr. Christian Baeta of Ghana, chairman of the International Missionary Council.

The World Council's presidents are Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of Malabar, India; Archbishop Iakovos of the Greek Archdiocese of North and South America; Bishop Otto Dibelius of the Evangelical Church of Berlin-Brandenburg; the Rt. Rev. Henry Knox Sherrill, Boxford, Massachusetts, retired presiding bishop of the Protestant Episcopal Church in the U.S.A.; and Bishop S. Uberto Barbieri, Methodist bishop of Argentina, Uruguay, and Bolivia.

All five presidents will participate in the opening service. Dr. U Ba Hymin, Rangoon, Burma, of the Burma Baptist Convention, will preach the opening sermon. Dr. Baeta will lead the service of thanksgiving.

The Sunday afternoon session will be a historic occasion. At this time the World Council assembly delegates will be asked to approve plans for the integration of the council with the International Missionary Council. The majority of the IMC's member councils have approved.

The integration marks the uniting in one organization of two bodies which have symbolized the search for Christ and unity in the twentieth century. The IMC was formed in 1921 as a result of plans stemming from the 1910 Edinburgh Conference on the World Mission of the Church. The World Council of Churches came into formal being in 1948 in Amsterdam, Holland. The two have worked "in association" from the beginning.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will speak on The Calling of the World Council of Churches in the opening session Sunday afternoon, November 19. Bishop J. E. Lesslie Newbigin, genera secretary of the Internationa Missionary Council, will spea on The Missionary Dimensio of the Ecumenical Movement

Following the addresses, D Baeta will report action on in tegration by IMC membe councils and its administrativ committee. Dr. Franklin Clar Fry, New York, president of th United Lutheran Church i America and chairman of th Central Committee of th World Council of Churche will report the favorable actio of that body on the merger. Th action will be taken by the as sembly approving the integra tion.

A new Commission on Worl Mission and Evangelism will b created. A division of this nam within the structure of th World Council, headed b Bishop Newbigin, will bring th concern of the churches fo mission into the heart of th World Council's work.

A Lutheran bishop from Eas Germany, Dr. Gottfried Notl Dresden, of the Evangelica Lutheran Church of Saxony will deliver the keynote addres on Sunday night, November 1 He will speak on the assembl theme, Jesus Christ, the Ligh of the World.

The work of the World Cour cil of Churches and its majo divisions deals with Interna tional affairs, ecumenical actio (laity, youth, co-operation o men and women in church an society), inter-church aid an service to refugees, and no world mission and evangelism

Morning and evening prayer and Bible study are planned fo the assembly. The Bible stud will follow a rather unusua pattern for such a large assem bly. Rather than a lecture, th study will open with an intro duction to the day's text by th leader including one or tw questions for reflection. Follow



g ten minutes of silence and editation, there will be coments and questions.

Participating in all of this ll be archbishops and bishops, al preachers and church ofials, lay men and women, d young people. Not all of e delegates are professional eologians. Some are men of blic affairs and education — e Sir Francis Ibiam, the govnor of Eastern Nigeria; Presint Nathan Pusey of Harvard; d former UN General Assemy President Charles Malik.

On Sunday, November 26, e Church of India, Pakistan, rma, and Ceylon will hold Anglican communion service en to all baptized comunicant members of the orld Council's 175 member urches. The Rt. Rev. Laksa de Mel, Anglican bishop Kurunagala, Ceylon, will each.

There are 154 official delestes from 28 U. S. member urches. Fraternal observers, lvisers, and guests bring the . S. participants to 257. minary presidents, educators, wyers, judges, businessmen, blishers, and church officials e included in the U. S. group.

Basis of the World Council of Churches

Continued from page 12

sis in an important final rase.

Confess is a more decisive ord than *accept* and is generly employed by all our mem-r churches in declarations garding the Lord Jesus Christ. o speak of him as "the" Lord oids the more subjective ference of "our" Lord, and nphasizes the Lordship of hrist over the whole world. he phrase *according to the* criptures, used by the Apostle ul on a number of occasions, s found a place in the ancient creeds and in later confessions, and directs attention to the authority the Scriptures possess for all Christians. To make explicit the trinitarian character of the basis is in line with the statement adopted at Evanston. At the same time, it appears fitting by the addition of the phrase, "and therefore seek to fulfill together their common calling to the glory of the one God," to acknowledge the end and object of our fellowship together.

These changes have a much greater significance than the layman might think upon looking at them. For behind the formulas which he might consider very formal and traditional, the very basis of the World Council is at stake, that is to say, the definition of the nature and of the range of our fellowship with one another in the World Council of Churches, as well as the orientation point for the work of the World Council itself.

The Wolf and the Lamb

by Ernest Jehnsen

THE persistence of the wolf has been one of the amazing phenomenon of nature. The wolf, or the wild dog family, has shown amazing powers of adaptability. The coyote has a far greater range than he ever had. Recently packs of wild dogs have terrorized folks within the metropolitan area of a city.

The wolf has become a symbol for savage and untamed fury. As late as the 1920's France and Italy and Russia were terrorized by packs of wolves. This savage, cunning thing is the beast that Isaiah sees dwelling with the lamb (Isa. 11:6). It has become the symbol of all of the brutal passions and wild desires that threaten to destroy the meek, the humble, the pure, and the good.

How do we deal with these wolfish tendencies? We have generally operated on the theory that the wolf must be destroyed. This may be voiced in many ways but an old Italian proverb expresses it best: "The death of the wolf is the life of sheep."

Yet strangely enough Isaiah does not propose the extinction of this deadly denizen of the wilds. He rather sees the transformation of the savage beast. The kernel of his message is that those murderous and brutal forces shall take their place beside the good.

Most of our world is still very much committed to the policy of destruction. Even peaceful co-existence seems about ready to be tossed out. Most people have accepted the brink-of-war psychology. They have accepted the theory, "We must get them before they get us." Whereas once we were satisfied to say defense was a necessity we now say that even aggressive acts on our part are needed for defense. Public opinion has been aroused to support aggression. Extermination seems the only answer many folks have.

Many agree with the philosophy expressed during World War II that peace will come only when "Franco's widow tells Stalin on his death bed of the assasination of Hitler at Mussolini's funeral." Change some of the names and you would still have the feeling of many people even in the churches. This is not the way of Isaiah or of Christ.

There is no idea in Isaiah's mind of destroying the wolf. Instead his powers are to be sublimated. The problem is to be solved by discipline rather than by destruction. God created the wolf as he created the lamb. He fashioned deep drives in human life. These must be controlled. Sin has been called the misdirection of valuable powers. The military conqueror and the reformer differ only in the way they use the powerful drives and energies which God has placed within them. The savage, undisciplined parts of our nature and our society must be harnessed.

For nearly two thousand years Christians have been mouthing the phrase, "Love is stronger than hate," yet we hardly believe our own words. Jesus said, "I send you forth as sheep among wolves." Yes, Jesus expected even the "wolves" to be saved. The love of Christ working through us helps to transform and tame our own savage tendencies and bring the brutal forces of society to heel under the grace of God.

We are slow to believe and respond. The day may come when the children of the East and the West, or the black and the white and the

Continued on page 23

KINGDOM GLEANINGS

Russell G. West of Pampa, Texas was involved in an automobile accident on Oct. 3 in which a lame knee was again fractured. After spending several days in the hospital he is now home, making a rapid recovery and carrying on his pastoral program from a wheel chair.

For the third year Bridgewater College is conducting an in-service training institute for public school teachers of science. It is held one night each week throughout the year and is sponsored by the National Science Foundation.

Several copies of the book, Church of the Brethren and War, by Rufus D. Bowman, are wanted so that they may be available for the young men in the church. Those who have copies to dispose of should contact Stanley Filburn, 952 N. Central Ave., Modesto, Calif.

Bridgewater College has a record enrollment of 640 this school year, with 207 in the freshman class. Two homes have been converted into residences for women. Of the total student body, forty-seven per cent are members of the Church of the Brethren.

Manchester College received $368,136.45 in gifts and grants during the fiscal year ending July 31, President Helman reports. The college also operated within its income during the year. A budget amounting to $1,498,000, an increase of $187,000 over last year, was approved by the trustees.

In conjunction with American University and WSVA-TV, Bridgewater College is offering again this year a televised Bible course for credit every Saturday morning. Dr. Edward Bauman of the university conducts the course, Introduction to the New Testament; William Willoughby is the co-ordinator for the college.

Juniata College opened its first major campaign for capital funds since 1947 on Oct. 14 with the announcement of a $5,350,000 development program. One of the major phases of the program calls for a science center, costing $1,750,000, to provide facilities for the departments of biology, chemistry, geology, and physics. Some of the funds will be put into endowment.

The fourth Conference on Brethren Homes and Social Welfare, Church of the Brethren, will be held on Feb. 28 – March 2, 1962, in Chicago. All Church of the Brethren members involved in and interested in social welfare are urged to attend. For additional information write: Director of Social Welfare, Church of the Brethren General Offices, Elgin, Ill.

Brethren participating in the second National Conference on the Churches and Social Welfare in Cleveland, Oct. 23-27, 1961, included: Desmond W. Bittinger, Elmer I. Brumbaugh, Reverend and Mrs. Glen Crago, A. Stauffer Curry, Ruth Davidson, John Eberly, John C. Eller, H. Robert Gemmer, Olin Mason, Wilbur E. Mullen, Ira Oren, Mrs. Ray Petersime, Garnett Phibbs, Mrs. Charlotte E. Reinke, W. Harold Row, Mr. and Mrs. Marion Roynon, Mark Y. Schrock, Carl Smucker, Harold Statler, Mr. and Mrs. Arthur R. Teeter, and Mrs. Ella T. Wharton.

Gifts from all areas covered so far in the Manches College March of Progress campaign now exceed $41 000, according to Rufus B. King, college director development. Approximately sixty area campaigns o a three-year period are expected to result in gifts tot ing one million dollars. Campaigns are now in progr in Northwestern Ohio; Columbus, Ohio; Mack Memo in Dayton; Detroit; and California.

Pastoral Changes

Below are listed additional pastoral changes, acco ing to information received in the Ministry and Ho Mission office.

Benjamin F. Buckingham, R. 2, Preston, Minn. (R River, Minn.)

Merle C. Rummel, Brethren Service Center, N Windsor, Md. (Beaver Dam)

Warren Eshbach, R. 2, Taneytown, Md. (Piney Cre

Earl R. Harper, Flintstone, Md. (Georges Creek)

Robert M. Edwards, R. 1, Jonesboro, Tenn. (Hawthor

Newton L. Poling, 501 Maurice Drive, Woodbridge, (Woodbridge)

Maurice E. Wright, R. 4, Roanoke, Va. (Oak Grove)

Horace D. Light, Jr., 1836 Wakefield Road S. W., R anoke, Va. (Oakvale, W. Va.)

William L. Zirk, Box 20, Mt. Jackson, Va. (Flat Ro

W. Donald Clague (interim), Bridgewater Colle Bridgewater, Va. (Pleasant Valley)

Ira D. Hoy, R. 1, Boones Mill, Va. (Cedar Bluff Boones Mill)

P. Stein Hockman, Romney, W. Va. (Walnut Grove)

Marion Petry, 3435 W. Van Buren St., Chicago 24, (Astoria)

Dale E. Roher, 3435 W. Van Buren St., Chicago 24, (Oak Grove)

Ralph W. Hoffman, R. 2, Goshen, Ind. (Little Pine)

Ralph W. Wagoner, 213 W. Main, Syracuse, I (Syracuse)

Thomas Deal, 3435 W. Van Buren St., Chicago 24, (Fairview, Ind.)

Irvin P. Walls, Plank, Ky. (Mud Lick of Flat Cr mission, Ky.)

Norman Johnson, R. 1, Box 1002E, Modesto, Ca (South Modesto Community)

William B. Wash, 214 Stark St., Medford, Oreg (Medford)

James M. Berkebile, 632 S. Market St., Elizabethto Pa. (Stevens Hill of Elizabethtown)

Levi K. Ziegler (interim), King Ferry, N. Y. (L Ridge, N. Y.)

Robert Turner, 146 N. Grant St., Manheim, (Salunga)

Harry Knisely, 962 S. Main St., Chambersburg, (Amaranth)

R. Eugene Miller, R. 1, Saxton, Pa. (Waterside of N Enterprise)

Louis Carbone (interim), 224 Twenty-seventh Brooklyn 32, N. Y. (Brooklyn, Calvary, N. Y.)

Harry M. Gardner, 113 S. Church St., Waynesboro, (Waynesboro), effective Jan. 1, 1962

Guy F. Ludwig, 201 Washington St., Mount Pleasa Pa. (Mount Pleasant)

Ralph Burton Wise of Belle Center, Ohio, died C. 19, after many months of illness. The funeral ice was held the following Sunday. His wife, Leo ian Wise, is known for her contributions to the pel Messenger over a number of years. "His life a testimony to his faith and trust in his Maker," . Wise wrote in reporting his death.

Adults, singly and in groups, are being invited to il themselves of the fellowship and educational op- tunities afforded them through the Brethren Adult inar, which is to be held in Washington, D. C., and v York, March 4-9, 1962. Brochures for the seminar available upon request. Write: Adult Department, rch of the Brethren General Offices, Elgin, Ill., for her information.

At its meeting early in October the Manchester Col- e board of trustees voted to construct a new library ding rather than remodel the present building. It oped that the funds for this purpose will come from March of Progress campaign. The administration also authorized to proceed with preliminary plan- g of the student center and to begin negotiation of an for the expansion of East Hall.

J. S. Noffsinger has been appointed to the staff of Peace Corps in Washington as a working consultant adviser regarding its operation and program. Dr. fsinger, a former president of Mt. Morris College secretary of the General Secretary Board, recently gned as executive director of International Volun- Services, an organization which probably served model for the Peace Corps.

The Annual Conference Resolutions Committee will et on Saturday, Jan. 13, 1962, at Bethany Biblical inary, 3435 Van Buren St., Chicago 24, Ill. You invited to express any concerns you have in writing send them to any member of the committee: Wil- M. Beahm, 3435 Van Buren St., Chicago 24, Ill.; e W. Brown, McPherson College, McPherson, sas; Inez G. Long, 1501 Sunset Ave., Lancaster, ; Lucile L. Strayer, Milford, Ind., Lorell E. iss, R. 1, Tonasket, Wash.

Writers of the International Uniform Lesson series the October, November, December Church of the thren Leader are: *Thomas A. Davis*, former assistant fessor of Bible and religion at Bridgewater College, now a graduate student pursuing studies in archeology and the Old Testament at the Institute of Liberal s of Emory University, Ga.; *Edward K. Ziegler*, pastor of the Oakton church, Va., and editor of Brethren e and Thought; *Gail T. Harley*, school psychologist the Center Line public schools near Detroit; and *nald L. Colburn*, associate professor of psychology, nchester College.

Change of Address

Ivan Eikenberry was scheduled to leave the States Oct. 30 to return to his work as education secretary the Northern Education Advisory Council of Protes- t Missions of Northern Nigeria. His address will be : 132, Kaduna, Nigeria, West Africa. Mrs. Eiken- ry will remain in the States until Jan. 22, and then l join her husband in Kaduna.

Dedication and Home-coming

Richland congregation has scheduled services for Thursday, Friday, and Saturday evenings and all day Sunday for the dedication of the new sanctuary, Nov. 23-26. Frank S. Carper will speak on Thursday, district night. On the next night, community night, Rev. Lee D. Loos, pastor of the United Church of Christ in Richland, Pa., will deliver the sermon, and Ray Kurtz will give a sketch of the building program. Gene Wenger, assistant pastor of the First church, York, Pa., will bring greetings on youth night, the 25th, and Robert S. Young will deliver the message. On Sunday, the pastor, John F. Graham, will preach at the 10:30 a.m. service; John D. Long, pastor of the Lancaster church, Pa., will deliver the dedicatory sermon at 2:30 p.m.

North Winona church, Northern Indiana, will have a home-coming and Thanksgiving service, morning and afternoon, Sunday, Nov. 12. Dr. Leonard Blickenstaff, missionary to India, will speak.

Quinter church, Western Kansas, will observe its harvest meeting on Nov. 26 with services at 10:50 a.m. and 2:00 p.m. Kenneth I. Morse, editor of the Gospel Messenger, will be the guest speaker.

The Church Calendar

November 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth Through Stewardship. Matt. 23:1-36; 25:14-30. Memory Selection: I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Rom. 12:1 (R.S.V.)

Nov. 23 Thanksgiving
Dec. 10 Human Rights Day
Dec. 10 Universal Bible Sunday
Dec. 17 World Wide Mission Emphasis

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Delbert Hanlin of Woodbury, Pa., in the Waterside church, New Enterprise congregation, Pa., Nov. 13-19.

Bro. James H. Beahm of Wichita, Kansas, in the Elkhart church, Ind., Nov. 12-17.

Bro. Floyd Mitchell, pastor, in the Memorial church, Martinsburg, Pa.

Bro. Herbert O. Wolgemuth of Manheim, Pa., in the Green Hill church, Md., Nov. 12-19.

Bro. Mark Emswiler of Friend, Kansas, in the Garden City church, Kansas, Nov. 26 — Dec. 3.

Gains for the Kingdom

Baptisms reported for the congregations in Nigeria, West Africa: sixty-three at South Margi; fifteen at Mbororo; twenty-eight at Chibuk; thirty-seven at Garkida; five at Kwagu; seven at Moda; twenty-one at Billa; thirty-seven at Dzanggola; five at Virgwi; twenty-six at Shafa; and thirteen at Dille.

Two baptized in the Second Irricana church, Western Canada.

One baptized and six received by letter in the Pine Creek church, Ind.

Ten baptized and one received by letter in the Hatfield church, Pa. Three baptized and two received by letter in the Mt. Joy church, Pa. Six baptized in the Mingo church, Pa. Two received by letter in the Pittsburgh church, Pa.

Eight baptized and two received by letter in the Okeechobee church, Fla.



Harry Durke

The Worthless One

by Juliette Steensma

THE young Korean girl Tehguni crouched motionless in a corner of the small room. Her male relatives, who had gathered in council around a low table in the center, were arguing vehemently.

For two years, since the dark day when both of her frostbitten feet had been amputated, Tehguni's life had been completely dependent upon these men — her brothers and her uncles. Each one grudgingly gave a little money or rice for her, and her bedroll was shifted from house to house as each in turn tired of the burden of caring for her.

She had realized she was unwelcome in this home of her mother's brother, whose children already numbered more than he could adequately feed. And although she was always cheerful about watching the fire or mending the clothing, she bowed her head in shame before the accusing eyes of her aunt when she reached for the portion of rice allotted to her.

The uncle was speaking now, and his words made the girl freeze in horror. "It is foolish," he exclaimed, "to allow such a thing to continue. A crippled woman can never hope to marry. And what good is a woman who can neither bear sons nor do any useful work? Must we forever steal food from the mouths of our children to keep this half-person alive?"

Other voices joined in. It was true that such a life was a waste, but surely they were not murderers!

Tehguni's eyes squeezed tightly shut against those hard, angry faces but the hot tears spilled over and fell on her clasped hands as she waited. The men had quite forgotten her presence, as if she were already dead. She heard the voice of her elder brother, whom she had adored since she was old enough to recognize him.

"Tehguni is my beloved sister," he was saying. "Have you ever wondered what is in her heart? This girl used to run about in the courtyard and jump rope with her playmates. She could swing higher than all her schoolmates, and her graceful jumps on the seesaw were beautiful to watch. But now she must be carried on another's back like a baby, and all who see her laugh and torment h[er]. Allowing her life to continu[e] in such a fashion is a great [u]nkindness toward her. And wh[at] of her future? She is still you[ng], and even if it were possible [for] us to bear this burden for [all] of our lives, one by one we s[hall] die. Who will feed her the[n]?"

"Who, indeed?" inquired [the] others.

But the Elder Brother held [up] his hand for silence. "Tehguni is wise," he continued. "[She] will not wish to live such [a]

leasant and unfruitful life, stantly a weight upon the s of others. Let us ask her d. Surely she must long to and perhaps already has en for herself what method end her sad existence."

ehguni held her breath and l to make herself invisible. men were very pleased Elder Brother's speech agreed to meet again in morning to help the crip- l girl end her misery.

hen they had all gone out the room, the old grand- her who helped Tehguni to ad her bed in the corner red. The girl could hardly ain herself, and soon had ided all to the old woman. do not wish to die!" she d out, sobbing against her ndmother's shoulder. "I love even though I have no feet. n still hear the song of the s when I awaken in the ning, and I can see the love- ss of the azalea blooms in courtyard. Is there no hope me? Is one who can no er walk good for nothing at

he grandmother was very and enjoyed the respect of y persons. Because she ancient and wise, every- g came to her ear. And now was remembering the chat- of the women as they hed their clothing in the r.

omeone had heard the story a young Korean man who lost both his hands. He sought help from Christian sionaries, and, although he poor and could pay little, had been given new hands. had even learned a trade, so he could return to his vil- as a respectable man.

nd so it happened that an woman, staggering under weight of the husky girl on back, entered the Church rld Service amputee rehabilitation center at Taejon. The two stared around them in amazement at the men with iron hooks in place of hands who were making beautiful carvings in a shop near the entrance. Then the nurse who had welcomed them into the office showed Tehguni her own artificial leg.

Everyone was kind. John Steensma, a thin, bearded American missionary who was director of the amputee center examined the stumps of Tehguni's legs — pushing gently against the flabby flesh with the hooks that took the place of his own hands. For he too was a double amputee. He had lost his hands in a boyhood accident.

"Do not worry," he said to the girl with a strange, foreign-sounding accent. "Soon you will be walking again."

One great fear lay like a lump in Tehguni's heart. She had no money at all, and she knew that her family would give her no more help. How could she pay for the new legs?



Arm training and occupational work are part of the program at the amputee rehabilitation center



John Steensma, director of the amputee rehabilitation project in Korea, checks the fitting of special wooden leg for use in rice paddies

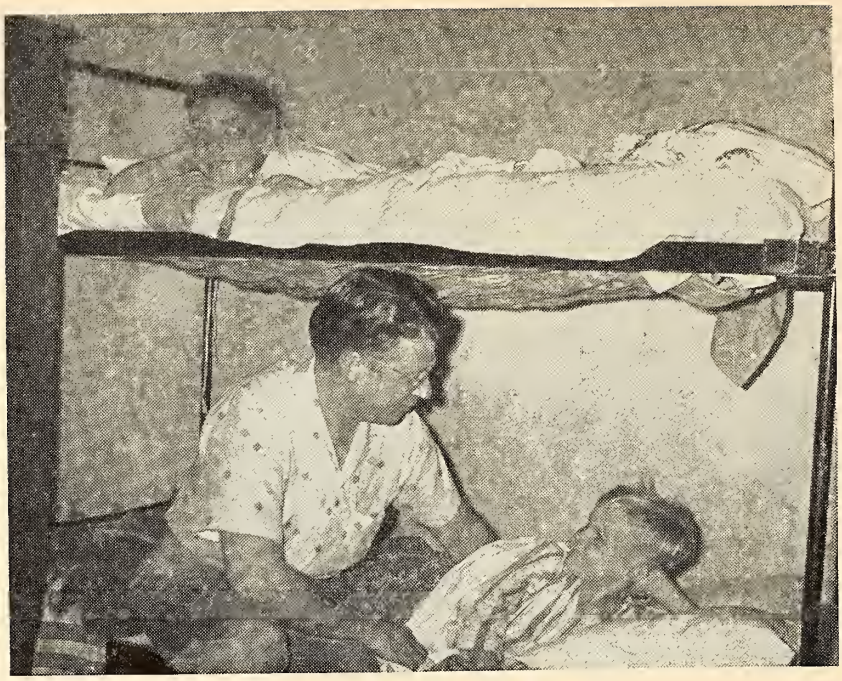
But the director said something very quietly to the Korean chaplain at his side, and frowning thoughtfully, left the room. The chaplain explained to the girl and her grandmother that many persons came to this place to seek help. Some were rich and some were poor. Some were eager to learn to care for themselves and others only wanted someone to care for them so they would not have to work. Did she have any money to pay a part of the cost of new legs or to buy her food while she was learning to use them?

Tehguni threw herself at the minister's feet. "I have no money, but I do not wish to die!" And she poured out her heartbreaking story of rejection and hopelessness.

* * *

Tehguni is walking now. Aided by the love of Christian "neighbors" in other parts of the world who send their gifts through Church World Service, she has learned new skills. Mr. Steensma carefully supervised the fitting of her new legs, while

Continued on page 21



Tucked in and ready for sleep

A Day at Hillcrest

by Charles Lunkley

Story hour after baths and getting ready for bed



CAN you imagine keeping t of a family of twenty-four l boys, eighteen little girls, and f teen teen-age boys — seeing they take their baths each even get their necks and ears clean, m their beds, pick up their clothes do all the other things parents r see about? That is something what we must do for our big fa at Hillcrest School, where we houseparents.

Hillcrest is a co-operative sc primarily for the children of sionaries of several denominat and boards. It was started origir by the Church of the Brethren sionaries in 1946. In 1954 Brethren invited several other sion groups to co-operate with t in the school because it was get too big for the Brethren to ope alone. Living here on the can now are 125 boarding pupils f six or eight different church mis bodies, as well as 60 or more p who live in the town of Jos and c in as day pupils.

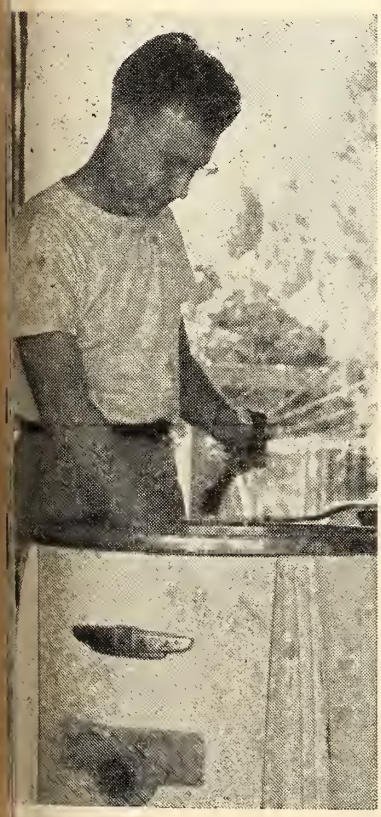
As of last week I think there a total enrollment of 183 chil (1961 enrollment is 211. Ed.) dormitory is the largest of thre the campus. We have fifty-six dren from six to fifteen years of Forty-two of them are in the grades and then we have four older boys in grades seven, e and nine. The other dormitories for the smaller children. A dormitory is to be built soon the older boys.

We do have a fine group of dren. The big difficulty is tha have such a large group that cannot give them the individua tention that they should have. me tell you about a typical da

The rising bell sounds at a.m. (all too often the smaller and girls are already awake, s times as early as 6:00). They to get dressed, washed up, made, and rooms straightened before the breakfast bell at They do a pretty good job of ge it done too! After breakfast, s starts at 8:30. Rozella (Mrs. L ley) then checks to see if the dren have done their work in rooms, which usually takes mo the morning. Charles works preparation for the Sunday wo services, studies Hausa lang takes care of odd repair jobs a the dormitory or campus and other things that come up in course of the morning.

The children come back for l

ıe first four grades) at 11:45; we ve our lunch at the same time. ıen they come to the dormitory r their rest hour until 1:00. It is small chore to keep some thirty- e children in bed and quiet for hour in the middle of the day. ıey are then in class from 1:30 3:30. From 3:30 to 5:00 they ve time to play, practice piano, d have a good time in general. From 5:00 to 6:00 we must see at all the younger ones, first five ades, get a bath before supper 6:15. Evening devotions are after pper for all the school children, ıile still in the dining hall; then first four grades return to the rmitory. They get into their pa- nas and go to the playroom for dtime story and prayers before ing to bed. We try to get them o bed between 7:45 and 8:00. Then we must go around and tuck em in, kiss them good night, and ırn them to be quiet. It is hard six or eight little boys or girls one room all to get quiet at once. ıey seem to have so many things talk about at that time. Some- ıes it takes a threat or even the e of the paddle to get complete iet, but that is not often. We can relax for a few minutes d then the fifth and sixth graders me in, but they can pretty well get themselves ready for bed. Then at 8:30 our big boys come home from study hall. They sometimes get a bit rowdy and wake up the little ones; so we have to remind them sometimes that they must be quiet when they come in at night. They have lights out between 9:30 and 10:00. Then, if we do not have some who have the tummy ache or a headache or are homesick or have other troubles, we can relax for a while before going to bed. But usually we are ready for bed too. It is a busy, but interesting life.



Washing machine is repaired

The Worthless One

Continued from page 19

Mrs. Steensma taught her to use a sewing machine and to remake relief clothing into wardrobes for herself and other destitute trainees.

Her mind is filled with wonder at what she has experienced in this place. Although her own family has refused to feed her, she now eats food which has been sent all the way from America by people who do not even know her!

The chaplain explained that people who love God are commanded to love their fellow men even as they love themselves. He told her how Christians, from early times, had cared for each other. "It is our way of showing thanks to God," he explained. "He cares for each one of us in such a wonderful way."

"Yes," answered Tehguni. "Even though I did not know him, he cared for me too. Please teach me how I can become a Christian. I want to thank him with my life."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Theology of the Old Testament. Otto J. Baab. Abingdon Press, 1960. 287 pages. $1.50.

The appearance of Otto J. Baab's book in paperback form will make this standard work available to an even larger public.

Professor Baab's intent was to present the living truths of the Old Testament in such a way that would enable students to integrate what they have learned through present-day method of Old Testament study and to view it in relation to the major theological concepts of the Scriptures. He hoped thereby to promote Biblical preaching and a quality of religious living based on the conviction that the Bible is the book of truth and of life.

The book is organized topically according to the main theological doctrines of the Old Testament. Ministers and laymen can profit much from this able work. — *David J. Wieand, Ramallah, Jordan.*

Bamboo Hospital. Katherine L. Read. Lippincott, 1961. 224 pages. $3.95.

This is the story of Dr. Albert and Cora Henderson, who served in Burma as missionaries for more than forty years. The account has been given by the oldest child of the family, now Mrs. Katherine Read.

The book is an intimate picture of the heroic work which this dedicated family did among the people of the Shan Hills in Upper Burma. The doctor and his faithful wife gave themselves completely to the people, who at first were superstitious animists, but who came to know and respect the missionaries and to love and serve the Christ.

The daughter's tender memories of her parents and of kindly Burmese people are shared in a manner which appeals deeply to the heart of the reader. — *Anetta C. Mow, La Verne, Calif.*

How to Teach John. Joseph M. Gettys. John Knox Press, 1960. 80 pages. $1.50.

This is carefully worked out lesson material based on the author's experience of teaching; he is professor of Bible at Presbyterian College, Clinton, S. C. The point of view acknowledges "higher criticism," yet is conservative in conclusions and recommendations regarding authorship and composition as well as theology. This teacher's guide is to be used in connection with the corresponding book, How to Study John. Twenty-six lesson units are arranged. Numerous suggestions in outline form make the book a valuable tool to the leader of any Bible study group. — *Robert McFadden, Bridgewater, Va.*

News and Comment From Around the Worl

Concrete Dome to Top New Church of God Auditorium

On Oct. 17 the Church of God, with headquarters at Anderson, Ind., was ready to raise the roof, all 3,000,000 pounds of it, for the new Warner auditorium being built on the denomination's convention grounds.

A concrete dome, 40 feet high and 244 feet in diameter, composes the roof of the new building. In one of the newest and most unusual feats in construction history, the huge dome, said to be the largest pure dome in the world, was raised sixteen feet by thirty-six hydraulic jacks on the thirty-six steel columns which supported the roof. The dome is described as "pure" because it is a perfect segment of a sphere.

Scheduled for completion about May 1962, the auditorium will be ready for the June international convention of the Church of God. It replaces a forty-three-year-old wooden auditorium which collapsed in March 1959 after a heavy snowfall. The former auditorium had been the scene of one Brethren Annual Conference and of a national Brethren youth conference as well.

Sinhalese Version of the Bible to Be Revised

A complete revision of the Protestant version of the Bible in Sinhalese, the language of most Ceylonese, has been started by the Bible Society of Ceylon. The project is expected to take ten years to finish.

During the past century there have been many changes in the Sinhalese language and thought forms. Since most Sinhalese translations of the Bible date back to the early and mid-nineteenth century, it is felt that a thorough revision is needed.

Soviet Area Delegates Banned From Christian Education Meeting

Representatives from Eastern bloc countries, including the Soviet Zone of Germany, were conspicuously absent from a five-day conference of the World Council of Christian Education and Sunday School Association.

It was reported that Communist-area delegates had been refused travel permits by their respective governments. However, delegates from Scandinavia, Great Britain, Holland, Italy, Yugoslavia, Austria, Switzerland, and West Germany were able to attend the conference.

Mormons Open Homes to Indian Children

The Church of Jesus Christ of the Latter Day Saints has a seven-year-old program of placing Indian children in Mormon homes when they come into town to attend school. The program hit a peak recently with the placement of 430 children.

Brought in from the reservations in Mormon buses, the Indian children stay with Mormon families, sometimes with the same family for several years, while they attend schools in the towns.

After the nine-month school term is up, the children return to their homes on the reservations. Some youngsters have almost completed high school on this system and intend to go on to colleges and universities.

Episcopal Deputies Back Four-way Merger Talks

The Protestant Episcopal Church's House of Deputies voted overwhelmingly at the denomination's triennial General Convention in favor of participation in four-way merger conversations.

Clergy and lay members of the house concurred with action taken earlier by the House of Bishops in accepting an invitation from the United Presbyterian Church to join in asking the other two denominations to explore the union. The others involved in the merger talks are The Methodist Church and the United Church of Christ.

The Episcopal House of Deputies is composed of 670 clergy and lay members. The House of Bishops has 190 members. Both houses must agree on all denominational legislation before it becomes final.

The National Council of Churches came under scrutiny by the House of Deputies, but after hearing arguments for and against the interdenominational agency the Episcopal group gave it a vote of confidence.

The House of Deputies unanimously adopted a resolution supporting the functions of the NCC but stressing that it did not speak for the denomination. Later the House of Bishops concurred with the resolution with little argume among the 190 members.

Another question before the Epi copal leaders was the proposal drop the word *Protestant* from t name of the church. The House Bishops decided by majority vo to retain the present name.

The convention called on its thr million members to support effo to bring this country into closer rel tionship with the United Natio and its charter.

In other resolutions, the chur endorsed birth control and approv the distribution of birth control i formation by the U.S. governme to underdeveloped countries.

Leaders Endorse Kennedy's Message to United Nations

Five leading U. S. religious figu joined with a group of distinguish persons from many walks of life publishing an open letter to Pre dent Kennedy endorsing his spee before the United Nations calli for a peace race instead of an ar race.

In a full-page advertisement the New York Times the gro praised the President for making "dramatically clear that 'uncon tional war can no longer lead unconditional victory [and that] m must put an end to war or war v put an end to mankind.'" The let urged support of President K nedy's plan for general and compl disarmament under internatio controls and his suggestion for "ab ishing all armies and all weap except those needed for internal der and a new United Nations Pe Force."

Mixed Marriages Again an Iss Among German Protestants

A number of Protestant lead in West Germany have attacked policies and practices of the Ro Catholic Church in relation to mi marriages. A leading official the Lutheran Church of Hanno Erwin Wilken, declared that provements of Protestant-Cath relations in Germany is "inconc able" unless the Catholic Chu changes its laws regarding s marriages.

Under Catholic canon law, a pensation for a mixed marriage m be obtained by the Catholic p from the bishop of his diocese. non-Catholic party is required

gn a statement that he will not terfere with the religious practices his Catholic spouse and that any ildren from the union will be ised as Catholics.

During past years, several Protes- nt bodies, including the United vangelical Lutheran Church in ermany, have repeatedly warned rotestants about to marry Catholics ot to promise to bring up their ildren as Catholics and not to nounce a Protestant wedding remony.

As a result of postwar conditions West Germany, including the fac- r of many refugees from Iron Cur- in countries settling in the country, e number of mixed marriages is creasing steadily.

rotestant Minister Wins ourt Case in Greece

In a historic decision affecting rotestants in Greece, a three-judge iminal court ruled unanimously at Protestant clergymen in that edominantly Orthodox country ve the legal right to use the title *Reverend.*

The decision was made in a two- ar-old case involving the Rev. piros Zodhiates of New York, gen- al secretary of the American Mis- on to Greeks, who had used *everend* before his name in gospel ticles appearing in Greek publica- ons as paid advertisements. Mr. dhiates, an ordained Baptist min- er, had been sued by Greek Ortho- x Archimandrite Christopher lyvas, who charged that only iests of the Greek Orthodox urch had a right to use the title.

Mr. Zodhiates has been attacked number of times by the Greek rthodox Church for publishing angelistic messages in some 100 reek newspapers and magazines as id advertisements.

migrants in 1960 Included 43 Clergy, 682 eligious Workers

A total of 543 clergymen and 682 ns, deaconesses, and other reli- ous workers were admitted to the ited States as immigrants during 60. Of the clergymen, only twen- -six entered on preferential visas; e rest came under regular nation- ty quotas. The clergy and the ligious workers constituted the th largest professional group ong immigrants in 1960. Their mber was exceeded by engineers, rses, teachers, and physicians.

Extremist Hindus Urge India to Control Foreign Missionaries

An extremist Hindu party, the Bharatiya Jana Sangh, has called for official controls on the activities of foreign missionaries. The party announced that its platform includes a provision for "an inquiry into the conduct and work of every foreign missionary." The party also called for the prohibition of foreign missionaries in tribal and frontier areas.

Although the Jana Sangh party won only four seats out of 500 in India's lower house of Parliament in 1957, it polled seven million votes or six per cent of the total cast. It has branches in each of India's fourteen major states.

Observers believe the party will win more parliamentary seats, but stands little chance of capturing power. It has aroused the enthusiasm of young Hindus by its ideal of an India governed in accordance with Hindu concepts. Its platform also urges planning the manufacture of nuclear weapons. Prime Minister Nehru has repeatedly declared that India, although it has the capacity to do so, would never manufacture such arms.

Southern Missouri Synod Lutherans to Accept Negro Congregations, Pastors

Delegates to the fifty-second convention of the Southern District of the Lutheran Church-Missouri Synod voted by an overwhelming majority to accept Negro Lutheran congregations and pastors into the district.

This action brought the Southern District into line with the policy of the other districts in the Synod, which have all voted to assume responsibility for Negro work in their areas. There are now fifty-five Negro congregations in the Southern District, which includes Alabama, Mississippi, Louisiana, and parts of Florida.

Launch Study of Clergy Preseminary Education

The causes for the decrease in enrollment in theological schools of the United States and Canada during the past five years will be investigated from an office recently opened in Minneapolis. The question is one of several regarding the training of Christian ministers that will be studied by the Lilly Endowment Study for Preseminary Education.

The decline in the number of ministerial candidates was revealed in a recent survey conducted by the American Association of Theological Schools, one of the sponsors of the new study. Another sponsor is the National Association of Biblical Instructors, a group of college professors of religion.

The Lilly study also will give attention to the relation between the undergraduate courses in religion in colleges and universities and the professional training at the seminary level.

National Sororities Oust Lake Forest College Units

Five sororities at Lake Forest College in Illinois were ousted from their national organizations for adhering to the United Presbyterian school's policy of open membership regardless of race or religion.

National sorority officials notified the college branches that they had withdrawn their charters. The dispute centered on the national sororities' right to dictate local membership policies.

President William G. Cole of Lake Forest said the issue was whether the college should permit social groups "which are prohibited or inhibited from accepting students into full fellowship because of race or religion."

The college trustees said in 1958 that all campus social organizations should adhere to the principle that the college and its facilities are open to all students "on the basis of his or her character and ability, irrespective of race, religion, or nationality."

The Wolf and the Lamb

Continued from page 15

yellow, may all learn to sit together in harmony. This may be what A. Ian Burnett calls "the conquest of the savage."

I believe in this miracle of transformation. Jesus called it the new birth. Let me tell you why I believe in it. Centuries ago, before the dawn of history, one of our ancestors snatched from the den of a she wolf a snarling savage cub. He carried it to the light of a fire, flickering in the shelter of a damp cave. That vicious animal came to be the guardian of the fireside and through long and patient centuries the savage instincts were trained and disciplined. And last night, one of the descendants of that snarling cub stretched itself across the doorway to my child's room. I went to sleep with the perfect knowledge that the wolf and the lamb could dwell together.

Overseas Report

Continued from page 2

and in the World Council of Churches so that it may profit from the thought and experiences which members of those bodies are most eager to share.

Ambon Oceanographic College

President Sukarno has given his approval to the blueprints of the oceanographic college buildings — complete with housing facilities for students as well as teachers — which will be erected in Ambon with Soviet credit funds. Plans for the main administration and classroom building had been drawn up by Soviet experts, while Indonesian scientists drafted the blueprints for the student village, where teachers and students of the college will be housed.

It is expected that the erection of the buildings will begin shortly now that the president has given his approval to the project's blueprints. The cost of the project has been estimated at 1,300 million rupiah, or at the official Indonesian exchange value, over 30 million dollars.

Pentecostal Statement

Clergymen and delegates to the eighteenth All-Indonesia Pentecost Church conference who were representing more than one thousand congregations and a half million Christians, declared that the outline of the policy of the Republic of Indonesia was not in conflict with the Bible and Christianity.

The denomination which is not within the National Council of Churches of Indonesia, said that in conformity with the "will of God as stated in the Bible" their fellowship "declares with the fullest understanding, consciousness and honesty support to the policy of President Sukarno and the policy of the government of the Republic of Indonesia." It went on to say "we pray to God the Merciful . . . that he will always bless and give strength to the head of the state . . . so that he will lead with the fullest wisdom the implementation of the over-all development plan in the interest of the happiness and welfare of the whole Indonesian people."

New Rights for Women

The Indonesian goverment is in the process of forming a women's army corps. A spokesman for the military is quoted as saying the formation of the new corps is another phase in the emancipation process of the Indonesian woman.

The spokesman for the new corps stated that the training program for the women had been considered very carefully so that nothing will offend the women's feelings, religion, and customs. She also said, according to one newspaper, that the Indonesian people will recognize the formation of the corps as the acceptance of women's rights and duties and as an honor to serve their country.

It is estimated that fifty to eighty women will be selected for the first training group. The main task of the new corps is to engage women in certain army tasks, thus releasing men for more urgent jobs which can only be performed by army men.

Anniversaries

Brother and Sister Clayton Hoffman celebrated their golden wedding anniversary on Aug. 27, 1961. They are members of the Brotherton church, Pa. They have four children, nine grandchildren, and eight great-grandchildren. — Mrs. Harry J. Emerick, Berlin, Pa.

Brother and Sister James Miller celebrated their fifty-fifth wedding anniversary on Sept. 24, 1961, at their home in Aberdeen, S. Dak. Five of their seven children were present. There are also seventeen grandchildren and five great-grandchildren. — Mrs. Caroline Groth, Aberdeen, S. Dak.

Brother and Sister Ervin Weaver of Mexico, Ind., celebrated their golden wedding anniversary on Sept. 30, 1961. They have served thirty years in pastoral work. There are four children living and fourteen grandchildren. — Paul Singrey, Elkhart, Ind.

Obituaries

Abe, Isaac Franklin, was born Aug. 29, 1870, and died May 16, 1961. He was married to Arsilva Kerns, who preceded him in death. Surviving are three sons and two daughters. The funeral service was conducted at the Oak Grove church, W. Va., by Brethren Jesse Whitacre and W. J. Hamilton, and burial was in the Bethel cemetery. — Mrs. Pauline Cowgill, Ridgely, W. Va.

Agley, Melvin C., was born April 2, 1888, near Howe, Ind., and died Aug. 12, 1961, at Goshen, Ind. He was a member of the West Goshen church, serving in the office of deacon. On Sept. 25, 1942, he was married to Nora Pletcher. Surviving are his wife, one daughter, three stepsons, six grandchildren, eighteen great-grandchildren, and one sister. The funeral service was conducted by Brethren Paul Lantis and Harold Hendricks, and burial was in the English Prairie cemetery. — M Forest Bixler, Goshen, Ind.

Arbegast, Ralph S., was born A 24, 1888, and died Sept. 6, 1961, the Cross Keys Brethren Home. was a member of the Mechanicsb church, Pa. Surviving are one brot and three sisters. The funeral serv was conducted by Bro. D. Luke Bc ser, Jr., and burial was in the Mech icsburg cemetery. — Edward Burl Grantham, Pa.

Boltz, George Calvin, son of Geo J. and Eliza Waters Boltz, died A 17, 1961, at the age of eighty ye He was a member of the Martinsb church, W. Va. Surviving are his w two sons, three daughters, thirt grandchildren, eight great-grandc dren, and one sister. The funeral s ice was conducted by Bro. Alf Shaver, and burial was in the Rosec cemetery. — Blanche Sponaugle, M tinsburg, W. Va.

Bradley, Simon S., son of Benja and Catherine Steffy Bradley, died J 11, 1961, at Lititz, Pa., at the age eighty-three years. He was a mem of the White Oak church, Pa. Sur ing are his wife, Rebecca Zink Brad two children, six grandchildren, t great-grandchildren, and three sist The funeral service was conducted the Graybill church by Brethren R Fahnestock and Jere Cassel, and bu was in the adjoining cemetery. — Es W. Cassel, Manheim, Pa.

Brant, Tracey, daughter of Valen and Sarah Yoder Lehman, was Nov. 17, 1879, and died Sept. 2, 1 at the Scalp Level Brethren Ho Her husband, Oscar Brant, died 1940. Surviving are two brothers one sister. She was a member of Brotherton church, Pa. The fun service was conducted by Bro. He Seese, and burial was in the Be IOOF cemetery. — Mrs. Harry Er ick, Berlin, Pa.

Brantner, James E., son of Ge and Nancy England Brantner, was July 19, 1866, and died Sept. 4, 1 He was married to Ella Mowery, preceded him in death. Surviving one brother, one son, and one grand He was a member of the Eve church, Pa. The funeral service conducted by Bro. Fred Bowman, burial was in the Everett cemeter Mrs. Freda Harclerode, Everett, Pa

Brinser, Harry R., son of John and Annie S. Brinser, was born 27, 1871, and died Aug. 22, 1961 the Neffsville Brethren Home, Pa. funeral service was conducted by R. W. Schlosser, and burial wa the West Greentree cemetery. — N H. Zuck, Elizabethtown, Pa.

Brumbaugh, Russell N., son Franklin and Carrie Stiffler Brumba was born Dec. 9, 1905, at Bakers S mit, and died Sept. 15, 1961, at Enterprise, Pa. He was a long- member of the New Enterprise ch Surviving are his wife, Miriam Repl Brumbaugh, two daughters, and sister. The funeral service was ducted in the New Enterprise ch by Bro. William Smith, and burial in the New Enterprise cemetery. — James A. Davis, New Enterprise, P

Buch, Carrie V., daughter of H and Mary Hollar Heagy, died Au 1961, at Manheim, Pa., at the ag

enty-six years. She was a member the White Oak church, Pa. Survivg are her husband, seven children, rteen grandchildren, fourteen great-ndchildren, and one sister. The fu-al service was conducted at the nheim church by Brethren Milton rshey and Jere Cassel, and burial s in the Kreider cemetery. — Esther Cassel, Manheim, Pa.

Burrier, E. Gertrude, daughter of am and Susette Rhinehart Garver, s born in Frederick County, Md., rch 12, 1881, and died March 13, 61. She was married to Emerson Burrier, who preceded her in death 1957. Surviving are five sons, three ghters, fifteen grandchildren and r great-grandchildren. Funeral serv-s were conducted by Bro. Donald nk, in the Locust Grove church, and rial was in the mausoleum in the derick Memorial Park. — Mrs. J. nald Plank, Mt. Airy, Md.

Derr, William E., son of Jacob and ry Myers Derr, died June 8, 1961, the age of ninety-seven years. The t of his immediate family, he is vived by two children. The funeral vice was conducted by Bro. Howard nhard, and burial was in the Silver rings cemetery. — Effie Ruth Eshel-n, Mt. Joy, Pa.

Dinger, Evan M., son of Peter K. Leah Mellinger Dinger, died Aug. 1961, at the age of eighty-six years. had served as a minister for forty-en years in the Springville church. Surviving are his wife, Sally Arz-cher Dinger, five sons, three daugh-s, thirteen grandchildren, and three at-grandchildren. The funeral serv-was conducted by Brethren Ralph Heisey and Amos Heisey in the calico church, and burial was in the oining cemetery. — Lorraine Heffley, vens, Pa.

Dohner, Cyrus G., son of Cyrus and ry Graybill Dohner, died July 1, 61, at Lancaster, Pa., at the age of hty-five years. He was a member the White Oak church, Pa. His e, Katie Smith Dohner, preceded in death. Surviving are nine chil-n, twenty grandchildren, and ten at-grandchildren. The funeral serv-was held at the Graybill church by thren Milton Hershey and Graybill rshey, and burial was in the adjoin-cemetery. — Esther W. Cassel, nheim, Pa.

Etter, Galen V., son of Joseph and Heckman Etter, was born Septem-26, 1892, and died May 27, 1961, Dayton, Ohio. He had been a mem-of the Ft. McKinley Church of Brethren since childhood. He is vived by his wife, Stella, three ghters, one son, thirteen grandchil-n, and one brother. The funeral vice was conducted by Bro. C. Al-t Guyer. Burial was in the Memo-Park Cemetery. — Mildred Etter, in, Ill.

Fisher, Jeanette, daughter of Wil-n and Nancy Clark Layton, was n April 5, 1889, and died Sept. 12, 1, in Everett, Pa. Surviving are husband, James M. Fisher, three ghters, one son, one sister, four sons, seven grandchildren, and great-grandchildren. She was a nber of the Everett church. The funeral service was conducted by Bro. Fred Bowman, and burial was in the Whipps Cove Christian cemetery. — Mrs. Freda Harclerode, Everett, Pa.

Grisso, Joel P., was born in Catawba Valley, Va., Dec. 3, 1877, and died there, March 6, 1961. Surviving are his wife, the former Lillie L. Starkey, two sons, one daughter, and five grandchildren. The funeral service was held at the Shiloh church, and burial was in the Cedar Lawn cemetery. He had been a long-time member of the Johnsville church, which recently was disorganized. — H. Allan Hoover, Roanoke, Va.

Church News

Washington

Salkum — The congregation had a potluck dinner on Sept. 10, followed by council meeting at which officers for church and Sunday School were elected. On Sept. 17, we had a singspiration and talent night. — Mrs. Ola Francey, Winlock, Wash.

Seattle, Olympic View Community — Early in September a new God and Country class was started by the pastor. On Sept. 10, the children came with their parents before the morning service to register and be promoted to their new classes. The fall schedule began with only one service in the morning instead of the two we had been having during the summer. Following one of the morning worship services, the congregation met the exchange student, Sven Ahlden, of Sweden, who is making his home with the Ralph Turnidges. He is the son of missionaries who now live in Sweden, but had been serving in the French Congo. The youth had a dinner as a farewell for the young people leaving for college. Caron Boyce, a former member who had spent some time in India, and Sven Ahlden, were the speakers. Each member of the women's service guild has been given a silver dollar to invest, the returns to be presented at a June meeting. This will take the place of a bazaar. The Peacemakers group is now sewing for children in Korea, at the Harry Holt home and orphanage and at the Rainier school at Buckley, and for overseas relief. — Mrs. Calder Muirhead, Seattle, Wash.

Iowa and Minnesota

Iowa River — Beverly Judge, who is attending McPherson College, has been licensed to the ministry. In our school of missions this year, we studied different religions. Our church was host to two neighboring churches on the World Day of Prayer. The junior high group with the pastor and the junior high director attended the rally in Des Moines, Iowa. The congregation was also host to one of the three rallies of the district. The theme of the mother-daughter banquet was the Gay Nineties. We had a vacation Bible school in June, which was directed by Daisy Brothers. Some of our youth attended Camp Pine Lake. Eight babies were dedicated in a service. Since our last report one has been received on a former baptism, and three baptized. Marie Ellis and Edna Swayer were delegates to the district conference, the first since the merger of the three districts of Iowa and Minnesota. — Mrs. Henry Swayer, Marshalltown, Iowa.

Libertyville — Jasper Smith was elected moderator at the council meeting. Mrs. Helen Beasley and Freda Manning directed the vacation Bible school, which was held in July. Roy Richey of Council Bluff conducted a week's revival in September. The delegates to the district conference were Mary McCleary and Mrs. John Wieand. One has been baptized since the last report. The women made several comforters for relief. — Mrs. Nellie Ogden, Batavia, Iowa.

Panora — Six were baptized following a week of meetings by Bro. Jay Johnson. A program closed the vacation Bible school in June. Five of our young people entered McPherson College this fall, one of them looking toward the ministry as his life's work. Several of the young people attended Camp Pine Lake during the summer. — Alma E. Austin, Panora, Iowa.

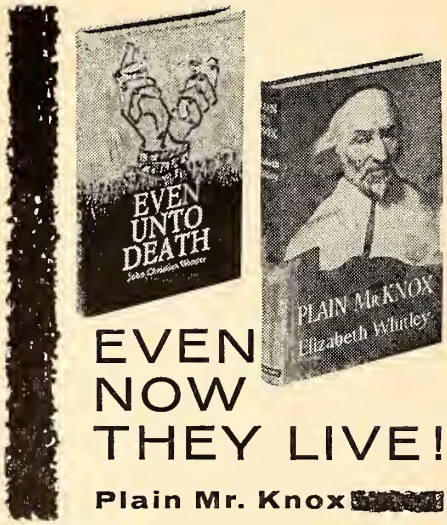
Waterloo — The service for the laying of the cornerstone of the new building was held on Sept. 24. Clarence D. Sink, of the South Waterloo church, gave the address, Why I Believe in the Church. Taking part in the ceremony were the moderator, O. W. Hamer; the chairman of the official board, Charles Q. Meyers; the chairman of the building committee, Harry Burd; the pastor, Walter E. Bucher; the architect, Glen E. Ralston; and the builder, Paul G. Christensen. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Western Kansas

North Solomon — Our love feast was observed on Sept. 27. Delegates to the district meeting were the pastor and his wife, and Mr. and Mrs. W. W. McDaneld. We joined in the community vacation Bible school. Paul Bauman conducted a week of Bible study for the community. At an evening service the Von Halls, who have been in Nigeria, told about their work. At another service the Ben Hiltons, BVS'ers returning to their home by bicyle, told about BVS. Some of the juniors and adults attended camp this summer. The Sunday evening service is being held in co-operation with the local Methodist church. The women have been making comforters and quilts. — Macy Moyer, Portis, Kansas.

Northern Illinois and Wisconsin

Rice Lake — The pastors of the churches in town take turns in preaching the baccalaureate sermons for the high school. This year it was our pastor's turn. A neighboring minister was speaker at the family night supper in May. In the absence of the pastor, D. O. Cottrell filled the pulpit two Sundays. The closing program for the vacation Bible school was on Sunday, followed by a basket dinner. In July four of the junior highs and the pastor attended an overnight Bible camp at the farm of Ira Malott near Stanley. Bro. Charles Oberlin of Peru, Ind., held evangelistic meeting, Sept. 10-17. As a result, five were baptized. The pastor and his wife, Mr. and Mrs. Owen



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Shankster, were the host for the Ministerial Association in September. The Wisconsin cabinet and lay fellowship met in our church on Sept. 17. That evening we observed the love feast with Bro. Oberlin officiating. — Mildred Shankster, Rice Lake, Wis.

Southern Illinois

Hurricane Creek — The delegates who attended district meeting gave an interesting report to the congregation. One boy attended junior camp. Georgia Fulk atttended the regional laboratory school at Manchester. Brother Fulk moderated the regular council meeting at which church and Sunday school officers were elected for the new year. We have painted the church and laid a new sidewalk, which adds to the appearance of the church. — Pearl Parker, Smithboro, Ill.

Middle Indiana

Flora — We co-operated with other Flora churches in Lenten services. Eleven have been baptized. One Sunday evening E. Paul Weaver showed pictures of his trip to Europe and the Holy Land. We had a fellowship supper the same evening. The pastor, Charles Dumond, and his wife gave a May Day breakfast for the young people. Pastors and laymen from sixteen churches in the area of our congregation had a meeting to discuss the relocation of the Home for the Aging. The pastor and his wife attended the Annual Conference, Brother Dumond serving as our delegate. Two juniors and five junior highs attended camp during the summer. Some of our women attended the women's fellowship rally at Peru. We closed the church year with an every member visitation. The love feast was on Oct. 1. — Verna Coplen, Flora, Ind.

Markle — June 4 we had a mortgage-burning ceremony marking completion of payments on the church debt. During the absence of our pastor, Robert Wilson of the Bethel Center church spoke one Sunday, and the moderator, Roy J. Gilmer of Fort Wayne, the next three Sundays. Our women were hostesses to the women of Middle Indiana, on Fellowship Day. Mrs. Calvin Bright was the speaker for the occasion. The love feast was observed on Oct. 22, and the next day Bro. Moyne Landis began a week's meeting. We had a home-coming and harvest day service on Nov. 5. — Mrs. Robert Randal, Markel, Ind.

Northern Indiana

Bethel — At the July council, Donn Kesler was re-elected moderator. The pastor, W. Harlan Smith, was dean of the community vacation Bible school, held in Milford, May 31 to June 9. The congregation also furnished four teachers. During the summer, seventeen campers went from our church to Camp Mack. Bro. Harlan Smith, for seven years pastor of the Syracuse and Bethel congregations, retired from pastoral work in August, and the two churches joined in a farewell service at the Syracuse church on Aug. 24, honoring him and Mrs. Smith. At an afternoon service, following a potluck dinner, many brought tributes to the Smiths. Representing their ye on the China mission field were Lela Brubaker, V. Grace Clapper, and Net Senger. From their pastorates in t States came words of appreciation fr former parishioners and letters of gre ing from those who could not co to the service. Seven of the eig Smith children were present and eig of their twelve grandchildren. At council meeting the church voted call Robert Perkins to become pas of the church. He was installed Sept. 3, with John Metzler, Jr., charge of the service. On Sept. the Perkinses had open house at t parsonage, at which time members the congregation had opportunity see the improvements made on the p sonage during the summer. Sev women of our group attended all part of the sessions at the wome camp, Sept. 13-14, at Camp Mack. T elected church officers met on Se 25, at which time, both in buzz sessi and as a group, those present look at the problems and made plans the church year ahead. — Lucille Str er, Milford, Ind.

Blissville — Ground-breaking ce monies for the new parsonage, on t recently purchased building site ab one-fourth mile north of the pres church, were held in April. The bui ing was completed in July and de cated on Sept. 17. The pastor, Sis Opal Pence, has moved into the n building. Russell Bollinger was speaker for the dedication of the p sonage and for the homecoming a harvest meeting, which were held the same day. The women's fellowsh which meets twice a month, works comforter blocks and sews rug ra The Bible school was held for nights. Eldon Morehouse was evangelist for our meetings, Oct. 8- Paul McBride, in the absence of pastor, installed the church and Sun school officers on Sept. 24. — Cl Geller, Walkerton, Ind.

Fort Wayne, Lincolnshire — Christian College Sunday, four M chester College students, Robert B er, Susanne Gilmer, Janice Rutled and Eugene Roop, assisted with worship service. Mrs. A. Blair Hel spoke at the mother-daughter banq Children were dedicated on Moth Day. The chancel, altar and che choirs, gave a spring concert in M which was followed with a tea. M Schrock brought the message on M 28, and licensed Eugene Roop to ministry. One of our youth spent summer in a work camp in Berlin. D ing Bro. Harper Will's absence, M Schrock, R. V. Bollinger, Charles derson, Eugene Roop, Roy Gilmer, Merlin Cassell, were in charge of worship services. Delegates to dist conference were Larry Bennett, Fra Barr, and Hazel Valentine. On S 3, Missionaries Clarence and Luc Heckman, brought the messages at morning worship hour and the ever service. Prof. and Mrs. Allen De of Manchester College directed teacher training session during church school hour for the last t Sundays of September. A recep was sponsored by the ministerial c mission as a welcome to the forty members received during the year

ptism and letter. — Mrs. K. E. Rutdge, Ossian, Ind.

Plymouth — The pastor, Homer Kirofe, was one of those participating the consideration of the church hool curriculum for the Brotherhood. elegates to the district meeting at mp Mack were Rachel Kiracofe, ary Young, and Fern Prokop. The ippled children at the Kiwanis camp orshiped with us one Sunday. The en's fellowship sponsored two softll teams this season. One team won e church league trophy as well as e church league tourney trophy. urteen of our young people are atnding college this year. We had a cognition dinner for the church hool workers of the past year, the eme of which was Serve the Lord ith Gladness. On Sept. 27, we had r every-member canvass, emphasizg growth in Christian discipleship. e congregation has purchased a relavely new home for the parsonage. n Sept. 24, we had a dedication servfor the church school workers, and the evening Dr. and Mrs. John ung showed pictures of their travels rough Europe during the summer. n promotion Sunday, seventeen comg into the junior department were esented with Bibles. Three have en baptized. — Mrs. Raymond Ullery, ymouth, Ind.

Southern Indiana

Four Mile — The Bible school as well the annual 4-H Sunday service was ld jointly with the Hannas Creek ristian church for the entire townip. Mrs. Richard Stevens, an adult der, and a group of junior highs d juniors attended the Southern Inana camp session at Camp Mack. e women were represented at the strict fellowship workshop at the hite Branch church. Some of our embers attended district meeting and e Christian education workshop at Anrson. The women's fellowship sponred the father-daughter, mother-son eetings for family fellowship and rship. Guest speakers recently have en Carl Hilbert, Calvin Cheek, and rome Dines. We had an open house r Maggie Brower on her ninetieth rthday. Carl Hilbert was the speaker r home-coming day, Oct. 8. — Mrs. seph Turner, Richmond, Ind.

Lafayette — Benton Rhoades, Ralph cFadden, Ralph Petry, and Floyd wman were the speakers for the ified services for the four churches, fayette, Rossville, Fairview, and rmont. Some of our members atded a faculty conference on the Reion of the Christian Faith to Ethical ligations in the University, which s held on the Purdue campus. Some our members, including the pastor d Purdue students, participated in e vigil before the U. S. Army Chemi Corps building at Newport. Four ve been baptized and two received letter. Members of our congregation re in charge of a communion service the chapel of the Pythian Home, ich was arranged by George Hilth, superintendent and teacher at e home. One Sunday, Paul Laprad ke about the sit-ins during the Sunv school hour. During the absence of the pastor, Rev. Philip Van Zandt, brought the message and led discussion in the church school one Sunday, and Albert Furboy, a Quaker who is a member of the English department at Purdue University, brought the message on another Sunday. The pastor, Ralph McFadden, delivered a series of sermons emphasizing family life and problems, clarifying the Biblical view. It was decided at council meeting to request the church architect, Arthur Dean, to draw sketches for additional Christian education space. About twenty of the youth and their leaders spent some time at Indiana State Dunes Park, camping out and having a worship service. The pastor attended the Faith and Group Life laboratory at Juniata College. — Mrs. Byrel Leslie, Lafayette, Ind.

Nettle Creek — We had a dedication service for parents and children on Mother's Day. Fifteen of our members attended a district evangelism rally at the Anderson church. We sent twenty junior and junior highs and two adult leaders to Camp Mack this summer. In the absence of the pastor, several laymen filled the pulpit. The exchange student, Veronica Leutwyler, has returned to her native Switzerland. Terry Stout, who spent last year in Germany, showed pictures and told of her experiences there. Jerome Dines, who attended the University of Beirut, Lebanon, last year, also told of his experiences illustrated by pictures. A group of the women attended a workshop at the White Branch church. — Mrs. Elmer Wampole, Greensfork, Ind.

Northeastern Ohio

Mohican — The pastor, Henry Krommes, served as delegate to Annual Conference. Some of the children attended camp, and two women, the women's camp at Camp Zion. The church recently elected three deacons: John Eberly, Kenneth Imhoff, and Paul Beegle. We will have a membership and community visitation preceding the evangelistic meetings by Eldon Petry, Nov. 15-19. One of our youth, David Badger, entered the BVS unit on Oct. 1. — Mrs. Harry Imhoff, Wooster, Ohio.

MINISTER'S BOOK of the month

SELECTION for DECEMBER

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	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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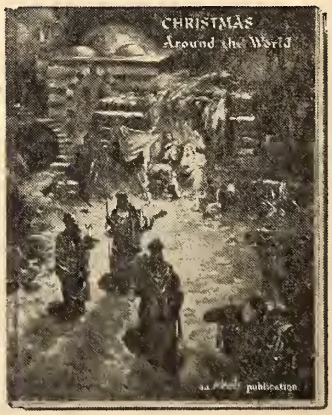
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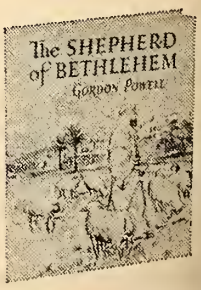
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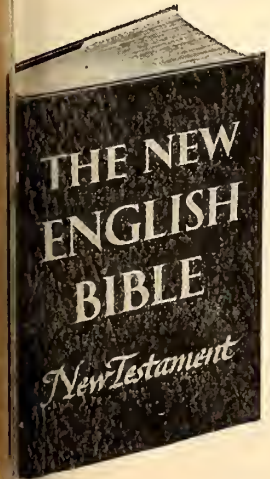
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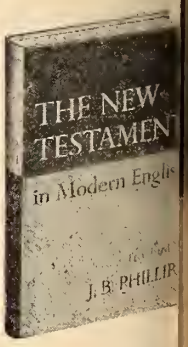
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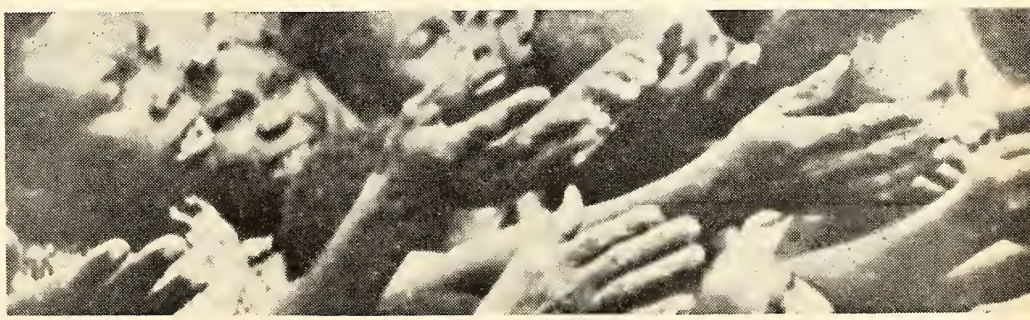
Church of the Brethren
Gospel MESSENGER

NOVEMBER 18, 1961



Arise, cry out in the night,
at the beginning of the watches!
Pour out your heart like water
before the presence of the Lord!
Lift your hands to him
for the lives of your children,
who faint for hunger
at the head of every street.

— Lamentations 2:19



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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NOVEMBER 18, 1961

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Our Contributors

Elvin D. Frantz is director of CROP, Illinois Council of Churches, Springfield, Illinois.

Robert S. Kreider, author of the letter to "Dear Christian Friends," is chairman of the Board of Christian Service for the General Conference Mennonite Church, by whose permission the letter is used.

Geoffrey Murray is a staff writer for the World Council of Churches.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Jesus Is Coming

It was good to read "The Bomb and Christ's Coming," by Dale Aukerman, in the issue of Oct. 14.

We don't hear too much about the second coming of Christ in our Brethren churches today. Why? The Bible is very clear on this subject. Let us briefly look at Acts 1:9-11: "And when he [Jesus] had spoken these things, while they [the disciples on Mt. Olivet] beheld, he [Jesus] was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Note — this same Jesus that ascended into heaven will come again in like manner as he went. How did he go? In the clouds, and he is coming back in the clouds.

Jesus said in John 14:1-3: "If I go . . . I will come again." Thank you again, Brother Aukerman, for reminding us that Jesus is coming back. I believe it is later than most dear Brethren believe.

Let us be about our heavenly Father's business. Let us work while it is yet day. Let us watch and pray. Let all the Brethren join together "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13). — Bob Estes, P.O. Box 95, Crimora, Va.

No Different

I am a student at McPherson College, majoring in the field of industrial arts. I am writing to you today about something which I feel is very urgent; it is the problem of race relations.

When the schools opened their doors this fall to the young people throughout our land, we heard of very little violence, that we heard so much about last fall. This seemed very good to me. We also have heard considerably less about sit-ins in the recent months than we did about a year ago. The reason must be that "we" who are lighter pigmented are finally beginning to realize that "they" who are darker pigmented are not actually diffe it from us.

My wife and I have some y good friends who are of darker mentation. This friendship did develop overnight, but develo over a period of years as any o mutual relationship does. We that they are not different from They have accepted us, and we h accepted them.

It seems to me that our n racial discrimination stems deeply from our social contacts. we want to lessen the racial ba which exists between "us" "them," then we must learn to cept them as people who have e tions and ambitions like ours; must realize that their tears d heartaches, their thoughts and a i- rations, and their actual lives re hoped for and lived the very s e as ours. Yes, we will probably criticism from our own race or e n from our own families, but this es not matter, for if we love t se whom we call our friends, we ill continue our friendship under y circumstances.

During the past year I h e thought much about this proble of bettering our relations with pe le of other races. So I decided he best way for me to express my el- ings was to write about it. I m not a writer, but I learned hov to write sonnets in written commun a- tions as a freshman. I decide I would share my innermost feel gs and thoughts with you throug a sonnet.

Man's Injustice to Man

Too many say, "He's black or 's
a Jew."
While others say, "How strange is
eyes." His fate
Is marked before he's born. I he
but knew
The harshness of this world, is
birth he'd hate.
Old world begs not to trust, onl to
deal
With him falsely and crush away is
life —
To hate and jeer, to care not w
he'll feel.
"Yes, we're the victors; he has st
in strife."
But wait, O blind one, tell of ur
true thought

Continued on page 19

e Greek Orthodox Church co-operates with the churches m the United States and other countries in providing a ch for these Greek children who come from poor homes



TOGETHER— A WORLD-WIDE TASK

by Elvin D. Frantz

IGHT hundred chicks were peeping away in the truck as we pulled t of Jerusalem that day in he and headed down the d toward Jericho. Before ny minutes had passed, we nd the travelers along the y who had been injured. ree years of drought in the lderness had left the Bedouin es without livestock or food, t now the "good Samaritans" d arrived.

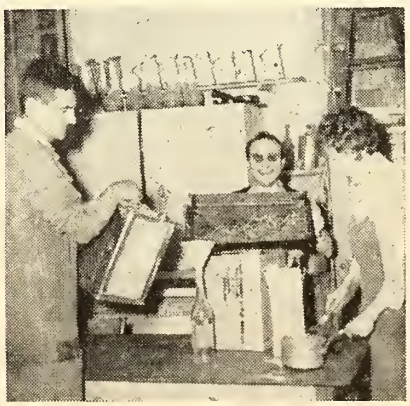
The people came running en they saw our truck and I ed to sneak in a few pictures ile each family received its ota of ten chicks and a por- n of feed. One of the men ked at his chicks and ex- imed, "Ma Sha Allah" (How od God is!) At that moment elt that he and I had a kin- p that was very real even ugh our Moslem and Chris- n concepts of God are quite ferent.

As I visited our church work in Europe and the Mediterranean area last spring, I saw the "good Samaritans" at work on many fronts and I became convinced that this kind of Christian service is one of the most exciting types of work being done by the church today.

I rode out into the villages with our church people as they distributed the food which had been sent from America, and I had bouquets of flowers and other presents given to me from those who are on the receiving end. The Greek Orthodox Church has a feeding center for children near Athens. I stood at the table while one of the boys gave the blessing for the meal and he prayed for the friends in America who had shared the food with them.

I was told later that the Communist agitators in this area of Greece have been trying to close this feeding center because they want their children to think that all Americans are warmongers and selfish capitalists. I visited a school in another part of Greece where our food is also being used and the teacher proceeded to give the children a lecture about the Christians in America who have been sending them food. Our help is deeply appreciated when given in the spirit of true friendship.

The church leaders who are in charge of our material aid



The French churches minister to refugees with the help of CROP corn oil and powdered milk

distribution are dedicated people and very efficient. They keep good records and are careful to see that the supplies are not wasted. Written reports are required from each distribution center and special inspectors are often sent out to make periodic visits to see how the distribution is going.

They are also quite concerned that the food is given to the people most in need without regard to race or creed. A Roman Catholic family in Southern Italy received some garden seeds from CROP. The grandmother invited me in to have some coffee, and then she told me she could not understand why she had received the seeds because "we have different religions." Finally, she decided that "religion does not enter into seeds."

Dedicated young people are helping to distribute these seeds and they are also helping the village people in a great many other practical projects including the improvement of livestock and the building of sanitary facilities. I visited several of these teams and began to feel the challenge of their work. I became convinced that, although the church must hand out food to victims of wars and disasters, we must never be satisfied until we have done our best to help the people do a better job of producing their own food.



The Surplus Foods Committee meets in Jerusalem to work out plans for distribution. Represented here are men from both Protestant and Roman Catholic relief agencies and several government men

Church of the Brethren youth are very active on these teams, many of which are administered through the World Council of Churches. Kurtis Naylor, working for Brethren Service at Geneva, is directing some of these pioneer "Peace Corps" teams for the World Council of Churches. It is simply wonderful to see how well these youth and other church workers are accepted by people and governments in other countries.

These teams are usually made up of youth from various countries including youth from the country where they are working. Thus they are international and also ecumenical. This is important because the teams are not there to promote the selfish interests of one country or the denominational ego of one church. The youth are trying to demonstrate the love of God which they feel, and this love is not restricted to one country or to one church.

I returned from my overseas trip, therefore, with a conviction that the act of ministering to human need must supersede nationalism and denominationalism. Hungry people must never be used as ages by countries or even by the church in the attempt to tell the world how good we are. Instead, we must take our place as partners with those in our own local community and with those around the world who seek to participate in the program of Inter-Church Aid.

I discovered that the British Council of Churches has set up Inter-Church Aid committees in a thousand communities and most of the churches have decided to work together. The German churches have their own "Bread for the World" campaign, but they, along with many others, feel that the whole program of Inter-Church Aid should be co-ordinated through the World Council of Churches.

This whole idea of co-operation in ministering to peoples is probably best expressed by the Netherlands churches, whose Inter-Church Aid poster reads, "The Churches Have Together a World-Wide Task." We are living in a kind of world where millions of people are without homes and the proper kind of food. More people are hungry today than fifty years ago, but Christians around the world have a conscience about this matter and together we have gone out to serve.

► Recently the United Nations took a survey of the diets of the three billion people now living in the world and discovered that four out of five — 80% — of the entire human population have never had, and will not have in the forseeable future, what a North American family takes for granted as a good square meal.

— *Richard Tobin*
Vital Statistics, 1961
Saturday Review, May 27, 1961

t the "Peace Race" Begin at Once

N DIRECT defiance of an appeal from the United Nations General Assembly, the Soviet government on October 30 set off a lear explosion equal to fifty million tons TNT. The reverberations are still being rd.

The latest — and we hope the last — in a es of twenty-five blasts was released in the osphere where each explosion contributed he spread of radioactive fallout. If there ever any question as to the danger to anity from the testing of such superbombs, now answered in the apprehension that the losions have aroused and in the indignation European, African, Asian, and Latin American nations as well as our own nation feel with rd to the Soviet Union's behavior. Perhaps Communist satellite countries will seek to nd Soviet policy. A few neutral nations, of timidity, may try to excuse it. But there developing world conscience, widely recogd, that will protest vigorously against such ics of disregard for the welfare of other an beings — and disregard also for the wel of the Russian people, since they too are atened by a speeded-up arms race.

There are voices in our own land who will for us to meet evil with evil, to test our big weapons in the atmosphere, to threaten Russia by brandishing our own big sticks. We hope such voices are ignored. A monstrous evil has been perpetrated. We do not end it by trying to equal or exceed it. We will only add to the danger from radioactive fallout if we renew a testing program. And we will then receive — and deserve — the indignation of other nations. Yet some of our leaders are actually urging that we surpass the Russians by testing a "neutron" bomb designed to exterminate humans while it avoids property damage!

At this critical moment we would urge our own leaders to confront the Soviet Union with the specific challenge that President Kennedy outlined before the United Nations — a challenge not to an arms race, but to a "peace race." If we respond to the Soviet Union's tactics of terror by imitating them, we will only further the arms race. But if we seize the initiative now, not only by speaking up for disarmament, not only by seeking agreements for gradual disarmament, but also by refusing to return threat for threat, explosion for explosion, we may be able to check the drift toward destruction.

Let the United States be the one to turn the tide and launch the "peace race" now. — K.M.

ABCDEFGHIJKLMNOPQRSTUVWXYZ

WENTY-SIX letters. Not a large assortment, but enough for variety. Take a few vowels, add a few more consonants, and e you have the essentials you need, the ding blocks for either a word or a library. Twenty-six letters. They are the materials ul mind uses when he scrawls obscene comts across the wall of a public place. But same raw materials can be fashioned into ve letter or a poem that sings with a divine ody. You can arrange the letters of the habet to express hatred, to stir up violence; can injure with them, you can destroy and nage what has taken years to build. You handle these twenty-six letters so drearily, monotonously that they become associated h boredom and dullness. Yet the same letters, erently treated, can sparkle with the glow genius, can inspire and motivate to high ls, can enlighten and persuade, can inform nourish the mind that seeks understanding. Twenty-six letters. Put them together in the words of a dictator, and they turn into a testament of hatred or a manifesto of defiance against God and mankind. Let them be assembled by Spirit-inspired writers, and they tell of the grace and mercy of God, of the matchless life of Jesus Christ and of the power that can transform men into children of God.

These twenty-six letters, like the twenty-four hours that God gives to everyone without discrimination or favor, are entrusted to our keeping. We are responsible for our stewardship. How faithfully do we use the treasures of language that God has given us? How carefully do we test the value and meaning of the printed or written word, so that every assembling of any of the twenty-six letters becomes a communication of truth, an expression of love, an act of faith? If Christ was once called the Alpha and the Omega, the beginning and the ending of the Greek alphabet, how important it is that our twenty-six letters, from A to Z, are dedicated also to his use. — K.M.

Dear Christian Friend,

I who am rich am writing to you who are also rich about those who are poor. In the eyes of nine tenths of the peoples of the earth you and I are rich, fabulously rich--richer than their fondest dreams of achievement.

There is a high urgency that I speak to you of the needs of the poor of the world--the hungry, the homeless, the unwanted ones--the have-nots. But what right have I to speak?

I have never been hungry--desperately hungry.
I have never been a refugee.
I have never been a prisoner.
The secret police have never knocked on our door at night.
No lepers roam the streets of our village.
I have always lived within a few minutes of a doctor's services.
In our town I have never been terrorized by approaching armies.
I have never seen enemy troops occupy our town.
No one died in our community this year of starvation.
My wife has never washed our clothing in a nearby stream.
Our house has many rooms and each member of our family has a bed.

What right do I have to speak of the needs of the poor of the world? My life has been like most of yours--comfortable, peaceful, secure, reasonably contented. We call ours a "good life." Our life centers around our church and our home and extends into the activities of job, school, and community. The Lord has been very good to us. Our problems are not those of hunger, violence, and poverty. Our problems are those of abundance: "Shall we redecorate the living room this year or next?"..."Have you called the repairman to fix the TV set?"..."Has anyone remembered to buy dog food?"..."Who is driving to the swimming pool to pick up the children?"..."But everyone else in my grade has his own bicycle!"



When one contemplates that we Americans have "too much food in a starving world," that we enjoy a standard of living higher than any other people on the earth, a haunting feeling grips one that we may be living on borrowed time. Desperate peoples living in want, inflamed by rising expectations of the "good life," are impatient to have even a fraction

One is captured by an uneasy feeling that the world cannot long exist with half well-fed and half hungry, half with schooling and half illiterate . . . **by Robert S. Kreider**

of what we now have. This impatience bursts forth in anger: the violence toward the Belgians in the Congo, the bitter anti-Yankee feeling in Cuba, the riots in Angola. These peoples want food and soap and a pair of shoes and a radio and a bicycle and free education for their children--and they want these now.

What right have I to speak to you of the needs of the poor of the world? One has but to read the newspapers to know that we must speak. The press bears witness to the thousand-and-one trouble spots where underground resentments erupt. One is captured by an uneasy feeling that the world cannot long exist with half well fed and half hungry, half with schooling and half illiterate, half with only one suit of clothes. These have-not peoples are beginning to drink the wine of wrath. The time may be short.



What right have I to speak to you of the needs of the poor of the world? I speak because Christ has spoken to me and to you. He speaks to us in warning: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not....Inasmuch as ye did it not to one of the least of these, ye did it not to me." The Biblical record is clear. As children of the Great Commission we are sent forth, sent with a full gospel: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you..."

In Christ the Word became flesh. Word and Deed became one. As he ministered to the totality of men's needs, so ought we to minister. As God in Christ loved us, so ought we to love. Who can flee from the compelling power of these worlds? "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

We who are rich are called to give of ourselves to the poor of the world. We may give of our money. We may give of our service. We may give of our hearts. And give we must.

Seeing your brother's needs...

Through its service program, the Church of the Brethren is on location at many points of human need, engaged in a ministry of relief and reconciliation. Here are a few glimpses of how Brethren show their love by sharing in suffering.

In Haiti, within one hundred miles of Cuba, live three and a half million people whose average income is the lowest in our hemisphere. At work in this tiny republic is a Brethren volunteer operating a lunch program for three hundred needy children, striving to develop a sense of dignity among the people through self-help programs, and working with the government to launch a medical program in a part of the island where thousands are without medical care.

In India, Brethren share in the efforts of Church World Service to feed some three quarters of a million children, cripples, lepers, Tibetan refugees, and mothers. In Hong Kong, a city that has grown from a little over a half million to three and a half million persons in fifteen years, we join with Church World Service in programs that assist one and a half million Chinese refugees.

Operating out of Ioannina, Greece, a service team begun ten years ago by Brethren in co-operation with the World Council of Churches now reaches out to twelve villages. The team members' tasks range from livestock and poultry improvement to canning and sewing classes and club programs. The team also conducts a nursery school for Greek ethnic refugee children from Albania.

In Castaner, Puerto Rico, the extent of direct Brethren help has been reduced through efforts to develop leadership within the community itself. The tasks formerly carried out by Brethren Service workers now are handled by the community, with the exception of the health program. Eventually the community will assume full responsibility for this program too. Until then, Brethren Service continues to provide doctors, dentists, and some nurses. The new hospital at Castaner during its first year recorded 9,000 patient days, 18,000 outpatient visits, 740 surgical cases, 3,000 dental patient visits, 210 deliveries, and 480 family planning interviews. The clinics at Cerrote, Mirazel, Rio Prieto, and Pazuela served 3,000 patients. For child patients who are victims of malnutrition, Brethren workers take steps to improve the diets of their families.

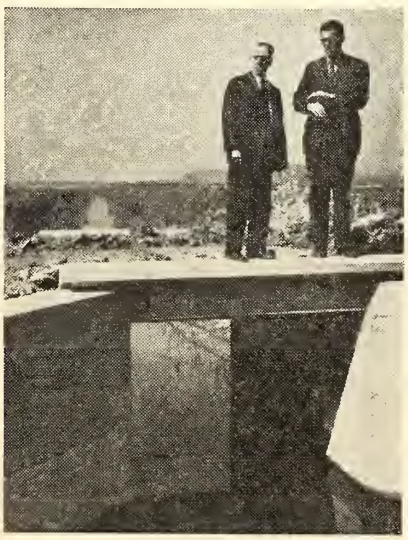
In Morocco, Japan, and Austria, and in the States, too, Brethren volunteers have moved at a moment's notice to aid victims of sudden disaster. The volunteers remain after the majority of other relief workers have left, staying to clean up homes, repair wells, and assist in rehabilitation of the community.

The footsteps of a Servant Lord lead Brethren to Morocco, Haiti, Puerto Rico, and Greece **by Hazel Peters**









In Florida and California, programs are provided for the children of migrant harvesters. In Belle Glade, Florida, very small children who otherwise would spend their days in the fields in the hot sun while their parents work are cared for in a Brethren-sponsored nursery.

In Sardinia, refugees who for more than a decade have waited to be wanted by someone, now are establishing for themselves a community where they may live with their own families in their own homes, earn their own way, and govern their own community. The pioneer refugee project is administered by Brethren and enlists Brethren volunteers and Brethren funds.

In Berlin and in West Germany, Brethren volunteers supported by church agencies in Germany serve in welfare institutions. Yes, these agencies could employ Germans for these tasks, but they have felt the need for the fellowship of Christians from our country and for the spirit which our youth bring.

In Austria a resort hotel at Hinterbruhl is being converted into a home for 100 aged persons by a group of American and Austrian volunteers. This cooperative program with the Protestant Church in Austria is providing not only a residence for the homeless but an opportunity for volunteers to visit the churches in Austria to bring a message of peace and goodwill.

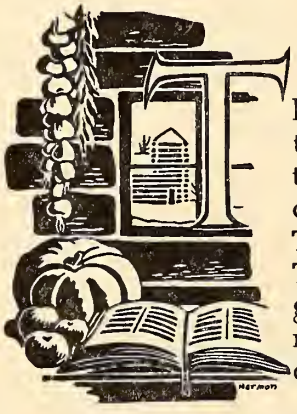
In Bonn, Germany, a volunteer is working with new refugees from Berlin, in transit to homes and jobs in West Germany.

Wherever Brethren Service goes--be it to the sparse villages of Greece or the crowded tenements of the city--the workers go in the name of Christ. They follow in the footsteps of a Servant Lord. They go because Christ went this way.

Will you join with Christ and with those who serve on today's Jericho roads? Give of your time, your talent, your tithe to your neighbor in need wherever he is, next door or overseas.

The Lord Was Their Shepherd

by Donald E. Rowe



Thanksgiving Day is one thing left to us that is still typically American. You can get up a little later Thanksgiving morning. There will be Thanksgiving services which you may attend or not as you choose.

Our wives will spend most of the day in the kitchen – attractive, modern, gleaming white kitchen for the most part – and they will be happy in those kitchens because Mary will be home from college for the week end and Mama, Aunt Kate, and Jane will be there.

The house will be full of youngsters, and they will oscillate between the toy-strewn living room and the kitchen, asking, "When will dinner be ready?" Dinner will be late. Everyone will be starved. But at last the big moment will arrive and the whole family will sit down to a table sway-backed with all imaginable good things to eat.

After dinner there will be a race to see who gets the couch and an argument over who should wash the dishes. The women will wash them, of course, while the men discuss a local election or watch the Thanksgiving Day football game on the television.

It is interesting to take out our history book and compare this with the first Thanksgiv

The scene is a village of seven log dwelli The logs have been cut in the forest an eig of a mile away and dragged, rolled, or car to the building site, for the Pilgrims had draft animals. These seven buildings had b constructed with the bare hands of forty- men and the women who lived on the Mayflo a mile and a half off shore and rowed to from work each day.

From two days before Christmas to Jan 13 they had labored to build the first build a "common house" as they called it, tw feet square. About six o'clock on the mor of January 14, they stood on the deck of Mayflower and watched their efforts go u smoke, knowing that within that common h a number of men who had been too sic return to the Mayflower had spent the n and might even now be burning to death

Upon reaching the shore they discov that these sick men had been rescued from burning building and were kneeling in the s and rain thanking God that their lives had spared.

An epidemic of tuberculosis brought o overwork and exposure killed forty-six winter. Fifty-six survived to build these s buildings. The crew of the Mayflower sho little sympathy and even denied the sick comforts the Mayflower provided. Then the day when the Mayflower hoisted its and left them, with 3,000 miles of water tween them and all the comfort and sec they had known.

Squanto, the sole survivor of the tribe w once occupied the site of Plymouth, paid a visit and for a time lived among them. showed them how to plant corn, and that spring the Pilgrims dug one hundred thou holes with a hoe, caught and carried forty of fish for fertilizer and watched the field night to keep the wolves from digging up fish.

They made friends with Massasoit, chi the closest tribe, and in the autumn of Governor Bradford proclaimed the first Th giving Day on American soil. Four men sent out to shoot wild turkeys. Squanto dispatched to invite Massasoit, who unexpe ly brought ninety of his braves along him.

By this time there were only fifty le the settlement and only five of them were h wives, yet they prepared a never-to-be-forg feast of turkey, wild geese and ducks, c lobsters, eel and fish, dried fruit, and In

lding. Some historians say the feast lasted e days, others a week, but it was the beaning of our modern Thanksgiving Day festies.

Has it occurred to you that no Americans e ever been more underprivileged than those o started the custom of setting aside a day hanksgiving to God for their many blessings? They had no homes. They had no transporon but their legs. They had only the little hing they had been able to bring with them the Mayflower. Their only food came from sea and the forest. They had no amuseits except what they made for themselves.

However, these Pilgrims had four of the greatest of all human assets: initiative, courage, willingness to work, and boundless faith in God. In coming to the new land they had committed their cause to God.

Thanksgiving is unique among holidays. It is not a religious holiday in quite the same sense as Easter and Christmas, but we do render the day meaningless unless we give thanks. The first thing the Pilgrims did when they got off the ship was to kneel down under the open sky and thank God. Whatever our own condition, we can always find in the world a wealth of blessings for which to give God thanks.



A Prayer for Thanksgiving

by Ralph E. Smeltzer

O Merciful God, our Creator, our Redeemer, our Savior, our Sustainer, did the Pilgrims on the first Thanksgiving, we pause this day to praise thee, to thank thee, to ask thy forgiveness, and to petition thee.

We thank thee for our economic abundance. As the Pilgrims shared their abundance with their Indian friends, motivate us, O God, to share our abundance with the peoples of Africa, Asia, and other underdeveloped areas, with the migrants, the unemployed, and the low income people in our own land.

We thank thee, our Sovereign Lord, for our political democracy, our free elections, our freedom of religion. As the Pilgrims dedicated themselves to political and religious freedom in the Mayflower Compact, inspire every one of us, O God, to participate more vigorously in our own political life, and to protect and promote the religious freedom of all our neighbors.

O God, our Creator, thou hast seen fit to create men of different colors, red and yellow, black and white. We thank thee for the opportunity this gives us to enjoy and demonstrate racial brotherhood. We remember that on the first Thanksgiving Day the Pilgrims entertained three times their number of Indians to their feast of love and thanks. May their example, O Lord, inspire us to quicken our own steps toward racial justice, equality, and brotherhood in this community.

We thank thee, O God, for the earth and the atom which thou hast created. As those at Plymouth Rock endeavored to be good stewards of the small resources they had, may we as Americans, as world citizens, as dedicated religious folk, become better stewards of the atomic power we have discovered and possess in abundance. May we rededicate our abundant resources for peace and peace alone; for helping men, not for hurting them; for hope and not for threat.

We thank thee, our Lord, for the amount of peace that exists in our world today. We pray that we may help to increase that peace.

We thank thee, our Father, for our homes, our churches, our schools, our friendly community. For all the treasured blessings which are ours this day, we give thee heartfelt thanks. Forgive us when we forget these blessings. These things we pray in humility and sincerity. Amen.



Melody (right), daughter of Nigerian Missionaries Ivan and Mary Eikenberry, points out to Rosa Page Welch the approximate spot in Nigeria where the Brethren missions are located

Manchester College phot

Feeling the Feelings of Others

by Howard E. Royer

"WHAT will I do in Africa? I'm going there to love people and to witness for my Lord. I'm going to sing – even if they don't ask me. I'm going to fulfill a lifelong yearning."

So the newest short-term missionary of the Church of the Brethren, Mrs. Rosa Page Welch, sized up her task for the next two years. The artist of sacred music will join the Brethren mission staff in Northern Nigeria at the end of this month.

Known internationally for her singing and speaking, Mrs. Welch has a gift of communication even beyond her music or her words. This is her capacity for empathy – to feel as others feel, identifying wholly with them.

But her qualifications for mission service do not end there. She has had experience as a teacher, a college trustee, a member of the Disciples of Christ ordained in Christian service, the song director of such moving events as the constituting assembly of the National Council of Churches and the fourteenth World Convention of Christian Education, a recording artist, a leader of spiritual life conferences, a world traveler, and, not incidental to her temporary assignment as a houseparent at Hillcrest School, a mother of two and a grandmother of four.

Rosa Page Welch is at home with the Brethren. She has p- peared at innumerable Breth n gatherings, including the C- tral Region conference a d Northeastern Kansas dist t conference this fall. She wa a leader at Annual Conferenc n 1954. On the day I intervie d her in Chicago, she had hurr d downtown for a between-tra s visit with Mrs. Dulcie Co r, herself a grandmother who l d given eight years' service t Hillcrest School. And s e counts as her closest friend M s. Anna Mow of Roanoke, V- ginia, former teacher at Beth y Biblical Seminary.

The vibrant mezzo sopr o

ed have no qualms that she ll not be asked to sing when e arrives in Nigeria. Although is will be her first time ere, she spent two months in e Belgian Congo and other rican countries in 1952-53 nile virtually singing her way ound the world.

It was in the Congo that tionals came to her outdoor ncerts by the hundreds, eaming in all during the per- rmances. At the conclusion diences frequently were re- tant to leave and instead oke into native songs and nces to reciprocate the spirit at had gripped them. En ute from one concert to an- her in the Congo, Mrs. Welch ten found the roadsides nmed with villagers wanting get a glimpse of her. Word her approach had been sig- led ahead by talking drums.

On much of her world tour, onsored by the United urch Women and four de- minations, Mrs. Welch ap- ared at Christian centers. t not always. A Thailand hool principal praised Mrs. elch "for being an ambassa- r of goodwill not only to the ristians but to the whole mmunity." In one country e found herself encircled by llage elders garbed in cere- nial regalia and by their vorite wives wearing tribal stumes and jewelry. To is group of people, scarcely uched by the gospel of Christ, rs. Welch spoke of Christian ve and sang Negro spirituals e same as she did for all hers. Her winsomeness and ul-stirring singing overcame atever barriers separated her m her listeners. "Even when e could not understand the rds at all, we could tell ether she was singing sad ngs or happy songs," reacted e national.

In the cultures in which she appeared she asked groups to sing their songs to her, which she in turn learned and shared with others. One of her favorites was Moon Over the Deserted Castle, which she first heard sung by 1,500 schoolchildren in Japan. Elsewhere in the same country, she offered to sing at a leprosy mission where she arrived in the midst of a movie. "Lo, these precious people stopped their movie to listen to poor little me," she recounted. "They were nearly carried away with surprise when I came forth with the haunting melody of Moon Over the Deserted Castle."

Though her tour also took her to the Philippines, Thailand, Burma, Japan, and India, and while she since has toured for the Disciples Church throughout South Africa, the contacts in Africa seemed to bring Mrs. Welch her greatest thrill. Perhaps partly because she had been intensely interested in Africa from childhood. Maybe even more because of a kinship she felt with the Africans, aware that sometime, somewhere, this vast land of black people was once her homeland. In talks to Africans she would say, "*Your* ancestors were *my* ancestors, too." The faces around her beamed.

During the more recent crisis in the Congo, Mrs. Welch longed to be there to bolster the Congolese Christians whom she had met. She had expressed her desire frequently but to no avail. She was about to consult the State Department, though determined not to accept any sponsorship she might get unless it permitted her to speak openly of her faith. When she related her concern to Anna Mow, she was asked in turn if she might be willing to serve in Nigeria instead, under the Church of the Brethren. Mrs. Welch expressed delight with the suggestion. Then she forgot the matter.

But Anna Mow did not forget. About ten days later a letter came to Mrs. Welch from J. Henry Long, secretary of the Foreign Mission Commission of the Church of the Brethren, inviting Mrs. Welch to an interview if she were seriously interested in exploring service in Nigeria. She responded favorably and quickly.

"I am a product of a mission, a Disciples school in Mississippi," she explained. "When I was a young girl I had the desire to be a missionary. But Negro people were never made to feel they should go as missionaries. One question I heard over and over on my world travel was: 'Why aren't Negroes sent out as missionaries? Why don't you come and help us?'

Continued on page 16

CHRYSANTHEMUMS

MAY ALLREAD BAKER

Goldenrod and dainty aster,
Gay cockscomb and marigold,
Scarlet sage and bright-hued zinnia,
All have perished with the cold.

But my brave chrysanthemums
Growing by the garden wall
Have their glowing beauty kept
Till much later in the fall.

Every week I fill my vases
Making beautiful each room,
For their reds and mauves and yellows
Charm away the winter gloom.

Well I know November's ending
Will bring with it ice and snow,
And my brave and lovely blossoms
Will be forced, at last, to go.

But deep down the roots will slumber
Till they wake at spring's bright call,
And new plants unfold in beauty
When there comes another fall.

For These We Give Thanks . .

FATHER, we are well aware of thy loving kindness in shaping our lives, in the mountaintops of joy and in the valleys of darkness and despair. But much of our travel on life's journey is not on the mountaintops or yet in the valleys but on the level plains of everyday living where nothing momentous occurs and the days pass in a sameness that makes them almost drab. Yet each day has its continuing blessings. We would be aware of these, even though, having them always present, we take them for granted.

. . . for our children, to love and train to the best of our knowledge and ability





. . . for all thy creatures, large or small



. . for the Bible and its answer to all plexing problems



. . for grandparents willing to share the dom of years with the inexperience of ldhood



. . for memories vents recalled ough the fam- album

Text and photos by Waltner

Feeling the Feelings of Others

Continued from page 13

In Thailand and in many places in Africa I was the first American Negro woman many nationals had seen."

The first question put to her wherever she went was: "What is the truth about race in the United States?" In Africa, she said, the second question was: "Do Negroes and whites in America go to the same church?"

She speaks candidly about race. "The unrest and tensions in other countries are the direct result of the awakening brought about through the teachings of the gospel. These teachings acquaint man with the fact that he is equal to any other man anywhere in the world."

She urges Christians to work aggressively for integration. Late this summer at a national missionary convention at which she was a leader, she deplored the absence of any statements on racial justice. It would have been most appropriate, she declared, for the convention to commend the progress made in human rights and to indicate willingness "to give ourselves, even suffer, to make further progress."

This month, when a trustee meeting at Tougaloo Southern Christian College takes her to her home state of Mississippi, she has vowed to her family that if she sees a group of Freedom Riders en route, she will join with them. "The time has come when the white of the South have got to realize segregation cannot go on as it has," she asserted. "I pray forgiveness for myself and for those who condone the system of segregation by their failure to speak out against the practice."

Mrs. Welch is no Johnny-come-lately in the battle against segregation. In 1951 she was awarded the Distinguished Service Medal of the National Conference of Christians and Jews for her service in the cause of brotherhood. In the late forties she declared: "Something is wrong with any intelligent Christian who says that such a way of life (segregation) is satisfactory to both Negroes and whites and who attempts to justify such a system. When I see doors marked 'colored' and 'white,' I ask myself, 'Why, oh, why, does this need to continue? Aren't there enough courageous, right-thinking Christians to make this impossible? What about the ministers, the elders, and members of the churches?' "

Mrs. Welch is keenly aware that prejudice exists outside America as well as within. At Hiroshima, Japan, she made a special effort to sing for the Eta people — a colony of leather-makers and tanners who live outside the city and who are a special target of discrimination. "I could feel every feeling those people had," she said. She related to them among other things how much society depended upon the work they performed. She told how her husband worked in the Chicago stockyards. Moreover, she warmly invited them to come into Hiroshima for her concert downtown — an unheard of gesture. About 30 Etas came.

An African youth studying in Kentucky recently sought her out when he learned she was bound for his homeland. The burden of his plea was that she seek to upgrade the status of womanhood where he lived.

Through the years her personal response to prejudice has been one of forgiveness, prayer, and hope. "As much as it hurts, as much as it imprisons my body and sometimes my mind, I am determined that it will not imprison my soul," she testified. But she does not deny th struggle she has had throug the years to keep her soul an heart free.

Though most of her concert and lectures in the Unite States have been before whit groups, she has a healthy prid in her heritage as an America Negro. Her friends feel she i at her best when she shares thi heritage through the singing o Negro spirituals. Were Yo There? and Let Us Break Brea Together are her most love selections.

"True Negro spirituals are th songs sung by my ancestors dur ing the time of their slavery, she has told audiences agai and again. "In these songs the expressed their trials and tribu lations, seeking to find comfor and relief through them."

The radiant songstress doe not sing for the sake of musi alone. Singing is her way o witnessing to the joyousness o faith in God through Christ Spirituals, which express man' longing to commune with hi Maker, became the prayers o those about her, speaking con temporaneously and universall to man's greatest need.

To Rosa Page Welch, musi at its height is worship an singing at its depth is prayer She feels she needs only on thing further to make he Christian witness complete - "enough time to be with peopl to really learn to know them an love them, as well as lettin them know me." Extended tim is the extra dimension whic her Nigerian assignment afford her that her previous tour abroad have not. For this op portunity, she is excitedly grate ful.

• • •

We are grateful for the blessings o faith and health and strength and fo the imperishable spiritual gifts of lov and hope. . . . Let us observe this da [Thanksgiving] with reverence an with prayer. — *From Thanksgiving Da Message, by President Kennedy.*

KINGDOM GLEANINGS

Mr. and Mrs. Porter Bechtel of Elkhart, Ind., began ear of volunteer service for adults on Oct. 15, as ctors of the Brethren Service project, Pilot House, imore, Md.

Mr. and Mrs. Sherman Eisenbise of Garden City, sas, joined the Brethren Service project at Falfurri, Texas, on Oct. 15, as farm manager and housents. They join Archie Patrick, who has been in rge of this project since the departure of the Olin ons. Brother Patrick, together with Mrs. Patrick, been serving as the pastor of the Falfurrias Church he Brethren since July 1960.

Andrew Holderreed, who has been on the faculty of theological college at Poona, India, was seriously red in a fall from a tree while spending several days Dahanu. He fractured both wrists and sustained a n concussion. The accident occurred on the hospital nd at Dahanu Road, making possible immediate lical care. The elders administered the anointing ice. The latest report indicates that he is roving.

The Christian and Capital Punishment, by John vard Yoder, is a pamphlet which presents the ques of capital punishment from the Biblical and theocal aspect. The author's concern is that in the debate capital punishment Christians are "letting their ice speak for them." Copies may be secured from Institute of Mennonite Studies, Associated Mennite Biblical Seminaries, Elkhart, Ind., at the cost of cents per copy.

Dr. Paul Ricoeur, philosopher, author, and professor netaphysics at the Sorbonne, University of Paris, t two days, Nov. 7 and 8, on the Elizabethtown lege campus as a Danforth visiting lecturer. This the first of four campus cultural programs planned the college term by a faculty-administration commit Dr. Ricoeur gave a lecture on the Meaning of gedy and a convocation address on Modern Criticism he Sense of Guilt.

I. W. Moomaw, executive secretary of Agricultural sions, left Nov. 4 to spend two months in West ca. His schedule includes institutes and consultas with rural workers and church leaders in Sierra ne, Liberia, Cameroun, and Nigeria. *J. Benton ades,* associate executive secretary, is now in Latin erica on a similar journey, in response to the invitas of Christian rural leaders in Brazil, Bolivia, Ecuador, Colombia, Costa Rica, and Mexico.

Recreation and the Local Church, a book published he Brethren Press, Elgin, Ill., has received national gnition through the pages of the November issue Recreation, which is published monthly by the National Recreation Association. The book has been reed enthusiastically by local church libraries and viduals in our own denomination. Now it is becomknown in interdenominational circles. College classes using it as a text for a study on recreation.

Dr. David W. Fouts, a I-W doctor, is now serving at the Garkida hospital. His address is P.O. Garkida, via Yola, Northern Nigeria, West Africa.

The article, The Christian Answer to Communism, which appeared in the Nov. 4 issue of the Gospel Messenger, was used by permission of the Gospel Herald, the official weekly magazine of the Mennonite Church. It will be reprinted in booklet form by Concern, a group of Mennonite men.

Although Dr. Ralph W. Sockman will retire from his church pulpit at the end of this year, he will continue his radio ministry through March 1962. One of the country's best known clergymen, he began his twenty-sixth year as presiding minister of NBC's National Radio Pulpit on Oct. 1. Dr. Sockman will retire after forty-four years as minister of Christ church, New York City, his only parish in his entire church ministry. He has also been a radio preacher for thirty-four years.

Radio and TV Programs

Pilgrimage (Sunday, 9:00-9:30 p.m. ET, ABC). Three programs in December concern Christian unity and two of them come from the World Council Assembly at New Delhi, India. These programs are: Dec. 3 — Issues Facing the World Council of Churches; Dec. 10 — The World Council in the Next Six Years; Dec. 17 — The Future of Christian Unity, an open end question; statement of different views: Protestant view, the Pope's Council, and the Orthodox Council.

The Eternal Light (NBC-TV, 1:30-2:00 p.m. ET). Dec. 10 — A Hanukkah (Festival of Lights) program in which a collection of lamps from Biblical times will be displayed; Dec. 17 — a drama by Morton Wishengrad about Sophie Irenc Loeb; Dec. 24 — a drama by the same author as the previous one about the Jewish sage, Israel Salanter.

The Church Calendar

November 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth Through Self-Discipline (Temperance). Matt. 7:13-14; Luke 9:23-25; Eph. 4:25-32; 2 Peter 1:2-11; 1 Cor. 9:24-27. Memory Selection: Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. 1 Cor. 9:25 (R.S.V.)

Nov. 23 Thanksgiving
Dec. 10 Human Rights Day
Dec. 10 Universal Bible Sunday
Dec. 17 World Wide Mission Emphasis

Gains for the Kingdom

Five received by letter in the Golden Valley Community church, Minneapolis, Minn. One baptized and seven received by letter in the Waterloo church, Iowa.

One baptized in the Oak Grove church, Ill. Seven baptized, one reclaimed, one received on former baptism, two baptized for rededication, and six rededicated in the Silver Creek church, Ohio.

Two baptized in the Rummel church, Pa.

A Haven After Six Years



by Geoffrey Murray

Photos by World Council of Churches

ALEXANDER MOMOT, born of White Russian parents in the railway station at Harbin, Manchuria, on Feb. 3, 1936, and blind since he was a year old, has now found friends and a new life in Australia.

It is a transformation that has taken six years to accomplish through the patient co-operation of many agencies and his own courage in the face of daunting obstacles.

His is a classic story of refugee work with all its trials and disappointments.

The year 1945, which brought the happiness of peace to millions of people, was a grim one for Alexander. The blind boy was nine years of age when his mother died and his father deserted him to return to the USSR.

Alexander, officially a "stateless" person, was taken care of by the Greek Orthodox almshouse at Harbin. There he was taught Braille and learned to be a psalm-reader by heart. He was later trained to be a male nurse and masseur. He has been a worker from the age of eleven.

Alexander's ambition was to become a doctor, and he studied medicine in evening courses at the Harbin Medical Institute while employed in a hospital. He received no salary himself and was entirely support by the almshouse where he co tinued to live.

In the summer of 1955 the id was born that perhaps he could en grate to another country. His dossi was sent to the Hong Kong offi of the World Council of Church Service to Refugees in the hope th an institution in Europe could found for him. His own desire w to go to Australia.

Attempts by the World Coun of Churches in Geneva to place Ale ander in either Belgium or Holla failed.

Inquiries were then made Australia, but the response was d couraging. The Australian Coun of Churches reported in Septemb 1959: "This case is on a par wi hundreds of others regarding whi we are unable to find a solutio A man of twenty-three, though blin may live for very many years, duri part of which he could become heavy financial burden on a guarantor. Our experience is th it would be impossible to find individual or an organization willi to give a maintenance guarant which could conceivably involve expenditure of thousands of pounds

But John J. Dedman of t Australian Council of Churches r fused to lose heart. "Although I s no glimmer of hope, I will ma some approaches regarding the pr vision of a maintenance guarantee he wrote, and among those went to was the Association f the Advancement of the Blind Melbourne.

Alexander's case was laid befo a committee meeting of the associ tion by Miss Constance Duncan, t sponsorship officer. It was impo



Alexander Momot, a blind refugee now in Australia, learns a trade at the Association for the Blind center

ble to tell the members much about
m – what his state of health was,
nether he was employable, and
as likely to fit into Australian
ays – but the members were of one
nd. "The blind in Australia are
rtunate in the care and attention
ey receive and will be happy to
are their blessings," they said.

So by October 1959 an Australian
onsor had been found for Alex-
der. Next month the Australian
migration department agreed, aft-
the chief of mission in Australia
the Inter-governmental Commit-
for European Migration had
esented his case, to permit him
come to Australia. The news was
ssed to the World Council office
Hong Kong for the necessary ar-
ngements to be made.

But this was only a beginning.
exander heard the news in Harbin
December 1959. Every day for
ree months he visited the Chinese
nsulate to ask for a visa. It was
anted on Feb. 29, 1960.

Next he had to obtain an exit
rmit. This was more difficult.
onths passed. Meanwhile, the
orld Council in Geneva negotiated
agreement with the UNHCR for
resettlement grant of £669.12s.
r Alexander.

The Hong Kong office of the
orld Council was notified that his
nsit visa for the colony had been granted in October 1960 but there was still no sign that he was on his way. On March 3, 1961, a letter came from Alexander after many inquiries. It said: "Please be informed that I have applied for my exit permit at the department of public security on Dec. 8, 1960, and the matter of my departure from here wholly depends now upon the decision of the local authorities."

For weeks Alexander went every day to the Chinese consulate in Harbin. He was told in May that he could leave in four days' time. On the third day his visa was taken from him by an official. Alexander received it back just in time to catch his train.

Then began a journey of 2,500 miles from Harbin to Hong Kong with changes of trains at Canton and Peking for the blind man. But on June 3 he reached the British colony.

Here he was taken care of by the Service to Refugees and a passage to Australia was booked for him on the ship Tjiluwah. He left on June 15 with all his papers in order.

The ship berthed at the North Wharf, Melbourne, on July 2. Officers of the Association for the Blind, the Australian Council of Churches, the UNHCR, and other organizations that had helped to make his odyssey possible were there to look after him.

Alexander is now learning English and a trade. Says John Wilson of the Association for the Blind, who has backed his case all along: "Alexander is settling down exceptionally well and making rapid progress. He is energetic and likes to be kept occupied. Yesterday he was at our handicraft center learning to make a stool. The instructor was surprised at his intelligence and aptitude. I would not like to see him finish up making brushes, mats, or some such task in the institute factory. We must have faith that a suitable opening will occur."

After coming so far and surmounting so many obstacles it seems likely that Alexander will presently be following his namesake's example and seeking new worlds to conquer.

Readers Write

Continued from page 2

Of unseen power of love which fills
your soul
And makes you act! Within its hold
you're caught.
"Through empathy you'll understand
your role.
Now give 'him' but one chance to
prove his heart
Does yearn for en masse trust – yes,
from the start."

– Donald K. Smith, McPherson, Kansas



Gratitude in Depth

by Margaret J. Anderson

The person who said, "Anyone can thank God for sunshine," prompts consideration of gratitude "in depth" – gratitude that sings, "Thanks for roses by the wayside, thanks for thorns their stems contain."

It is the gratitude Job embraced when he said, "But he knoweth the way I take: when he hath tried me, I shall come forth as gold."

It is the gratitude early American settlers understood. In most severe testing, Christian representatives sought to subject their wills to God's, trusting his guidance in plenty or want.

I do not know what day of the month or year it was. No matter. Rain had finally come to drought-parched Dakota farms.

Then, ominously, immediately after one prairie family had finished breakfast devotions, at which time God was praised for answer to prayer, the sky blackened. In seconds they knew why. "Grasshoppers!" they cried in dismay. Devastation was immediate and complete. Hours later the mother in the home still stood on the lean-to porch looking out over the barren fields. "You can't stay here any longer," her family told her. "You must come in." She shook her head. "No," she answered quietly, "I shall not move until I can thank him for the grasshoppers, too."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

*Palestine and the Bible. Denis Baly. Association Press, 1961. 82 pages. $1.00.

Our Christian faith is rooted in history — in persons, places, and events, and in their meaning. It is for this reason that Palestine and the Bible is such an important addition to the series entitled World Christian Books.

Denis Baly, an authority in the field, has limited himself to a discussion of the geography of the Bible. The chapter titles are: Valleys and Hills, The Former and the Latter Rains, The Desert and the Sown, Highways and Ways, and The City of Our Solemnities.

No one can read this volume without getting a clearer picture of the Holy Land and of the conditions under which the Hebrew people lived.

This readable little book is highly recommended to those who would understand their Bibles better. — *David J. Wieand, Ramallah, Jordan.*

*The Letters of James and Peter. William Barclay. Westminster Press, 1960. 416 pages. $2.50.

This, another volume from the gifted pen of the well-known Scottish scholar and expositor, will be warmly welcomed by those who have discovered in the growing Daily Study Bible Series a most able and usable set of pocket-sized Bible commentaries. Any who have not yet "found" this helpful and exciting little series of books should break in somewhere. This particular volume (in a series soon to cover the whole New Testament) would be a good place to begin: the salty, practical epistles of James and First Peter and easily overlooked little Second Peter. Barclay brings to bear upon his study a wealth of background material, interestingly told and enriching for minister and layman alike. — *Chalmer E. Faw, Chicago, Ill.*

Commentary on Galatians. Ragnar Bring. Muhlenberg Press, 1961. $4.50.

As refreshing as April air to the conscientious student of Pauline literature is this book. In an age of interpretive extremes, Swedish Professor Bring outlines Galatians in a manner helpful to all — the careful philologist, the ardent theologian, and the duteous historian.

The commentary lifts Galatians as perhaps the key document in which to search out Paul's basic theology. The purpose of the epistle is made crystal clear: (a) a fiery yet profound denouncement of the Judaizers who were turning the gospel of grace and freedom into a hard system of legalism, and (b) warm exhortation for the strengthening of believers in faith toward Christ and in the fruits of the spirit! He borrows nicely from other letters by Paul.

Free of footnotes, the book reads easily. Pastor and layman alike will delight in this study aid. As with Martin Luther, Galatians will become, for you, the favorite among Paul's writings! — *Lyle C. Albright, Udell, Iowa.*

*Pathways to Personal Conte ment. Frank A. Kostyu. Prent Hall, 1961. 191 pages. $4.95.

One comment that is often ma about the popular "peace of mir books is that the goal of such auth is "contentment" and "adjustmer The criticism of such a goal is t Christ does not call us to conte ment — but to discontentment. T author in the early chapters of book is no exception. He gives a swers that are too simple and stri for a goal that is too vague and sh low. He forgets that one of t basic tenets of the Christian faith first of all to realize one's guilt — have a sense of remorse. His int pretation of "know thyself" is together too simple, for he sees it just a matter of "common sens However, as the book progres and one gets by the chapters Alleviate Worry and Tension and I sentments and How to Master The to later chapters on I Shall Live a The Promise of Inner Peace I belie that the author shows more of a se of the "peace" of which Christ v speaking. As long as one can get the first chapters without becomi bogged down — the book becon worthwhile reading. — *Ralph M Fadden, Lafayette, Ind.*

*Christmas Stories 'Round t World. Lois Johnson, editor. Ra McNally, 1960. 175 pages. $2.

The joy and beauty of Christm as known by children in countr around the world make this a d lightful book for children ages to ten. Christmas customs in t various countries are described, g ing the stories even more intere Excellent for family reading Christmas time. — *Hazel M. Ke nedy.*

Managing the YMCA Can Ledlie. Association Press, 1961. 2 pages. $4.95.

Here is a book addressed to a n tional agency need, camping in t YMCA, that every camp boa business manager, camp direct or dean could study with pro Many of the ideas and suggestio here could help reach the campi objectives of the Church of t Brethren. It covers the entire fi of camp management. Sure it written for the YMCA, but the co cepts and suggestions may be ju what your camp needs. This is "must" reading for progressive ca managers and camp directors. *Robert W. Tully, Martinsville, In*

► Here is the Church of the Brethren's own text on the 1961-62 mission study theme, The Christian Mission in Latin American Countries:

WHICH WAY IN ECUADOR?

by Merle Crouse and Arlen Strietzel

illustrated by Nicolas Uyana

This is a new and informative booklet on the work of the Church of the Brethren in Ecuador. It has interesting stories, thought-provoking information, maps, photos, and drawings. The authors are a "career missionary" and a I-W worker; an Ecuadorian Christian made the drawings.

Order from: The Church of the Brethren General Offices, Elgin, Ill. Paper, 35c.

News and Comment From Around the World

630,000 Persons Attended Graham's Philadelphia Crusade

Evangelist Billy Graham's month-long Philadelphia Crusade had a total attendance of nearly 630,000 persons in 26 mass meetings. There were 16,244 who made "decisions for Christ."

In his preaching Dr. Graham warned repeatedly of the "far-flung forces of anti-Christ" and the "impending day of judgment." He said judgment would be harsh on Americans because "God has especially blessed this land and, just like in ancient Israel, its people have turned against him."

Eight of the evangelist's twenty-six mass meetings were video-taped for showing on television. The crusade was supported by at least 1,200 congregations over a hundred-mile radius of Philadelphia, and involved the largest group of volunteers to participate in a Graham campaign. There were 5,000 counselors, 4,000 ushers, and a choir of 3,000.

Support for the crusade came mostly from the populous white suburbs and from the more distant villages and towns, while support from the strictly urban areas, especially from Philadelphia's Negro population (forty per cent of the city) was almost negligible.

Ceylon Imposes Visa Tax on Missionaries

A new decree issued by the government of Ceylon requires all foreign resident Christian missionaries to pay an annual visa tax of $84. The new tax, designed primarily to discourage the immigration of Indian missionaries, was decreed despite protests by a number of Christian leaders.

The prime minister, Mrs. Sirimovo Bandaranaike, stated that if churches needed the services of non-Ceylonese missionaries, they could meet the visa taxes in the same way that they raise funds for their general activities.

Buddhist Monks Condemn Burma's Protection of Minority Religions

Prime Minister U Nu of Burma, who was opposed by Christian and non-Buddhist groups when he forced the establishment of Buddhism as the state religion, is now being condemned by Buddhists for his forthright legislation guaranteeing religious freedom to Christians and other religious minorities.

Burmese papers have carried pictures of monks tearing up U Nu's photograph in the heat of the Buddhist campaign against the prime minister's legislation.

The Burmese parliament voted into the constitution guarantees giving non-Buddhists the right to profess, practice, and teach their religions and to be guarded against religious insult or misrepresentation. The law also prevents their children from being taught Buddhism in public schools without their consent.

The Buddhist monks in opposing the amendment have charged that it permits minority religions to enjoy the same status as Buddhism.

Religion and Labor Council Opens Washington Headquarters

The Religion and Labor Council of America has formally opened new national headquarters in Washington with a full-time staff that includes two Protestant ministers and a Roman Catholic layman.

Originally organized in 1932, the Religion and Labor Council has been granted a permanent charter as an educational corporation. Its forty-eight member executive board is equally divided among representatives of religion and labor, including priests, ministers, and rabbis as well as prominent labor leaders.

Urgent Requests for Food Being Only Partly Filled

The Christian Rural Overseas Program has been able to export basic food commodities totaling 3,000,000 pounds to 23 countries. Two of the many foods exported were rice and dry beans. Rice is the staple diet of many Asian peoples and dry beans are high in protein and useful in combating deficiency diseases of the underfed in Asia, Africa, and Latin America.

Hong Kong, alone, has requested 10,000,000 pounds of rice for its regular feeding program, plus additional quantities for a special school feeding program. The need for high protein foods is almost unlimited in many poverty-stricken areas.

Local CROP committees in some 2,000 communities are conducting food appeals at the present time. Some 75,000 CROP canvassers are expected to collect corn, wheat, rice, beans, peanuts, cotton, and other commodities, as well as cash as a means of meeting urgent overseas needs.

Okinawan Church Hampered by New Cults

Evangelism in Okinawa is being increasingly hampered by the activities of new cults from both Japan and the United States, according to a report by the Far East News Service.

The agency said that most violent of these is Sokagakkai, a militant anti-Christian group which promises to "drive Christianity off Okinawa in three years." The cult is extremely aggressive and political in nature.

The agency said evangelism is also being retarded by the tendency of Okinawans to respond to the gospel in direct relation to their current political attitude toward the United States. It reported that church leaders and missionaries feel the Christian message has become too closely identified with the United States and that "the church must lose its close identity with Western culture if it is to receive an objective hearing."

Methodist Bishop Cites Gains by Churches in Poland

Methodist Bishop Gerald Kennedy found Methodist morale rising and the denomination's churches growing on a recent visit to Poland. He attributed the church's gain in Communist-run Poland to the fact that the regime allows churches considerably more freedom than is permitted in other Soviet-dominated countries. Polish churches may organize Sunday schools and ministers have more freedom than in Russia, although they must say nothing about the political situation.

Bishop Kennedy pointed out that the Methodist movement in Poland is mainly among the poor. There are no Methodists in government.

Presbyterian Council Issues Letter to European Churches

The differences between Christians in Eastern and Western Europe "are less important than what we have in common," according to a letter sent by the European Area Council of the World Presbyterian Alliance to its twenty-eight member churches in both areas of the continent. The letter called upon Chris-

tians "to pray with us that in the future as in the past this uniting faith may show itself to be stronger than all dividing factors."

Noting that the Christian hope does not provide an escape from the world, the letter said that Christians are often "tempted to make our churches ends in themselves, shutting the doors upon the world with its sin and despair."

Japanese Baptists Study Religious TV Program

The Japan Baptist Convention voted at its annual meeting to explore the possibility of launching a televised religious program in Japan at an early date. It instructed its board of evangelism to consult with representatives of the Southern Baptist Convention in the U. S. concerning co-sponsorship of the TV project.

The Japanese Baptists, who have missionaries on Okinawa, also decided to take "bold new steps" in starting mission work in Brazil within the near future. A statistical report showed that the convention now has 13,306 members.

Yankees Richardson and Howard Get Brotherhood Awards

Two players on the New York Yankees baseball team recently were cited as champions of brotherhood. They are Bobby Richardson, lead-off man and second baseman, and Elston Howard, the catcher who leads the American League in hitting.

Richardson, who makes his home in Sumter, N. C., gives frequent addresses before men's and boys' clubs. Howard, who lives in Teaneck, N. J., has been noted for volunteer work in assisting the formation of boys' clubs. He was the first Negro to be signed by the New York Yankees.

Relics of King David's Era Found in Israeli Excavation

Religious articles thought to be relics of an Israelite settlement in the time of King David — about one thousand years before Christ — were discovered during excavations at Ein Gev, across the Sea of Galilee from Tiberias, according to a report from the Israeli Radio.

Also uncovered were traces of a thousand-year-old synagogue. The broadcast said the relics included a ceramic jar bearing Hebrew inscriptions. Inside the jar were objects intended for religious use.

Clergymen Win Gandhi Peace Awards

Dr. John Haynes Holmes, minister emeritus of the Community church in New York, and Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, have been named to receive the 1961 Gandhi Peace Award for their efforts in seeking world peace through religion.

The annual award is made by Promoting Enduring Peace, a nonpolitical, religious, and educational organization which seeks to "stimulate an awareness of international issues and foster public actions toward world peace."

Hungarian Baptists to Build New Church in Buda

Hungarian Baptists plan to buy or build a new church edifice in Buda, the eastern part of Budapest. The only church in Buda at present is one which has existed for years in connection with the Baptist orphanage. The congregation of this church will be absorbed into the proposed new church. There are about 19,500 Baptists in Hungary and about 500 churches and stations.



Above is a reproduction of the poster for the Religion in American Life campaign being carried on this month. It is aimed at the 60,000,000 unchurched Americans and seeks increased attendance at worship services

Pan-Orthodox Meeting on Island of Rhodes

Near the end of September church bells rang throughout the historic island of Rhodes in the eastern Mediterranean to herald the opening of the Pan-Orthodox Conference, which brought together representatives of the twelve main Eastern Orthodox churches. The delegates arrived at the island by steamer after having first stopped at the island of Patmos to visit the cave where John is thought to have written the Book of Revelation.

Eighty Orthodox prelates and theologians as well as a number of Anglican and Protestant observers were on hand for the conference, the most fully representative Orthodox meeting in modern times. Officials described it as the most important Orthodox assembly since the Council of Nicaea in 789 A.D., the last ecumenical council accepted by the Eastern Orthodox churches.

By the end of the conference, observers who were not members of Orthodox groups were generally agreed that it had successfully demonstrated the essential unity of the Orthodox communion and ended the isolation of national Orthodox bodies which had persisted for twelve centuries.

They said also that the conference had confirmed primacy of honor among all the Orthodox bodies of the Ecumenical Patriarchate in Istanbul.

These objectives were achieved despite differences between Orthodox churches serving their faithful in Communist countries and those in non-Communist countries. Observers said the Russian church delegation led by Archbishop Nicodim had felt obliged to introduce matters with political overtones, such as nuclear weapons, armaments, and colonialism, apparently at the wish of the Kremlin.

However, churches loyal to Western ideologies managed to skirt these nonreligious issues and to omit any mention of them in conference statements released to the press. At the same time, the delegates from the non-Communist countries had felt obliged to yield to pressure for a more realistic approach to many day-to-day problems which had political implications.

The message adopted by the Pan-Orthodox Conference at its plenary closing session stressed the theme of Christian unity and peace in the world. It was addressed to the est

nated 180 million Orthodox believ-rs throughout the world in the name of the leaders of the twelve major Orthodox churches meeting at Rhodes.

East-West differences intruded in-o the conference when about half of the eighty delegates accepted an nvitation to visit the United States ircraft carrier which was anchored or a three-day call at Rhodes. Repesentatives of Orthodox churches in Russia and other Communist counries declined the invitation. They aid the American gesture was inappropriate and naive and served to ccentuate the conference's political roblems.

Delegates were generally agreed n the need to resume theological liscussions between the Eastern hurches and the Church of England, as suggested in a message to he conference from the Archbishop f Canterbury.

The conference also approved the raft report which will form the inal agenda for the next Pan-Orthodox meeting. This will be a meeting o prepare for a future ecumenical ouncil.

News Briefs

German Evangelical foreign missionaries have increased from 180 o 1,022 since the end of World War I. The number has more than loubled since 1952. Mission fields erved by these missionaries include ndia, Indonesia, South Africa, Ethiopia, Egypt, Japan, and New Guinea.

A preministerial student became he first Negro to be enrolled at Bethel College, a Cumberland Presbyterian school in McKenzie, Tenn. oel Rice of Muskogee, Okla., also vas the first Negro undergraduate o be admitted to any white private ollege in west Tennessee.

Dr. R. Fred Chambers, professor f missions at Central Baptist Theological Seminary in Kansas City, has been named chief of party of the West Pakistan project of the Peace Corps. He was appointed by Colorado State University, which will lirect the project under a contract vith the Peace Corps. Dr. Chambers as had long experience in educaional work in Southern Asia.

An increase occurred in the number of college degrees granted in he field of religion during the academic year 1959-60, particularly in graduate degrees. A little more than wo per cent of all college degrees re granted to students of religion.

Overseas Report ... from India

by Andrew Holderreed

The Rain Fell, and the Floods Came

No more fitting words for India's current rainy season could be found. Southern India was fighting for its life in the first week of July against floods as severe as any in living memory. On July 12 unusually heavy rains caused a new earthen dam to break, and that in turn broke a lower dam, and the resulting flood swept the heart out of old Poona City. The last of July saw floods again in South India.

By mid-August the flooded Ganges River had affected 300 villages near Patna and 700 villages around Lucknow. The last of August saw a second flood over 1,200 square miles of this same area, damaging more than 1,000 villages. The month of September, when rains usually abate, brought floods to both eastern and western India.

In central India, one area has been ravaged three times by floods, with terrific destruction to land, crops, and homes. Over a million persons suffered losses. A bridge on the main north-south highway over the Narmada River was fifty feet under water on Sept. 13. No one yet knows the amount of destruction and loss during these three months. The rains still continue!

Its Rider's Name Was Death

Cholera and smallpox are endemic in India. This summer cholera struck in Lucknow the last week of June and claimed over 150 lives by unofficial counts. Bihar State has officially listed 5,000 deaths from cholera, but many in the state claim that this total needs to be doubled. Following floods in Maharashtra State, cholera appeared in many places, but massive inoculation campaigns have limited the spread. In Poona, after the flash flood, government and private agencies administered injections to nearly 500,000 persons, with the result that only 4 cases of cholera appeared in the badly mauled city.

Central India had recorded known deaths of more than 130 persons from smallpox and typhoid. Near Bombay, the city of Thana was gripped by a severe outbreak of jaundice. Some observers are inclined to believe that the reporting system for these major diseases is so inadequate that the totals are grossly underestimated.

Behold, You Fast for Strife and Debate

Since India won its freedom, the northern state of Uttar Pradesh has seen more or less constant tension between the secular state and the minority group of Sikhs. The Akali leaders have been demanding a separate linguistic state for the Sikhs. Although in other cases the central government has bowed to pressure, it has been reluctant in this case as it would mean not only a linguistic state but a small religious state. The matter of trying to achieve an effective working unity in a new nation of diverse peoples and regional dialects is a most agonizing one.

Master Tara Singh, the Sikh leader, began his fast unto death on Aug. 15, in the Golden Temple at Amritsar. Prime Minister Nehru had personally appealed to him not to undertake the fast. Tara Singh's slogan was: A Punjab state for the Sikhs, or death. On the same day Yogiraj Suryadev began a fast in opposition, determined to sacrifice his life for the unity of the Punjab. On Aug. 16, another Arya-Samaj leader, Swami Rameshwarand, began another counterfast, though he dropped out of the race by breaking his fast on the twelfth day.

The fasts and counterfasts were debated across the nation. Tradition makes the people susceptible to this kind of pressure. Various actions were proposed, and warrants for the arrest of the fasting leaders apparently were issued. However, Master Tara Singh was in the most holy of the Sikh temples, and the government was not inclined to invite the wrath of the Sikhs by invading the sacred precincts.

On Sept. 29 Counterfaster Yogiraj Suryadev announced that he would break fast on Oct. 2, Gandhi's birthday. Tara Singh's condition on his forty-seventh day was not good, and the Sikh leaders realized that they had gotten the maximum from the fast. On the morning of Oct. 2 amid crowds of followers, Tara Singh broke his forty-eight days of fast

by taking some fruit juice. In the evening of the same day, Yogiraj Suryadev, having fasted twelve hours longer than Tara Singh, also gave up his self-imposed ordeal.

The net benefit to the Sikh community is exactly what the prime minister promised in the beginning: a commission to inquire into the grievances and alleged discriminations against the Sikhs. This footnote also could be added: the value of fasting as a political tool has been further discredited.

Who Neither Feared God nor Regarded Man

• Recently two cases of the theft of silver idols from Jain temples have come to light. In one of the temples the thief broke through nine locks.

• Five bus accidents happened this season on the famous Badrinath pilgrim route up into the Garhwal Himalayan foothills, claiming the lives of 102 pilgrims. Private equipment, overloaded, and driven rashly over the tortuous roads would indicate a callous unconcern for lives. It would appear that the doctrine of fate is applied, rather than that of *ahimsa,* not taking of lives.

• Nagaland has been the locale of much trouble. The moderate and respected Naga leader, Dr. I. Ao, was assassinated by a radical Naga. The loss of such a leader is a blow to the amicable settling of the problems with the Indian government and also to the creating of unity among the many Naga tribes.

• Near the holy city of Benares, a man sent his son home to fetch five rupees. The boy secured the money but, while playing with a friend on the way back, lost all of it. The enraged father killed his son. (Five rupees represents $1.05.)

• Sept. 9 should have been the opening day for a new engineering and vocational training college in Baroda. Hundreds of students, who had paid tuition fees in advance, turned up to begin their studies only to find that the whole thing was a fraud. Also swindled were the landlord of the property and many newspapers that had carried heavy advertising.

• In north India, a lion, tormented by hunger and swarms of mosquitoes, strayed out of the forest into a village and killed an ox for lunch. The owner of the unfortunate ox who witnessed this uninvited guest's action fainted with fright and shock and died on the spot.

• Near the city of Bikaner, a swarm of locusts three miles long settled over the railway tracks. A speeding express train was reduced to a humble crawl, as the crushed insects provided excellent lubrication beneath the train wheels.

Heal the Sick

Dr. Archie Fletcher, Presbyterian missionary doctor in charge of the Wanless tuberculosis sanatorium in the southern part of Maharashtra, has developed a plan so that the medical center will enjoy the services of a succession of American medical specialists. The scheme is sponsored by the First Presbyterian church of Tulsa, Okla. The first doctor has completed his six weeks and has left. The second, Dr. C. S. Lewis, has arrived at Miraj. Other doctors in Tulsa have pledged to care for the practices of the specialists while they are serving here in India.

Anniversaries

Mr. and Mrs. F. J. Byer celebrated their fiftieth wedding anniversary on Aug. 17, 1961, in the Plum Creek church, Pa. — Mrs. Howard Kimmel, Shelocta, Pa.

Mr. and Mrs. Howard M. Kimmel celebrated their fiftieth wedding anniversary on Sept. 1, 1961, in the Plum Creek church, Pa. They have two children and seven grandchildren. — Mrs. Howard Kimmel, Shelocta, Pa.

Merle and Sallie Back Kirkpatrick of Kinross, Iowa, celebrated their golden wedding anniversary on Sept. 20, 1961. They have three children, nine grandchildren, and two great-grandchildren. — Ollie Coffman, South English, Iowa.

Cleveland and Lizzie Bucher Lam celebrated their fiftieth wedding anniversary on Sept. 7, 1961, at their home near Astoria, Ill. They have six children and twenty grandchildren. — Lottie Johnson, Astoria, Ill.

Obituaries

Hare, Clemon Cecil, son of Chedrick and Mary Ann Foy Hare, was born Dec. 12, 1896, and died June 24, 1961. He was a member of the Church of the Brethren. Surviving are four children and fourteen grandchildren. The funeral service was conducted by Bro. Walter F. Berkebile, and burial was in the Union cemetery, Meyersdale. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Hartline, Joseph F., son of Joseph F. and Agnes DeHaven Hartline, was born June 29, 1884, and died Sept. 6, 1961, at Meyersdale, Pa. He is survived by his wife, Ida Naomi Miller Hartline, three sons, one daughter, two brothers, one sister, and eleven grandchildren. He was a member of the Rockwood church, Pa., in which he had been active for many years. The funeral service was conducted at the Rockwood church by Bro. Walter F. Berkebile, and burial was in the Union cemetery, Meyersdale. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Hoffman, Albert W., son of John A. and Rebecca Hauger Hoffman, was born June 19, 1884, and died July 13, 1961. His wife, Vida Vought Hoffman, preceded him in death. Surviving are two daughters, eight grandchildren, two great-grandchildren, two brothers, and five sisters. He was a member of the Salem church, Pa. Funeral services were conducted by Bro. Harold Seese, and burial was in the Berlin IOOF cemetery. — Mrs. Harry J. Emerick, Berlin, Pa.

Holder, Augustus A., son of Richard Henry and Carrie B. West Holder, was born Aug. 1, 1892, and died May 22, 1961. Surviving are his wife, four brothers, and one sister. He was a member of the Martinsburg church, where the funeral service was conducted by Bro. Alfred J. Shaver. Burial was in the Winchester National cemetery, Va. — Blanche Sponaugle, Martinsburg, W. Va.

Hoover, Anna Elizabeth Dickinson, was born at Freeburg, Ohio, July 2, 1881, and died Aug. 2, 1961, at Louisville, Ohio. She had been a member of the Freeburg church for over forty years. Surviving are two daughters, one son, and twelve grandchildren. The funeral service was conducted by the undersigned, and burial was in the Freeburg cemetery. — John W. Johnson, Paris, Ohio.

Hoover, Ruth, daughter of Samuel and Lydia Smith, was born in Lake Odessa, Mich., Feb. 7, 1897, and died Aug. 30, 1961, at Detroit, Mich. In 1919, she was married to Earl Hoover, who died in October 1960. Surviving are two daughters and four grandchildren. The funeral service was held in Detroit at the Hope church by Bro. Paul Huffman, and burial was in the cemetery at Clarksville, Mich. — Lawrence Holeman, Detroit, Mich.

Hummel, Virgil, was born July 13, 1899, and died Sept. 12, 1961. Surviving are his wife, Armie Minnick Hummel, two daughters, five sons, three sisters, one brother, twenty-two grandchildren, and two great-grandchildren. The funeral service was conducted at the Briery Branch church, Va., by Bro. I. J. Garber and Rev. Lewis Guils, and burial was in the adjoining cemetery. — Mrs. Bertha Newman, Bridgewater, Va.

Losh, Andrew Jackson, was born Sept. 26, 1882, and died May 28, 1961. He was a long-time member of the Briery Branch church, Va. Surviving are three daughters, two sons, two sisters, one brother, thirteen grandchildren, and eleven great-grandchildren. The funeral service was conducted by Brethren W. O. Horton and I. J. Garber, in the Briery Branch church, and burial was in the adjoining cemetery. — Mrs. Bertha Newman, Bridgewater, Va.

McClellan, Orville R., son of Phineas and Sarah Coryea McClellan, was born May 23, 1902, and died Aug. 11, 1961. He was a member of the New Hope church, Ind. He was married to Susie Agnes Riley, who died Oct. 13, 1942.

Surviving are his father, five children, one stepson, one brother, four sisters, and twenty grandchildren. The funeral service was conducted at the New Hope church by Bro. Carnie Carpenter, and burial was in the Cana cemetery. — Mrs. Hazel Hildebrand, Seymour, Ind.

McDaniel, Harvey Joseph, was born Sept. 4, 1883, and died Sept. 11, 1961, at Chowchilla, Calif. He was a long-time member of the Church of the Brethren. Surviving are his wife, Grace Beam McDaniel, one son, three daughters, twenty-five grandchildren, nine great-grandchildren, and one sister. The funeral service was conducted by Bro. J. T. Dick, pastor of the Fresno church. — Mrs. H. J. McDaniel, Chowchilla, Calif.

Mentzer, Maurice M., son of Benjamin H. and Martha Stoops Mentzer, was born Aug. 18, 1896, and died June 6, 1961, as a result of an automobile accident. Ordained in 1920 to the ministry, he served Back Creek and Chambersburg congregations as minister and elder for the rest of his life. At the time of his death he was a member of the board of trustees of the Cross Keys Brethren Home. Surviving are his wife, eleven children, twenty-six grandchildren, one great-grandchild, and two sisters. The funeral service was conducted at the Chambersburg church by Brethren Ervin F. Block, Walter A. West, and Leroy Plum, and burial was in the Lincoln cemetery, Chambersburg. — Mrs. Frank Hull, Chambersburg, Pa.

Messer, Alfred Lee, son of Ernest and Naomi Hildebrand Messer, was born July 4, 1961, in Muncie, Ind., and died Sept. 10, 1961. Surviving are his father and mother and his maternal and paternal grandparents. Graveside rites at the Riverview cemetery, Seymour, were conducted by Bro. Raymond Laue, of the New Hope church. — Mrs. Hazel Hildebrand, Seymour, Ind.

Meyers, Augustus W., son of Charles and Annie Platter Meyers, was born Oct. 10, 1906, in Greenville Township, Pa., and died May 9, 1961, at Frostburg, Md. Surviving are his wife, Anna Horwath Meyers, five children, one sister, five brothers, and fourteen grandchildren. He was a member of the Rockwood church, Pa. The funeral service was conducted by Bro. W. F. Berkebile, and burial was in the Rockwood cemetery. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Miller, Joseph A., son of Andrew and Lizzie Miller, was born in Cumberland County, Pa., May 18, 1891, and died Sept. 20, 1961. He was a member of the Huntsdale church, Pa. Surviving are his wife, Alcesta Burkholder Miller, nine children, twenty grandchildren, four great-grandchildren, one sister, and one brother. The funeral service was conducted by the undersigned, and burial was in the West Greentree cemetery. — Nevin H. Zook, Elizabethtown, Pa.

Miller, Samuel Perry, son of Benjamin F. and Elizabeth Shickel Miller, was born near Spring Creek, Va., June 1887, and died April 7, 1961, in Prince George County, Md. He was married to Margaret Beard, who survives. Surviving also are six sons, five daughters, seventeen grandchildren, one sister, and three brothers. The funeral service was conducted at the Beaver Creek church, Va., by Bro. Duane H. Ramsey, assisted by Bro. Warren D. Bowman, and burial was in the Beaver Creek cemetery. — Mrs. Vada Cupp, Dayton, Va.

Moberly, William Henry, was born Jan. 5, 1885, in Jackson County, Kansas, and died Sept. 15, 1961, at Yakima, Wash. Surviving are his wife, Lydia May Moberly, to whom he was married for fifty-two years, two daughters, two sons, eight grandchildren, and one great-grandson. He had been a member of the Church of the Brethren from his youth and was active in its program. — Daniel M. Lehman, Yakima, Wash.

Myers, Gertrude Jane, was born June 21, 1898, and died June 21, 1961, near Westminster, Md. She was a member of the Meadow Branch church. Surviving are her husband, Ernest J. Myers, one daughter, three sons, six grandchildren, four brothers, and four sisters. The funeral service was conducted by Bro. A. Joseph Caricofe, and burial was in the Meadow Branch cemetery. — Mrs. Charles W. High, Westminster, Md.

Purdum, Bessie Ray, daughter of Adam and Susette Garver, was born April 1, 1888, near Mt. Airy, Md., and died at New Windsor, Md., Dec. 2, 1960. She was married to William W. Purdum, who died five years ago. She was an active member of the Locust Grove church, Md., for forty-seven years. Surviving are three daughters, one son, one stepson, nine grandchildren, one brother, and one sister. The funeral service was conducted at the Locust Grove church by Bro. J. Donald Plank, and burial was in the church cemetery. — Mrs. J. Donald Plank, Mt. Airy, Md.

Reed, John M., son of Daniel and Francis Bowman Reed, was born Dec. 29, 1900, near Alum Ridge, Va., and died at Wichita, Kansas, Sept. 8, 1961. He had been a member of the Church of the Brethren for many years. Surviving are four brothers and two sisters. The memorial service was conducted in Wichita by Bro. James Beahm, and a graveside service at the Navarre cemetery, Kansas, by Bro. Francis Shenefelt. — Mrs. Virgie Reed Shockey, Wichita, Kansas.

Rinehart, Harvey B., son of Henry and Elizabeth Garver Rinehart, was born Sept. 12, 1870, in Washington Township, Pa., and died Sept. 19, 1961, at Waynesboro, Pa. He was a member of the Waynesboro church, where he had served as a deacon for fifty years. On Oct. 25, 1898, he was married to Fannie Shank, who died in 1954. Surviving are two sons, three granddaughters, and five great-grandchildren. The funeral service was conducted by Brethren A. C. Baugher and Beverly B. Good, and burial was in the Green Hill cemetery. — Thelma M. Widdowson, Waynesboro, Pa.

Ross, Verda Mae, daughter of A. J. and Cora Gnagey Beeghly, was born Nov. 18, 1894, and died Aug. 4, 1961. She is survived by her husband, Fred, two sons, three daughters, twenty-two grandchildren, five brothers, and three sisters. She was a member of the Rayman church, Pa. The funeral service was conducted by Bro. Herald Seese, and burial was in the Shanksville cemetery. — Mrs. Harry Emerick, Berlin, Pa.

Schlegelmilch, Thomas, son of John Martin and Flossie Schlegelmilch, was born Jan. 20, 1905, and died July 25, 1961. In 1924, he was married to Eva Pearce, who survives. One son and three grandchildren also survive. The funeral service was conducted by the undersigned, and burial was in the Riverview cemetery. — LeRoy Dick, Monticello, Ind.

Shelley, Nora A., daughter of William Snively and Mary E. Tenley Shelley, was born at Stone Ridge, Pa., June 3, 1882, and died June 2, 1961. She was a member of the Martinsburg church, W. Va. Surviving is one brother. The funeral service was conducted by Bro. Alfred Shaver, and burial was in the Fairview cemetery, Mercersburg, Pa. — Blanche Sponaugle, Martinsburg, W. Va.

Spitzer, S. Fred, died at his home near Hagerstown, Md., on June 8, 1961, at the age of eighty-three years. In 1910 he was ordained to the ministry, and for twenty-five years he served the Hagerstown church as assistant moderator; he also served the Stone Bridge, Martinsburg, Beaver Creek, and Myersville churches as moderator. He was a member of the mission and ministerial board of Middle Maryland for twenty-four years. Surviving are his wife, Gertrude Kaetzel Spitzer, four sons, three daughters, thirteen grandchildren, and eleven great-grandchildren. The funeral service was conducted at the Hagerstown church by Bro. DeWitt L. Miller, assisted by Bro. Samuel D. Lindsay. Burial was in the Rest Haven cemetery, Hagerstown. — H. Gerald Guyton, Hagerstown, Md.

Steckman, J. Enala, daughter of William and Marie Felton Nycum was born March 11, 1889, in Roanoke, Va., and died June 5, 1961, at Clearville, Pa. On May 8, 1913, she was married to George A. Steckman, who survives. One daughter, five grandchildren, two great-grandchildren, and one sister also survive. She was a member of the Cherry Lane church, Pa., where the funeral service was conducted by Bro. Perry Liskey. Burial was in the Mt. Pleasant cemetery. — Ferne Koontz, Clearville, Pa.

Teeter, Tressa Irene, daughter of Daniel and Polly Miller Ebersole, died Sept. 26, 1961, at the age of eighty-three years. She is survived by six children, twenty-three grandchildren, and forty-nine great-grandchildren. The memorial service was conducted in the New Enterprise church by Bro. Lee Weaver and the undersigned, and burial was in the New Enterprise cemetery. — William F. Smith, New Enterprise, Pa.

Umble, Kathryn, daughter of Samuel and Sorina Marple Reel, died June 16, 1961, at the age of seventy-six years. She was a member of the White Oak church, Pa. Her husband, Henry C. Umble, preceded her in death. Surviving are one sister, seven children, twenty grandchildren, and seven great-grandchildren. The funeral service was conducted at the Longenecker church by Bro. Jere Cassel, and burial was

in the adjoining cemetery. — Esther W. Cassel, Manheim, Pa.

Warga, Mary, daughter of Dewey Vanderkolk and Minnie Vanderkolk Edgecomb, was born Feb. 20, 1917, at David City, Nebr., and died at Orlando, Fla., Sept. 1, 1961. She had been a member of the Church of the Brethren since girlhood. On July 10, 1943, she was married to Julius F. Warga, who survives. One son, one daughter, her mother, three brothers, and one sister also survive. The funeral service was conducted at the Orlando church by Bro. Carroll S. Ringgold. Burial was in the Greenwood cemetery. — Mrs. Gloria A. Baker, Orlando, Fla.

Watkins, Noreen, daughter of William and Hilda Dolman Cliff, was born in Staffordshire, England, and died July 30, 1961, at the age of thirty-two years. Her husband, Harry Watkins, her parents, and two brothers survive. She was a member of the Brotherton church, Pa. The funeral service was conducted by Bro. Harold Seese, and burial was in the Pike cemetery. — Mrs. Harry Emerick, Berlin, Pa.

Whitwer, Myrtle, daughter of Philip and Rebecca Cassell, was born in Darke County, Ohio, July 17, 1889, and died Sept. 25, 1961, near Horatio, Ohio. On Aug. 12, 1908, she was married to Harley Whitwer, who survives. Also surviving are two sons, eight grandchildren, six sisters, and one brother. She had been a member of the Oakland church since 1914. The funeral service was conducted in the Oakland church by the undersigned, and burial was in the Harris Creek cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Worley, George, was born July 13, 1883, and died June 14, 1961, in Baltimore, Md. He was a member of the North Baltimore church, where he served on the commission of deacons. Surviving are his wife, Ella Worley, two daughters, three grandchildren, and one great-grandchild. The funeral was conducted by the undersigned, and burial was in the Mummerts meetinghouse cemetery near Hanover, Pa. — Clyde R. Shallenberger, Baltimore, Md.

Worst, Dessie, died Sept. 19, 1961, at the age of eighty-two years. Her first husband, Frank Derr, preceded her in death in 1918, and her second husband, Harvey Worst, in 1948. Surviving are three sons, one daughter, one stepdaughter, one stepson, thirteen grandchildren, five great-grandchildren, and one sister. She was a member of the Mohican church, Ohio, where the funeral service was conducted by Bro. Henry Krommes, and burial was at Reedsburg. — Mrs. Harry Imhoff, Wooster, Ohio.

Church News

Southern Indiana

New Hope — Groups in the church are raising money for the new parsonage. At a called council meeting, four were received by letter, and plans were approved for the parsonage. On Sept. 3, Bro. Dale Brubaker of Muncie, Ind., installed Bro. Raymond Larue as the pastor of the church. At the regular council meeting on Sept. 15, new officers and leaders were approved for the coming year. We observed the love feast on Sept. 16. — Mrs. Hazel Hildebrand, Seymour, Ind.

Northeastern Ohio

Eden — Mrs. Robert Byler, a missionary, was the speaker for the mother-daughter tea on May 26. The women have been meeting in the homes to study about Brethren missionaries. Mr. and Mrs. Don Perry, Richard Kidwell, and Hazel Johns served as delegates to the district conference at Ashland College. Eight of the district CBYF officers visited our youth accompanied by their counselors, Mr. and Mrs. Howard Dickerhoof. We had a preaching, teaching, and reaching mission in October. Speakers for this mission were: Russell Bollinger, Guy Buch, John Blough, Victor Bendsen, and Merlin Shull. — Mrs. Maud Dayton, Canton, Ohio.

Woodworth — Some of the members of the church had a song service at the Delp nursing home for the aged. We took a special offering on Father's Day for the expanded hospital chaplaincy program. Some of our members served as leaders at Camp Zion during the summer. The pastor, Richard Speicher, attended the Conference on Faith and Group Life at Juniata College. During his absence Arno Holderread, Rev. Morril W. Lucis, and W. A. Houghton filled the pulpit. Frank Messina showed colored slides of the Brethren work camp in Ecuador. The district youth cabinet met with the local CBYF to encourage good program planning. Three of the youth attended the regional youth conference at Manchester College in July and took part in a week-end spiritual retreat for planning their year's program. The women were represented at the district women's rally in July. Mrs. George Detweiler was the speaker. At the father-son banquet the film, World Series of 1960, was shown. Filmstrips on the parables provided a program for the social of the primary and junior departments. The vacation Bible school in August was held in the evening. The ministry to migrant workers was the project of the school. We had a recognition dinner for the teachers and Sunday school workers of the past year. We are beginning the new year with 100% Brethren material for the children. — Mrs. Nevin Beight, East Palestine, Ohio.

Northwestern Ohio

Pleasant View — Since our last report eighteen have been received by baptism and transfer of letter. One Sunday morning a deputation team from Manchester College was in charge of the worship service. Paul S. Bowman was the speaker for Christian College Sunday. The Eppley sisters gave an evening program. The project for the vacation Bible school was an offering for the Navajo Indian mission. During the summer months the morning worship service began thirty minutes earlier. Day camp was held at the church for children in grades one through four. A number of the older boys and girls attended the different camps at Camp Mountain Lake, and some of the women, the women's workshop at the camp. Locally the women are organizing for one workday meeting and three circle meetings for each month. All the newly elected Sunday school officers and teachers were installed on Sept. 24. — Mrs. Paul Rusmisel, Columbus Grove, Ohio.

Southern Ohio

Beech Grove — At the church picnic on July 23 Henry Driver of Lebanon, Ohio, who had recently returned from helping to deliver 151 pigs to Paraguay, showed pictures of his trip. Eleven women of our congregation attended the women's fellowship workshop at the Ft. McKinley church. A few of our members attended the mass meeting at Ludlow Falls and the women's camp at Camp Sugar Grove. Twenty-six new members have been received during the past year. On Sept. 3, the new pastor, David Ockerman, was installed by Bro. Chester Harley. Some of our young people spent a week end at the Flat Creek mission in Kentucky working in the sorghum fields. They also attended the worship service there on Sunday. The officers of the Sunday school and church were installed at a recent service. — Mrs. Everett Drule, Hollansburg, Ohio.

Eastern Pennsylvania

East Fairview — A program of sacred music was given by the Weik family from the Heidelberg church. In August Sister Mary Weaver served as dean of the laboratory school at Juniata College for workers with children and junior highs. Robert Turner was the speaker at the Sunday school outing. The CBYF group directed by Lin Longenecker had a number of activities this summer: parent's day at the Paul Bruckhart farm, slum area work in Washington, D. C., under the direction of a work project center there, and the regional youth conference at Juniata College. Our congregation had charge of the message and special music at a vesper service in the Southern Annville house one evening. Bro. James Ober directed the junior high week-end camp on the Ira Petticoffer farm. A Galilean service, to which parents and others were invited, climaxed the two-day camp. Brother Ober also preached a harvest home sermon at the church that same week-end. Twelve were baptized and one was received by letter recently. Quite a large number of the Sunday school pupils attended Camp Swatara. Bro. Robert Byerly, director of the camp, and a number of the campers presented a program on camp activities at the evening service. Visiting ministers during August and September have been John Ebersole, Becker Ginder, and Norman Bowers. Brother and Sister Clifford Gibble attended the Labor Day Christian education conference at the Heidelberg church. Courtship and Marriage was the subject of a talk by Dr. Paul Rummel at an evening service. Seven questions sent to Sister Mary Martin by the women of the church were answered by her at the September women's fellowship meeting. Some of our members attended her course in Bible study at Elizabethtown Col-

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hich was held in September. — Mrs. ahlon Graybill, Manheim, Pa.

Lake Ridge — Vacation Bible school as held in co-operation with the local esbyterian church. The pastor, Ron- l Hershberger, Mrs. Dale Stoner, and e Ann Weibly were counselors at mp Gregory, a local larger parish uth camp. Some of our young people ended both Camp Swatara and mp Gregory. A farewell dinner for e pastor and his wife was held on g. 29, before they left for their new arge at Wilmington, Del. Levi K. egler has been installed as the interim stor. Abram Eshleman moderated e fall council meeting on Sept. 17. number of our congregation will be ending the winter in Sebring and rt Myers, Fla. — Helen S. Bowman, dlowville, N. Y.

Middle Pennsylvania

Everett — Robert Blair was the eaker for the father-son banquet in ne. Rev. R. G. Feather, the Harris- rg district superintendent of the nnsylvania Temperance League, ught the morning message while the stor was attending the Annual Con- ence. Evening services were discon- ued during July and August so that could share with the churches of the community in six vesper services. During the summer months, we had two worship services each Sunday morning. The women's group of our church served as hostess at the district women's tea at the Morrison's Cove home on July 13. The pastor attended the Faith and Group Life Laboratory School at Juniata College. Twenty-eight young people enjoyed camp this summer. John Keiper is now serving as the administrative assistant to the pastor. He conducted the worship while the pastor was on his vacation. Early in September, we had a program planning retreat for the church at the Cherry Lane church. Bernard King shared in this retreat. Weekday religious education classes for all school-age children are being held in our church fellowship hall each Thursday for the school year. Workers from the churches of the community are serving as teachers in the school. Our men and women were represented at the Middle District men's and women's fellowship banquet at the Martinsburg church. Each Thursday evening the churches of Everett are meeting for a study of the World Council booklet, Jesus Christ the Light of the World. On Sept. 24, there was an installation service for the teachers and officers of the church school. — Mrs. Freda Harclerode, Everett, Pa.

Lower Claar — Mr. and Mrs. Mark Keeney showed pictures and told about their experiences in Nigeria. S. Clyde Weaver was the evangelist for our meetings. The senior church members were honored at a dinner at the church on May 7. On Mother's Day there was a service of dedication for parents and babies. While the pastor, Ralph Z. Ebersole, was at Annual Conference, Tobias Henry, Jr., David Clapper, Paul Yoder, and David Bradley were in charge of the worship. During the summer months the pastor had morning devotions over the radio station WKMC. For five weeks this summer Brother Ebersole and his wife served as camp manager and director at Camp Blue Knob. The new pastor, Glen Hassinger, began his work in our congregation on Sept. 1 and was installed by Bernard N. King, the district executive secretary. Ralph W. Schlosser held a week-end meeting Oct. 7 and 8. We observed our love feast Oct. 15. — Mrs. Betty Helsel, Claysburg, Pa.

Huntingdon — Raymond R. Peters of Dayton, Ohio, was the guest speaker on July 30. John G. Fike, Jr., has been licensed to the ministry. The Juniata College campus was the location of the regional youth conference with some of the sessions held in the church. The every-member visitation under the direction of the chairman, John Swigart, was made on Sept. 24. Bernard N. King, executive secretary of the district, has taken up his duties and is now a member of our congregation. Alvin F. Brightbill, a member of the Bethany Seminary faculty, was the guest leader for the first spiritual emphasis week end, Oct. 28-29. We observed the love feast on World Communion Sunday. We are having Bible study during the midweek service. On Oct. 10, a reception for the Brethren students of Juniata College was held. — Chester Shuler, Huntingdon, Pa.

Williamsburg — We had a family night in recognition of graduates on the evening of May 7. In observance of family week, the film, Split-Level Family, was shown. Arnold Mower, a licensed minister in our congregation, graduated from Bethany Seminary in June. Eight of our junior highs and juniors attended Camp Blue Knob this summer. Our church participated in the community vacation Bible school in June. Ruth Staufer of Greensburg, Pa., the field worker for youth in the district, had several meetings with our youth. The children's work cabinet of the district explained to the teachers the revision of the curriculum material for juniors and primaries. Paul Yoder has been elected moderator. E. Buddy Jones, a Negro baritone soloist of New York City, sang during the morning worship service on Aug. 6. Guest ministers during the pastor's vacation were Paul R. Yoder and Warren Kissinger. Clarence Rosenberger was in charge of the spiritual emphasis week end the last of September. On Oct. 29, the congregation celebrated its fiftieth anniversary; Tobias F. Henry of Huntingdon, Pa., was the guest speaker. The pastor, D. Howard Keiper, has completed his first year of work with us, and we are grateful for his leadership. The women, who meet every month, have given nine new blankets for refugees and have collected a large amount of soap and used clothing for relief. — Mrs. Elizabeth Sollenberger. Williamsburg, Pa.

Southern Pennsylvania

Chambersburg — The children in the vacation Bible school made toys and other useful articles for the day care center for migrant children in our county. We had campers at the junior, junior high, and youth and family camps at Camp Eder. The pastor served as director of the junior high camp and four of our members were counselors. The pastor, Ervin F. Block, and his wife and Mr. and Mrs. Clarence Hartman attended the school of family living at Elizabethtown College. During the summer Brethren Willard Dullabaum and Henry Hunsberger were guest ministers. The pastor also attended the Faith and Group Life Laboratory at Juniata College, being sent by the district board of education. Two of our youth attended the children's workers' laboratory and five attended the regional youth conference. We sent eleven of our children's workers to the district children's workers' conference. The women were represented at their annual workshop. Two hundred twenty quarts of food were prepared and donated to the Brethren home at Cross Keys. The women also made a number of comforters and gathered relief clothing which were sent to New Windsor. The adult choir entertained the guests at Cross Keys one evening. At the beginning of the new church year, we had a consecration service for all workers in our Sunday school. We observed the communion on World Communion Day. — Mrs. Frank Hull, Chambersburg, Pa.

Mechanicsburg — We had a groundbreaking service for the new church on Palm Sunday. Nevin Zuck of Eliz-

abethtown was the speaker. On Sept. 10, the cornerstone was laid with the message being brought by Bro. Jesse Reber, executive secretary of the Pennsylvania Council of Churches. Five have been baptized since our last report. A group from the church spent a day working at the relief center at New Windsor. Our latest mission project is the making of health kits for distribution to migrant workers in the area. During the pastor's vacation, the pulpit was filled by Brethren Paul Boll of Maytown, Va., Arthur Smith of Carlisle, Pa., and John Patrick of Hummelstown, Pa. — Edward Burket, Grantham, Pa.

Western Pennsylvania

Maple Grove — The church has been completely remodeled inside. New seats and a new piano and organ have also been installed. The young married people of our congregation have been having Sunday evening hymn sings and various leaders and speakers. Once each month a member writes a letter which is mimeographed and enclosed in all outgoing bulletins. Once each year the children are each given a penny. They save all their pennies for missions. At the end of the church year, these pennies are collected. More than 1,000 pennies have been saved in the past two years. Some of our members visited the Scalp Level Brethren Home, serving refreshments and having a meeting with the guests there. All the food collected at the harvest service was donated to the Home. Two deacons and their wives, Brother and Sister Berkey and Brother and Sister Ray Schreiber have been installed, and Brother and Sister Bryan Heckman have been elected to the office of deacon. Bro. William Kulp of Erie, Pa., led our revival in August. One has been baptized and six young married people have dedicated their lives to better service as a result of these meetings. Our communion service was held on Oct. 1. — Mrs. Florence Kelley, Elton, Pa.

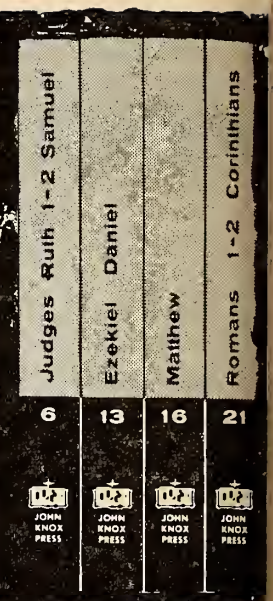
Pittsburgh — Dr. Jay T. Wright, professor of child psychology at the University of Pittsburgh, was the speaker at the program on Christian education for the normal child. A skit portraying the stages of growth of our daughters from the cradle to the young bride was presented at the annual mother-daughter banquet. Adult members of the church attended the spiritual retreat at Camp Kon-O-Wee in September with Anna B. Mow as retreat leader. Three of our congregation graduated from Juniata College this summer. A large part of the love feast of our congregation was shown in the television production, Divided We Stand. This film, depicting the various unique aspects of Protestantism, had its premier showing on Sept. 18, on channel eleven in Pittsburgh. A special service honoring all the senior members of our congregation was held on Sept. 17. About fifty of those present had been associated with this congregation for more than forty years. Many of them gave personal experiences of their life with the church. A fellowship dinner for the whole congregation followed the worship. In the afternoon the regular council meeting was held. — Mrs. Jack W. Walter, Verona, Pa.

Second Virginia

Briery Branch — Our church is growing in interest, attendance, and giving under the leadership of the pastor, Bro. W. Owen Horton. We are making plans to build a parsonage. We are especially in need of more Sunday school room. Three have been added to the church by baptism. Thirteen women attended the district rally at the Little River church. We joined with the Ottobine EUB church for vacation Bible school. The school sent twenty friendship packs to New Windsor. Seven of our teachers attended a workshop in Harrisonburg. A family night program and supper was held at the church and vesper services the home quarry. In the absence our pastor, Mrs. Horton filled the p pit one Sunday and F. Wise Dri another Sunday. Samuel Flora c ducted the revival meeting the seco week of October. — Mrs. Bertha Ne man, Bridgewater, Va.

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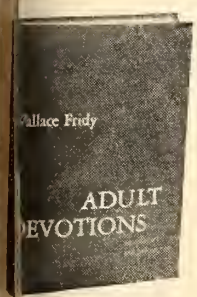
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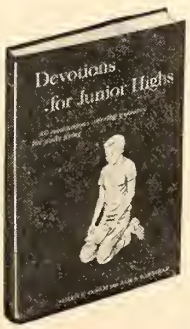
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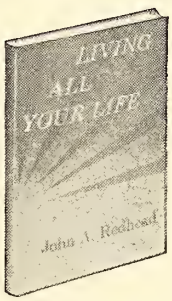
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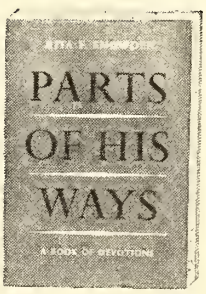
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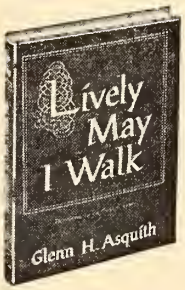
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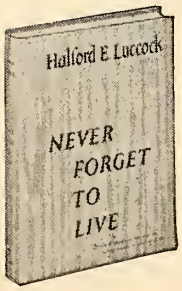
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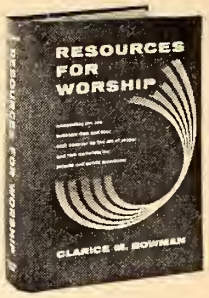
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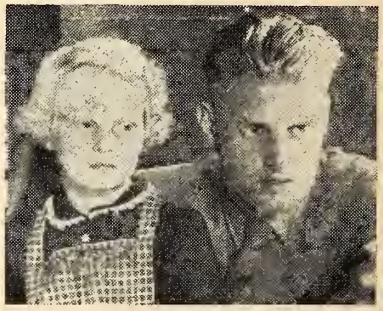
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to wash the feet of the world

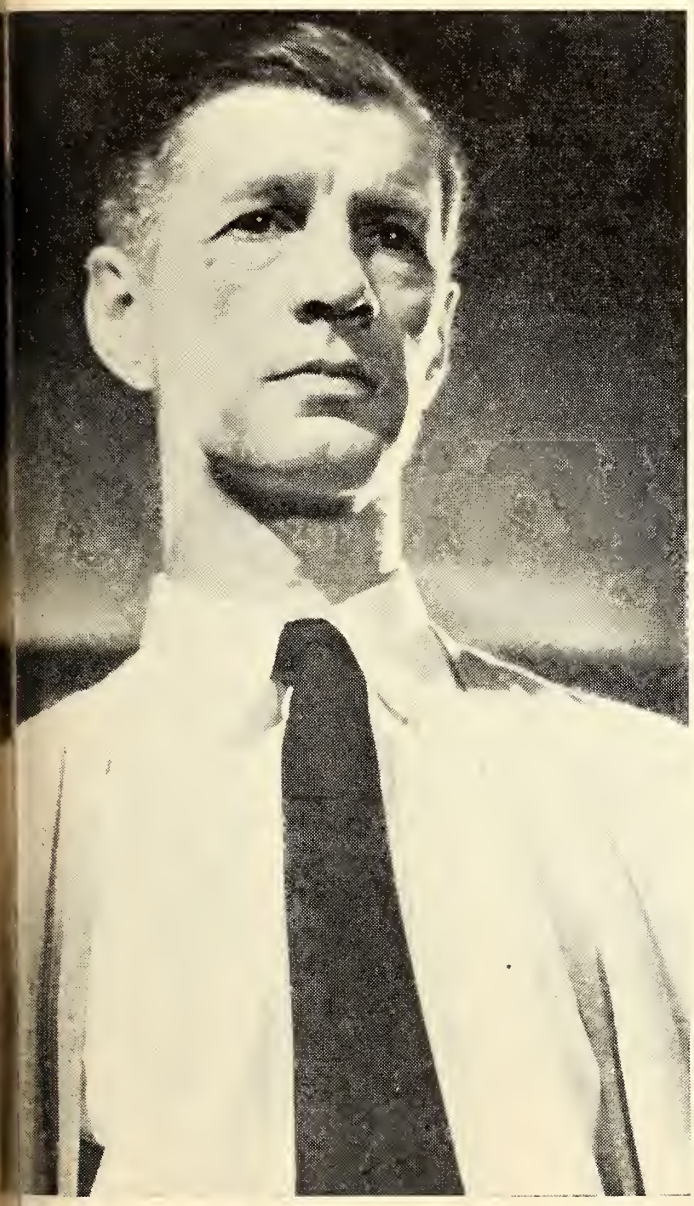
as BVS'ers need to express this action. He w would love his neighbor as himself must sh in feeding the world's hungry, in clothing naked, in visiting its imprisoned, and in heal its sick. He must give himself as did the of God who "girded himself with a towel and began to wash the disciples' feet." He m show his love by drawing near to suffer humanity. □ Through Brethren Service, join in witnessing to Christ's love through s labors as feeding malnourished children, bu ing facilities for aged persons, assisting refug in transit, caring for unattended children migrant workers, aiding victims of disas teaching food production and food preserva overseas, and sharing of our nation's sur stocks. Your regular offerings help sustain th works of compassion. □ As a token of y love and of your giving thanks for what G love means to you, set aside a *special* gift o Brethren Service. Help the church be ser to men in need, in the name and spirit of Ch



The Church of the Brethr

Church of the Brethren
Gospel MESSENGER

NOVEMBER 25, 1961



IN A CURRENT MOTION PICTURE produced by Lutheran Film Associates Actor Michael Gwynn reveals how a pastor in East Germany struggles with his conscience. Afraid that his son is being influenced by Communists he asks his bishop to permit him to flee to West Germany. But his church needs him, and his bishops tells him he must stay with his congregation

In this issue . . .

Question 7
a timely picture about Germany today
reviewed by Paul C. Empie

Good Grief
how the Christian responds to sorrow
by Harold Bomberger

The Brethren and the World Council Assembly
an official delegate answers your questions
by Norman J. Baugher

"But How You Play the Game"
an interview with a college football coach
by Leland Wilson

Hark to the Ark
a fantasy on Genesis 6 – 9
by Graydon Snyder

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

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Graydon Snyder, associate professor of Biblical studies, Bethany Biblical Seminary.

Harold Z. Bomberger, pastor of the McPherson church, McPherson, Kansas.

William J. Tinkle, a retired college professor living at Eaton, Indiana.

READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

On Fire for a Cause

Throughout its history, the Church of the Brethren has always been, and we hope always will be, one of the greater peace churches. Bitterly opposed to war in any form Brethren people have always discouraged their young people from participating. When the crises arose during the second world war, Brethren felt a greater unity for the effort of peace was needed; so they arose to the occasion and Brethren Service was formally adopted in 1940.

The Brethren Volunteer Service program was organized in 1948 so that our young people could shun war and work in projects for peace. Since that time, Brethren volunteers have been scattered throughout the world, wherever there was need, to minister to the poor, the sick, the illiterate.

There is no doubt we Brethren in our own way are demonstrating our deep concern for our fellow man and our deep concern for peace. The question is, brethren, are we doing enough? We are living in an age where the very existence of mankind is being threatened. Never before has the need for our cause been greater. This greater need for the cause of peace requires greater effort from all of us. As we have done in the past, let us do again! This dangerous time in which we live calls for a greater, more dynamic peace witness.

The San Francisco to Moscow peace marchers, for example, have stirred the souls of men throughout the world with their tremendous peace efforts. As a result of the efforts of men such as these, the cry for peace steadily increases in volume. I appeal to you, brethren, that we join in this cry, that it may be heard the world over.

We in Brethren Service have been referred to as "God's silent heroes." Have we not been silent long enough? How can we effectively communicate to the minds of men with silence? If we are going to be on fire for a cause we cannot hide our flame under a bushel basket! We must let our light shine forth that it may be seen by men.

A new, more effective program for peace may require expansion of the Brethren Service program. It certainly is going to require expansion of ourselves. Our cause will require new insight; we must new goals; we must all catch on for the cause of peace before it be won. If this is what must be do then let these steps be taken wl there is still time, in the name Christ I pray. — Harry A. Gilrea 2230 Euclid Ave., Cleveland Ohio.

Invasion From Neighbors

Jesus' very hard commandment "love your enemies and pray those who persecute you" is be tested today on a broader scale t our relationships with Russia. article in the Progressive comm ing on a recent report in the Angeles Times concerning civil fense says, "As a result of the Be crisis and the recent resumption nuclear testing, the flow of inqui on how to build a fallout shelter reached 'tidal wave proportions,' But another wave, perhaps not tidal in magnitude, was pound hard at the program at the s time. This was the wave of fear swept over those who have buil are building or are about to build underground haven — the fear they would be invaded, not by Russians in this instance, but neighbors seeking to share shelte and when the burning begins."

The Times quoted Carlton A civil defense officer at Las Vegas making the following statem ". . . if Nevada is not hit by h radiation or a thermonuclear b at the same time as California, a lion or more persons might str into this area from southern fornia. They could come in li swarm of locusts and pick the v clean of food, medical supplies, other goods. Our law enf ment agencies are not numeri equipped to handle such an i of humanity; so we have draw plans for a militia."

If such hysteria as this is b created by the fallout shelter "p ers" it is no wonder that n Americans are a little hesitant t on the bomb shelter band wago

It is well to remember that J commandment strikes out at hatred and selfishness. It has n to say concerning American-Ru relationships. It also has much t about American-American rela ships. Hatred and selfishness ar

Continued on page 20

Sowing the Fruit of the Future

ONE of the most interesting personalities in American history is better known as a legend than as a man. The legend speaks of him as Johnny Appleseed, a wanderer across the face of the eastern states, a scatterer of seeds, sowing the fruit of the future. The legend tells of an eccentric visitor in Indian camps and settlers' homes, a preacher from the Book he always carried with him, a friend to animals and every living thing, a barefoot traveler, and an outdoor missionary.

According to tradition, Johnny was a strange creature. Instead of a coonskin cap he wore a skillet to protect his head. Most of all, he was a believer in seeds, a dreamer of orchards in bloom, of trees heavy with ripening fruit.

As a legend Johnny Appleseed has traveled far, for legends have a way of growing, but back of the legend is a man to be respected, a pioneer to be followed, a Christian to be imitated.

He was born in Springfield, Massachusetts, in 1774, and his name was Jonathan Chapman. Early in life he wanted to be a minister and he studied for a time at Harvard. Later he was trained in the faith of the Swedenborgians and commissioned to be a missionary. From Massachusetts he went to New York state, then to Pennsylvania. He became a man with a purpose and almost a single passion.

In western Pennsylvania he secured the precious appleseeds that could be planted to make other states blossom. For the benefit of future generations he traveled across Ohio and Indiana, cherishing his seeds, sharing them with farmers who were clearing fields, starting orchards of his own, but always investing his life in seeds.

Jonathan Chapman was a man of God and a man of peace. He carried no gun, but always he carried his Bible. He was friendly to the Indians and was welcomed to their campfires. He had little clothing, few possessions, but many seeds. At night Johnny would sometimes accept the hospitality of settlers. In their cabin he would read from the Sermon on the Mount, and he would join in family prayers.

He was a barefoot missionary, an outdoor apostle, a saint who seemed to be at home wherever he went. When Jonathan Chapman died he was buried near his orchard on the northern edge of Fort Wayne. On his gravestone are these eloquent words, "He lived for others."

So the man who lived as a missionary to rural America left a remarkable legacy, a legacy that became a legend. No wonder he has become the subject of poems by Vachel Lindsay and Edwin Lee Masters. No wonder his story has fascinated artists and composers. It ought also to fascinate Christians.

For Johnny Appleseed became a symbol of all those who believe in growth and renewal. Like St. Francis he seemed to love all created things, unafraid of animals or men, living close to God the Creator. Like Albert Schweitzer he was filled with reverence for life, especially the tiny life of a seed with its promise of fruitfulness and beauty. Eccentric he may have been, but a man of God he surely was, a man who literally went out as a sower of seed.

We too are sowers of seed. We have a gospel to preach. We have a message to share, a word to say. We have a way to proclaim, a life to offer. But what we have to offer is not our own. It is God's. In our efforts to reach a harvest we may be tempted to forget the experience of every sower. We may lose patience. We may lose faith. We may forget that God gives the harvest and that we are faithful only in so far as we work in accord with his laws.

But the sower need not lose heart. There is a power in the tiny seed of the Word of God. There is a new world waiting to be born. There is a kingdom waiting for the final harvest. If we can wait with patience, if we can persevere with faith, if we can have confidence that God who made us and the world we live in also made the seed and its promise, we will see the miracle of growth. For we are workers together with God — and the harvest is his. — K.M.

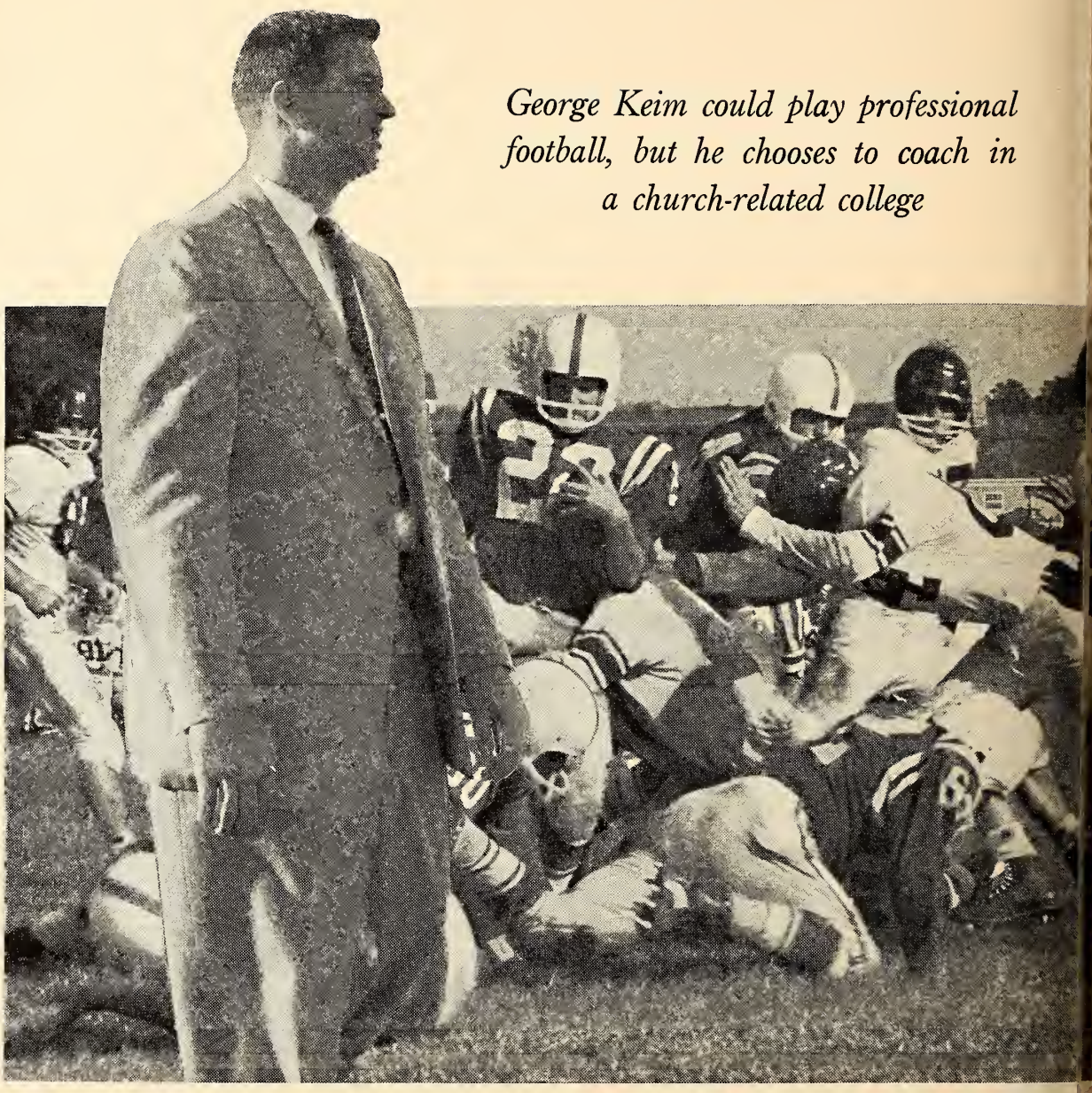
Message for an Astronaut

WHEN Major Titov, the Soviet astronaut, was making his orbital flight, he could hear a Voice of America broadcast in Russian. Several times, he says, he heard "something obscure about God, angels, and saints." It turned out to be a talk concerning the arrival of Russian Orthodox missionaries in Japan in 1861.

Now that it is 1961, and the Soviets are bragging about their daring ventures into space, let us hope and pray that the missionary message gets through again — this time with a clear witness concerning the God of the universe who will hold all of his children, including the Soviets, responsible for their use or abuse of his creation. — K.M.

by Leland Wilson

George Keim could play professional football, but he chooses to coach in a church-related college



"It's not whether you win or lose, but how you play the game"

AS A football player, George Keim scored ONE point in his entire college career! As a football coach, he lost every game in his first season at Bridgewater College.

These two facts are not too impressive. Indeed, taken alone, they are somewhat misleading.

True, one point was George's full scoring output in college. And this came in the final quarter of his last game, after three unsuccessful attempts to convert the point after touchdown. Running with the ball on his fourth attempt, he managed to nudge it across the goal line.

Scoring, however, is really not an index of George's ability, for rugged play began for

n the guard position and not the backfield. A-American for small colleges twice, all-ference four times — these were among the ors conferred upon George as a player at Pherson College.

As for the losing season as a coach, that is ifferent matter. There are some extenuating umstances. In recent years, Bridgewater lege has not been noted for its prowess on gridiron. The new coach faced a rebuild- task that could hardly be accomplished in year, or even two or three years.

Further, the college with no athletic scholar- s is in competition with teams whose play- are partially recruited with such financial . There is some problem of being over- ched.

The drought in wins is obviously not easy the coach. His Nampa, Idaho, high school m did not lose a game. The McPherson lege team on which he played was always inning team. "A person has to play to win. s very important," George has said.

Yet, he quickly adds, "Winning is not the t important thing. Very often a coach is er successful or unsuccessful on his won- record only. The public tries to judge the h on Saturday afternoon. They do not see e of the values that are in the situation be- s the score.

"Football is a rough contact sport, but there things to be gained in football that cannot gotten in any other sport. There is physical ishment that demands discipline. You learn act under pressure and pain. A person has earn to be a part of and sacrifice himself something bigger.

"Of course, the primary value is the rela- ship between coach and player. I feel that coach can do as much to influence and mold a young boy's life as any individual in our society." Still, the pressure to win is there. The alumni are not vocal at that point; rather, it comes from within the coach himself.

Despite the limitations, the pressures, the tension, George is fulfilling what he feels is his calling in Christian vocation. He has turned down opportunities to play professional football and to coach in larger institutions, so that he might remain with a church-related college.

Nor does Christian discipleship for him end along the sidelines of a football field. The Keim family, George, his wife, Joan, and their children, Rebecca, Kathy, and Steve, are an integral part of the Bridgewater church fellowship. In a rather unique arrangement the Keims serve the Church of the Brethren in the region: George as youth director, and Joan as children's director.

There are some aspects of athletics on which George has some strong convictions. One of these is organized sports for young boys. "A boy ideally, should not begin playing football until he is a freshman in high school. Until then, until their bones ossify, there is greater danger of a crippling injury. Boys are almost always this old before they can begin to learn the basic body movements necessary for football. The potential athlete would be helped at an early age more by a tumbling and gymnastic program than by organized contests.

"There are other problems with beginning organized sports too soon — as with the little leagues in baseball and football. Often they are taken away from competent persons and put with the tavern operator or the downtown quarterback. They are frustrated men who couldn't play when they were young. Consequently, they put on a dirty sweat shirt, a base-

Continued on page 9



The relationship between players and coach is of primary value

the Brethren and the World Council Assembly

Norman J. Baugher, delegate to the World Council of Churches Assembly, now in progress, answers some questic relating to

NEW DELHI, the capital city of India, is the scene of the Third Assembly of the World Council of Churches, which continues through December 6. The work of the Assembly is carried on by 625 official delegates from 178 member churches representing approximately 70% of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world. Annual Conference appointed Edward K. Ziegler and the writer to represent the Brotherhood at the Assembly.

Jesus Christ — the Light of the World is the theme of the Assembly. Ecumenical discussions within the framework of this theme occur in the areas of the church's Witness, Service and Unity. These subthemes deal respectively with the taking of the Christian message to those outside the churches, Christian responsibility to the whole of society, and oneness among the churches.

Much publicity has been given regarding the New Delhi Assembly and many questions have been asked about the purpose, business, program, and meaning of the Assembly. I am happy to answer some of the questions raised most frequently.

Is there special significance in the Third Assembly convening in Asia?

The churches of Asia have come to stand equally with the churches of other geographical areas of the world. Their representatives have made remarkable contributions to the ecumenical movement and to an understanding of the gospel of Jesus Christ for the world. They live in an area of the world which is identified with growth in national independence and the renewal of ancient religions. Asia is an area of plurality of religions. Christianity exists there as a minority religion often as a transplantation from the west. Hol the Third Assembly in Asia is a recognition the churches of Asia are taking a responsible p in their own culture and in the life of the wo

What new directions or thrusts have taken p in the World Council since the Second Assen at Evanston in 1954?

The subtheme of Service reflects a new din sion which has come into the thought and lif the World Council of Churches since the Evan Assembly. The church's unity and mission strong elements of the previous Assembly continue to be central in the life of the council there is added now to these dimensions additional emphasis on Christian responsibilit the whole of society.

Has the Church of the Brethren been influe in bringing about this awareness of service valid task of the church?

The Church of the Brethren along with o groups has demonstrated through its service gram a type of Christian responsibility to so which has given evidence to some aspects of gospel's implication for the world. The Bret have learned a great deal from other commun who have demonstrated the importance of un standing the rapid social changes that are ta place in our world and the bearing of the Chris witness in relation to these changes.

Who will be in attendance at New Delhi the Church of the Brethren? In what capaci

Edward K. Ziegler and I are the delegates the Church of the Brethren. We are servin

ous study sections and on work committees. tis Naylor has been invited by the World ncil to serve as a staff person of the Assembly is available as a consultant for the delegates. R. Zigler, as a member of the Central Committee the past six years, is attending the Assembly in relationship. A representative from the Church he Brethren in India will also attend the mbly as a visitor. Mrs. Baugher will attend the mbly and participate in the program planned delegates' wives.

What is the nature of the proposed change in basis of membership in the World Council?

Presently membership is based upon acceptance . . . our Lord Jesus Christ as God and Savior." new basis declares "the World Council is a wship of churches which confess the Lord Jesus st as God and Savior according to the Scriptures therefore seek to fulfill together their common ng to the glory of the one God, Father, Son, Holy Spirit."

The principal changes in the basis are the usion of a reference to the authority of the tures and an acknowledgment of the trinitarian ription of God. The inclusion of a reference to Scriptures is perhaps more an acknowledgment hat had been a common assumption since the dation of the council than an addition of a pletely new element of basis. This also is true regard to the trinitarian formula although it ld be noted that this reference is not quite as ply defined as Brethren are accustomed to it gh our own use in connection with trine ersion. The really important point to observe at the World Council of Churches does have *sis* of membership which immediately defines the World Council is a "fellowship of churches," those who may belong to it subscribe to a f about Jesus Christ and that the fundamental ose which it serves is "to fulfill together their non calling to the glory of the one God."

ur acceptance of this affirmation identifies us a particular doctrine, does it not? Is there any gement here upon our noncreedal tradition?

do not think that this basis of membership can garded as a creed, although there are elements creedal nature in the statement just as there is statement which says "The New Testament is reed." I believe the Brethren historically have ssed Jesus Christ as God and Savior. We have nded upon the Scriptures as the primary source velation regarding Jesus Christ and his gospel. have used the trinitarian reference in our nistration of the sacrament of believers' bap- The new basis of membership in the WCC s consistent with our own church's profession.

brief review, what other major business is e the Third Assembly?

olicy decisions are being made for the work of the council for the next six years prior to the Fourth Assembly. A message to the Christians and to the churches of the world will be considered. Important matters of structure, budget, and personnel are being given attention. The program of the council since 1954 is being reviewed. Applications from churches for membership in the Council are being considered.

What is the extent of the Orthodox Church's participation in the World Council? Isn't the council really a Protestant movement with some Orthodox coloring?

The councils of churches everywhere owe their origin principally to the initiative of Protestants. However, within recent years Orthodox Churches have become full participating members of many councils including the National Council of Churches in the U.S.A. and the World Council. The Orthodox have tended to be more involved in areas of theological and ecumenical conversations than in areas of social concerns or program matters. Their presence in the councils has been a great general benefit and the councils have moved decidedly to respect fully the membership of both Protestant and Orthodox communions.

Do you see political undertones in the application of the Russian Orthodox Church for membership in the World Council? For example, will the council be thwarted in speaking out against totalitarianism?

I believe the application of the Russian Orthodox Church will be approved by the delegate body at New Delhi for the primary reason that this application qualifies in all respects for membership. The World Council of Churches dare not allow itself to become a political instrument and must claim the



Religious News Service

Dr. W. A. Visser 't Hooft (seated), general secretary of the World Council of Churches, looks at a treatise entitled Orthodoxy along with Dr. Franklin Clark Fry (left) and Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America



Religious News Service

Delegates of the Moscow Patriarchate of the Russian Orthodox Church are shown with Dr. Visser 't Hooft (second from left), World Council secretary, and Archbishop Iakovos, a Greek Orthodox leader (left)

right to supersede the lines which divide our world and separate brother from brother. It must be free to develop such bridges as are possible to bring Christians of all parts of the world together in face-to-face encounter and conversation. Applications for membership dare not be judged on the basis of the government which is in control of the country where the applying church exists. The application of the Russian Orthodox Church is made with full understanding by that body of the nature of the World Council of Churches, its basis of membership, its purpose, and its procedures. I do not know how reconciliation can occur between Christians or Christian bodies without bringing them into encounter and conversation.

To what degree the membership of the Russian Orthodox Church will influence positions which the World Council may care to take on world issues cannot be predicted accurately. But it is perhaps fair to say that each member communion will try to represent its own understanding of the gospel's application to its own culture and time as it participates in the affairs of the council. It should be understood clearly and unmistakably that if the World Council approves the membership of the Russian Orthodox Church it does not thereby approve even by implication the political communism which controls the Soviet Union.

Who supports the Orthodox Church in Communist countries? Are its clergy state supported?

It is my understanding that the practice varies from country to country. In the U.S.S.R. I believe the churches and the clergy are supported directly by contributions from the people. If there are state subsidies I am not aware of this practice and hope to gain more information regarding the situation in our visit to Moscow en route to New Delhi. In other countries, such as Bulgaria and Rumania, I believe the church and the clergy are subsidized by the state. This, of course, is true in many European countries where there is a state church. This practice in Western Europe is at least as old as the Protestant Reformation itself and in many lan represents a continuation of pre-Reformation pra tices.

How will acceptance of this application aff the representation in the council?

The Russian Orthodox Church will have six d egates at the New Delhi Assembly if their appli tion for membership is approved. It is understo that for future assemblies the Russian Orthoc Church would be entitled to quite a few m delegates than at New Delhi. This communion d not keep statistics on membership, which is t current basis for determining representation assemblies, but it is accepted generally that Russian Orthodox Church will be perhaps largest single member communion of the Wo Council.

Are other churches applying for membership New Delhi?

At least eight other churches are applying membership in the World Council of Churc These include communions from many parts of world including other Orthodox communions two Pentecostal Churches. It is significant observe that if the Pentecostal applications approved they will be the first such bodies hold membership in the World Council of Churches. all applications are approved the World Cou of Churches after New Delhi will be comprised about 186 member communions.

Noting three Catholic actions — the calling the Second Vatican (Ecumenical) Council by P John, the recent creation of the Vatican Secreta for Christian Unity, and the sending of five Ro Catholic observers to the New Delhi Assem — do you foresee new dimensions in Protest Orthodox-Catholic relationships? Do these de opments mean a softening of the old position: " Catholic Church has everything to give and not to receive"?

The actions within the Catholic Church, Orthodox churches, and the Protestant churches all exceedingly significant for ecumenical encoun There is going on within the Roman Cath Church rather major re-examination of the doct of the church. A measure of openness to new st and to conversations with non-Roman repres tives seems to exist.

Of almost parallel importance has been the velopment within Orthodox bodies of the w toward greater unity among themselves. The nificance of this development was seen in Pan-Orthodox Conference at Rhodes in Septe of this year. The conference brought toge official heads and representatives of Ortho churches around the world to engage in conve tion together for the first time since 1642 an prepare for an ecumenical council comparabl the one held at Nicaea in the year 787 A.D., eleven hundred years ago. Throughout the w

ristian world — Protestant, Orthodox and Catho- — the search for unity is of astounding scope d depth.

What is the position of the World Council, if it s one, on unity and specifically on church union?

Councils of churches do not exist for the sake negotiating union between communions. This is matter left entirely with the communions them- ves. The councils do exist, however, to facilitate counter between communions where matters of ity can be explored and furthered. The member urches that comprise the World Council are clear retaining their own prerogatives on matters of ion. But all such bodies seem generally in har- ny with the conviction that the unity which is covered through encounter must manifest itself reasingly in tangible forms.

A World Council president said recently the uncil was "a living organism, not an organization." es this literally describe the council's life and rk or is it only an expression?

I believe God through his Holy Spirit is working and through the World Council of Churches just he is working through the member communions "reconcile the world unto himself." The council ists for the purpose of fulfilling the church's ission in the world. Its structure and organization e purposeful only in terms of this mission. God pears to be working through the joint effort of e churches so that in the council there is some- ing greater than just the accumulation of the -operative work of the separate communions. The uncil is an instrument of God for the fulfillment his purposes for his church in the world. Many felt this at the Evanston Assembly and evidences of it have been abundant in the work of the council in the six years since Evanston. We anticipate experiencing at New Delhi the moving influence of the Holy Spirit to unite the churches in witness, service, and unity that the world may know Jesus Christ as its true light.

SIMPLE THINGS

ENOLA CHAMBERLIN

love a baby's laugh, a baby's kiss,
bird upon her nest, a candle glowing;
moth emerging from its chrysalis,
he dawn above the hills, a rooster crowing.
love the taste of berries fresh from vines,
he smell of rain on dry earth softly falling;
he quietude of sleep beneath the pines,
he joyousness of happy children calling.
love these things, these simple, homey things;
hey need no gems, no velvet to array them;
hey need no royal bow across their strings,
o golden-fretted framework to display them.
hey are of God; his word upon the land,
nd lie full free within his outstretched hand.



"Ethics, attitudes, and tactics are important to a coach," says George Keim, Bridgewater College football mentor

"But How You Play the Game"

Continued from page 5

ball cap, and that makes them a coach.

"Well, coaching is a profession. Ethics, attitudes, tactics, all are important to someone in the profession. When we realize this, we see how foolish it is to say that just anybody can coach, regardless of his morals or sense of values or ability. Also, these young boys are just not emotionally mature enough for the level of expectation and competition imposed upon them by coaches and parents."

Another basic conviction of George's is that of keeping a proper perspective on athletics in the college and in the family. "I am opposed to offering scholarships for athletic ability alone. It is sounder for a college to assist on the basis of need, academic standing, and special abilities."

With such a high standard it is difficult to recruit the best players. Parents, including Brethren, ask only what the college is offering in the way of financial help. "They act as if they have the boy on the market to sell like cattle. They want to sell to the highest bidder. These parents do not see the value of a Christian college. They just see the monetary returns. I usually cannot interest such a boy or his family in coming to our college."

Saturday afternoon does not reveal the final score on the Bridgewater College campus. The coach is preparing his players for a game, the tally of which unfolds only with the passing of years.



Peter listens glumly in class as a dedicated young Communist reads an approved "party line" answer



Peter tells his father that he is going to play the piano in a program at a local factory on Sunday morning

The head of the Communist police threatens to arrest members of the congregation who have arranged a reception for their new pastor because they do not have a permit for such a gathering



film to inspire, challenge, and disturb you

by Paul C. Empie

FOR several years, many of us have had the conviction that the story of Christian witness der an atheistic police state must be told in the e world — not for promotional purposes and least all in a political context, but primarily to depict churches lulled in an "affluent society" the price in rsonal terms which must be paid to maintain and fend the Christian faith in our contemporary age. r it should be obvious — although tragically it is t — that an appalling number of church members ate their levels of "sacrifice" and standards of ross-bearing" more to the social practices in their mmunities than to the example of their Lord.

One should not scold people for this failing, for is does no good. Perhaps it is not primarily their lt anyway. When we sing the hymns with verses hich end with the confession, "I crucified thee," st of us properly indoctrinated are sincere, but multaneously we are vague about what this means terms of personal selfishness, fear, or irresponsi- lity in 1961. This certainly was true in Eastern rmany before World War II, and, as church lead- s in Western Germany have told me, is becoming en more the case in their areas today. It is human ndency to "get by" as easily as possible and to nore costly personal conflicts until they are un- oidable.

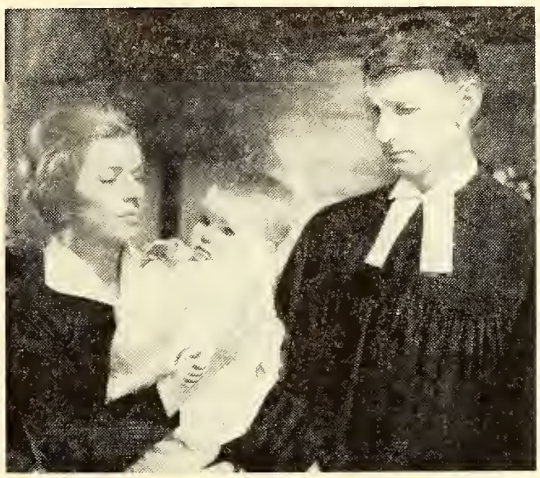
In Communist countries, such procrastination in oss-bearing is impossible. To be a Christian eans to stand up and be counted, usually being yled an "enemy" of the prevailing social order.

How best can this situation and its relevant im- lications for Americans and others who have never xperienced such intolerable pressures from state nd society, be communicated? One excellent way by recounting in art form the predicament of a articular family in an authentic setting.

The film, Question 7, does exactly this. A great part of the incidents it portrays is made up of documented occurrences, drawn together here in a series of dramatic sequences: Quotations from Communist youth materials, posters, slogans, etc., are exact translations. This is not "Hollywood," this is life 1961 in one sector where atheistic materialism holds the reins.

It is difficult to believe that a Christian who sees this story and knows it to be genuine can fail to be deeply moved and to reappraise his own life in terms of personal witness. In the U.S. he is confronted by spiritual enemies to his soul equally vicious and predatory, which perhaps are all the more dangerous because they are subtle or clothed attractively in various secular concepts of the "American way of life."

From the National Lutheran, March 1961



Pastor Gottfried performs a secret baptism late at night for the child of a Communist policeman



Peter does not notice that the sign is so placed that a Communist photographer can "frame" him, making it appear that he has repudiated his church



hark to the ark!

a fantasy on genesis 6-9 by Graydon Snyder

ALL was not right in God's creation. Even though man had been made in the image of God the image was rather battered — almost beyond recognition. Man had decided to take things into his own hands: he built cities, he created nations, he tried to destroy nations he did not like and made puppets of those that were foolish enough to like him. God looked down on his creation with considerable gloom. At one time he had pronounced it good, but that was before man really had taken over things. What could he do with this mess?

God had created man so that they could enjoy fellowship one with another. But man did not want to associate with God — in fact, from the way things looked on earth he did not want to associate with anyone. Ungrateful man! The more God thought about it, the more upset he became. And finally he got an idea.

Now the earth was corrupt in God's sight, and the earth was filled with violence (Gen. 6:11). If man was intent on treating his fellow man with such wild ruthlessness, if he showed no sense of responsibility to God or others, then, thought God, let us show him some real violence.

And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold I will destroy them with the earth" (Gen. 6:13). Now there was one man in all the earth who was more thoughtful than the others. He listened to God and followed in his ways. So God decided to destroy everyone but Noah and his family. He told Noah of his plan and described the procedure Noah should follow for survival. Noah was to build what the Bible calls an ark. Now actually the word for ark is an Egyptian word which means crate or box, so you will understand if our description of the ark does not sound much like a boat.

"Make yourself an ark of gopher wood" (Gen. 6:14). In order to do this you will have to build it underground.

"Cover it inside and out with pitch" (Gen. 6:14). It is customary in these days to use cement with concrete blocks.

"This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits" (Gen. 6:15). Government pamphlets are recor mending twenty by twelve l eight.

"Make a roof for the ark a finish it to a cubit abov (Gen. 6:16). For maximu security the roof ought to be least a foot thick.

"And set the door of the a in its side" (Gen. 6:16). F maximum security the door your room should be airtig and made of lead. Opposite t door you should make exhau ventilation spaces and provi yourself with a good air purifi run by a hand pump.

"And you shall come in the ark, you, your sons, yo wife and your sons' wives wit you" (Gen. 6:18). Accordin to canon law the head of th family has the obligation t save himself and his famil even if it means the death of friend or neighbor.

"Also take with you eve sort of food that is eaten, an store it up" (Gen. 6:21). B cause you will need to stay i the room for at least two week you should take along enoug canned goods and pure wate to last perhaps three weeks o more.

Well, Noah carried out th commands of God, but it ap peared ridiculous in the eye of the world. While his neigh bors were eating and drinking marrying and giving in mar riage (Matt. 24:37), old pessi mist Noah was spending all hi money and most of his spar time building that funny-look

> . . . my own approach is that preparation for an atomic war, such as building fallout shelters is immoral. The moral thing is not to prepare for the survival of a fraction of the human race, but to put all our efforts into avoiding such a catastrophe.
>
> — *Rabbi Herbert Brichto*

We remind Christian families that none of us lives to himself alone and that it is the purpose of Christians in the world to use the resources of life and energy and substance that God has entrusted to them as worthy stewards under God so that their neighbors, too, may be made whole in their lives. . . . The Christian family is not an end in itself but is related responsibly to the whole family of God's children. The Christian family will, therefore, work to remove the causes of war and to create more favorable conditions for mutual understanding, for economic and social justice, and for reponse to all human aspirations for freedom, goodwill, and peace.

– A Message to Christian families by National Council of Churches

ng ark. In fact, Noah was so busy building the ark that he did not have much time to tell his neighbors about the impending doom.

Of course, you will say it would not have done any good since God was determined to destroy the world. But this is not necessarily true. God could have been threatening the world so that it would repent and come back to him. Remember how Nineveh repented and was saved? But this time Noah was so busy with his ark that he did not have time to call his neighbors to repentance or even urge the authorities down in Babylon to build public arks for everyone.

Noah was six hundred years old when the flood of waters came upon the earth (Gen. 7:6). We should not take the six hundred literally. What with the rapid pace of life, the tensions of a cold war, the horrors of two world wars and all the other evils that characterized the age of Noah, it is little wonder that he felt as if he was six hundred years old.

At any rate, the warning came on February 17, according to the record (Gen. 7:11). Noah was listening to the radio when an announcement came to switch over to Conelrad (a Hebrew term too full of meaning to be translated into English). Noah switched over and heard the president warn that disaster would strike in less than thirty minutes. So Noah gathered his family and supplies and took them into the ark.

The Bible does not tell us about the reaction of Noah's neighbors when they heard the warning signal. But we can suppose that in their fight for survival they came to the door of the ark and pleaded with Noah to let them in. As the time grew shorter we can well imagine their pleas turned to threats, and violence ensued. Men fought with one another for the opportunity to break down the door, throw out Noah, and take over the ark for themselves.

And what of Noah? I imagine Noah fell on his knees and prayed to God that he would deliver him from this terrible hour. But before the hour was over Noah felt he could not wait for God; so he picked up his twenty-two (made at Tubal-Cain's blacksmith shop) and ended the violence before the door of the ark.

And the windows of the heavens were open (Gen. 7:11). So it finally came. Noah and his family were not near a direct hit, but shortly after the explosion the heavens opened and there descended on all the world a deadly rain of radioactive materials. The world was unprepared. Without a prophet, it had not repented of its ways, and feeling secure in its own frivolity, it had failed to prepare for the worst that could happen. The world perished.

He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark (Gen. 7:23). Those in the ark were safe from the deadly fallout. It would be interesting to know how they spent their time in the ark while waiting for the radioactive material to be neutralized. One suspects that it was not a prayer meeting. Noah was pretty good with the bottle (Gen. 9:20-27) and it may be that he spent some of that period under the influence of alcohol. But someone had the presence of mind to release their automatic Geiger counters – the pigeons.

Then Noah built an altar to the Lord (Gen. 8:20). The picture which faced Noah and his family as they left the ark is indescribable. While the buildings and trees were still there, life had vanished. It was indeed a sorry sight. For his part, Noah was most grateful for the advance warning given by God; he immediately gathered together some stones and made an offering to God in thanksgiving.

But God was not very happy. In the first place, the destruction of mankind was not what he had desired. He had made man to have fellowship with him; therefore, to destroy man was hardly the way to accomplish his purposes.

Instead of digging deeper and wondering at what point we can in conscience plug the guy next door, his wife, and kids (an indecent speculation, isn't it!), we should be laboring passionately to bring about a peace in which the proposition will be laughably academic. Right now it does not appear that as a people enough of us are so totally dedicated.

— The Pittsburgh Catholic, official organ of the Diocese of Pittsburgh, Pa.

Secondly, he had saved one family but this family had not demonstrated its great faith. To be sure Noah had built the ark, but he had not been prophetic about it and in the last analysis was only concerned with self-preservation, not evangelization. When the chips were down Noah had killed his own neighbors and had escaped from the reality of his guilt by dulling his senses with wine. In other words, though the world was nearly destroyed, nothing had been accomplished. God was no nearer his purpose than before.

The Lord said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth" (Gen. 8: 21). So God thought to himself that since every man participates in evil, the destruction of evil is impossible. There is only one way — *man must learn to live within the context of evil.* Never again would he try to separate the evil from the good by means of destruction, nor would he give man the easy way out by ending creation before history is fulfilled.

"I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth" (Gen. 9:11).

So those of us who live in the generation of Noah have two things to learn. First, one of responsibility: no matter how tense the situation, no matter how imminent the destruction of civilization by atomic war, God will not ease the situation. Man must live in the context of his own evil and prophets must call for repentance. There is no other way to ease the situation.

But we have a reason for hope. God has promised to be long-suffering. History is God's, not man's and God will wait. God will wait, not destroy. God will wait for man, for man's ultimate purpose is to enjoy fellowship with God.

• • •

This business of preparing people to push their neighbor's child out of the shelter, or even to shoot down a neighbor who clamors for admission, is the most utterly immoral thing we could do. I do not see how any Christian conscience can condone a policy which puts supreme emphasis on saving your own skin, without regard to the plight of your neighbor. It would be infinitely better to go down decently to the final end than to survive as a less-than-human creature.

— Protestant Episcopal Bishop Angus Dun of Washington, D. C.

Like the Gadarene swine (the swine into which Jesus drove the spirit of the demoniac), the nations of the world find themselves rushing toward the edge of the cliff, and — may God grant us grace to repent — if we do not soon turn to loving we shall fall headlong into the sea. — *Canon Lewis John Collins of St. Paul's Cathedral, London.*

Do You Store?

Lois Stauffer

IN THE spring of the year, a
again in the fall, house-cleani
time comes upon us. At o
time men were quite distress
about this procedure, for they we
waylaid many times to move th
or to carry something up or dow
or perhaps out. But now after
score or more years this event h
been physically eased by God's he
for the talented and resourceful ma
Now house cleaning is almost
pleasure.

But what is the cause of anno
ance or unwonted bustle at thes
times? Is the house never rightl
cleaned, except in the spring or i
the fall? Why all the scrubbing wit
soap and water and elbow actio
Is not sunshine enough? Is ther
danger of filth and disease fro
some lurking bug? Or must we jus
clean to find those long lost article
that were really misplaced or pe
haps had fallen some place to
hard to reach, and thus had bee
forgotten?

Then, again, maybe we are jus
a bit ambitious and are overcom
with a desire to clean and clea
and clean some more. So while w
are strong in our house cleaning
let us clean our hearts and mind
also of those things that ought no
to be.

For our minds accumulate a mas
of thoughts that are not good. W
keep stubborn opinions about ou
friends and neighbors. We store u
wild ideas and notions, grumbling
and growlings. We shelve bad tem
pers and disagreeable moods. Per
haps there are unnecessary whim
and willful follies gathering dust
Now, with all these and more, how
can we make of our minds great
storehouses of knowledge?

And our hearts store up unneedful
things too — the hurts, the grouches,
the slights, the spites, and the hates.
These bad germs do no good; they
breed and increase, filling our hearts,
and in due time make less place for
those things that are necessary for
good, rich, and abundant living.

So let us now with goodwill and
much energy, house clean our minds
and our hearts. Let us make them
clear and bright and fitting. Then,
lest they stand vacant or are inhab-
ited by more and worse than they
were before, let us invite good guests
in.

For are we not the temple of the
Lord?

GOOD GRIEF

by Harold Z. Bomberger

Grief can be good when it enhances spiritual values and leads to God



A. Devaney

EVERY person eventually encounters an experience which involves someone else long beloved. A physical illness or disability can bring severe mental anguish. The loss of a job frequently causes grave concern. The waywardness of a son or daughter is a heavy load to carry.

There is comfort and courage for the occasion when grief silently creeps upon us and pulls at our heartstrings or strikes like an explosion and blows our whole world to pieces. It is helpful to understand how we as human beings react to grief.

Dr. Erich Lindermann in his clinical work at the Massachusetts General Hospital with grief patients has uncovered significant data regarding normal and abnormal grief reactions. He has reported that when we experience a serious shock or a tragic loss grief is natural. Certain emotional, spiritual, mental, and bodily reactions are the normal results of grief. The fact that we are human beings and have the capacity for self-consciousness, love, and interrelatedness, makes us vulnerable to grief.

Encountering grief, some persons go to pieces and never completely pull themselves together again. To go to pieces immediately is normal. To remain an emotional wreck is abnormal.

Other persons, confronted with grief, attempt to dull their sensitivity with drugs, alcohol, excessively hard work, abandonment into pleasure or loose living.

Still others, in the face of grief, become stoical. They never cry. They try to hide their grief, repress it, push it far into their subconscious nature. The grief they push there, however pops out in resentment, bitterness, moodiness, self-assertion, cynicism, some antisocial attitude, or some physical or emotional illness.

A fourth group, also stricken with grief, have attempted to understand their condition. By utilizing the forces of a wholesome Christian faith, they are able to harness grief.

The first step in harnessing grief is to release emotions. Do not pen up your grief. If you feel like crying when a loved one passes on, cry! When someone in whom you have trusted proves unfaithful or when some tragedy breaks your heart, then cry if your reaction is to cry. For this purpose we have tear glands and tear ducts!

Our superficial society has conditioned us to be ashamed to cry. Even the undertaker joins the conspiracy and does his best to make people believe grief is not real. This practice is neither Christian nor psychologically sound. Death is real. So is grief.

What about children and grief? Frequently, when a death occurs, a child is sent to a distant relative until the funeral is over. The assumption is that friends are sparing the child grief. The assumption is mistaken. We do not like to see a child in grief, but treach-

ery, falsehood, deception, and evasion are much more serious in the long run. Children can develop serious personality problems when adults try to cover up death. A normal child is strong. He will not break under honestly presented grief.

To release emotions, of course, is not enough. It is wise to rest a bit. After a loss of someone in death there is fatigue, sometimes exhaustion. The one who died may have been ill a long time. Many grief-stricken persons could carry their load more easily if they would rest a few days before returning to work. Grief cannot be harnessed immediately, but progress is impeded when we are exhausted. Get rest.

To harness grief we must gradually adjust our lives to our loss or to our unfortunate circumstances. If a father dies, the mother and children will have to learn to get along normally without the father. This may take time, but the attempt must be made. The more we throw ourselves into the place of the one who is no longer in the family, the more we seek to make life for ourselves and our family happy, the less time and energy we have to be consumed by grief.

Furthermore, when grief comes because of the loss of a person who was near to us, we must gradually open the doors of our life to new people, new interests, and new activities.

A week before his wedding a young man is killed. What is his bride-to-be to do? If she is to maintain mental health, if she is to find spiritual maturity and any future joy, she must continue in her circle of friends. She must meet other men.

Suppose a baby dies? If it was the parents' only child, they will have another; if this is impossible, they may adopt a child. If this is impossible or inadvisable, they can devote themselves to other children in numerous ways.

E. Stanley Jones tells of missionary parents in India who lost their six children one night during the rains when the whole mountainside fell and buried them. They readjusted their lives, opened new doors, and during the past 40 years have taken care of more than 300 children in a large home they set up.

There is a final step in learning to live victoriously and radiantly in spite of tragedy and its resultant grief. We must surrender our grief to Christ! God has resources to help!

Occasionally we sing the hymn which has the line: "Earth has no sorrow heaven cannot heal." The psalmist affirms (147:3):

"He heals the brokenhearted, and binds up their wounds."

Isaiah, in that immortal chapter which is thought by many to look forward to Christ, tells us (53:3-4):

"He was . . .
a man of sorrows, and acquainted with grief;
Surely he has borne our griefs and carried our sorrows."

In the Sermon on the Mount, Jesus taught with authority, "Blessed are those who mourn, for they shall be comforted." At another time, he invited the unhappy people of the world to "come to me, all who labor and are heavy-laden, and I will give you rest" (Matt. 11:28). In 1 Peter we are instructed to "cast all your anxieties on him for he cares about you" (5:7).

This literally means, roll them off, dump them off, place them on him! We need not carry our grief and sorrow alone! There is another who is waiting to receive them and help carry the load.

Paul carried on correspondence with the church Corinth. Some scholars belie he wrote at least four lette One appears to have been a re scorcher, in which he spol very plainly and forcibly. Ev dently it offended or grieved i readers. In a later letter, Pa sensing what he had done, e plained, "I see that that lett grieved you . . . I rejoice, n because you were grieved, b because you were grieved int repenting; for you felt a godl grief. . . . Godly grief produc a repentance that leads to sa vation and brings no regret, b worldly grief produces death (2 Cor. 7:8ff.).

Paul felt their grief was goc ly, good, because it stirred ther to repentance and made ther earnest for the Christian faith Grief can be good, that is, if i leads us to God, to spiritua values, and to a richer life.

An old Russian proverb says "The hammer can shatter glas or forge steel." So it is witl grief! It can ruin a life or mak it gracious, rich, wise, and free What it does, depends upor what we do with it! Com mitting it to Christ release spiritual energies hitherto un realized.

Experiences causing grief are common to all men. Having a date with grief is not a tragedy! But what we do with our grief can be a tragedy. It can be empty grief or it can be good grief! The secret is what we permit God to do with it! We can acknowledge as did the psalmist:

"It is good for me that I was afflicted,
that I might learn thy statutes" (119:71).

• • •

Gospel and gossip come from the same root. We should learn to gossip about our faith to others. — *Dr. W. Stanford Reid, professor, McGill University, Montreal, Quebec.*

KINGDOM GLEANINGS

Sebring church, Fla., will have two worship services ch Sunday morning during the winter tourist season, order to provide room for all tourists. The first serv- will be at 8:30 a.m. and the second at 10:55 a.m.

The Pulpit, a journal of contemporary preaching, blished in its November issue the address of the 1960 nual Conference Moderator, Edward K. Ziegler, now Oakton, Va. The sermon was entitled Called to eak Bread Together.

At the November meeting of the Foreign Mission mmission and the General Brotherhood Board Miss ren LaRue, R. N., of Lima, Ohio, was appointed to to Nigeria in January 1962, and Mr. and Mrs. Robert appenberger were appointed for the same field, to out in the summer of 1962.

Benton Rhoades, associate executive secretary of ricultural Missions, Inc., is on a field service trip to tin America, from which he expects to return the ddle of December. Brother Rhoades was director of dership development for the Church of the Brethren til Sept. 1. His home address is now 387 Grand d., Emerson, N. J.

Raymond R. Peters, pastor of the Mack Memorial urch, Dayton, Ohio, has written meditations, Risks Faith, for Oct. 28 – Nov. 3, 1962, in the Upper Room sciplines. This book is a devotional manual for min- ers, theological students, and other church workers, blished by those who also produce the devotional oklet, The Upper Room.

Warren F. Groff was named dean of Bethany Bibli- Seminary to succeed William M. Beahm, who will ire July 1. The appointment came during the fall eting of the seminary's directors. Dr. Groff has been ociate professor of Christian theology at the seminary ce 1958. A native of Harleysville, Pa., he holds grees from Juniata College, Yale Divinity School, and le University. He headed the department of religion Bridgewater College prior to coming to Bethany. Dr. off is married to the former Ruth Davidheiser.

Norman J. Baugher, general secretary of the General otherhood Board, and Mrs. Baugher left the States Nov. 10 to attend the Third Assembly of the World uncil of Churches in New Delhi, India. En route y will visit with church leaders in Moscow for five ys, and following the New Delhi assembly, spend ir weeks with the Church of the Brethren congrega- ns in India. They also will visit with the two Breth- missionary families in Indonesia, the Joel Thompsons d the Wilbur McFaddens. Their eleven-week trip o will take them to church-related programs in Laos, ng Kong, Formosa, Japan, and Hawaii. Mr. and Mrs. ugher will return in early February.

ange of Address

John E. Smeltzer, who has retired from pastoral vice, should now be addressed at R. 1, Arcadia, Ind., tead of Seymour, Ind.

Roy E. McAuley became officially the ninth president of Elizabethtown College during formal inaugural ceremonies on Oct. 28. Dr. McAuley succeeds A. C. Baugher, who retired after twenty years in office. Noah S. Sellers, vice-chairman of the board of trustees, conferred the charge of office on President McAuley. Dr. Lawrence G. Derthick, assistant executive secretary of the National Education Association, was the principal speaker. Said the speaker, "Our colleges and universities play key roles as creators of attitudes, molders of thought patterns and searchers after truth. . . . Genuine scholarship is the by-product of truly great teaching. Let us never forget that our world of tomorrow is in the hands of our teachers of today." Representatives from ninety colleges, universities, and learned societies witnessed the service of inauguration.

Television and Radio Programs

On Sunday, Dec. 3, 1:00-1:30 p.m., NBC-TV will broadcast an *NBC Special on the World Council* meeting. This will feature films shot in New Delhi and a live discussion of the meeting with an NBC newsman and Dr. Kenneth Maxwell of the National Council's Department of International Affairs.

On Dec. 10, 10:00-10:30 a.m., CBS-TV will have a program on the *World Council New Delhi meeting* in place of the regular broadcast, Lamp Unto My Feet.

Look Up and Live (CBS-TV, Sunday, 10:30-11:00 a.m., ET). A series of four programs, beginning Dec. 3, under the auspices of the Roman Catholics will attempt to find the image of man for himself in the different periods of his history through the fine arts of the age – the classical, the medieval, the renaissance, and the modern.

On Dec. 24 there will be an hour-long CBS Christmas Special.

The Art of Living (NBC, Sunday, 9:15-9:30 a.m., ET). Dr. Norman Vincent Peale's sermon topics for December are: 3rd, The Cure for Your Fears; 10th, Overcoming Your Limitations; 17th, Try God for Help; 24th, The Miracle of Christmas; 31st, Forward With God's Guidance.

The Church Calendar

November 26

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Continuing Growth. Rom. 12:1-21; 1 Tim. 6:11-19; 2 Tim. 1:3-14. Memory Selection: Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. 1 Tim. 6:12 (R.S.V.)

Dec. 10 Human Rights Day
Dec. 10. Universal Bible Sunday
Dec. 17 World Wide Mission Emphasis

Gains for the Kingdom

Two baptized in the Spring Creek church, Ind.
Eleven baptized in the Second church, York, Pa.
Two baptized and two received by letter in the Morgantown church, W. Va.

CHANGE and PROGRESS

by William J. Tinkle

Not enjoyment, and not sorrow
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

Thus sang Longfellow in his well-known poem, A Psalm of Life. Here he infers that progress is possible and that it is the result of our own actions.

But is not progress bound to come? Our parents lived in the horse-and-buggy age, we live in the atomic age, our children will live in the space age, and thus the world progresses. (So they say.) Past standards do not apply any more, for we live in a new age. We will go forward with our advancing culture unless we are stupid enough to resist change. So jump on the band wagon and lead the procession!

We hear such sentiments, both expressed and inferred, and we hardly know what we think. What is progress? Is it the same as change? Should we oppose all change? Or are we headed for destruction, whatever we do? Few people sit down and think it through.

Much of our idea of progress comes from a group of Europeans of the eighteenth century who called their movement "The Enlightenment." They claimed, with some truth, that the common people always had been oppressed by rulers and kept ignorant. All that is needed is to liberate and educate the people and the result will be prosperity and improved morals.

These reformers were influenced by their assumptions, which they did not mention. They assumed that people will do right if they know what is right, that they will use their knowledge unselfishly for the good of all. The Enlightenment tacitly denied that man is a fallen creature.

Another reason we expect natural progress is that we expect growth. Trees grow, so do cities, so do universities — but wait a minute! Is all growth alike? A tree grows as long as it is alive, but a city may not grow at all. And if it does grow, is it bound to be better? Big potatoes are better than little ones but there is no ground for the hope that the tubers will be bigger year by year.

Perhaps the chief reason we expect changes to be improvements is that we see remarkable improvement in machines. A man plows five acres instead of one, and we travel a mile in one minute instead of five. But we should hardly say that our new way of living is five times as good in every way simply because it is five times as fast. Our conclusion should depend on a number of other factors.

Science may give the impression that the world changes, that it is even in a state of flux. But this is only because discoveries and inventions have trodden on each other's heels across the stage of modern time. Actually, science describes a world which operates by unchanging principles. Scientific laws do not change unless we see that we were mistaken and revise them accordingly. Our wording may change but the law does not. It is only when we hear of discoveries in quick succession that nature seems to change.

Civilizations have not always advanced with the years. In Switzerland in ancient times, people lived in houses built on posts set in the shallow water of lakes. Many of their utensils and tools have been found in the mud of the lake bottom. But the deepest (which therefore were the oldest) were often fou to be made better than those whi were above them.

When white people went to wh is now Phoenix, Arizona, they fou the ruins of a dam across Salt Riv and 125 miles of irrigation ditch They asked the Pima Indians, wh they found there, who had ma that irrigation system. The re was, "Ho, ho, kam," which mea "They have vanished." The ancie skillful tribe had gone and the m ern tribe made no use of their syst built with so much labor.

The general expectation of t twentieth century is not like t of the eighteenth and nineteen Our leaders in thought are not pecting that civilization will ma the beneficial changes which needed for progress. Two wo wars have changed the outlook, a now there is a fearful expectat of doom.

In the face of all this, there some church workers who advoc radical and incessant chang equating change with progress. this they disparage not only the p but also their present assets. T gives them an inferiority compl which increases the desire change, and so the vicious cycle g on and on.

No doubt we can agree that greatest progress would be for n to become more like God. But th is such a gap between the creat and the divine Creator that we st

Continued on page 20

PRAYER OF THANKSGIVING

O God, our Heavenly Father, from whom comes every good and perfect gift, we praise thy name for all thy mercies and for every blessing we have received from thee.

For health and strength,
For food and clothing,
For our homes, our parents, our children and our friends,
For the work thou hast given us to do, and the strength which thou hast given us to do it,
For comfort in sorrow — for deliverance from danger,

Most of all we bless thee for thy love and compassion shown toward us in Jesus Christ, our Savior.



Religious News Service

Church women from throughout the ld were among the 2,000 delegates he United Church Women assembly Miami Beach, Florida. Many of the women from abroad participated in el discussions which emphasized the portance of united Christian effort to eet social problems and communism in their lands. From the left are esentatives from Northern Rhodesia, Taiwan, the Philippines, Germany, Nigeria, Ghana, and India

nited Church Women

launch Antidiscrimination Campaign

by Geraldine Sartain

Twin currents stirred the ninth onal assembly of United Church men which closed four days of ions on October 12. One pro- ed them into a historic decision invite twelve million organized testant and Orthodox women to a three-year, nationwide pro- n to combat racial discrimination very facet of life.

Many hundreds pledged imme- ely. Wide endorsement was hcoming from denominational leaders and from individual figures such as Assistant U. S. Secretary of Labor, Mrs. Esther Peterson, who declared in her major assembly address that American women could now contribute "to the everlasting freedom of our country." Mrs. Peterson holds the highest cabinet post of any woman in the administration.

The other warm, rich stream provided fresh insights into a spiritual base for social action. It was nourished by the thoughtful, deeply spiritual counsel of the Anglican Bishop of Pakistan, the Right Reverend Chandu Ray. He turned the 2,000 women gathered from all over this land, and guests from many other lands, back in upon themselves to the realization that human beings must achieve peace within their own hearts before they can create a world at peace.

The newly elected president, Mrs. Theodore F. Wallace of Kansas City, Missouri, put into words what literally several thousand of her associates were saying to each other in corridors and in twenty discussion sessions: "We must focus first upon our own spiritual life rather than on avenues of service. They will unfold as we better understand ourselves."

J. Irwin Miller of Columbus, Indiana, industrialist and president of the National Council of Churches, of which United Church Women is a general department, translated the same thought in the final Assembly address. "Let Christians the world over lead Christian lives in every relationship," he said. "From this will come world understanding and peace."

A corollary theme of the assembly was the call to unify the churches to achieve a genuine "world-wide church" and to unify the nations, disparate though they be, for survival. Two of America's foremost church leaders, a man and a woman, in separate addresses pleaded for the unity of all Christendom.

"Today's world is simply too strong for a divided church," declared Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York. "Only through union can we help avert the third, and last, world war."

"Exclusiveness by its very nature is unchristian," asserted Mrs. Harper Sibley of Rochester, New York, internationally known and loved churchwoman and a former presi-



Religious News Service

Mrs. Theodore F. Wallace of Kansas City, Missouri, was elected president of the United Church Women at the assembly at Miami Beach

dent of UCW. "Today our prayer and our belief is for a united world. Let us to it."

U. S. Secretary of State Dean Rusk emphasized the "know yourself" theme, also. Christians have had 2,000 years for reflection, he noted, which has enabled them to concentrate on the essential nature of man. At the living level, the world's people are eager for accommodation with each other. Technical as well as ideological differences interpose, however, he said. Today, with over a hundred member nations in the UN, it becomes more difficult to communicate on a basis of real understanding and more urgent that they be able to do so.

He called for strong trade legislation in light of the European Economic Community, emphasizing the crucial importance of the U.S. being able to negotiate for fullest access to this common market through more flexible trade rules.

The Secretary of State was impressed that United Church Women is not concentrating on current crises, but on the giant forces that produce them and on long-range commitments to avert them.

The racial project, Assignment: RACE, 1961-64, launched at the assembly, marks the first united denominational effort, on such a scale, to assure all people, regardless of race, full participation in their local communions, in councils of churches, and in their communities. Individuals accepting the invitation to participate will grapple with points of high racial tension in the areas of churches, housing, schools, and employment.

The plan, to be financed in part by a grant of $66,000 from the Field Foundation to United Church Women, will mobilize and train women, through consultation and eight workshops held in different sections of the country, to work toward improving race relations.

Nine denominations have already agreed to take part and ten more are considering action. The nine are: American Baptist Convention, Christian Churches (Disciples of Christ) International Convention, Church of God, Church of the Brethren, Presbyterian Church U.S., Seventh Day Adventist, the Methodist Church, United Church of Christ, United Presbyterian Church in the U.S.A.

The Methodists, who gave birth to the idea, have initiated what can become a pilot project for others to study. Each participating denomination will develop its own action program. United Church Women will be responsible for the interdenominational phases.

The assembly adopted a series of resolutions dealing with current issues. These called upon church women to defend basic civil liberties, to work for the world-wide church, to support the crusade against pornographic matter sent through the mails, and to stand firm in support of the office of the UN Secretary-General and its administrative authority.

Others urged general and complete disarmament under UN supervision and control plus an international agreement to end nuclear weapon tests with adequate inspection and safeguards plus full support of the new U.S. peace agency, The Arms Control and Disarmament Agency for World Peace and Security.



Mrs. William Sale Terrell (left), outgoing president of the United Church Women, signs the first pledge in support of the organization's newly launched attack on racial discrimination. Mrs. Jesse J. McNeil, an outgoing vice-president, watches the signing of the pledge, which was distributed to the 2,000 delegates

Religious News Service

Communism never has made a ma attempt to infiltrate the church. In t depression years, the party did seek entice some ministers and rabbis, and few yielded, but no more than seven five actually joined the party in th years and most of them left quick Those who have consistently follow the various twists and turns of pa policy over the last thirty years are f in number and not one of them ho any position of influence in any deno nation. It can be proved that ma more lawyers than ministers came u der Communist influence, but this d s not mean our bar associations are s t through with communism. Only a f lawyers were involved. — *Dr. Ra Lord Roy, author of Communism a the Churches.*

Change and Progress

Continued from page 18

aghast at such an assignment. A ander Mack thought that the chu h of the apostles, lately directed y the Master himself, was a practi al standard for us.

If we should make an honest ef rt to be like the church of the apos es we would have to make s e changes. The early Christians d firm faith in God, warm love o one another, and zeal which m le them brave. Such a church c ld face communism and corruptio in our day, for it faced idolatry d totalitarianism in Roman times d won.

With the knowledge and t ls which have accumulated during ne centuries, we should work more ef- fectively now than formerly. U ng them, we may not use the same e- vices which our fathers used. ut we must recognize eternal, unch g- ing principles, which have a mes ge even for a changing world.

Readers Write

Continued from page 2

parent not only on the foreign f nt. They are also extant on the h ne front. Let us pray that God will m- power us to prevent their cance us growth within and without — an to become more perfect instrumen of his peace. — Dale Ott, 3332 N g- nolia Ave., Long Beach, Calif.

dateline

Warsaw, Poland -- A BVS'er engaged in an exchange program here assisted thirty-one peace walkers in their travel across Poland into Russia.

The youth was Philip West, one of three BVS'ers currently in Poland. Six of the demonstrators had walked from San Francisco to New York and then had flown to England, where European pacifists joined them for the march to Moscow.

The group of marchers from the United States recalled visiting en route with Phil's parents, the Dan Wests of Middlebury, Ind. Phil observed that beyond their seeming radicalism and their extremely varied ages and religious and national backgrounds, the peace walkers had "sensitive hearts and minds that meet your questions and feelings in a give-and-take manner that we like to associate with 'good people.'"

Barred from France, arrested in West Germany, and deported from East Germany, the caravan felt that it received its warmest reception in Poland. The group was permitted to conduct an hour vigil in front of the Polish Ministry of Defense. "Their message and witness makes sense," West commented.

(It was reported from Moscow that the group called on Russia to disarm unilaterally and criticized the Soviet resumption of nuclear testing. At Moscow University an attempt by faculty members to close a meeting with the peace walkers was shouted down by Russian students, who applauded the walkers when they left.)

(A. J. Muste, pilot of the peace walk, arranged in advance for the Moscow visit. According to the Fellowship of Reconciliation, he "persuaded the Russians to permit the first open demonstration of criticism of Soviet war policy in the nation's history." — Ed.)

Trenton, New Jersey -- The head of the Council of Churches of Greater Trenton, a member of the Church of the Brethren, is helping churchmen know where their denominations stand on community integration.

Through the council, Rev. Garnett E. Phibbs, executive secretary, is bringing denominational statements on the matter to the attention of local churchmen. "In our more honest moments, we have realized that we had little right to tell education, business, labor, neighborhoods, etc., to integrate unless we, in humility and penitence, begin to practice what we preach — in church," said the former Brethren pastor.

As an opening move, the council's board of directors drafted a Covenant of Open Church Membership in support of "a nonsegregated church in a nonsegregated society."

dateline

La Verne, California -- A Church Extension Crusade "to communicate the gospel to a burgeoning population" was initiated last month by Southern California and Arizona.

Rev. D. Conrad Burton, district board chanrman, said the crusade was implemented as a result of "a ground swell of concern for an imaginative and effective church extension program" in the district. The goal is $50,000, half to go to starting new churches, forty per cent to strengthening existing churches, and ten per cent for capital improvements at Camp La Verne.

Financing is through special "second mile" gifts, beyond current offerings for local, district, college, and Brotherhood programs, in a fund campaign professionally directed.

Nappanee, Indiana -- Ninety-five persons from Northern Indiana, nearly half of them high school juniors and seniors, heard described at a district church vocations dinner here a church trainee program for interesting youth in church vocations.

Telling of their involvement in a trainee program were two young men from South Bend's First church, John Stout and Robert Knechel, Jr. They related their experiences in helping conduct Sunday services of worship, in visiting the sick, in assisting in office responsibilities, and in participating in anointings and private communion services, all under the direction of the pastor of First church, Rev. Robert W. Knechel.

Most of the youth attending the district dinner were not committed to church vocations, but had a high interest in them. One of the aims of the meeting was to launch a "Fellowship of Church Trainees" in the district.

Rev. Byron Royer, a guest speaker at the dinner and a member of the Bethany Seminary faculty, likened the significance of starting such a program to the beginning of Brethren Volunteer Service more than a decade ago.

West Milton, Ohio -- When a decline in giving seemed probable in the past fiscal year, the Southern Ohio district board voted to borrow the funds necessary to complete its commitment to district and regional programs dependent upon it. As a result, $10,000 was borrowed. Approximately $6,500 was needed to complete a $31,000 outreach allocation to Manchester College, the Central Region, the Ohio Council of Churches, the Greenville Home, and Camp Woodland Altars. The remaining $3,500 gave an operating balance with which to start the new year and meet immediate obligations.

"We found the district urging local churches not to curtail outreach, and yet we were faced with doing the very thing we asked them not to do," commented Rev. Chester I. Harley, district executive. He indicated the board was unanimous in its action.

A few local churches across the Brotherhood also borrowed funds rather than fail in fulfilling the amounts budgeted for the Brotherhood Fund and other outreach programs. Their action reveals the seriousness with which churches are viewing their responsibilities for outreach.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

The Effective Board. Cyril O. Houle. Association Press, 1960. 174 pages. $3.50.

This is a comprehensive treatment of the purpose, organization, and operation of major types of boards responsible for the voluntary agencies of our contemporary society. The volume is characterized by clarity, brevity, and balance.

Insisting that "the over-all goal of the board is and must be the same as the goal of the agency or association with which it is connected," Mr. Houle describes the responsibilities and values of the board in this relationship. Upon this background, the role of the board chairman is to administer the board and that of the executive is to administer the program.

Types of boards are then carefully described and definitions are established for such terms as constituency, clientele, staff, executive, program, and policy. Suggestions follow for selecting and orienting board members.

Major attention is given to board operations and to board and staff relationships. The treatment in this section is positive, and the underlying philosophy is congenial with Christian principles.

While there is much that is excellent in this volume, it is doubtful if it is the best volume for members of local church boards. Members of boards of community agencies or more broadly based church institutions will find it a delightful and fruitful book. — *S. Loren Bowman.*

The Japanese American Haiku Tournaments. Harry A. Brandt. Vantage, 1960. 98 pages. $2.50.

In this slender and attractively printed book of verse the author, with his usual intellectual integrity, explores the possibility of proving false the well-known lines: "Oh, East is East, and West is West, and never the twain shall meet."

The physical meeting takes place in Tokyo when Hitomaro, a publisher, invites two Japanese poets and three Americans to his home. The Americans are a newspaper correspondent and two exchange students. After the mood has grown warm and cordial, as they sit in a garden overlooking the city, the host proposes a verse-making contest between East and West. The idea of attempting to express their deep convictions in verse is at first resisted by the Americans who have had no previous experience in this kind of "encounter." However, since there is something of the poet in all, they make a few attempts and confidence grows as they proceed. The verse form used by the Orientals is a modified haiku, a form well known and practiced by all Japanese. The Americans use a simple form of the English ballad.

The pleasures which these six friends find in their exchange of ideas leads them to a total of seven meetings in which they explore ideas about life, man's relation to his fellows, and standard of value. On the last meeting, shortly before the exchange students return to America, there is the realization that more than ideas have been exchanged and more than the satisfaction of placing thought and feeling in an artistic manner has been experienced — there has been a growing awareness of a unity of spirit.

The author asks, "Why not Olympic games for men of mind as well as of muscle?" The purpose of this book is as serious as the search for a basis of international understanding, but the author also reveals his appreciation for beauty and his pleasant humor. — *D. Merritt, Claremont, Calif.*

Jesus, Lord and Christ. John Knox. Harper & Brothers, 1958. 278 pages. $4.00.

The three books brought together in this one volume established the reputation of John Knox as one of this generation's foremost Biblical scholars. The first book, entitled The Man Christ Jesus, sought to find out the facts and importance of Jesus' human history. The second volume, Christ the Lord, inquired into his meaning for the primitive Christian church. The third book, On the Meaning of Christ, seeks to interpret the saving events centered in Jesus Christ in terms of their lasting significance for his followers.

John Knox combines a penetrating and radical criticism with honest and devout Christian convictions.

While conservatives will be unable to accept his picture of Jesus, those whose faith is in danger of being eaten away by the acids of our "scientific" age may find here a faith by which to live. — *David J. Wieand, Ramallah, Jordan.*

The Modern Use of the Bible. Harry Emerson Fosdick. Macmillan, 1961. 291 pages. $1.95.

A great deal of water of scholarly thinking has gone under the bridge since this book was first written in 1924 and the perspective of modern thought has changed rather markedly. The reissuance of this classic of its day in modern paperback form will serve a useful purpose for those still bound by the shackles of literalism and fundamentalism, or those engaged in breaking those shackles without knowing how to express it. But the minister and informed laymen will want to go much further than this book and outgrow its old-fashioned "modern" approach for one more satisfying in the sixth decade of our century. — *Chalmer E. Faw, Chicago, Ill.*

***Stories of Yuletide.** Ernest K. Emurian. W. A. Wilde, 1960. 113 pages. $2.00.

Did you know that the famous poem, Twas the Night Before Christmas, was written by a seminary professor? Do you know how the poinsettia became a favorite Christmas flower, the story back of Silent Night and O Come, O Come Immanuel? These and many other things you have wondered about are interestingly told in this unique little volume. It is historical in nature and thus could well be a source of information for Christmas programs, talks, and for sermons. It is more detailed in historical data than any similar collection I have seen. It is a good addition for the church library, as well as for the family library. — *Mrs. Charles E. Zunkel, Port Republic, Va.*

***As You Go.** John H. Yoder. Herald Press, 1961. 36 pages. 35c.

Here is a thought-provoking challenge to the traditional pattern of "foreign missions." It is a proposal to carry forward the Christian mission in a way which Brethren ought easily to understand, but one which may not be easy for the individual to follow. On the other hand, it may be the only way left open to us in our kind of world. Earlier Brethren colonized the U.S.A. with a missionary spirit. There are frontiers now overseas. Brethren would do well to read this challenge and consider whether God is calling many of us to a new kind of mission. — *James B. Bowman.*

News and Comment From Around the World

Ruins of First Christian Church in Western Hemisphere Found

Ruins believed to be those of the first Christian church built in the Western hemisphere have been found in South Greenland, according to an announcement by a Danish archeologist.

Dr. Jorgen Meldgaard of the Copenhagen National Museum said the ruins at the town of Julianehaag cover the probable burial ground of explorer Leif Ericson.

Workmen excavating for a school found the ruins. Dr. Meldgaard, an expert in Arctic archeology, said the ruins constituted relics of a church built by Ericson's mother in 1001 or 1002 A.D. His mother was a Christian but his father, Eric the Red, who discovered Greenland in 981, was not.

Salt Lake City Prohibits Smoking by Those Under 21

A 54-year-old law, long ignored, is being enforced in Salt Lake City. It bars smoking by those under twenty-one.

The underage smoker, if convicted, is given an option: he may pay a $10 fine or he may attend a two and one-half hour school that features movies and a lecture on the Evils of Tobacco.

Because Mormons make up fifty-six per cent of Salt Lake County's residents, there is support of the enforcement program by members of that denomination. Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, long ago ruled: "Tobacco is not for the body and is not good for the man."

Two-Volume Replica of Gutenberg Bible Published

A limited edition of replicas of the famous Gutenberg Bible, first book to be printed from movable type between 1450-55, has been published for churches, museums, libraries, and private collectors.

Costing $750 for each two-volume set, the facsimile edition represents a $300,000 investment by two New York booksellers. Each illuminated set bound in hand-grained goatskin tanned in Scotland, weighs forty pounds and contains the famous Bible's 1,282 pages, each measuring 12 by 18½ inches.

In the original Gutenberg, only the text was printed from the then newly invented movable type, with spaces left for capital letters and illumination. This latter work was done by artists often indentured to the wealthy purchaser and required years of meticulous effort. The illumination consisted of religious miniatures, dragons, peacocks and medieval flowers, with no two copies exactly alike.

Only forty-seven copies of the original Gutenberg Bible survive. The last sale of one brought $511,000 at auction.

Amharic Translation of Bible Completed in Ethiopia

A new translation of the Bible in Amharic, the official language of Ethiopa, was completed recently by a three-man team after many years of work.

Two thousand copies of the new translation, which include the Old Testament Apocrypha, have been printed in Addis Ababa. At present arrangements are being made for the publication of the revision by the British and Foreign Bible Society and the American Bible Society.

Enrollment of East German Theological Students Declines

Enrollment of Protestant theology students in East German universities continued its decline last year.

Of a total of 69,129 students in East German universities, only 585 were studying at the Evangelical faculties. In 1959 the number was 675 and in 1957 it was 882.

East German church leaders on various occasions have noted the acute lack of clergy in the Soviet Zone, where about one third of all pastorates have no incumbent. They have stressed that theology student registrations at the Evangelical faculties are well below capacity.

In contrast, more than 2,000 Protestant youths are studying for the ministry in West Germany.

Apart from general lack of interest in the ministerial calling among young people, churchmen attribute the decrease in the number of seminarians in East Germany to Communist pressure aimed at discouraging youths from studying for religious vocations.

To cope with the situation, East German churches have begun to admit laymen without theological training to the pastoral office. After a short period of instruction at preachers' seminaries and a probationary period the young men a assigned to the same duties as ac demic pastors. At the same time t churches are increasingly recruitin laymen to take over a large share deaconical and welfare work in t parishes.

Former Baptist Missionary Named Peace Corps' Deputy Director

Dr. Paul F. Geren, a former Ba tist missionary and educator, h been appointed deputy director the Peace Corps. He will be seco in command under Peace Cor Director R. Sargent Shriver.

Dr. Geren is an active Baptist la man and has been a frequent co tributor to Baptist periodicals. served as a missionary in Burma a later went to India. He has al worked under the State Departm as a foreign service officer in Ind Syria, and Jordan.

Cuban Refugees Resettled by United Presbyterians

The Board of National Missi of the United Presbyterian Chur announced the completion of emergency resettlement progr which brought 150 refugees fr Cuba to the United States.

Most of them were Cuban tea ers who requested permission leave the island when the Cas government nationalized Uni Presbyterian mission schools spring. Six ministers and their fa lies were also brought to this co try.

The refugee teachers are be resettled in many parts of the Uni States. Most of them are alre teaching in schools operated in States by the Board of National M sions of the church.

Cavangu Leprosarium to Send Out Evangelists

A co-operative mission lep sarium serving as a medical tr ment center for an extensive are southern Angola will also becom center for evangelism in that a

Plans for use of evangelistic te sent from the leprosarium e Sunday into surrounding areas w made at a recent meeting of governing council of the Ameri Leprosy Missions. The teams be made up of patients who att

ie weekly Bible classes, and mem-ers of the medical staff.

The leprosarium at Cavangu, An-ola, was established in 1951 as a iodel treatment, training, and re-earch center by American Leprosy Missions and the Evangelical Alli-nce of Angola on land donated by ie Portuguese government.

Mennonite Missionaries Conduct Outpatients Clinics in Paraguay

Mennonite missionaries are co-perating with the Paraguayan Min-istry of Health in an effort to stamp ut leprosy in that South American ountry, according to Dr. Arthur Klassen, medical director of the Mennonite Health Center.

At the request of the government, Dr. Klassen and the medical staff re now conducting outpatient der-natology clinics in six towns in the District and plans are under way o open additional ones.

Established in 1951 by the Men-onite Central Committee and Amer-an Leprosy Missions as a token f gratitude to the Paraguayan Re-ublic for opening its doors to some 2,000 persecuted Russian Mennon-tes, the project there has developed home visitation service to 500 eprosy patients and approximately ,000 contacts.

Bavarian Lutherans Urged To Pray for Peace

The Lutheran Church of Bavaria as called upon its parishes to hold egular weekly intercession services ecause of "the increased division of he German people, the great afflic-ions of Evangelical Christians in the Soviet Zone, and the general threat o world peace." It also urged be-ievers to maintain and increase ontacts with Soviet Zone Christians hrough letters and parcels. "With nany small gifts we can build ridges and thus send rays of light nto their dark hours."

German Protestant Leader Urges German-Israeli, Christian-Jew Dialogues

After a three-week visit to Israel, Dean Heinrich Grueber of West Berlin, prominent German Protes-ant leader, made a strong plea for ontinuation of German-Israeli and Christian-Jewish dialogues "despite ll bitter memories."

The seventy-year-old churchman, who was sent to concentration camps by the Hitler regime for his efforts n aiding Jews to escape Nazi yranny, was completing his fourth visit to Israel as an honored guest of the government. Dean Grueber also said he favored fostering a "true dialogue" between Christians and Jews as distinct from Christian missionary activities among Jews. In July Dean Grueber testified against Adolf Eichmann during his trial on helping to mastermind the Nazi extermination of some 6,000,000 Jews.

Israeli Rabbi Places First in International Bible Contest

A dramatic quiz lasting until the wee hours of the morning ended in Jerusalem with Yemenite Rabbi Yihyeh Alsheikh, the Israeli Bible champion defeating a Brazilian mother of four to take first place in the second International Bible Contest.

The contest was sponsored by the Israel Broadcasting Corporation. The rabbi became the winner by correctly answering a question calling for seven Biblical verses mentioning the exile or return of the Israelites. The third place winner was the American entrant Tovia Goldman. He is a thirty-three-year-old life insurance consultant of Cincinnati, Ohio, and the son of a rabbi.

In each round of the one-day contest, the entrants were asked three identical questions, all taken from the Pentateuch and the Former Prophets (Joshua through 2 Kings, except Ruth). Their answers were judged by a five-man panel, which included Protestant and Catholic as well as Jewish members.

The second place winner was Senhora Yolanda Da Silva, the wife of an Adventist pastor in Brazil. After the contest was over, she said, "The important thing is not to know the Bible, but to love it and to live according to its commandments."

Soviet Court Convicts Four Pentecostal Leaders

Four Pentecostalist sect leaders were convicted by a court in a town in the Ural Mountain region of Soviet Russia on charges of spreading teachings and engaging in activities "of a character hostile to humanity."

All of the leaders were born in Russia, but they were of German descent. The Moscow Radio reported that the four men were sentenced by the court but it did not specify what the sentences were. Witnesses for the prosecution, according to the Moscow Radio, testified that infectious diseases were spread among followers of the sect as a result of their religious practices. The practices cited by the witnesses included "hysterical prayers in overcrowded rooms, communion services in which bread was passed from hand to hand and wine drunk from the one and only vessel, and the washing of feet without the water being changed."

All the leaders of the sect were indicted on a further charge of inducing men of military age not to enroll for compulsory military training or to handle weapons.

News Briefs

Passing the ten million mark, membership in the Methodist Church now totals 10,046,293, according to statistics recently released. The Methodist Church continues to rank first in numbers among this country's Protestant bodies. A close second is the Southern Baptist Convention, with 9,731,591 members.

Europe has still 15,000 refugees living in camps and 65,000 unsettled refugees living outside camps, of whom about 20,000 need help.

Church World Service has distributed two billion pounds of relief supplies to hungry, sick, and homeless people around the world since it was formed in 1945. The goods were valued at $224 million.

Quotes in the News

J. Irwin Miller, president, National Council of Churches — "The first error of the self-righteous man is that he thinks he knows something once and for all. And the second error follows from the first — once a man thinks he knows something, he stops seeking; he stops thinking. When we admit that our knowledge is imperfect, then we hold before ourselves and all men the exciting prospect of adding to our knowledge and enlarging our understanding of our heavenly Father and his purpose for us."

Dr. R. S. Garfield Todd, former prime minister of Southern Rhodesia — "God, who works on a wide canvas, may sketch in a terrible scourging of the world by the forces of communism, if the church does not rouse itself. Who has promised us . . . that we will be able to get away with our complacency? If the Assyrian host was allowed to descend upon the people of Israel, why not the Communists today — if we can be roused in no other way?"

Church News

Middle Indiana

Liberty Mills — Don Landis and the pastor, John Whitcraft, represented the church at Annual Conference. Robert McLean, a layman in the Markle church, spoke on Annual Conference Sunday. On July 23, we observed the fifth anniversary of the dedication of our remodeled church. The pastor served one week as camp leader at Camp Mack. During his absence, John Suaan was speaker at the morning worship, and Thurl Metzger showed slides of the Heifer Project at the evening service. Carroll Petry was elected moderator for next year. A recent speaker at both the morning and evening services was Bro. Ausby Swinger. One has been baptized and two received by letter since the last report. The church year was concluded with a message and offering at the morning service and a noon meal and fellowship service in the afternoon. — Mrs. Donald Warner, South Whitley, Ind.

Southern Ohio

Brookville — Speakers have been Mrs. Calvin Bright of Richmond, Ind., Ralph Hatton of Louisville, Mo., Hazel Kennedy, editor of children's publication, and ninety-three-year-old S. S. Blough. One of our own number, Frank Shank, spoke on Aug. 20. The young single adults had a fellowship meeting on the parsonage lawn with the Trotwood young adults. One of the Sunday school classes had a dinner and home-coming with former members. Three of our young men participated in Woodland Altars work camp one week end. On Sept. 10, recognition was given to the golden age group at the morning service, and a reception was held at the parsonage in the afternoon. J. W. Fidler, eighty-seven years old, led the devotions in the morning, and Roy Teach and his wife, and H. H. Helman and his wife shared in the afternoon fellowship. At a special council meeting, the recommendation of the board of administration that $1,500 per year for the next three years be set as our goal for Bethany relocation was adopted. Bibles were presented to the third-year primaries on promotion day when the junior department had charge of the worship. Fifteen or more of the teachers attended the children's workers' conference at the East Dayton church. Two persons have been baptized. We observed the love feast on Oct. 1. — Mrs. W. Russell Miller, Brookville, Ohio.

Covington — The deputation team from Manchester College had charge of a morning worship service. Harold Kettering showed slides on Palestine and Israel at the father-son banquet. The women of our church were guests of the Presbyterian women to see Mrs. Peter Cymbala's heirloom Easter eggs. Ned and Wilma Etter have been installed in the office of deacon. Eleven have been baptized and four received by letter. The church had an afternoon worship service at the Greenville home one Sunday. The Gideons had charge of the service on June 25. The women have an all-day meeting on the first Wednesday of each month. Each Tuesday evening there is a prayer meeting in the pastor's study. Wayne Wheeler talked about temperance at the July women's fellowship meeting. The pastor, Robert Higgins, attended the Human Relation's Laboratory at Juniata College. During his absence, Walter Hawke of New Carlisle was the pulpit guest. At the district men's mass meeting at the Ludlow Falls campground, Charles A. Wells, noted news correspondent, spoke both afternoon and evening. The church had charge of the services at the Miami county jail on Sept. 3. Some of our members attended the women's and the men's camps at Camp Sugar Grove. Chester I. Harley, district executive secretary, spoke at the morning service on Aug. 27. We had our dedication service for the communion table, a gift of the Willing Worker's class, the offering plates donated by the Crusader's class, the altar candlesticks which are a memorial to Mrs. Effie Hollopeter, the new junior choir robes, the chancel candelabrum, a gift of Mr. and Mrs. James Rudy, the candle lighter presented by Mr. and Mrs. Emerson Boyer, the altar communion ware, and pew racks. A prayer and Bible study group is meeting each Thursday morning for one hour. The church and Sunday School officers and teachers were installed on promotion Sunday. While the pastor was away, Bro. H. H. Helman of New Carlisle preached for us. — Ethel Manning, Covington, Ohio.

Eaton — The church attendance during the dual services in the summer kept up very well. Seven have been baptized this last year. Once each month the aid society has an all-day meeting in which all birthdays of the month are observed. Mary Eikenberry was the speaker for the last Wednesday of September. We had a birthday party for one of our aged sisters at a rest home. The women have also sponsored the junior choir, sent garments to Kentucky, visited the sick and shut-ins, had charge of the mother and daughter banquet and the Father's Day program, and presented Bibles to the high school graduates who were members of the Eaton church. Jesse Ziegler was the speaker for the family night on Sept. 24. The goals committee has presented the following suggestions: Every member become a tither; every member invite somebody new to church every quarter; all of us consider long-range planning for redecorating, enlarging, and in otherwise improving the church. We had an every-member canvass which was successful. We observed the love feast on Oct. 1. — Mrs. Myrtle Gauch, Eaton, Ohio.

Eastern Pennsylvania

Hatfield — A number of the young people attended Camp Swatara this season. Emma Ziegler, who was delegate to Annual Conference, gave a report one Sunday. She also showed pictures of her work in India at a Sunday meeting. Five of our women attended the women's fellowship camp. John Lapp of the Mennonite church spoke at the harvest home service. The offering was divided between the Brethren Children's Home at Neffsville and two local hospitals. William and Mary Nyce represented the church at the Labor Day educational conference at Heidelberg. Six of our members took part in the district choral festival. The fall evangelistic meetings were conducted by Stanley Earhart of Oakland Md. The church council adopted the unified budget and envelope system of church financing. A music and worship commission was set up to care for the ministry of music in the worship services. — Mary A. Nyce, Lansdale, Pa.

Salunga — The first full-time pastor Robert Turner, was installed on New Year's day. We joined with the local churches for Holy Week services. Some of the youth attended Camp Swatara this past summer and some of the women, the women's camp. The women meet the first Tuesday of each month to sew for relief, roll bandages and make cancer pads. We observed the love feast on Oct. 1. Three have been baptized since the last report. — Mary Herr, Lancaster, Pa.

Middle Pennsylvania

Dunnings Creek, Holsinger, and New Paris — The joint father-son banquet was held in the New Paris church with Reverend Lohr of the Pleasantville EUB church as the speaker. Mrs. Ruth Fyock was the speaker for the mother-daughter banquet at Holsinger, and Mrs. Clyde Carter for the New Paris mother-daughter banquet. The pastor Thomas Shoemaker, was the leader for the spring spiritual life emphasis meetings. Bro. H. Stover Kulp spoke in our church one Sunday evening. Representatives from each of the churches attended a district women's workshop at Juniata College. Blankets for refugees were collected from each church. The BVS unit conducted the worship service in both churches on Aug. 13. The district youth field worker, Ruth Staufer, spent Aug. 16 in our congregation. Fourteen children have been dedicated during the year. Forrest Gordon spoke at the afternoon service on homecoming day at the Holsinger church and Edgar Manges at the evening service. Bro. Berkey Knavel was the guest minister for spiritual emphasis week six were baptized, and two rebaptized. Bro. Edgar Manges was ordained to the ministry at the evening service on Sept. 11. The pastor conducted morning devotions on radio station WBFD Sept. 25-27. — Mrs. Walter Wingard New Paris, Pa.

North Atlantic

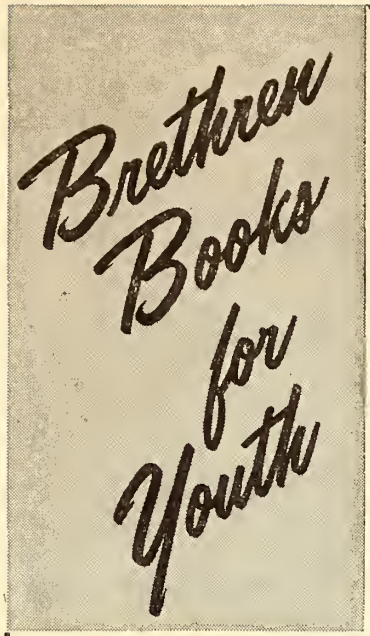
Quakertown — During the school of missions we had the play, Miss Alice and the Cunning Comanche, a filmstrip Frontiers Near Home, and pictures of Brethren home mission work shown by Miriam Steeley of the Springfield church. The youth sponsored the senior choir of the Indian Creek congregation; Barry Shaffer; the film, Eastward to Asia; the play, Not by Might. Sylvia Hixson, who was an exchange student to Germany, showed pictures of her year's stay there. Dr. John Horning and his wife spoke about their work in Ecuador, illustrating it with slides. A student deputation team from Juniata College had charge of a morning wor

ip service. Trooper Chester Wienowski of the local state police arracks spoke at the father-son dinner. he Monroe C. Goods, missionaries to frica, had a week of missionary and vangelism services, using pictures to lustrate some of the messages. Peronal work and counseling classes for ie Billy Graham Crusade of Greater hiladelphia were attended by some f our members, and the class for the pper Bucks area was taught by Pastor uke H. Brandt. Some of our members ttended the meetings and assisted in ie counseling work. The men of the latfield congregation were guests of ur men's fellowship at a monthly eeting. The church was represented t the family day at Camp Swatara, hen Dr. Woodman Huplits, educator nd traveler, was the speaker. The omen's, the men's, and the youth felowships had charge of the three eveing services during the absence of the astor. Brother Brandt attended the astern Region home and family life nstitute at Elizabethtown College. he vacation Bible school was held n co-operation with the Bethel EUB hurch. Instead of a closing program, e had open house the last evening f the school. Roy McAuley, president f Elizabethtown College, spoke at the orning and afternoon service on ome-coming day, and Ray Wampler t the evening vesper service. — Mrs. londell Ludwick, Perkasie, Pa.

Southern Pennsylvania

Back Creek, Brandt's — Earl Kurtz of lizabethtown, Pa., conducted the Bile institute. The women's fellowship ponsored a hymn sing one Sunday vening. T. R. Simpson of Chambersurg spoke of the migrant work and he ministry to migrants in Franklin ounty, illustrating his talk by pictures. he two-week evangelistic service was onducted by Jesse Whitacre of Keyser, V. Va. Two were baptized. At one orning service, Karl Baldner and David Ockerman of Illinois were the peakers. Jay Meyers of Greencastle howed pictures of his two years' servce in Rhodesia, Africa. The women's ellowship has been doing relief work nd canning for the old folks home. — Mrs. Milton H. Baldner, St. Thomas, a.

Ridge — On July 2, Bro. Philip M. ulp, home on furlough from the Nigeria mission field, was installed as art-time pastor. In the past five nonths, with congregational help, a arsonage located on the Ridge road vas completed, and the pastor and his amily are now living there. Speakers luring the summer included H. Stover ulp and J. Vernon Grim. The women f the church presented a play and program emphasizing temperance, the proceeds of which were given to the uilding fund. Clarence Sollenberger, noderator of the congregation, officiated at the love feast on Oct. 1. On rally lay, Oct. 8, an offering was taken for he building fund. The guest speaker vas Allen Brubaker of the Green Spring Brethren in Christ church. We had a evival meeting, Nov. 7 to 21. — Mary Ann Kulp, Shippensburg, Pa.

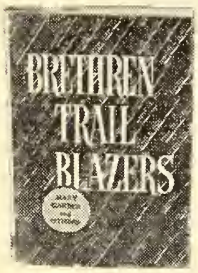




Children of the Bush Country

Mildred Grimley

What is life like for children of Brethren missionaries in the bush country of northeastern Nigeria? Here is an authentic picture by one who has lived there for over fifteen years serving as missionary and mother of four children (three of whom are characters in the book). The Nigerian people are shown in a friendly and loving manner and something new and exciting is always happening. Illustrated by John Grimley. For older juniors on up — including grandpa. **$2.00**



Brethren Trail Blazers

Mary Garber and Others

Here are thirty-two sketches by a number of writers about men and women who throughout the more than two hundred fifty years of Brethren history have made significant contributions in many areas of the church's life. While it was written primarily for older juniors and junior highs, the book will be intensely interesting to older readers as well. Illustrated in color. **$2.50**

Church of the Brethren General Offices, Elgin, Illinois

Western Pennsylvania

Sipesville — The district men's banquet was held at Camp Harmony; Clyde Holsinger from Manchester College was the speaker. When the women's fellowship had its rally at Camp Harmony, Mrs. Geraldine Coneway was the speaker. The youth of our church invited the Maple Spring's youth to a picnic. The women's fellowship sponsored a vesper service at which Dr. Paul Z. Rummel of Lancaster, Pa., was the speaker. The pastor, Earl C. Brubaker, was re-elected moderator, with Bro. A. G. Maust as assistant. The women's fellowship supports Louise Baldwin, the daughter of missionaries in Nigeria. The pastor, Earl Brubaker, conduced a consecration service for twelve babies. We observed our communion on World Communion day. Two were baptized, one was received by letter, and one reinstated, following the one week evangelistic meeting by Bro. Howard W. Bernhard of Manheim, Pa. — Mrs. A. G. Maust, Sipesville, Pa.

ANNUAL CONFERENCE MINUTES

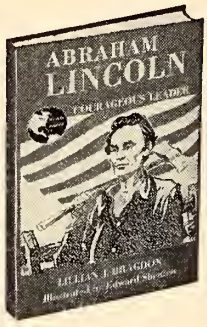
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Orlando — During the summe months, we had a church and commu nity recreation night each week on th church's playground. The smaller chil dren met on Tuesday and the teen agers and adults on Thursday. Whil the pastor was absent, Harold Wolge muth was the speaker for the thre Sunday mornings. The youth delivere clothing to and visited the Belle Glad migrant camp. During vacation Bibl school, the children brought offering amounting to $66.91 for the Navaj boys and girls at the Lybrook India mission. One Sunday morning, Warre D. Bowman, president of Bridgewate College, brought a message on A Rer devous With Christ. The moderato Bro. Floyd Irvin, was speaker on Jul 23 while the pastor was holding revive meetings at Maple Grove congregatio in North Carolina. The pastor late conducted a service of installation fo the pastor at Winter Park. We ha our first loyalty dinner and the firs loyalty Sunday in preparation for th every-member canvass. We receive commitments that top our budget fo the coming year. Two have been bap tized. Bro. Vernon Wingert was l censed to the ministry at a service a which Bro. John Myers, pastor of th Tampa church, spoke. The pastor, Ca roll Ringgold, conducted the servic of licensing. Brother Wingert is a tending Bridgewater College. — Mr Gloria A. Baker, Orlando, Fla.

Miami Community — Three childre have been dedicated and one membe received by letter. Our charter bo closed on April 9 with twenty-six cha ter members. After Ralph Longaneck left on June 1, we had Bro. A. P. Mu selman of Lima, Ohio, as a guest mir ister. A number of our young peop attended the young people's retreat Sebring, Fla., for three days in Jun At a special council meeting, Broth Musselman was invited to become pa tor. Until his arrival in September, w had the following guest ministers: Re P. M. Cardiff, Rev. Luke Eby, and D Martin Dietrich. The district executiv secretary, Frank E. Williar, installe Brother Musselman on Sept. 17. Th youth had a service at the Kenda orphanage, serving a meal picnic styl The Musselmans were guests of hono at a social at the home of Mr. an Mrs. Arnold. The northwest women fellowship was invited to a tea fo Mrs. Musselman. The Musselma were delegates to the district confe ence at Sebring. — Mrs. Donald Fries, Miami, Fla.

Sebring — The pastor had two ser ices of dedication for new homes. W co-operated with the community i Sunday evening services during th summer. The high school graduate were honored at a Sunday mornin worship service. One member of ou church attended the regional confe ence. The project of the vacation Bib school was the Lybrook Indian missio The deacons and their wives carrie on a visitation campaign. The past had charge of morning devotions o the radio for two weeks. The yout held one worship service at the jai A number of the juniors, junior high and young people attended camp

mp Ithiel. Two have been received members. — Mrs. Joseph P. Eckstadt, oring, Fla.

Eastern Maryland

Meadow Branch — The Sunday hool studied Christian stewardship. e adult classes have been having nbined meetings once each quarter th the programs planned to give in- mation to members about the work the church beyond the congregation. e most recent ones concern camping d the Fahrney-Keedy home. Bro. arvey Kline, pastor of the Dundalk urch, was speaker for the family ght service. Eva Logue spoke at the ther-daughter banquet. The congre- tion was host to the meeting of the strict ministers and wives. The urch participated in the Bridgewater llege crusade for excellence. During ly, the pastor had a class in church embership. Four have been baptized ice our last report. The offerings the daily vacation Bible school were nt to the Calderon school near Quito, uador. The pastor, Joseph Caricofe, signed to accept a call to the Mount- lle church, Pa., and L. Dade Hylton as called to be pastor. Wilmer Crum- ett, the district executive secretary, stalled him on Sept. 3. A reception as given for the Hyltons that same ening with the youth in charge of e service. — Mrs. Charles W. High, estminster, Md.

Middle Maryland

Martinsburg, Vanclevesville — Three bies were dedicated on Mother's ay. We had a two-week vacation ble school in June. Some of our ung people attended Camp Peniel. he junior high class visited the Breth- n Service Center at New Windsor, d. Six women attended the women's strict fellowship meeting at Gross- ckle church. A committee has been pointed to make a job analysis and esent a plan of reorganization for e church. Edward Wenger is now rving as our pastor. — Blanche Spo- ugle, Martinsburg, W. Va.

Welsh Run — The vacation Bible hool gave an offering of $120, which ill be used to support a Korean or- han. On Aug. 6, we had our harvest eeting, at which Bro. Roy Hawbaker elivered the message. The offering $125 was given to the Brotherhood und. Clarence Hunsberger presided the council meeting. We observed e love feast on Nov. 4. On Sept. 4, we had an all-day meeting when ro. Clarence Showalter taught the nday school lesson, and Bro. Ammon erkey brought the morning message; the afternoon, Brother Showalter oke on Nonresistance in a Time of ar, and Brother Merkey on the Con- ruction of an Unusual Life. Bro. owell Gearhart spoke to the chil- ren. — John D. Martin, Mercersburg, a.

Western Maryland

Georges Creek — Bro. Earl Harper rved as pastor from May 1 to Aug. 1. ro. David Emerson conducted the re- ival meeting June 19 to 30. We ob- rved the love feast on July 2, with rother Harper in charge. The wom- en's fellowship has sponsored new improvements on the church house. Some of the speakers since Brother Harper's resignation have been J. J. Nelson, Roy Broadwater, and James Bowman. The moderator, Bro. Jonas Sines, was with us on Sept. 7 for a council meeting. Officers were elected for the year and delegates to district conference. — Anna M. Weir, Lonaconing, Md.

First Virginia

Ninevah — We had a program on the Sunday night following the close of the vacation Bible school. Some of our boys and girls spent a week at Camp Bethel. Seven nine-year-old children were there for one day. We have purchased new songbooks for the church. H. Allen Hoover was elected moderator for the coming year. On Sept. 10, Brother Hoover brought the morning message. Some of the women attended the district women's fellowship meeting at the First church in Roanoke. — Mrs. Vista Moorman, Hardy, Va.

Peters Creek — We had a Sunday school picnic at Camp Bethel on Sept. 10. On World Communion Sunday, Oct. 1, we observed the love feast. Teachers for the Sunday school were consecrated on Sept. 24. Bro. Ned Crumpacker, pastor of the Lynchburg church, was the leader for the revival Oct. 8-15. Twenty-five members have been added to the church this past year. The pastor, Bro. Albert Sauls, will be in charge of a television program, Light of Life, Oct. 30 to Nov. 3. — Mrs. Clewry Marshall, Roanoke, Va.

Trinity — Since the last report, one has been baptized. In the absence of the pastor, we had as a guest speaker, Roy Wood from the Poages Mill church. Six primaries and juniors attended the one-day camp at Bethel July 21. Mrs. Fred Spigle and Mrs. Clyde Spigle were delegates at district conference. The youth choir is practicing regularly. Installation service for the church and Sunday School officers and teachers was on Oct. 1. — Mrs. H. B. Layman, Troutville, Va.

Northern Virginia

Harrisonburg — We had a reception for the new members received during the past year. The Broadway high school mixed chorus gave a program of sacred music. Our congregation was host to the district young adult banquet. Some of our members attended the regional workshop for church leaders at Bridgewater College. The men's fellowship built two covered wagons for the new district camp, Brethren Woods. Vespers at the Sunday School picnic were led by the Crusade Sunday School class. On Aug. 16, a peace prayer vigil was held at the church from 5:00 p.m. to 11:00 p.m. Forty-eight pairs of visitors carried out the every-member canvass on Sept. 17. While the pastor was absent Bro. A. Ray Showalter and Donald Clague preached for us. Following the morning service on Sept. 24, the pastor had a dedication for the Sunday School teachers. Since our last report twenty-one have been baptized and sixteen received by letter. — Mrs. Kathryn Frye, Harrisonburg, Va.



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Second Virginia

Buena Vista — Bro. John W. Glick showed slides and told of the work he was engaged in while in North Africa. Bernard King licensed a minister and installed deacons. The men's Bible class conducted the evening service on Mother's Day. The women had charge of the services on Father's Day. The men's fellowship honored the high school graduates at a dinner in June,

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presenting each graduate with a copy of the New Testament. Julia LaPrad of Boones Mill directed Bible school the last week of June. The pastor, Bro. Robert L. Byrd, and his wife spent several days at the Flat Creek mission in Kentucky. On their return, they showed slides and told of the work there. Two of the local youth assisted with camp at Brethren Woods this summer and are in training for next year's camp. A new bulletin board is being installed on the church lawn. As a result of the meetings held by Bro. Joseph Whitacre of Johnstown, Pa., four were baptized. The reorganization for the coming year was effected at the fall council meeting moderated by Bro. Clarence Bowman of Staunton, Va. During the past year, twenty-eight members have been added to the church. Recent films have included The Beginning of the Rainbow and Cancer by the Carton. — Doris A. Byrd, Buena Vista, Va.

Middle River — The pastor, Bro. Marvin Clingenpeel, conducted a membership class during the church school hour. As a result, eleven young people were received into church membership. Three of our members attended the adult seminar. A two-week vacation church school was held in June. Fred Swartz, a 1961 graduate of Bethany Seminary, was ordained on June 16, with Bro. Samuel Flora, Jr., representing the district and bringing the morning message. Curtis Coffman has returned to Bethany Seminary after spending a year as an intern minister in York, Pa. The church participated in the summer community vespers. Jacob F. Replogle has been elected moderator and F. Y. Garber assistant. We observed rally day and church loyalty Sunday on Oct. 1. We also had our love feast on that day. — Mae V. Diehl, Staunton, Va.

Staunton — Visiting ministers since the last report have been Mrs. George Keim, Warren Bowman, Jesse Robertson, Eugene Nolley, Walter S. Thomas, and Fred Swartz. Mr. and Mrs. George Keim were leaders for the family fun night when hobbies and ideas were shared. We had a two-week vacation Bible school in June. An office for the Bridgewater College crusade for excellence campaign was set up in our church library with Ray Showalter as director and Miss Generva Varner as office secretary. This continued through September and October. — Mrs. William E. Cline, Ft. Defiance, Va.

Southern Virginia

Brick, Germantown — Donald E. Ritchey of Mexico, Ind., was the evangelist for our meetings. Ninteen have been baptized and two received by letter. The pastor had separate classes on membership for children and adults. He also conducted a study class on the Book of Mark. The Bridgewater College choir gave a program of sacred music on Mother's Day. The program on Children's Day followed the week of vacation Bible school. Visiting ministers have been Bro. I. D. Hoy and S. H. Flora. The men's fellowship conducted one worship service during the pastor's absence. A junior high choir has been organized, directed by Mrs. Ernest S. Naff. Bro. J. B. Peters, former moderator, donated fifty books to the church library. Alvin Brightbill spent several days in our church the latter part of August and the first of September. Reba Plunkett, William Kingery, and Elwood Wray were delegates to district conference. The children and junior high workers workday for the district was held in our church on Sept. 16. Bro. Rufus McDannel, the district secretary, brought a message on stewardship the Sunday following. The loyalty dinner on Sept. 20, was well attended. We observed our communion on Oct. 7. — Essie Boitnott, Rocky Mount, Va.

Fairview — Four graduates from high school were honored at a dinner in June. Three of the youth attended Camp Bethel, and two attended the retreat for future camp leaders. Russell Fisher represented the congregation at district conference. William Eicher was the guest evangelist for the meetings, Aug. 11-20. Some of our memb attended the subdistrict hymn sing the Brick church. Among the gu ministers have been Bro. I. D. Hoy a C. A. Flora. We observed our ser annual love feast in September w the pastor, Frank B. Layman, Jr., a the moderator, Charlie A. Flora, p siding. On the first Sunday in Octob we had a dedication service for t new teachers during the Sunday Sch hour. — Audrey Layman, Rocky Mou Pa.

Mount Hermon — Some of our you people attended the regional rou table at Bridgewater in April. B Frank Boggess was ordained to t ministry and installed as pastor at t Mount Hermon church on May 7. B Philip Stone, who spent a year in G many as an exchange student, return home in August. We had a home-co ing service on Sept. 10. The me fellowship entertained the men of t Jones Chapel church one night in Ju They also had a cookout at the chur picnic area on the evening of Aug. The pastor, Bro. Frank Boggess, co ducted a Sunday morning worship se ice at Fairy Stone park in August. B Kenneth Wenger, district summ youth field worker, was a guest in c church one week end during the su mer, meeting with the youth. T young men of our congregation ha entered BVS. The pastor was assist by Bro. Wilmer Hurst on Sept. 23. Marcella Fretwell, Bassett, Va.

Shelton — Mrs. Betty Haynes rected the vacation Bible school June. Fourteen of the young peo attended the district youth picnic August. The new parsonage has be completed. Bro. Galen D. Wine Rocky Mount, Va., is now serving our full-time pastor. We had a hom coming on Sept. 3, when Brother Wi brought the morning message and Ric ard Gottshall the afternoon messa The new pastor was installed on Se 10. Mrs. Wine and Mrs. Mary L Hawks attended the women's fello ship rally at the Christiansburg chur Bro. Eugene Lenker conducted the f revival. Four have been baptized a several rededicated. Four were r ceived by letter. We recently beg to have prayer meeting on Tuesd night. — Merle Deane Bowman, Mou Airy, N. C.

Topeco — Bro. A. L. Warner direct the vacation Bible school. New pe have been installed in the sanctua a project of the youth group. The were dedicated on July 23, with Haro Row delivering the dedicatory sermo The district conference met in o church. Again Harold Row was t speaker. Bro. Carson Key was t evangelist for our meetings, Aug. 20-2 Seven have been baptized. The office and teachers for the coming year we installed on Sept. 24. We observed t love feast on Sept. 30, with Broth Key officiating. The next day we h our home-coming service. — Hatt Keith, Willis, Va.

First West Virginia

Eglon, Maple Spring — The chur was host to the May Day luncheon May 5. The congregation was repr sented at the four-in-one conferen

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at the Southern high school. A family type Bible school held at night was well attended, with an average of ninety-four. We concluded the school with a love feast. We had the congregational every-member canvass in June and July. The former pastor, Allen Pugh, moved to Pulaski, Va., the last of August. Bro. C. G. Hesse installed the new pastor, Bro. Clyde Hylton, on Sept. 3. The officers for the coming year were elected at the Sept. 10 council meeting. Brother and Sister Owen Stultz and their family have moved into our community. Brother Stultz is the tridistrict secretary. Since Sept. 1, five have been received by letter. We observed our love feast on Oct. 1, World Communion Sunday. The sanctuary has been renovated with new frosted windows and redecoration of the interior. District conference was held in our church in October. — Effie Harsh, Eglon, W. Va.

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Gospel MESSENGER
DECEMBER 2, 1961



Irven Stern

First Fruits of the Harvest

TO THE altar of their church Nigerian Christians have brought the first fruits of their harvest. Thus they follow an ancient and hallowed tradition, outlined in some of the earliest al codes of the Hebrew people, but observed also by agricultural people of many traditions. e first fruits may represent a harvest of grain, of oil or wine; they may include the fruit of soil, the cream of the crop, the choice animals from a flock. Yet they are more than material erings because they also symbolize the dedication of human life as an expression of gratitude God. . . . The fields in Nigeria and in many other parts of the world are waiting for another d of harvest, a harvest of dedicated men and women, boys and girls, who will indeed be the t fruits of the Spirit's work for the benefit of all mankind.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Warren Kissinger, a member of the faculty of Juniata College, Huntingdon, Pennsylvania.

Paul E. Miller, pastor of the Panther Creek church, Adel, Iowa.

Elmer J. Bowers, a layman in the Goshen City church, Indiana, where he gave the address, My Name Is Paul, on Layman's Sunday.

Fred Miller, pastor of the Bethel Center church, Middle Indiana.

Paul Wigmore, public relations officer, Christian Medical College, Ludhiana, Punjab, India.

Dorris Blough, missionary, Nigeria, West Africa.

Daniel Flory, pastor of the Springfield church, Southern Illinois.

READERS WRITE . . . to the edit

The Gospel Messenger welcomes letters commenting on editorials, articles news. Letters should be brief and brotherly.

Clear Thinking

Thank you most heartily for publishing "Positive Protestantism" by Harry W. Kreuner (Oct. 28, 1961). I have seldom encountered clearer thinking more clearly put. Surely the author has "tasted, and found that the Lord is good." — Christian Bashore, Bradford, Ohio.

Constructive Contributions

At different times in recent years, I have read about a few Brethren suffering imprisonment for refusing to pay income taxes, because of the government's military use of them. I think the payment of such (compulsory) taxes may be classed as destructive contributions.

It is not my purpose to condemn such conscientious refusal, for the New Testament plainly teaches against carnal warfare. While Jesus teaches us to render to Caesar the things that are Caesar's and unto God the things that are God's, I believe he would approve of our efforts to avoid such tax payments as follows: (1) increasing our gifts to him by the way of church contributions; (2) contributions to relief work so greatly needed everywhere (see Mark 14:3-7); (3) contributions to Christian educational institutions, and many other needy situations such as missionary service, if you please.

Under the present internal revenue setup such constructive contributions will be honored in response to your claims even in excess of 10% of your gross income when backed up by actual receipts.

Therefore, I think imprisonment for nonpayment of income taxes can be honorably and approvedly avoided.

I have had my claims in this matter challenged only once within the past ten or fifteen years. When I brought internal revenue officials face to face with my receipts, that settled the matter. — S. Mohler, 314 Mia Ave., Dayton 27, Ohio.

Timely Answer

"The Bomb and Christ's Coming," Oct. 14, issue is a timely answer to a current hysteria. Mr. Aukerman is to be commended for a straightforward treatment of a very neglected aspect of God's word. — Rosa Wagoner Kinzie, Courtland, Va.

God Is Still Working

I would like to tell you abo wonderful week some of us Bret in Missouri have just finis Charles A. Wells, a Friend, ga week's series of lectures in St. seph, sponsored by the Meth men of this area. He spoke on Christian approach to world p lems with authority and scholar such as most people never hea their lives, and Brethren do not often enough.

He spoke about freedom, C work in history, and with a st appreciation for the greatnes America. He spoke on race, B and Cuba, the American home, italism, and most of all about munism and Russia, and ended a revealing lecture about Protes ism and Catholicism and Mr. nedy; he was outspoken but wit the grace of a good Quaker.

Mr. Wells met a need. We been having lectures and movie summer on communism and civi fense, all mostly good and true, given by citizens in good faith. were left with so much fear suspicion. We also have had r radio propaganda about commu in the churches, the National C cil of Churches, etc. That propa da was beginning to get into thinking of some people; we feeling negative and fearful.

But here came a man who swered our questions, reminde that God is still working, miracles are happening all roun world, that the church does the practical answer, that our ister is, or ought to be, the influential man in the communi Bernice Hoover Cook, Plattsb Mo.

For the Soul of the Unconvent

I have read, reread, and sh the joy of reading Kermit Eby' ticle, "The Pure in Heart," wi few kindred spirits. What fo nay wine — for the soul of the conventional Christian!

If only all Christians could this one phrase engraved in thinking, feeling, and judging, warm and close the kingdom w be — ". . . who do not make hearts a record book for the of others."

Thank you, Mr. Eby. — Sar Clapper, Telford, Pa.

Has GOD *Died?*

by Warren Kissinger

IT WAS Friedrich Nietzsche who during the latter part of the nineteenth century de the bold and stirring an-ncement, "God is dead! And have killed him!" Thus tzsche has been denounced eligious circles as an atheist an enemy of the church.

ut before we resign Nietz-e to the infernal regions, haps we should give him a nd hearing. Might it be t he is speaking not as an eist but as a prophet when announces that God has d? Could it be that his pro-ncement is even more rele-t now than it was then?

t first thought Nietzsche's d may appear as sheer blas-my or, if not that, then as culous or impossible. Surely have not killed God. We as ople are more religious than ny time in our history. Are our churches as full as ever ore? Is our time not marked widespread evangelism and ival? Are we not reading and ussing more about religion n at any previous time? Are churches not marked by an ost constant "hustle and tle"? And do we not have tten on our money "In God trust"? and have we not erted the phrase, "one nation *ler God,"* in the pledge of giance to our flag? And at of the increasing aware-s of the ecumenical move-nt and of the efficiency with ich our church programs are anized and administered?

et in spite of these factors l others which seem to dem-trate our religious vitality, are haunted by a strange ling that though things were er so good, yet they were er so bad. When one looks it closer at our religiosity and piety, he begins to suspect t it may be but a thin veneer hide or cover up our ma-alism, our secularism, our scientism, in a word, our spiritual bankruptcy and paganism.

Our problem is not that we have been told that there is a God and that now some atheists have come into the camp and have told us that there is no God. Rather we have killed God in far more subtle ways than this.

First, have we killed the God who said that faith and morality, belief and practice, belong together? Is there nothing really wrong with being a vestryman on Sunday and a price fixer on Monday? And while our churches are full, only a small minority of churchmen speak out against war, against racial discrimination, against economic exploitation and injustice. The lines between right and wrong have become hazy and confused so that morality shades into the shadowy realms of expediency, conformity, and personal convenience.

We tend to live in a one-level world in which everything is in the same level. There are no longer any clear "Thou shalt nots," nor are there many "Thou shalts" which stir us. There are no degrees of importance; the hierarchy of experience has collapsed. A story about a

clown in Munich told by Eric Heller illustrates our confusion: he went about the marketplace measuring everything with a yardstick, and then measuring the yardstick with a second unlike the first.

"Say to all the congregation of the people of Israel, You shall be holy; for I the Lord your God am holy."

God is dead! And we have killed him!

Secondly, can it be that we have killed God not by denying his existence but by domesticating him, by making him one of us? Once God thundered from Mount Sinai, and Moses and the people trembled. Once God's holiness filled the temple, and Isaiah fell on his face and cried, "Woe is me! For I am lost; for I am a man of unclean lips; . . . for my eyes have seen the King, the Lord of hosts!"

Karl Barth refers to God as the "wholly Other." But such a God is too big for us, too complicated, too mysterious, too transcendent.

> "'For my thoughts are not your thoughts,
> neither are your ways my ways, says the Lord.
> For as the heavens are higher than the earth,
> so are my ways higher than your ways
> and my thoughts than your thoughts.'"

"For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood."

God is dead! And we have killed him!

It may well be that Nietzsche was nearer to the kingdom of God than so many of his religious contemporaries. For he felt the agony, the suffering, and the misery of a godless world so intensely, at a time when others were yet blind to its tremendous consequence.

Today the church is threatened not by the Nietzsches who announce the death of God, but by those within who no longer care whether God is living or dead, for whom God no longer matters or makes any difference, but who all the while clothe their paganism with piety and religious sentiment. When questions of ultimate concern are greeted by a shrug of the shoulders or a glib "So what!" then it is that some of Nietzsche's questions sound strangely realistic. "Do we not feel the breath of empty space? Has it not become colde

But we cannot live witho God. And if we have killed t God of Biblical faith, then must make for ourselves oth gods. And so the restless qu continues; for some it leads the altars of scientism or m terialism or pleasure or to em tiness and nothingness.

It is not God who has di but we who have died. A whether we are aware of it not, all our attempts to "k God but underscore the insig of St. Augustine: "Thou h made us for thyself; and o hearts are restless until th find their rest in thee, O Go

A Morning Prayer

PAUL E. MILLER

Father,
Teach me to pray without ceasing

For—
Power greater than my own;
Understanding keener than my mind;
Sensitivity more delicate than my intuition
Persistence more enduring than my strengt
Love stronger than human ties.

Keep my window open to thee,
My door open to my fellow man

With—
Love for all children;
Faith to questing youth;
Strength for active years;
Hope for failing age.

May—
Thy Presence be within each morning,
Thy Word burst forth in power each noon,
Thy Grace sustain and heal at even,
Thy Forgiveness cleanse and make whole ea
night.

Until—
Thy eternal joy and glory be
In my heart this day and forever.

Jeremiah – an Example for Christians Today

FOR prophesying the doom of his king and country, the prophet Jeremiah was shut up in the palace guardhouse. It was little consolation for the man of God to realize that his predictions were coming true, that the Babylonians were already besieging Jerusalem, and that its downfall seemed imminent. He had opposed the entangling alliances that brought Judah to her coming destruction, but his warnings had gone unheeded. Now he was punished for having told the truth about his country's predicament.

Yet at this moment of approaching destruction the prophet did a strange thing. Exercising his right of inheritance, he purchased a field in the very land he expected to see taken over by pagan armies. In spite of the destruction that he foresaw, in spite of the terror he had predicted as a result of Judah's folly, still Jeremiah believed that God had a stake in her future. So he bought a field, trusting in the word of God that "homes and fields and vineyards shall again be bought in this land."

It is entirely possible that if Jeremiah were living in the Western world today, looking at our lack of faith in God and at our failures to live as a covenant people, he might feel constrained to tell us that ungodly Communists could become the means by which God would punish and chasten us. Jeremiah might go so far as to predict our suffering and loss at the hand of such an atheistic force, just as he felt impelled to prophesy the loss of his own beloved city.

But we can be sure of one thing. If the prophet warned of danger, he would not then run himself for the nearest fallout shelter. Instead he would remind us that God invites us also to look to the future. Jeremiah bought a field, and many years after his death someone returned to cultivate it, so that houses and vineyards would again spring up on the land.

The Christian today has a twofold duty that is similar to Jeremiah's. He must speak of the sure judgments of a righteous God and point to the sorrowful consequences that result from sin and evil, even if his own life is threatened by such consequences. But at the same time he must plan for the future that is also in God's hands. He will build a home, not a hiding place, for his family. He will sow seeds of faith and hope, trusting that God will nourish and preserve them. Even the real threat of nuclear catastrophe will not deter him from living a rich and fruitful life of service and witness. For nothing can separate him from the love of Christ.

Since Jeremiah is not here in person to speak to our condition, we recommend a reading of Jeremiah 32 as a tract for our times. It may disturb us by suggesting that God can still allow an ungodly power to threaten us, but at the same time we may be led to join in Jeremiah's affirmation of great faith, "Lord . . . nothing is too hard for thee!" – K.M.

Scaled-Down Chapel for Children

THE children who attend a Baptist church in Cambridge, Massachusetts, have a chapel all their own, with everything in it scaled down to their size. It must be a relief for these young worshipers to have seats that fit their short legs, bookracks they can reach and a room in which they can feel they really belong. Few adults would put up with the inconveniences they demand of children who must try to sit comfortably on adult-sized pews while they are forced to listen to adult-sized sermons.

So we welcome a chapel for children – but with just one reservation. A child must expect to outgrow it. It would be tragic if he held on to a scaled-down religion long after he was old enough to have some maturity in his faith. The real tragedy for so many churchgoers is that, even in an adult-sized sanctuary, they behave like children. They will not sing a hymn that requires more than a foot-tapping rhythm. They do not want to hear anything from the pulpit that might disturb or challenge them. They want the demands of the Christian faith scaled down to their own small minds and narrowed as thinly as their own prejudices.

To such persons, desiring only a milk diet (skimmed milk at that), it is difficult to impart any of what Paul called the strong meat of the gospel. The apostle once urged Christians to grow up in every way. And this surely means leaving the children's department in time to approach the "mature manhood" that is measured by the stature of Christ. – K.M.

My name is PAUL

Paul needed the voice and image of Christ to convert him; men still need great faith to believe what they have not seen

by **Elmer J. Bowers**

I WAS born in Tarsus about 5 A.D. As a boy I had excellent educational advantages. Later I was privileged to study Jewish law under Gamaliel, a very wise teacher. I consider it a rare advantage to have sat at the feet of such a great man.

I became a tentmaker by trade, and this proved a valuable thing to me, for it enabled me to earn my way as I traveled throughout the Empire.

I am not certain of the exact age of Jesus, but I am sure that I could not have been more than ten years younger than he. Jesus was a thorn in my side, for under the teachings of Gamaliel I had become a Pharisee of the Pharisees and Christ was the enemy of Pharisaism. To me it became a burning passion to uproot and annihilate the new doctrines which in our day were called the Way.

"I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem; I not only shut up many of the saints in prison, by authority from the chief priests, but when they were put to death I cast my vote against them. And I punished them often in all the synagogues and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities."

One incident in particular is vivid in my mind. At the time that Stephen was stoned to death I would gladly have joined the crowd and thrown stones with them if it had not been for my academic standing; however, I did stand by and observe the event, and I even held the coats of those who cast the stones. With regret I add that I applauded their actions. My name became so fea[r]ed among the apostles that eve[r]y where I went they ran and [h]id from me.

In the course of my perse[cu]tion of those who followed [the] Way, I journeyed to Damasc[us]. In the middle of the day I s[aw] in the road before me a li[ght] from the sky which was [far] brighter than the sun, and [it] shone all around me and arou[nd] those who journeyed with [me]. None of us had ever seen s[uch] a light before, and needless [to] say we were frightened beyo[nd] description.

In our fear we fell with [our] faces to the ground. Then I heard someone speaking in [my] own Hebrew language, and he said, "Saul, why do you pe[r]secute me? It hurts you to do [so]." And in my fear I said, "Who [are] you?" And he answered, "I [am] Jesus whom you are persec[u]ting." Then he commanded [me]

rise from the ground and nd on my feet, and I did so. hose who traveled with me rd the voice also but they ld not see that it was Jesus o stood beside me. And then challenged me, of all people, ear witness to the Way and suaded me of my task to ach the Way to the Gentiles. me tell you that nothing than the voice and image Christ could have convinced fervent, energetic child of ish heritage that he was in- d the Christ of God and the e of Israel.

hen I said, "What shall I Lord?" And he replied, "Go Damascus, and there you l be told what you are to " But something had hap- ed to my eyes in that blind- light and I could not see. the friends who traveled h me took me by the hand l led me to Damascus.

was afraid, for I could not and the miraculous thing ich had happened to us had us in a state of shock. Then an, Ananias by name, stood me and said, "Brother Saul, eive your sight." In an in- t my vision returned and I him clearly.

hen he said, "Saul, God has ointed you to see his Son us and to hear his voice, for are to be his witness to all n." And I believed him be- se of the wonderful things t I had seen. And I went out l was baptized and returned he Jerusalem temple to pray. While praying I fell into a ce. Again I heard the voice Jesus, and he warned me to ve quickly out of Jerusalem l go to the Gentiles to be a ness for him. I was in a very icult position, for the Jews Jerusalem considered me a ncoat. My former friends l colleagues threatened my y life.

When I attempted to join the disciples they, of course, were afraid of me, and they ran and hid, for they did not believe that I too was a disciple. They thought I was cleverly planning to trap them. However, one named Barnabas believed, and he told the disciples how the Lord had spoken to me on the way to Damascus and how I had boldly proclaimed the name of Jesus upon my arrival at Damascus.

I found fellowship among the brethren who followed the Way at Jerusalem, but because the Jews were thinking to kill me the brethren took me away from that place for the safety of my life.

For many years I moved throughout the area actively proclaiming Jesus as the Savior of man and the Son of God. Then it became apparent to me that my work must be organized and be done systematically. I might be called a missionary to



R. Seewald Three Lions

"As he journeyed, . . . suddenly a light from heaven flashed about him"

the Roman Empire. It was my plan to move throughout the area and establish groups of believers at the great centers of the world. I chose such spots as Corinth, Ephesus, Thessalonica, Philippi, and Athens. Also I hoped to establish a group at Rome, the very heart of the Empire. If you are acquainted with the history of our time, you will realize that these were the centers of influence and trade of our day.

The cities in Greece were of particular interest. Philippi, Thessalonica, and Athens were points to which ships from the entire Mediterranean area moved. The Aegean Sea surrounding Greece is dotted with thousands of little islands which were inhabited by men who grew olives, grapes, and other commodities. The market for these materials was on the mainland and there was at that time a large fleet of small sailing vessels plying the Aegean Sea and the extremities of the Mediterranean Sea.

It was a part of the plan to establish strong groups of believers at these points who would be witnesses to all men who came by way of the sea. Thus the gospel could be spread throughout the Empire.

The work took the form of three vast journeys. There were others among the apostles who shared this plan and did similar work. The church at Rome was established by another group, and when I arrived there were many believers in that place. In our journeys we revisited the young groups and encouraged the believers to carry on.

Needless to say, we met with much opposition and ridicule. We were often imprisoned an in fact, were stoned and left f dead. During these times opposition I was moved wi compassion for the misguid Jews, and I remembered th I too had once been a part the crowd.

In particular at Iconiu where I was stoned and left dead, I thought of Steph whose stoning I had endors now I was in the same pla And once again I saw t bloody face of Stephen as raised his head that final ti and cried out, "Lord, do n hold this sin against them."

But we were continually couraged in our work. Ma supernatural events occur which always reassured us t God was guarding our lives a was determined that our w should succeed. On one oc sion at Philippi we were fr from prison by a miracul earthquake. Christ appeared me upon several occasio There were visions and drea divinely sent, to protect and guide us in our mission work.

In my day there was Bible except the Jewish scr tures, the Old Testament. I mentioned previously, I l studied these laws thoroug and, in fact, had commit them to memory. The N Testament was unknown us. The Gospels were be written during my years Rome. We solved our pr lems through prayer and f what was known by those v had heard the great teac Christ.

It is recorded that sharp c tention arose between my and Barnabas, my fellow m sionary. These differences w such that we parted and w our separate ways. This we after much thought and pra As it turned out, this wa wise thing to do. Barnabas



Doré Three Lions

"They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, . . . and . . . he argued with them from the scriptures"

rk accomplished many good eds. I took Silas and con- ued the work.

As we went our separate ys many churches were visit- that could not have been ched if we had remained to- her. I ask that you not ell on this matter, but in ce of this will you look in letters for the manner in ich the Spirit of Christ was ealed rather than for the de- ls of the way we solved a ecific problem?

I have said to the Ephesians, d I also say to you, "putting ay falsehood, let every one eak the truth with his neigh- r. If you become angry, do t sin; do not let the sun go wn on your wrath. Let all terness and wrath and anger d clamor and slander be put ay from you. Be kind to one other, tenderhearted, forgiv- one another, as God in rist forgave you."

The Christians of a later age ust have much faith to believe at they have not seen. I self needed the voice and e image of Christ to convert to the Way. In my day, as have related earlier, there re many miracles performed myself and the other ostles. There were many pernatural events which oc- rred as we went about our rk. Christ appeared to me several occasions and I w his image and heard his ice.

We saw Herod smitten and ten by worms so that death sulted when he refused to e God credit which was e him. I shall never forget e earthquake at Philippi, en we were released from ison. The apostles have re- ed to me the wonderful ents that occurred at Pente- st. And then there was the ath of Ananias and his wife r holding back money that



Religious News Service

In chains, Paul is shown arriving in Rome for trial after shipwreck off the coast of Malta. Under house arrest at first, he was later put in prison and finally beheaded

rightfully belonged to God.

Even in this atmosphere the people in my time found it hard to accept and believe the Savior. Will the people of a later time understand it was for them that Christ prayed, as is recorded by John, in his intercessory prayer when he also prayed for his disciples? Remember that he said, "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me."

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do."

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

THE IDIOT LIGHT

by Jacob T. Dick

IN THE past few years the dashboard of new cars has what the industry called "idiot lights." These are lights that are unlighted when all is working well, but the moment the oil is low or the water is hot, the light goes on. I presume it gets its name from the fact that any person, no matter how low on the IQ scale, could get the message.

The "idiot light" of the human personality is conscience. When something is wrong, when low motives tug downward, then you can expect the flasher to snap on and warn you that something is wrong.

It is interesting that in the case of the automobile, before we go another mile, we do something about the red light which indicates a deeper trouble. Would it not be silly to reach up under the dashboard and pull out the wire, so that the light would be back to normal again? We would have ignored the deeper trouble, and if we would insist on running the car without fixing the deeper trouble, we would break down before long.

What a parable for our time! People by the droves think they can get along spiritually by tampering with conscience and disconnecting it from their action and life. Rather the "idiot light" of the soul needs to be kept in good repair, and when it screams for attention, go to the root of the trouble, make things right, and then proceed on your journey of life. ". . . be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work."

prayer, confession, forgiveness, reconsecration— these are requirements for

anointing with oil for healin

by Fred Miller

ANOINTING with oil for the healing of the sick has been one of the doctrines and practices of the Church of the Brethren since its beginning. But this practice and teaching, based on James 5:13-18, has received much less emphasis in preaching and writing than many of the doctrines of the church.

This indicates a need for further study of the anointing and for some means of bringing this study before the membership of the church. To help meet this need was the reason back of the appointment of a study committee on the anointing by the Long Beach Annual Conference this year.

Let us approach prayerfully the teaching of James on the anointing for healing. Here we will find little help from commentaries or theologians. Neither do we have much help from Brethren writers. Most of those who have written have directed their attention toward the procedure and the order of the anointing service rather than to the teaching underneath.

They have also gathered considerable testimony from doctors, ministers and laymen as to the results that have come from the anointing. Most of the emphasis is thus directed toward physical healing. This admittedly is the desired result, but we dare not overlook the teaching concerning the prayer of faith, the confession of sins, the forgiveness of sins, and, we should also add, the reconsecration of life to the Lord.

So then, if we are to discover the real basis for healing through the anointing with oil, it must be approached through prayer, confession, forgiveness, and reconsecration.

Prayer

Prayer is the first and most effective part of the anointing service. James mentions prayer four times in his brief instructions. (1) "Let them [the elders] pray over him." (2) "The prayer of faith will save the sick." (3) "Pray for one another, that you may be healed." (4) "The prayer of a righteous man has great power."

From this we conclude that prayer becomes the effective part of the anointing service. The pouring of the oil on t head of the sick, and the layi on of hands by those officiati only dramatize and lift abo the ordinary the prayers whi are offered. This dramatizati and the emotion which arouses may be one of the ve reasons why Brethren ha been slow in teaching t anointing service and offering to the sick in their midst.

Brethren are not emotion people in the sense that ma sects are. We have frowned u on emotion expressed throu the "speaking with tongue "mourners' benches"; "pray rails"; and "praying through We have stood aloof from tho groups who hold their pub services of healing through t laying on of hands and pray accompanied by contortions the body. Brethren have shi away from any demonstrati or service that might be co strued as a display of the he ing power of men, as servic of this nature have many tim become.

We have always insisted th the service of anointing be co ducted in such a manner as point all attention and hon

ward God's healing power
l away from the men who
performing the service.
is is as it should be. This is
ht. Because of this very ap-
ach Brethren do have a testi-
ny to give to the world as
the effectiveness of anoint-
g and prayer in the healing
the sick.

Whenever the anointed one
restored to health, healing
mes not just from the oil and
laying on of hands, but these
come effective when coupled
th the prayers of all con-
med. We must also recog-
e that the cure does not need
be instantaneous to come
m God. God many times sets
motion those things which
ing about a cure over a longer
riod of time.

Brethren recognize that God
s made it possible for men
discover and use new drugs
d new skills in helping the
k find health. So we feel that
is right for the sick person to
ke use of these God-given
lls along with prayer. Their
e should not in any way in-
fere with the faith in prayer
d in the anointing for heal-
g.

Christians also accept the
ct that death is certain at some
ne in God's plan for man.
one of us can know when this
ne is to be. Death is just as
tural for man as is birth.
cognizing this, we know that
e anointing service cannot be
guarantee of healing. If this
ere true, it would be placing
mortal life, which belongs
ly to God, into the hands of
en. This man would not be
pable of handling; neither, if
were honest with himself,
ould he want to have this
wer.

To be effective the anointing
rvice and prayer for the sick
ust always be subject to God's
ill. His answer can be "no"
st as well as "yes." Though
the answer may sometimes be "no" the Christian will still believe along with James that "the prayer of a righteous man has great power in its effects."

CONFESSION

"Therefore confess your sins to one another, and pray for one another, that you may be healed" (James 5:16a). Confession to any one but God has never been an accepted part of Brethren polity. Brethren ministers have not considered confession as a part of their priestly duties in the same way as have the clergy of the Roman Catholic Church. Yet it has always been the minister to whom people have turned in times of trouble, and the pouring out of these troubles have been confession. The very act of acknowledging the trouble, the fault, or the sin has brought relief through facing it. This is confession. More and more the Protestant minister's counseling sessions take on the air of a confessional.

If we believe, as many doctors assure us is true, that much of our sickness is caused through fear and self-punishment for a guilt feeling, either real or imagined, then confession and facing our fears and guilt can bring about a cure. For this reason, if for no other, opportunity for confession must be offered to the sick person. Confessions dare not be forced. If they are to be effective they must come as a willing unburdening of the soul.

This may take time, longer time than is usually given at the anointing service. It will become a time of personal soul searching on the part of the sick person. And when, or if, he does find something in his life that should not be there, it is not always necessary to make a vocal confession to those administering the service, but it is necessary to make a confession to God. The greatest help that can be given at this time would be for those present to sit quietly, and in silent prayer wait for the sick to face himself and God. If this is done, then the way is open for God's healing power to work.

Confession becomes a very necessary part of the anointing service. It dare not be omitted and it must not be hurried. Confession takes time.

> Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.
>
> *James 5:14-16*

FORGIVENESS

Confession naturally leads to forgiveness. It is hard, and actually impossible, to truly admit and honestly face a fault without asking forgiveness for it. It is here that those administering the service have the opportunity to exercise truly intercessory prayer. Here they can wholeheartedly intercede in behalf of the sick brother or sister. They can bear him or her up before God, asking for forgiveness and healing, confident that God will set in motion the forces to bring about healing. It is here that great things can be expected. James says, "The prayer of a righteous man has great power in its effects."

Continued on page 13

George Mason recently spent three months at the Christian Medical College and Hospital, Ludhiana, "on loan" from the Foreign Mission Commission of the Church of the Brethren. He is a technician located at the Rural Service Center at Anklesvar. The Mason family served in China (1947-49) and has been in India since 1951. They have just returned to the States for furlough.



George and J. S. Bach at Ludhiana

by Paul Wigmore



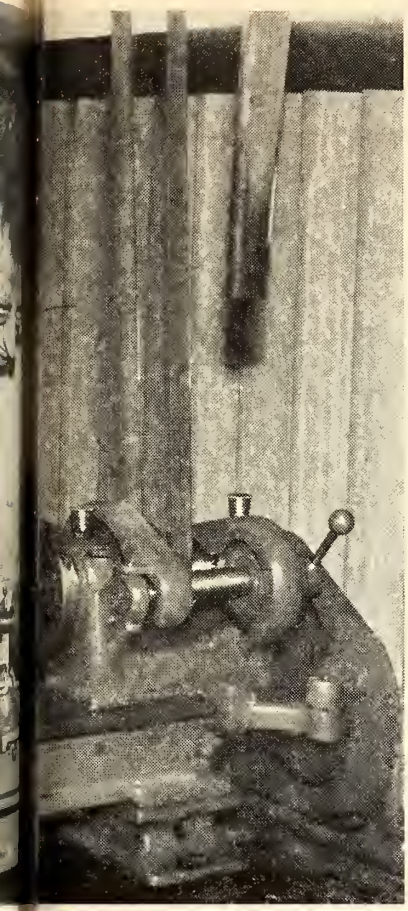
Shantilal Bhagat, director of the Rural Service Center at Anklesvar, and George Mason consider a problem

YOU get used to hearing flutes in the night, in India. But when you hear the unmistakable lilt and precision of Bach, you wonder if you're dreaming. I did. But when I asked someone, I was assured that the sound was real, that it could be heard most evenings coming from the balcony of the house next door, and that the flutist was the visiting consultant engineer.

Engineering and flutes are not immediately associated. But George (the "Mr" and the "Mason" somehow were forgotten a few days after he came and you got the impression that he could not have minded less) is a man of many parts.

When he came through our gates, he walked into a gre amount of work. Seven opera ing theaters, two X-ray therap rooms, one radiography roo one darkroom, a recovery roo and one laboratory – all with the new hospital buildings had to be surveyed for the i stallation of an air conditioni plant. To a layman, like m self, that sounds as simple can be. Just – well, install it.

To an engineer, like Georg it is a matter of calculating th amount of heat that each wa in each room will pass fro outside to inside, how frequen ly each door is opened, ho many people will be in eac room busily generating sever thermal units and breathing ou carbon monoxide. So he calc lated that, and more besides.



A surgical operation which is
ought to an unscheduled halt
all of the lights going out is
t likely to be the best of its
d. And a patient on his
etcher, being whisked from
to B in the automatic elevator,
ll not remain entirely unaf-
ted by the elevator sudden-
stopping halfway between
ors. Radiographers cannot
a really good job if their
ltmeter swings sharply to
ro in the middle of an ex-
sure. All of which adds up
the need for an adequate
ergency electricity supply.
Therefore, George made the
p to Calcutta and eventually
und a generator that fitted
e need in every way. In
llaboration with Mr. New-
n, maintenance supervisor, he
rked out inspection and
aintenance schedules for
ery item of equipment in the
stitution. He planned the

physical setup of the laundry, including the actual methods of processing the daily flow of 1,100 pounds of hospital "washing."

Wherever he went, during his three-month stay in our institution, George left a neat trail of solved problems, tied-up loose ends, and gentle humor. In the middle of such an assignment as planning a water-softening plant for the laundry and central sterilizer, he would cheerfully answer an urgent call to "look at" a faulty circuit in a small piece of electronic equipment. He spent many of his own evening hours locating faults and carrying out tests on sound recording equipment for the public relations department. It was not unusual to visit a friend for evening coffee and there find George happily probing into a faulty radio or record player.

"Mr. and Mrs. George Mason have won their way into the hearts of our Ludhiana family," says Ludhiana's director and principal, Dr. Melvin A. Casberg in a letter of gratitude to the Foreign Mission Commission, "and we only wish that they could join us on a permanent basis." That is how we all feel here.

Thank you, George — and we just loved that flute.



George Mason constructs a simple planter for kaffir corn in the Rural Service Center workshop

Anointing for Healing

Continued from page 11

If any man ever approaches righteousness, it is when forgetting self he prays a truly intercessory prayer for the forgiveness of another's sin.

RECONSECRATION

If all that has gone before, the anointing with oil, the confession, the laying on of hands with the intercessory prayer for forgiveness, have been sincere, then the reconsecration of life will follow. In this reconsecration the sick person will give his life and all he holds dear fully into the hands of the Lord. It will be just as much a starting over with a forgiven soul as it was at baptism or at any other high point in his spiritual life. He will become willing once more to accept God's guidance and direction for his life. He will accept God's will as his will. In many cases healing will follow, but if it does not this reconsecration will make it possible to accept and endure the suffering and pain and even turn it to the glory of God. Through a childlike trust in him the one who is sick will find peace even if he does not find health.

Finally, then, approached in this way the anointing service will become a great spiritual experience for all who participate in or witness it. The feeling of God's presence in the room, the touch of his healing hand, the enfolding of his love and forgiveness will change men. As Christians we should make more use of this service. The Church of the Brethren has a testimony and a witness to make to the world in the service of anointing with oil for healing. Let us fulfill this trust.



The First Fruits of the Harvest

AS OUR Nigerian friends come along the path to the church, they are laughing and gay. Almost everyone carries something on his head. Some have large bundles of guinea corn; some very small bundles. Others come with a little pan of shelled peanuts.

They have reason to rejoice. The long farming season has come to an end. No more days of wearying toil in the fields, hoeing each hill by hand. No more wondering whether there will be enough rain, or too much, for a good crop. No more will they have to rise very early and hurry to their cornfields to scare away the monkeys who would devastate the crop.

Their smiles reflect the joy in accomplishing a difficult task successfully, for on their heads is evidence of their toil.



The harvest offering on the altar

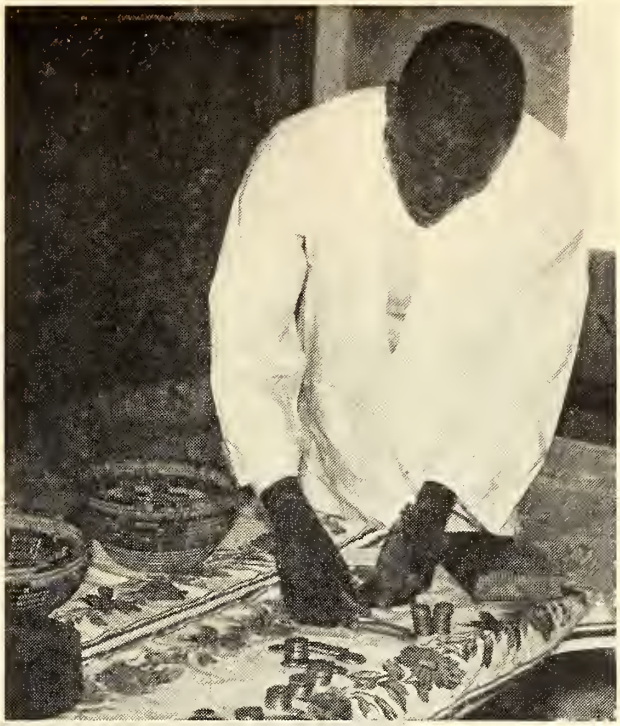
Today they bring their "thank" offerings to the church to be dedicated to God. The Nigerian clearly understands God's role in the making of their crop, for without sufficient rain and length of growing season there would be no crop. Unlike some of us, they can do nothing to supply water in a dry year or spray when insects are destroying the crop. There would not be enough left to buy food, so they must rely upon the

by Dorris Blough

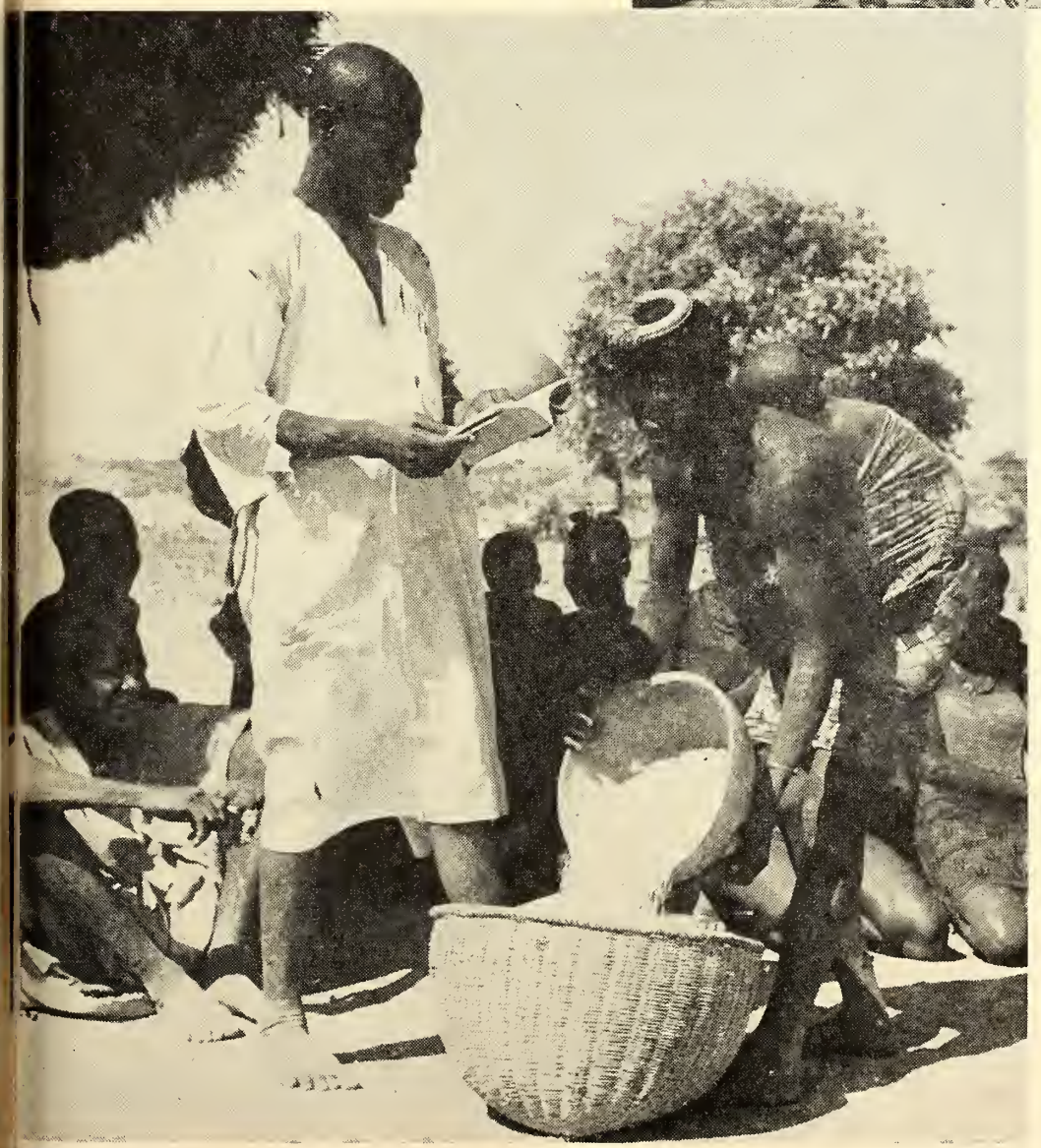
es of nature to supply their food for the
ing year.

So, indeed, the time of harvest is a time to
ice and thank God that their children will
ed.

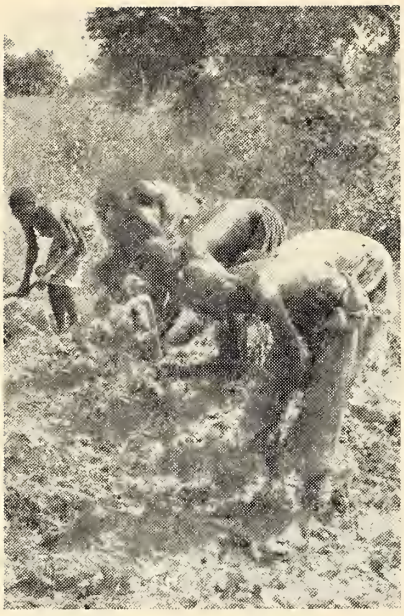
As in any society, it seems that some of the
ple most able to bring large gifts to God
g only small tokens in proportion to the
sings which God has poured out on them.
how often too it is the poor, whose field
small, who brings an offering large in pro-
tion to her actual harvest. But it is evident
he faces of such persons that the blessing
ch is received by the sacrifice will more
n make up for the grain which is given.



Counting the offering after a worship service



The offering of the first fruits of the harvest are brought at one of the outvillage worship services



The family plants the field



The women winnow the grain



The men store it in grain bi

The people of this area have a background of giving of the "first fruits." For before Christ came to bear on their customs, it was understood that before you may taste any food from your farm you must take the first fruits to someone else as a gift.

So the idea of giving "first fruits" to God, to be distributed by the church to those in need, was not a long step from earlier custom.

So, even without Christianity as a basis, the Nigerians felt compelled to share of the first harvest. If, from a pagan background, they do this, how much more should we be willing to bring our offerings to God, who has commanded us to give of the first fruits to our Lord who makes the harvest possible.





The women and children pick groundnuts (peanuts) from the vines

A trailer load of peanuts from a Lord's acre project at Wandali

KINGDOM GLEANINGS

British Honduras Hurricane Disaster

A major hurricane disaster occurred in British Honduras on Oct. 31. The damage was extensive. Major portions of cities were destroyed. Ten to fifteen thousand persons were left homeless.

In the wake of this tragedy, Brethren Service made an allocation of $1,000 to Church World Service for emergency relief. Those interested in sharing in this ministry to human suffering and need should send their contributions to the Church of the Brethren General Offices, Elgin, Ill. Mark your gift *Emergency Disaster Fund.*

La Verne College enrollment closed in early October with a total of 561 students listed for the fall semester. Of these 406 are full time. The freshman class numbers forty-one men and sixty-six women.

Miss Gudrun Fehling of Wolfenbuetter, Germany, is the fourth direct exchange student to La Verne College from the *Paedagogische Hochschule*, Goettingen, Germany. Gudrun, a second semester sophomore, traded places with Elaine Stern, a junior from Nocona, Texas.

The La Verne College chapel choir will tour Northern California congregations of the Church of the Brethren and the Evangelical United Brethren Church, Jan. 25 – Feb. 4. The thirty-three voice choir is under the direction of C. Ross Stover, assistant professor of music.

Harold D. Fasnacht, president of La Verne College, has been appointed official representative of the Association of Independent California Colleges and Universities on a planning committee for the first California Conference on Higher Education, sponsored by the California Teachers Association Commission on Higher Education.

Miami Community church, Fla., a three-year-old congregation in that Southern city, is desirous of obtaining the names and addresses of persons living in the south Miami area who are members or friends of the Church of the Brethren. Information concerning winter residents is also wanted. Send the names and addresses to the pastor, Rev. A. P. Musselman, 7345 S. W. 18th Street Road, Miami 55, Fla.

La Verne College bestowed its two-thousandth Bachelor of Arts degree at the fall commencement ceremonies which opened the seventieth academic year. At this time the college also awarded an honorary Doctor of Laws degree to Alumnus Laurence M. Stutsman, chief of the correctional program services division of the California Department of Corrections. He is responsible for all the educational processes of the men confined in California prisons.

La Verne College has planned for a high school visitation day on Saturday, Dec. 9. One hundred ninety area high schools and churches have been invited to send five representatives each of students who are interested in attending a small liberal arts college.

Changes of Addresses

Grayce Brumbaugh, missionary on furlough from Nigeria, should be addressed % Frontier Nursing Service, Wendover, Leslie County, Ky. Nurse Brumbaugh is taking a course in midwifery.

Mary Dadisman, on furlough from her work in Nigeria, should be addressed at Box 264, Hartville, Ohio, instead of Nevada, Iowa.

Telecast, Coming of Christ, to Be Repeated

The Coming of Christ, a Project 20 production in color will be presented Wednesday, Dec. 20 (8:30-9:00 p.m. ET, NBC-TV). The telecast uses many great works of art to relate the story of Christ's birth, boyhood, and ministry. Masterpieces by Bellini, Botticelli, El Greco, Michelangelo, Raphael, Titian, and others are among the works used. The program utilizes a still-pictures-in-motion technique. The script by Richard Hanser, is based in a large measure on the Bible. The original music was written by Robert Russell Bennett, and the narration is done by Alexander Scourby. As was the policy last year, U.S. Steel, the sponsor of the program, will have no commercials.

Elizabethtown College to Train Teachers for Africa

Elizabethtown College has received a grant to be given over the next two years by the Hershey Chocolate Corporation for the training of teachers for service in Ghana and Nigeria. President Roy E. McAuley said that implementation of the program to be undertaken as a result of the grant will begin immediately.

Funds will be used to select and prepare American teachers for service in the two African countries, to underwrite administrative expenses involved, to provide additional materials for the college library, and to transport and support teachers trained under the project. One of the first steps will be to name a director to give general supervision to the program.

The grant will be administered by a committee consisting of John O. Hershey, superintendent of the Milton Hershey School, A. C. Baugher, president emeritus of Elizabethtown College, and President McAuley.

The Church Calendar

December 3

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Matt. 5:13-16; Luke 10:1-24; Acts 4:13-21. Memory Selection: We cannot but speak of what we have seen and heard. Acts 4:20 (R.S.V.)

Dec. 10 Human Rights Day
Dec. 10 Universal Bible Sunday
Dec. 17 World Wide Mission Emphasis

To understand, accept, believe, and live by the truth of God is

The Fifth Freedom

by Daniel Flory

FORMER President Franklin Roosevelt once proclaimed what he described as the "Four Freedoms." They were freedom of speech, freedom of religion, freedom of the press, and freedom from want and from fear. This was a noble effort in Roosevelt's attempt to crystallize America's objectives and to clarify the purposes of freedom.

Yet with our freedom of speech, do we speak the truth when we know it? With our freedom of religion, do all Americans choose the church of their choice? With our freedom of the press, do American newspapers print the truth about the world's most crucial events? With our freedom from want, have we overcome want of material things?

In a world of ingratitude for God's presence, of blindness to God's power in human affairs, of evil because of selfishness and greed, I maintain that the fifth freedom is freedom to understand, accept, believe, and live by the truth of God. For there is a vast difference between truth as it comes from God and just telling the truth.

Take, for instance, the nice little story which our history books all contain about George Washington. It has it that George told the truth to his parents when they asked him if he cut down the cherry tree. Have you ever wondered about that cherry tree and its condition or age? Perhaps the cherry tree needed cutting down! Maybe it was old and no longer bore any fruit! It could have been that George was doing his parents a favor in his "thoughtless" deed! We do not really know for the story is legendary anyway! But the truth that George was supposed to have told does not necessarily lead one to truth as proclaimed by God in his revelation to his children for their good.

We discover truth when we have a right understanding of eternal realities which come as a result of truth. This involves a right understanding of God: that he is our Father, a God of love, not a destroyer or a God of wrath. It means a right understanding of the church: that it is not just another organization whipped up by men in their frenzy for fellowship but the body and brotherhood of Christ, made up of members without whose proper function and faith the church dies. Truth involves a right understanding of ourselves; that we are not just human beings here to eat, drink, and make merry, but that we are children of God whose highest purposes should be to carry out his will; this involves the discovery of peace within and the discharging of peace without. We must also have a right understanding of the future; that it is not man-controlled but God-directed, that above the chaos of these times can emerge the kingdom of God in which we can have a part through total life commitment to the mission of the church.

Very often Christians are in danger of stepping into a manhole of human ignorance and losing their freedom if they have not searched for freedom's counterpart, truth. Often we think we need only to read the truth about the world's situation in a relaxed manner without striving to find the truth about current events by sifting the wheat from the chaff.

The truth about Russia is that communism there and elsewhere is on the move, but can be modified by a militant Christianity, that even Communists can be converted by the saving power of Christ. The truth about Cuba is that we need to differentiate between the leadership of that small island off our shores and the common people. We should pray daily that the peasants there receive enough of their daily bread in the midst of poverty. The truth about America is that she is just as strong as the dedication and devotion of

VILLAGE WINTER

HOWARD WINGER

Time was I picked the apple from the tree,
Piled up potatoes in the storage bin,
Collected firewood, hauled the fodder in,
And so prepared to pay the marriage fee
When Autumn clad in bright deceitful days
Should drive the clouds of summer out of sight
That she unnoticed some October night
Might wed the North Wind and his wintry ways.

But now I live another time and place;
Wherefore the tribute is a different kind.
I check spark plugs and put in antifreeze,
Clean out the furnace, try once more to squeeze
New caulking in old cracks, and keep in mind
To stock rock salt to throw in Winter's face.

he Christians in her boundaries, or her strength extends around he world wherever Americans are ocated who bind up the wounds f the world through service to nfortunate and forgotten peoples.

Two qualities of truth can be ifted up at this point. The first s that truth is powerful. Jesus aid to Jews who were weighted lown by religious tradition, "If ou continue in my word you are ruly my disciples and you will now the truth and the truth will nake you free." There is an old aying that "the truth is stranger han fiction." Our Lord seems to ay that "the truth is stronger than iction," or at least stronger than urdensome beliefs that bind men o their past.

This means that we do not have pinions about truth, but accept t in good faith for its relevance to ational and religious life today. This does not mean that we accept truth blindly but accept it with a realization of its strength which goes beyond mere facts and figures, personal slants, or individual viewpoints as good as they seem to be!

As we ponder the meaning of national holidays, particularly those that pertain to our American independence and to those who have died in the preservation of peace, we must have a growing awareness of the meaning of Christian patriotism. I have come to conceive of loyalty to my country in these terms: that I can help my nation in its struggle for freedom by attempting certain objectives that it does not ask of me. My country did not ask me to become a Christian, but I have discovered that my acceptance of Christ and my involvement in spiritual and moral causes can further the impact of truth upon the masses of men more so than doing just what my country asks me to do! Is it not true that there is more than one way to defend our country from its enemies, the greatest enemies being the evil and sin that grips its citizens in many instances?

The second quality of truth is that it is personal. Jesus said to his disciples who needed word pictures to visualize their Lord's eternal significance, "I am the way, the truth and the life." Here Christ has personalized truth for his followers. He has turned it from an abstract aspect of character into a personal way of life. It is as Ralph Waldo Emerson has said, "God enters by a private door into each individual."

When the truth about ourselves and our continuing need of God hits us personally, we are never the same again. Every man that has been ushered into the Christian church by his Lord and remains in the grace of God for a lifetime knows something of the permanence of truth.

What are you doing about the truth and with the truth? Are you searching for it that God might search for you through it? Paul exclaims in Gal. 5:1: "For freedom, Christ has set us free." What did he really mean? He was referring specifically to freedom from the necessity of circumcision which was a symbol of the beginnings of the Jewish faith. In our human predicaments, Christ can tell us that his personalized power can set us free from ignorance, from sin, from deafness to the truth, and from blindness to beauty. He can set us free to worship, to share, and to become so involved in Christian service that the church will be where we are at work.

What are you doing with the "fifth freedom"?

• • •

The real witness of a church is a small band of faithful Christians who are taking their faith seriously. A church's real strength is not its size, wealth, or prestige but the fact it has individuals whose lives are being changed, who are genuinely committed to their faith in Jesus Christ, and who are trying to live responsibly in their communities. — *Dr. Chester A. Pennington, pastor, Hennepin Avenue Methodist church, Minneapolis.*

Ministers are listening to the woes of the saints so much at the counseling desk they rarely have time to go out and seek the lost anymore. Altogether too many ministers are becoming prisoners of their flocks instead of the leaders they ought to be. Evangelism — soul winning — is suffering correspondingly, and the church is withering because of this introspective problem. — Earl E. Cleveland, associate world director, Seventh Day Adventist Ministerial Association.



Courtesy of Kansas Industrial Development Commission

The old Beecher Bible and Rifle church at Wabaunsee, Kansas, dedicated in 1862, is still used regularly for services. It was first organized in 1857 by abolitionist settlers aided by Henry Ward Beecher

IN PURSUIT OF MISSION

An inside look at outreach as seen by the General Brotherhood Board

THE Brotherhood program is a many-splendored ministry. Is all of its work essential? Or, more specifically, is each task really relevant both to the foundations of the Christian faith and to the perils of this day?

These questions pervaded the review of the Brotherhood program which was a major aspect of the General Brotherhood Board meeting, Nov. 7-10. Every year as budgets are built there is a general weighing of what is crucial. But this year, perhaps more than before, there was a mood, almost a passion, to evaluate critically what the church now is doing in outreach and what it ought to be doing.

This serious probing of present program was sparked by the Goals and Program Committee of the Board as a guide to projecting program for the next biennium, 1962-64. Behind the review was a desire of the Goals and Program Committee to see the church's witness accelerated on these fronts:

■ In Nigeria, in the area where the Church of the Brethren ministers, some 275,000 persons will choose in the next decade between Christianity and Islam.

■ On the international scene where tensions flar up ever more threateningly, the Christian view c reconciliation needs to find vital expression. Afric is one pivotal area where Brethren have opportunit for such an expression.

■ At home, the fact that one out of three Brethre churches has fewer than 100 members require attention as to how the small congregation ca adequately serve its own community and at th same time engage in an outreach ministry.

■ The need is imperative for a new understandin of leadership, both within the church and throug the daily witness of those who are the church.

■ The development of Bethany Biblical Seminar into an adequate theological training center loom as a bigger task, and more long-range, than wa seen earlier. To retire construction loans, gifts a some level from congregations will be needed fou teen years beyond the termination of current com mitments for relocation.

Around these urgencies the Board rallied wit eagerness. The five points, in the minds of Boar members, are a minimum, a bare minimum, of step Brethren are summoned to take in pursuit of mis sion.

Yet the Board strove to be realistic. It note that with spiraling district and college endeavor there are increasing demands for the outreach dol lar. The members of the Board have great hope that through the self-allocation process, congre gations will realize more fully that they too, lik their individual members, have a stewardship t render.

In March, when the Board meets next for it annual budget-building session, the showdown wil come on review and planning. The Board may cur tail some current activities in program in order t pick up new work in reconciliation and in th Nigerian mission. The impulse to accent thes areas is seen in the theme which the Board wil propose to Annual Conference for the 1962-6 period, To Heal the Broken, emphasizing th reconciling ministry.

Come March, whatever course the twenty-five elected representatives to the Board follow, they will not sit still and let the church go unchallenge by the urgencies which they have come to feel s keenly.

On ongoing matters of business, the Board and its commissions . . .

. . . established a Church of the Brethren repre sentative in Washington, D.C., on a half-time basis in accord with an Annual Conference request.

. . . voiced its reservations on civil defense and expressed itself on other aspects of the international situation (see Dec. 9 Gospel Messenger).

. . . contributed $1,000 to Church World Service for emergency relief in Belize, British Honduras, ap propriated from the Emergency Disaster Fund.

. . . scheduled a seminar at United Nations on June 25, following Annual Conference.

. . voted to dispose of the form-r hospital at Castañer, Puerto ico, and to construct apartments or the medical staff of the new ospital.

. . recommended to Annual onference a study of organiza-on and polity for local churches.

. . increased medical benefits to inisters through the Brethren roup Insurance Plan. Also ex-nded life insurance coverage ubject to clearance with minis-rs.

. . approved as directors of eace seminars in Europe, summer f 1962: Rev. and Mrs. David Vieand, Rev. and Mrs. Paul E. Miller, Rev. and Mrs. Glen Weimer.

. . authorized sale of Brethren ouse, Kassel, Germany, to the ity of Kassel for an educational rogram.

. . continued CBYF Bible tudies for youth and okayed lans for expanding the quarterly nto a student's reading book.

. . discontinued the Brethren raded Bible Lessons (cycle raded) for primaries and juniors, ffective October 1962.

. . approved grants totaling 14,000 to the Danville (W. Md.), Kalamazoo (Mich.), Morgantown First W. Va.), and Muncie (S. nd.) congregations, and loans otaling $221,125 to the same con-regations and Prince of Peace, Denver (Colo.) and Wakeman's Grove (N. Va.).

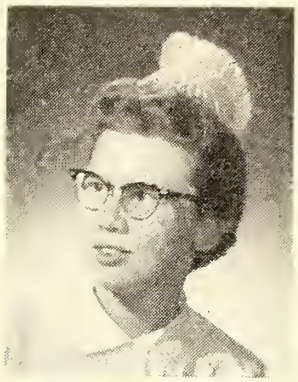
. . charged the 1960-61 deficit f $14,214 in the Brotherhood und against income from un-lesignated bequests and lapsed nnuities. An effort by a group f laymen to liquidate the deficit, lus savings in program areas, re-luced the anticipated deficit by major amount. Brotherhood und giving for the past year was 34,000 less than for 1959-60.

. . proposed increased subscrip-ion rates on The Leader, Hori-ons, Journeys, Adult Quarterly, nd CBYF Bible Studies, effective April 1.

. . cited for former missionary ervice Hazel M. Rothrock, twenty ears in China and Nigeria, and Mr. and Mrs. Wendell Flory, ten ears in China and India.

New Workers in Nigeria

Called and Sent



Madeline Olt

► Madeline Olt's year of Brethren Volunteer Service at the Flat Creek mission, Ky., 1956-57, clearly emphasized a call to missionary service. She, therefore, enrolled at Miami Valley Hospital School of Nursing, Dayton, Ohio, in the fall of 1957. After her graduation in 1960 she continued there in obstetrics for one year. She was commissioned by the General Brotherhood Board for service in Nigeria and left the United States on Aug. 7, 1961. After some exciting delays on very wet roads, she arrived at the Garkida Hospital and is busy in the work she loves.

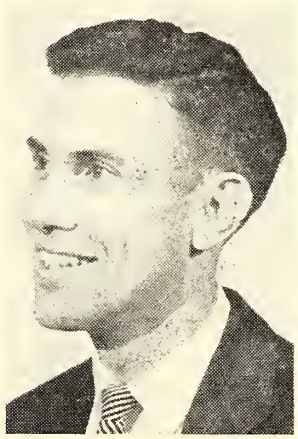
Miss Olt has always been active in her church. She has served in several positions in Sunday school and in the youth group and has attended camps and Annual Conferences. Her home congregation is at Eaton, Ohio.

Her school experiences included chorus, band, athletics, and the National Honor Society, as well as a Bible study course from Bethany Biblical Seminary.

Madeline is the daughter of John A. and Elsie M. Petry Olt. She has two brothers, David and Kenneth.

MEET THE EISELES

► George and Katherine Eisele and their two daughters, Cynthia, aged four years, and Kimberly, aged two years, left the States on Sept. 17 to accept full-time missionary work in the Waka schools in Nigeria. George will be a math and science teacher in the secondary school, while Katherine will teach part time where needed.





George and Katherine Eisele

George grew up in Lincoln, Nebr., where he was an active member of the Church of the Brethren. After graduation from high school he entered the armed services as a I-AO and served in a hospital near Osaka, Japan, during the Korean conflict.

Katherine Hamm was born and reared in Rocky Ford, Colo., where she was a member of the Church of the Brethren. After graduation from high school she entered McPherson College. George also entered McPherson College after his service in Japan and it was here the two met. They were married in 1955 at Rocky Ford. Katherine taught while George finished college and received his B.S. degree.

Two years were spent in Bern, Kansas, where George taught and also coached basketball. Katherine also taught part time in the elementary school. The summers of 1959 and 1960 were spent in study at Kansas State University.

After teaching one year in Quinter, Kansas, George was awarded a National Science Foundation scholarship to the University of Illinois. He received his Master's degree in mathematics in the summer of 1961.

The essential demand of this moment in human annals summons us to build ramparts of love against the tide of hate that engulfs our world. — *Rabbi Abraham L. Feinberg.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***Preaching the Nativity.** Alton M. Motter, Editor. Muhlenberg, 1961. 136 pages. $1.95.

The editor of this book of nineteen sermons by noted preachers, professors, and presidents has done a good job in gathering the major themes of Christmas in inviting, readable format. Brethren will be especially attracted to a sermon by Paul M. Robinson, president of our seminary, and to the strong emphasis on the Christmas message of peace and brotherhood that appears in many of the sermons. Names like Marty, Sockman, Haselden, Hulme, Kennedy, Pike, Pope, Pelikan, and Walker assure the reader he is reading the best. This book will renew the enthusiasm of the preacher for his communication of the heart of the nativity message. If you are looking for some directive to the deep meaning of Christmas and growing tired of the secularization of the season, you will find fresh food for thought here. Contrary to the title's implications, however, this is not just a book for preachers. This is excellent reading for Christian families in the Christmas season. — *Ronald K. Morgan, Hutchinson, Kansas.*

***Christmas Stories From Many Lands.** Edited by Herbert H. Wernecke. Westminster Press, 1961. 302 pages. $3.95.

Herein is an exceptionally fine collection of Christmas stories from thirty-five countries of the world. In them are reflected many of the customs, hopes, fears, and beliefs of various tribes and peoples. Although many do not realize the true significance of Christmas, all have seemingly caught the glad, peaceful spirit of the day.

In an era when nations are living in fear and distrust, it is heartening to feel a common bond of friendship as all observe this holy day. The stories have helped this reviewer to appreciate again the good and beautiful within all peoples from the Congo, Russia, Yugoslavia, Turkey, etc.

Churches and schools will be delighted for this source of program material and what a treat for the family at eventide to gather around the hearth and read together these lovely stories, as we approach Christ's birthday!

The author has been a school principal, a pastor, and at present is a seminary Bible professor. Thanks to him for the long hours of research back of this truly unique and valuable collection! — *Mrs. Charles E. Zunkel, Port Republic, Va.*

The Learned Men. Gustavus S. Paine. Crowell, 1959. 212 pages. $4.75.

The interesting history that lies behind a translation of the Holy Bible is seldom penned or widely known. In The Learned Men Gustavus Swift Paine, a former managing editor of the Christian Science Monitor, has painted a fascinating portrait of the making of the Authorized Version and of the men who translated it. Much of this information was ferreted out of manuscripts and books in the great libraries of England.

In his enthusiasm for the King James the author tends to overlook its shortcomings and in a mild way to underrate the importance of more recent works.

Summary: an important book in the history of the English Bible. For those interested in the making of the King James this is an important book. — *David J. Wieand, Ramallah, Jordan.*

The Search for Meaning. A. J. Ungersma. Westminster Press, 1961. 188 pages. $4.75.

For doctors, counselors, pastors, and laymen who want to and can go deeper and critically examine a new approach in psychotherapy, pastoral psychology, and religion, this book will be provocative. Prof. Ungersma, formerly a pastor, currently on the faculty of the San Francisco Theological Seminary, studied with Viktor E. Frankl of Vienna, author of a new school of psychotherapy, and here interprets Frankl's existential analysis (called logotherapy), contrasts it with the work of Freud, Stekel, Adler, and other experts, and recommends it.

"Recently," says the author, "doctors and psychiatrists increasingly have become concerned over the role of pastors in counseling, for they meet each other on the doorstep of the sick soul." Undergirded throughout by wholesome theological insights, the book's last chapter, Logotherapy and Pastoral Psychology, is particularly valuable because of its insights into sin, guilt, love, forgiveness, and acceptance. — *Harold Z. Bomberger, McPherson, Kansas.*

***The Bible Companion.** William Neil. McGraw-Hill, 1960. 46 pages. $9.95.

A pictorial reference guide that combines solid scholarly information from history, archeology, and other disciplines with simple, easy-to-read format and abundant photographs and other visual aids. The wide range of subjects covers geography, history, the arts and sciences, a summary of each book of the Old and New Testament and Apocrypha, the faith of the Bible, people and places, and the story of Bible manuscripts, canon, and translation. This is a reference book to be used again and again, a standard book for home or church library. — *Chalmer E. Faus, Chicago, Ill.*

Let God In. Lenn Lerner Latham. Prentice Hall, 1961. 176 pages. $3.50.

If illustrations are called "windows which let in the light" this book is full of such windows. One almost gets the impression, however, that some chapters are written around the illustrations instead of the illustrations used to illuminate the main idea. But the book is inspirational and devotional and emphasizes the need for humble commitment in a way that the reader cannot dismiss. There is no doubt about the purpose of the writer. Many persons will profit from the practical way in which each subject is handled. The parts of the book deal with the various steps and the problems in personal commitment and everyday living of the Christian life. — *W. Glenn McFadden, Pasadena, Calif.*

The Story of Clocks. Terry Maloney. Sterling, 1960. 48 pages. $2.50.

An interestingly written, comprehensive history of timekeeping. Not as complete as Tannenbaum's Understanding Time but more full in treatment than Reck's Clocks Tell Time. The type is fairly small and clear, and the illustrations are a good supplement to the text. — *E. Louise Larick, La Verne, Calif.*

News and Comment From Around the World

ethodist Unit Asks Self-etermination for Angola

The Portugese administration of ngola was sharply criticized by the ecutive committee of the Meth-ist Board of Missions for "killings, rests and executions" to which ricans are "subjected without oper and impartial trial."

The committee called on Portugal establish a plan for self-determi-tion for all the people of Angola, th definite target dates for accom-shment. Its statement urged the stitution of vast social and political forms in the Portuguese colony, here a civil war between Africans d whites has been raging since arch 15.

The Methodist Church, through Board of Missions, has been in ngola since 1885. The board cited e arrest of five American Meth-list missionaries within the past ree months. Four were arrested Portuguese secret police and their tus is still undetermined. A fifth issionary was arrested and held r a month and then deported.

ational Personnel to Administer ethodist Church in Africa

Administrative responsibilities for issions of the Methodist Church Africa will be shifted from mis-onaries to qualified national per-nnel, according to an action by e denomination's Board of Mis-ons. Such jobs as bookkeeping, signment of work, and the admin-ering of funds for use in hospitals, hools, and social centers, which ve been mainly the tasks of mis-onaries, will now be assumed by fricans.

The board said the transfer of ities will enable missionaries to un-rtake more creative activities and vote greater time to serving ople in areas with few or no urch institutions. The board lled on the Methodist Church to ntinue its opposition to racial dis-imination as practiced by some vernments and societies in Africa.

cottish Church Moderator to all on Pope if Invited

Dr. Archibald Campbell Craig, oderator of the General Assembly the Church of Scotland, has been thorized by the church to pay a urtesy call on Pope John XXIII, he is invited to do so when he es to Rome next year to join in celebrations marking the centenary of the Scotch church there.

The authorization for what would be an unprecedented gesture came unanimously from special clerical and lay committees of the church.

Nearly two hundred ministers and laymen discussed the matter for two hours and then issued a joint statement on behalf of both groups, saying they were satisfied that the Church of Scotland as a whole desires to promote better relationships between Protestants and Roman Catholics in Scotland and overseas.

Dr. Schweitzer to Ask East German Revocation of EKID Leader's Ouster

Dr. Albert Schweitzer, famed Protestant medical missionary of Lambarene, in what is now the Republic of Gabon, has expressed his readiness to intervene with the East German government to revoke the recent Communist order expelling Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany from East Berlin.

Although Dr. Schweitzer has indicated that he does not have much hope of accomplishing anything by the request, he has agreed to use his good offices on behalf of Dr. Scharf.

Dutch Reformed Church Charges Heresy by Segregation Foe

A professor of theology at Pretoria University in South Africa, who has been an outspoken critic of the South African government's racial segregation policy, has been charged with heresy by the Dutch Reformed Church in Africa, of which he is a member.

Prof. A. S. Geyser has denied the charges which were based on its opposition to the church's stand against admitting nonwhites to membership. The professor has also been accused of failure to observe a recent order prohibiting criticism of the church's laws and decisions outside church circles.

The church some months ago withdrew its membership from the World Council of Churches because it objected to resolutions opposing segregation adopted at a conference of church leaders held at Johannesburg last year.

At the meeting of the synod of his church last March, Professor Geyser urged that the church law which bars nonwhite membership be "tested according to the Scriptures."

Professor Geyser is one of the eleven Afrikaner theologians who published a controversial book, Delayed Action, which condemned segregation and called for a new outlook on racial questions in South Africa.

Protestants Increasing in Numbers in New York City

Protestants in New York City are emerging from their position as a minority religious group, according to predictions in a report released by the Protestant Council of the City of New York.

A detailed study of the city's religious status predicts a larger proportionate increase by 1975 in the Protestant community than within the Roman Catholic and Jewish bodies. Even in 1975, Protestants will still be the smallest of the three groups, but by that time the Protestants will have gained a larger share of the city's total population.

World Council Youth Parley Held at New Delhi

Some 160 Protestant and Orthodox young people from all over the world attended a conference in New Delhi just prior to the Third Assembly of the World Council of Churches.

Sponsored by the World Council Youth Department, the conference brought together young people who were attending the Third Assembly. Youth participants, chosen through national ecumenical youth councils, were from Asia, Europe, North America, Africa, the Middle East, and Latin America.

Religious Agencies Told to Press Drive to Revise Immigration Laws

A senator, a congressman, and two Federal government officials have called on religious and other voluntary agencies to intensify their efforts for a revision of United States immigration laws.

Senator Claiborne Pell of Rhode Island and Representative John V. Lindsay of New York were among those who agreed that the national origins quota system, a cornerstone of present U.S. immigration laws, is outmoded and should be abolished or drastically modified. This same viewpoint has long been held by the church agencies which constitute a majority of the group's participat-

ing in the American Immigration and Citizenship Conference.

Senator Pell said he would introduce a new immigration bill in the next session of Congress which would strike "at the utterly false and un-American concept that one race is superior to another, and northern and western Europeans make better Americans than southern and eastern Europeans."

World Population Grown Faster Than Food Output

The world population has grown faster than its food output this year, according to the United Nation's Food and Agriculture Organization. An FAO report which covers the year ending June 30, 1961, said, "There was only a small increase in the total volume of agricultural production, and preliminary FAO estimates for the world, excluding mainland China, show a rise of no more than one per cent over the previous season. This is less than the estimated annual population increase of 1.6 per cent."

Dutch and Japanese Churches Call for End to Nuclear Tests

Churches in two parts of the world issued statements recently opposing the resumption of nuclear weapons testing. They were the National Christian Council of Japan and the Netherlands Reformed Church.

The Japanese council described as "extremely regretful" the resumption of tests by the Soviet Union and the United States, and asked for immediate resumption of negotiations to establish a nuclear test ban.

The statement of the Netherlands Reformed Church is in support of the statement issued earlier by officers of the World Council of Churches, deploring test resumption and asking for a resumption of negotiations to bring about an end to tests.

Protestants Decrease in Former German Territories

German Protestants still living in the former East German areas now under Polish administration have decreased from a prewar 3,000,000 to about 50,000, or less than one-half per cent of the total population there. While most of the Germans from these predominantly Protestant areas were expelled after World War II, over 300,000 were repatriated by the Polish government to West Germany from 1955 to 1959.

The bulk of German Protestants now left in these territories live in East Prussia and Upper Silesia and have been largely integrated into the Polish Lutheran Church, while small scattered groups in the other areas have still preserved a certain degree of independence.

According to reports by church leaders, Protestants in the area do not have any pastoral leadership or a proper church management. Lay men and women lead services, religious classes, Bible reading groups, and prayer meetings. The Evangelical Church in Germany has tried to keep up connections with the weakened parishes by sending worship aids for lay preachers and individual believers in isolated areas. They also have organized shipments of relief parcels.

Churches in Wales Plan for New Translation of Bible

The churches in Wales are cooperating in plans for a new Bible in Welsh, the first since 1620. The Council of Churches has named a director for the project and participating churches include Anglican, Congregational, Baptist, Presbyterian, and Methodist. The Roman Catholic Church also is being asked to co-operate. It is expected that the new translation will be on similar lines to the new version of the English Bible.

Bill Limiting Missionary Contacts in India Stirs Controversy

A bill restricting missionary activities among aboriginal tribes was greeted with heated debate when it was reintroduced in the Madhya Pradesh State Assembly in India recently. While conservative Hindus were numbered among the measure's supporters, members of Prime Minister Nehru's Congress Party fought against adoption of the bill.

Similar legislation, which sought to prevent the religious conversion of uneducated and ignorant Indians, was introduced into the state assembly earlier this year. It failed to win approval and was severely criticized by leading figures in the country.

World YWCA Urges Action for Peace

The executive committee of the World YWCA has called upon its national associations throughout the world to work untiringly for peace, which is "bound up with the struggle for a just world order and the fight against social injustice, poverty, prejudice, and suffering."

The committee added that the association has a duty to contribute thoughts and actions which will help the United Nations to evolve into "a truly effective instrument for establishing the rule of law among the nations."

Trained African Ministry Needed to Curb Church Losses

A more highly trained indigenous ministry is needed to combat the trend of large numbers of educated Africans drifting away from Protestant churches in East Africa.

An article published in Rock, the monthly newspaper of the Christian Council of Kenya, said that educated people who do remain within the churches "stay only because they go to a church with a European minister, or obtain spiritual help from Christian schools where so many Europeans are working. This is not good enough for the future. Educated African ministers will be needed in every field, even in rural areas."

The article noted that the Roman Catholic Church has generally higher educational requirements for its seminary students and that there are a number of Catholic seminaries in East Africa.

The article continued, "If other churches do not wake up, it is easy to see which church, if any, educated people will belong to in the future. It is no use just 'Africanizing' the church by putting Africans in the most responsible places. They must be capable of the best in those positions, and this generally means men who have a high standard of education before beginning their theological training."

Leipzig Missionary Society Opens Headquarters in West Germany

A West German headquarters of the Leipzig Missionary Society has been established at Hildesheim, Germany. The measure was necessary because of growing difficulty in communication between the West German branches of the Leipzig mission and its national headquarters at Leipzig in the Soviet Zone.

The Leipzig mission, which celebrates its 125th anniversary this year, is active in South India, Tanganyika, New Guinea, Brazil, and China. It is largely responsible for the foundation of the Lutheran Tamil Church in India and the Lutheran Church of Tanganyika.

hristian Growth Shown Sarawak Census

Latest government census figures or the British Crown Colony of arawak on the northwest coast of orneo disclose that there are two nd a half times as many Christians the total population as there were ourteen years ago.

The 1960 statistics show a total f some 117,000 Christians in a opulation of about 750,000 or about ne out of every six persons in the olony. More than 50,000 of the hristians are Chinese and about 6,000 are native Sea Dyaks.

hristians in Laos Improvise hurch From Parachute

In the face of tremendous physcal hardships and Communist perecution, Christians in Laos are ontinuing to practice their faith ven if this means improvising a hurch from an old parachute and he communion cups from tin cans.

Some 45,000 civilians have had to eave their homes because of the ighting in Laos between government roops and Communist rebels. About ,000 of these refugees are Chrisians. Although they have left their omes and most of their personal ossessions behind and set up camps n the jungle, the Christians continue o hold regular, sometimes nightly, ervices.

Some of the Christian refugees who have reached Vientiane are elping Christian and Missionary lliance missionaries there prepare ackets that are dropped from planes o refugee centers in the jungle. hese packets contain a blanket, otton material for clothing, and lastic sheeting to protect the refugees from the rain or to cover the muddy ground when they must sleep outside.

CWS Urges Stricter Regulation of Korean Adoption Agencies

More governmental regulation of adoption agencies in Korea and Hong Kong was advocated in a report released recently by Church World Service. The report was made by a team of experts sent last winter to study the plight of orphaned and abandoned children in these two countries.

The team found that Hong Kong generally has better procedures than Korea for dealing with homeless children. Also the Chinese tradition of the family usually results in keeping children with their parents, no matter what the circumstances. In contrast, the abandonment of children in Korea has reached "appalling proportions." The report said in general the best method of handling homeless children is to care for them in private homes in the countries where they were born. The team said, "It is unsound to uproot children and transplant them into radically different cultures."

Lutherans, Presbyterians Set Theological Conversations

Representatives of all major Lutheran and Reformed and Presbyterian churches in North America will begin theological discussion early next year to explore their doctrinal agreements and differences.

Spokesmen for the two church groups have emphasized that merger is not being discussed but that the conversations are to be purely theological.

The purpose is to "discover to what extent differences which have divided these communions in the past still constitute obstacles to mutual understanding."

The first meeting of Lutheran and Reformed theologians is tentatively scheduled for January 1962. The first session will be devoted to a historical review of the relations between Lutheran and Reformed churches with special attention to the controversial issues which have divided them and evaluation of these issues in the light of contemporary thought in both church groups. Most of the theological arguments between the two groups in the past have centered around communion, Christology, the doctrines of election and predestination, and church government and discipline.

EKID Leader Says Soviet Zone Church Faces "New Struggle"

Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, has warned that the church in the Soviet Zone faces a new struggle with the Communist regime.

Condemning the increasing Communist pressure upon youths to join the East German army, he stressed that the church "will uncompromisingly protect conscientious objectors even in the Soviet Zone." He said the Red coercion of young people to enter military service has been extended even on girl seminarians under the age of eighteen.

Dr. Scharf also noted that German delegates to the New Delhi Assembly would support the application of the Russian Orthodox Church for council membership. In this way, he said, German Protestants would demonstrate their sympathy with the Russian church.

India's School Texts to Survey Religions

Textbooks surveying various religions and the lives and teachings of religious figures are being prepared for use in schools and colleges maintained by the Indian government.

The government set up a special bureau to prepare the material after legal experts approved the plans as constitutional providing no mention of God is made in any of the books and no particular religion is taught.

News Briefs

William A. Delano of New York, an attorney who with his wife spent two years as a volunteer worker in Berlin with the American Friends Service Committee, has been named general counsel of the Peace Corps. Mr. and Mrs. Delano worked with youth camps and with international seminars and summer camps sponsored by the Friends.

The New Zealand National Council of Churches will send an additional five fraternal workers to Indonesia for three years in response to an appeal by the Indonesian Council of Churches for help in filling some eighty-five vacancies in Christian hospitals and educational institutions.

Seven tons of hand-made nails dating from Roman days and believed to be of the type used at the crucifixion of Christ have been found at the site of an old Roman camp in Scotland. Almost a million nails were found by a professor of archeology of the Roman Empire at Oxford. The nails, from six to sixteen inches long, were found at the site of a Roman fortress built in 83 A.D.

Almost 500,000 European refugees have been moved for resettlement overseas through the efforts of the Intergovernmental Committee for European Migration since its establishment in 1952.

Eighty-two per cent of a cross-section of Swedes polled in a recent public opinion survey believe "man needs religion," but seventy-seven per cent said they had not attended a church service, except for weddings or funerals, in the past four weeks. Nine per cent said they felt man could get along just as well without religion, and one per cent said he would be better off without it, and eight per cent had no opinion.

Anniversaries

Mr. and Mrs. Preston T. Arnold celebrated their fiftieth wedding anniversary on July 30, 1961. They have four children and eleven grandchildren. — Mrs. Daniel Hissong, Cerro Gordo, Ill.

Oather R. and Anna M. Holsinger celebrated their fifty-fourth wedding anniversary on Oct. 27, 1961. They have six children, seventeen grandchildren, and six great-grandchildren. — Mrs. Claude Calvin, Kensington, Md.

Obituaries

Arnold, Malinda Vought, was born in Summit Mills, Pa., April 26, 1885, and died in Meyersdale, Pa., April 2, 1961. She had been a long-time member of the Meyersdale church and a constant support to her husband in the free ministry. She loved the church and what it stands for and wished that people would take seriously their Christian responsibility. While doing her work she sang countless hymns, many of which were arranged in the memorial service conducted by Bro. Arthur Hunn. Burial was in the Union cemetery. Surviving are her husband, Harvey E. Arnold, five daughters, and six grandchildren. — The Family, Meyersdale, Pa.

Baldwin, Barbara, daughter of Samuel and Esther Ulrey Wagoner, was born in Osceola, Mo., April 29, 1869, and died in North Carolina, Sept. 28, 1961. She was married to Charles T. Baldwin, who died in 1936. Early in life she united with the Church of the Brethren and lived a conscientious life. Surviving are three sons, one brother, one stepdaughter, four grandchildren, and ten great-grandchildren. The funeral service was conducted in the Hurricane Creek church, Ill., by Bro. George Hudson, assisted by Bro. Roy Fulk. Burial was in the Noffsinger cemetery. — L. M. Baldwin, Mountain Grove, Mo.

Beekley, Ira M., was born Oct. 9, 1860, and died Aug. 31, 1961. His wife, Elizabeth, to whom he had been married sixty-seven years, died in 1957. He was a charter member of the San Diego church, Calif. The funeral service was conducted by Bro. Charles Forror, assisted by Bro. Claude Dadisman. — Margaret Chamberlin, San Diego, Calif.

Brandt, Walter, son of Jay and Ida Smith Brandt, was born in Juniata County, Pa., Dec. 20, 1896, and died in Millerstown, Pa., Sept. 9, 1961. On Dec. 25, 1917, he was married to Ada Elizabeth Miller, who survives. Four sons, one daughter, fifteen grandchildren, one great-granddaughter, two brothers, and two sisters also survive. He had been a member of the Church of the Brethren for fifty-four years and was a charter member of the Mt. Olivet congregation at Newport, Pa. He had served in the office of deacon for forty-five years. The funeral service was conducted by Brethren J. L. Miller, J. E. Rowland, and Earl S. Kipp, and burial was in the Mechanicsburg cemetery, Pa. — Mrs. Mervin S. Gibble, New Bloomfield, Pa.

Breon, George Phillip, son of Phillip and Clara Cheesman Breon, was born in Smith County, Kansas, April 29, 1882, and died Sept. 23, 1961. He had been a member of the North Solomon church since his youth and was called to the office of deacon when he was twenty-one. He had served as a trustee of the Kansas Brethren Home for many years. Surviving are one daughter, one sister, and two brothers. The funeral service was conducted by the undersigned, and burial was in the Garrett cemetery near Portis, Kansas. — W. W. McDaneld, Portis, Kansas.

Brubaker, Clara, daughter of Mr. and Mrs. Jerome Portzline, was born Oct. 29, 1876, in Chapman, Pa., and died June 8, 1961, at Pottstown, Pa. She had been a member of the Parker Ford church for twenty-three years. She was married to Thomas Brubaker, who died in December 1954. Surviving are four daughters, thirteen grandchildren, and twenty great-grandchildren. The funeral service was conducted by Bro. Alvin S. Alderfer, and burial was in Oak Grove cemetery. — Mrs. R. L. Willauer, Parker Ford, Pa.

Brubaker, Edith E., daughter of Cornelius J. and Allie Flora Clingenpeel, was born near Boones Mill, Va., Dec. 5, 1899, and died Aug. 17, 1961. On Aug. 30, 1922, she was married to Alva O. Brubaker, who died a number of years ago. She became a member of the church in early youth and was active in the Antioch congregation, Va. Surviving are one daughter, two sons, her parents, six grandchildren, and four brothers. The funeral service was conducted in the Antioch church by Brethren C. M. Key and S. H. Flora, and burial was in the adjoining cemetery. — Margaret Flora, Boones Mill, Va.

Bubb, Jesse E., son of George and Lavina Falkenstine Bubb, was born near Astoria, Ill., June 11, 1873, and died in 1961 at Astoria, Ill. In 1896 he was married to Sarah Bucher, who died in 1944. He is survived by four daughters, three sons, twenty-one grandchildren, twenty-two great-grandchildren, and one sister. The funeral service was held in the Astoria church, where he had served as a deacon, by Bro. D. Edwin Rodabaugh. — Lottie Johnson, Astoria, Ill.

Butterbaugh, Ira W., was born near Polo, Ill., April 24, 1883, and died at La Verne, Calif., Sept. 26, 1961. His first wife, Anna, preceded him in death in 1944, and his second wife, Lillian, in 1959. He is survived by five sons, one daughter, fourteen grandchildren, thirteen great-grandchildren, two brothers, and two sisters. The funeral service was conducted in the La Verne church, Calif., by the undersigned. Burial was in the Evergreen cemetery. — Harry K. Zeller, Jr., La Verne, Calif.

Chittum, Gertrude, daughter of Mr. and Mrs. James Tyree, was born May 5, 1888, and died Sept. 27, 1961. She is survived by two daughters, one sister, two brothers, three grandchildren, and three great-grandchildren. The memorial service was conducted by Bro. Robert L. Byrd, and burial was in the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

Coffey, Martha, daughter of John and Elizabeth Hoover Roberts, was born in Arcola, Ill., May 31, 1870, and died at Osborne, Kansas. She had been a member of the Church of the Brethren for many years. She and her first husband, Clifford Beckwith, had served in the office of deacon. She is survived by her second husband, Charles Coffey, one son, and two daughters. The funeral service was conducted by the undersigned, and burial was in the Osborne cemetery. — W. W. McDaneld, Portis, Kansas.

Crumpacker, Earl Jacob, was born in Brazilton, Kansas, April 30, 1894, and died at Chino, Calif., Sept. 22, 1961. He is survived by his wife, Nina Sherfy Crumpacker, one daughter, two brothers, one sister, his mother, and two grandchildren. Graveside services were conducted at the Evergreen cemetery near La Verne, Calif., by the undersigned. — Harry K. Zeller, Jr., La Verne, Calif.

Dooley, William Dixie, son of Mr. and Mrs. William Dooley, was born Aug. 3, 1904, and died Oct. 5, 1961. He is survived by one sister. Graveside services were conducted by Bro. Robert L. Byrd at the Green Hill cemetery. — Doris A. Byrd, Buena Vista, Va.

Douglass, Willard G., son of Benjamin and Mary Elizabeth Douglass, was born June 26, 1863, in Decatur County, Ind., and died June 24, 1961. Surviving are his wife, Clara, two daughters, and four grandchildren. He was a member of the Allison Prairie church, Ill. The funeral service was conducted at the church by Brethren Merrill Branson and Ferrill Culler, and burial was in the Centerville cemetery. — Mrs. Faye Racop, Flat Rock, Ill.

Early, Josephine L., was born May 6, 1889, in Orange County, Ind., and died at Lima, Ohio, Sept. 23, 1961. She was married to Schuyler C. Early who survives, together with three sons. She was a member of the Lima church. The funeral service was conducted by Bro. J. O. Dearing, assisted by Bro. Dean Farringer, and burial was in the Sugar Creek cemetery. — Mrs. O. C. Anspach, Lafayette, Ohio.

Ferguson, Willis Albert, son of John J. and Easter Adams Ferguson, was born Oct. 11, 1893, and died Oct. 1, 1961. He is survived by his wife, Viola Jones Ferguson, one daughter, one son, five grandchildren, and two brothers. The funeral service was conducted by Brethren S. H. Flora and P. L. Noler in the Mount Hermon church, Va., of which he was a member, and burial was in the adjoining cemetery. — Marcella S. Fretwell, Bassett, Va.

Friedline, Norman A., was born Aug. 12, 1874, near Kregar, Pa., and died Sept. 11, 1961. He became a member of the church at an early age and remained faithful to death. The memorial service was conducted by the undersigned, assisted by C. Reynold Simmons, and burial was in the Dillsburg Community cemetery. — John M. Geary, Mount Pleasant, Pa.

Hall, Iva B., daughter of William H. and Maria Masemore Hall, was born in Huntingdon County, Pa., and died at Lancaster, Pa., July 29, 1961, at the age of sixty-nine years. She is survived by two sisters and two brothers. Funeral service was conducted in the Germany Valley church by Bro. Albert M. Haught. — Mrs. R. L. Willauer, Parker Ford, Pa.

Hayward, George Francis, was born Rockport, Mo., Oct. 5, 1891, and ed Sept. 7, 1961, in Ottawa, Kansas. n Aug. 5, 1911, he was married to ary Ellen Drake. He is survived by s wife, one son, two daughters, six andchildren, one great-grandchild, ie brother, and one sister. The funer- service was conducted by Bro. Lee itzer, and burial was in Greenwood metery. — Mrs. Roy Gerhard, Ot- wa, Kansas.

Jones, David A., was born April 5, 20, at Whitney, Pa., and died as a sult of burns, Sept. 20, 1961. He as a member of the Mt. Pleasant urch, Pa. The memorial service was nducted at the Mount Joy church the undersigned, assisted by Rev. ichard Mansker and Rev. Myron Cole. urial was in the Mount Joy ceme- ry. — John M. Geary, Mount Pleasant, a.

Kimmel, John, son of Jacob and ancy Garber Kimmel, was born Jan. 3, 1884, and died Sept. 11, 1961. e was a member of the Brookville urch, Ohio. Surviving are his wife, ie son, one grandson, and one brother. he funeral service was conducted by ro. Fred Hollingshead. — Mrs. W. ussell Miller, Brookville, Ohio.

Kromhout, Andrew, a member of the lgin church, Ill., but for the past sev- al months a resident of Burlingame, alif., died Sept. 30, 1961. He was rn near Haarlem, Holland, Jan. 6, 886, and came to this country when ighteen years of age. His achieve- ents illustrate well the contribution urdy immigrants have made to the nited States. He worked first as a rpenter and later became a construc- on engineer for the Borden Milk Com- any. For the last twenty years, he as a research and development en- ineer for the Elgin Softener Corpora- on. He is survived by his wife, Sarah ., two sons, one a physician and the ther a professor of physics, six grand- hildren, and one brother. A private neral service was conducted by the ndersigned, and burial was in the ypress Lawn Memorial Park, Colma, alif. — C. Ernest Davis, San Fran- isco, Calif.

Leedy, Orville A., was born Nov. , 1877, and died Sept. 11, 1961, at Venatchee, Wash. Surviving are his vife, Helen, one brother, and two sis- ers. The funeral service was con- ucted by Bro. R. H. Miller, and burial vas in the Acacia Memorial Park, eattle, Wash. — Mrs. D. E. Odell, Venatchee, Wash.

McCown, Esther May, daughter of urdy W. and Cora Lewis Albert, was orn Nov. 10, 1895, in Winona County, Minn., and died Sept. 30, 1961, at Vinona. On Dec. 27, 1913, she was narried to Sam McCown. Surviving re her husband, one son, one daugh- er, five grandchildren, two sisters, and wo brothers. She was a member of he Church of the Brethren. The funer- l service was conducted by Brethren D. D. Harner and L. A. Whitaker. Burial was at Lewistown, Minn. — Mrs. William E. Wright, Utica, Minn.

Miller, Daisy Loretta, daughter of Calvin and Ida Gordy Cripe, was born an. 17, 1887, and died Oct. 4, 1961. n April 1896, she was baptized at he Bethany church, Ind. On Nov. 24, 1909, she was married to Hiram Miller, who died in 1940. She was one of the sixty charter members of the New Paris church. The funeral service was conducted in the church by the undersigned, and burial was in the New Paris cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Poore, Ruth, daughter of Millard R. and Flora Yoder Mumma, died at Lancaster, Pa., Oct. 5, 1961. She is survived by three brothers. The funeral service was conducted at Elizabethtown, Pa., by Bro. Harper Snavely, and burial was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Puterbaugh, Navia, daughter of James and Miriam Esterline Puterbaugh, was born in Maryland, Dec. 3, 1876, and died Aug. 27, 1961, at Brookville, Ohio. She was married to David Puterbaugh. She was a member of the Brookville church. Surviving are one daughter, four grandchildren, eleven great-grandchildren, and six great-great-grandchildren, two brothers, and two sisters. The funeral service was conducted by Bro. Fred Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Rogers, Ruth Ann, daughter of Jesse and Mary Prowant Rogers, was born at Cerro Gordo, Ill., and died Oct. 2, 1961, in Oswego, Kansas. At the age of ten years, she became a member of the church. Surviving are one sister and one brother. The funeral service was conducted by Brethren W. B. DeVilbiss and Lee Spitzer, and burial was in the Highland cemetery. — Mrs. Roy Gerhard, Ottawa, Kansas.

Shaw, William H., was born March 4, 1897, and died at Mount Joy, Pa., Sept. 17, 1961. He was a member of the Mount Joy church. Surviving are his wife and one daughter. The memorial service was conducted by the undersigned, and burial was in the Mount Pleasant cemetery. — John M. Geary, Mount Pleasant, Pa.

Smith, Sarah Edith, daughter of John and Saloma Rettinger, was born July 28, 1873, near Ladoga, Ind., and died Sept. 22, 1961. In 1900, she was married to William M. Smith, who died in 1954. She was a member of the Ladoga church, Ind., but attended the Congregational Christian church in the town in which she lived. At her death, her eyes were donated to the Lions' eye bank at the Indiana Medical Center in Indianapolis. Surviving are three daughters, one son, twelve grandchildren, nineteen great-grandchildren, and one sister. Burial was in the Waynetown Masonic cemetery. — Olive Harshbarger, Bainbridge, Ind.

Stover, Jessie, daughter of Noah and Mary Lentz Snider, died at Brookville, Ohio, Sept. 22, 1961, at the age of eighty-two years. She was a member of the Brookville church. Surviving are one daughter, two grandchildren, and two great-grandchildren. The funeral service was conducted by the Bro. Fred Hollingshead, and burial was in the Harris Creek cemetery near Bradford, Ohio. — Mrs. W. Russell Miller, Brookville, Ohio.

Thomas, Kirby, son of Emery and Jennie Fisher Thomas, was born July 25, 1879, at Keedysville, Md., and died Oct. 4, 1961, at Lanark, Ill. He was a member of the Cherry Grove church, Ill. More than fifty years ago, he was married to Della Butterbaugh, who survives, together with one grandson and one great-granddaughter. The funeral service was conducted by Bro. Edwin Rodabaugh, and burial was in the Lanark Cemetery. — Mrs. Arthur Appel, Lanark, Ill.

Watson, Annie May, daughter of Addison and Mary Miller Homer, was born Jan. 12, 1882, and died at Shippensburg, Pa., May 19, 1961. Surviving besides her husband, Robert M. Watson, are two daughters, four sisters, ten grandchildren, and thirty-three great-grandchildren. She had been a member of the Church of the Brethren for sixty-four years. Burial was in the Cumberland Valley Memorial Gardens with Bro. Ross D. Murphy officiating. — Mrs. C. E. Varner, Shippensburg, Pa.

Williams, Ora Charles, son of J. H. B. and Alma Williams, was born in Elgin, Ill., Dec. 4, 1908, and died in Kansas City, Kansas, Sept. 27, 1961. Surviving are his wife, Verna, one son, one daughter, and two sisters. His father died at Mombasa, Africa, while on a trip to the mission fields of the Church

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The PACE of a HEN

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A woman who has herself achieved an enviable serenity in a life of accomplishment writes convincingly of how women may fulfill their destiny. Although her scattered life — scattered because she is pulled in so many directions — sometimes resembles the back-and-forth pacing of a hen, a housewife and mother can achieve a "golden mean" and a satisfying life of the spirit as she balances work and play, home and community, solitude and society. If one feels a sacramental quality in daily living, Mrs. Benton says, every piece of work can become a consecrated act — an observation equally applicable to men and women. **$2.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

of the Brethren. Three years later, his mother died of typhoid fever after attending the Winona Lake Conference. He was buried at Belleville, Kansas. — S. C. Miller, Elgin, Ill.

Wright, Nettie Ecker, was born near Westminster, Md., Aug. 3, 1875, and died Sept. 11, 1961. She was married to John W. Wright, who preceded her in death. She was a member of the Middle River church, Va. Surviving are one daughter, one granddaughter, two great-grandsons, and one sister. The funeral was conducted in the Middle River church by Brethren Sam Harley and F. Y. Garber, and burial was in the adjoining cemetery. — Mae V. Diehl, Staunton, Va.

Wyatt, George Washington, M. D., was born July 6, 1875, at Alpena, W. Va., and died Oct. 2, 1961, at Dry Fork, W. Va. He was a member of the Church of the Brethren. Surviving are his wife, Flota Lambert Wyatt, four sons, and one daughter. The funeral service was conducted at the Harman church by the undersigned, assisted by Bro. Ellsworth Harman, and burial was on one of his farms near Dry Fork. — Daniel B. Spaid, Junior, W. Va.

Zimmerman, Gary Philip, son of Virgil and Laura Baker Zimmerman, was born Jan. 7, 1945, and was killed in an automobile accident, July 9, 1961. He was a member of the Yellow Creek church, Pa., where he served as organist. Surviving are his parents, two sisters, and two brothers. The funeral service was conducted at the Yellow Creek church by Bro. J. H. Clapper, assisted by Bro. Perry Liskey, and burial was in the Steele cemetery. — Mary Stayer, Hopewell, Pa.

Young, Dr. Paul S., son of Mr. and Mrs. David Young, was born Sept. 9, 1921, and died Oct. 19, 1961, at Wallingford, Pa. He had been a member of the Church of the Brethren for twenty-six years, serving recently as a deacon in the Drexel Hill church, Pa. Surviving are his wife, Alice, two sons, his mother, and four brothers. The funeral was conducted by the undersigned, and burial was in the Landisville cemetery, Pa. — R. W. Schlosser, Elizabethtown, Pa.

Church News

Southern California and Arizona

Los Angeles, Ladera — Since the last report forty-two have been added to the church by baptism and letter. At the council meeting, it was reported that $113,000 had been pledged and $25,000 paid toward the new sanctuary which we hope to begin constructing in 1962. The women and the Sunday school children made friendship packets for Japanese emigrants, which were distributed through Brethren Service. Fifteen of the women and the pastor visited one of the ships carrying Japanese people as it was anchored in Los Angeles harbor. Carl Doss, who with his wife, has adopted twelve children of mixed ancestry, spoke at the missionary banquet; Herbert Hogan, who recently returned from Africa where he worked with a study team from the World Council of Churches, gave a talk during the school of missions; Harry Zeller, Jr., Harold Fasnacht, and Leland Nelson were the speakers for the preaching mission. This year the men's fellowship sponsored a campership to send young people to Camp La Verne. The boys and girls of the vacation Bible school gave more than $50 as an offering toward the new church. At the mothe daughter banquet of which the them was Mothers and Daughters Aroun the World, we had as special gues young people from Norway, Switze land, and Japan. While our pastor wa away, Bro. Harold Fasnacht, preside of La Verne College, was the pulp guest. Ronald Riggin, a licensed mi ister in the Lindsay church and a stu dent at La Verne College, was th student summer assistant to the pasto He helped with Bible school, da camp, the youth, and community recre ation. Verne Martin is delegate to th district meeting. — D. Esther Jamiso Hawthorne, Calif.

San Diego — The pastor, Claud Dadisman, was installed on Sept. 1960. In the afternoon the choir san at the dedication of the Cajon Valle church. Three Yokefellow groups hav held regular meetings this year. W had a school of missions, using th theme, The Local Church and th Community. Speakers included Re Grandison Phelps, a Negro pastor, Ve non Hughes, a labor union official, an Rev. Milus Bonker, a Lutheran mini ter. The Foundation for Brethren Ou reach was started through the ger erosity of Warren Danner. Whil members of the congregation are tru tees of the foundation, as the fun grows it will be used wherever th need is seen. The women of the Cajo Valley church joined our congregatio for a mother-daughter dinner with a international theme. The program cor sisted of music from various nation and a speaker on UNICEF. Some o our young people and adults partic pated in the Tijuana work camp a the Casa de la Esperanza orphanag We have been carrying on with muc of the work started by the wor camp. — Margaret Chamberlin, San Di ego, Calif.

Western Canada

First Irricana — The Second Irrican church was host to the district confer ence, the theme of which was My Call ing to Fulfill. Carson Key of Rock Mount, Va., H. L. Ruthrauff of L Verne, Calif., Robert Winkler, pasto of the Bow Valley church, and R. L Blackwell, pastor of the First Irricana Second Irricana, and the Kathry Keoma congregations were the speak ers. The junior highs met at Cam Canaqua for one week with Brethre Winkler and Blackwell as leaders. Tw have been baptized. Eight babies hav been dedicated. We had a communit Thanksgiving service on Oct. 8. At tendance is increasing in the thre churches of which Brother Blackwel is pastor. — Mae E. Gump, Calgary, Al berta, Canada.

Idaho

Boise Valley — It was decided tha the church should not be supporte as a mission church when Bro. E. J Glover and his wife took over abou three years ago. We now have a self supporting church with a thriving Sun day school, a number of dedicate teachers, and a group of children There is an active group of youn people, also. Several families who at tend our church live in Nampa. Thes came to our church as a result of

hurch merger in the area. We have cottage prayer meeting each week n one of the homes of the congregaion. The women of the church meet egularly. Bro. Glover was a member f the Standing Committee at Annual Conference. Russell and Stella Brockus epresented our church at Confernce. — Craig Kirkpatrick, Nampa, daho.

Oregon

Medford — During the past nine months, the church has had the help of a Brethren Service worker, Carolyn Showalter. She did work in the office, worked with youth, and in other places of the church program. One of our number is now in Brethren Service at Talfurrias, Texas. Ten of the high school graduates were from our church. Four are now attending La Verne College. We had a ten-day vacation Bible school in June. Some of our members attended Camp Myrtle Wood during the summer. Since the pastor, Escil Hiser, left in August, the pulpit has been filled by local and outside speakers. A number of improvements are being made about the church and parsonage. The new pastor, William Wash from Empire, Calif., began his work on Oct. 1. He is especially interested in youth and in visitation. Joe Campbell, the district chairman, brought the morning message and installed Brother Wash. Delegates to the district meeting were Blanche Lininger, Ernie Bolz, Ray and Marie Pence. The 1962 district conference will be meeting in our church. We have sent clothing to Modesto and have given men's clothing to the gospel mission. — Mrs. Ray A. Pence, Medford, Oregon.

Portland, Peace Community — The church choir gave concerts at Albany and Springfield in the spring. A number of the youth attended the district youth rally at Albany. Our church was host to the northern section of the district woman's fellowship in May. Some of our members also attended the Southern sectional meeting. H. D. Michael of Olympia, Wash., showed colored slides of the trip to Nigeria at a meeting of one of the adult classes. In June we had a dedication service for the new pews. A number of our members attended family camp and youth camps at Camp Myrtle Wood. Ora Huston and Herbert Ruthrauff have been speakers from outside the state. Brother Huston gave a talk on peace; Ben Hylton on Brethren Volunteer Service. The pastor, Ralph D. Bowman, was chairman of a committee for the Greater Portland Council of Churches which sponsored a Church World Service seminar in September. He will serve as moderator of the district for this coming year. Elmer Eastman was licensed to the ministry for an indefinite period. — Esther Irvine, Milwaukie, Oregon.

Washington

Outlook — The highlights of the church year have been the harvest dinner, the father-son banquet, the neighborhood tea, and a six-day revival meeting in co-operation with Sunnyside church. The Sunnyside church also joined with us for a love feast. Thirteen have been baptized and two received by letter. We have recently elected a fifteen-member board of administration which will direct the program of the church for the coming year. The pastor, Will Snelling, was moderator for the district conference at Sunnyside. — Mrs. Lucile Hillman, Outlook, Wash.

Tacoma — Marna Strietzel of La Verne College served as a summer service worker in our church. The pastor, Bruce Flora, attended the Faith and Group Life Laboratory at Juniata College. While he was away, the pulpit was filled by the church moderator, Bro. Bernard Suttle, Bro. Harold Lawrence, Bro. Ben Hilton who had recently returned after two years in BVS, and Ralph Turnidge, executive secretary of the Washington-Northern Idaho Council of Churches. Bro. Ora Huston, peace counselor, spent two days in the church in August. Seven of the young people are attending college; one, Gary Callison, is a ministerial student. Another of our youth, Philip Thompson, has completed two years in BVS and is now taking an active part in the church program. We had an installation and dedication service for the new teachers and church officers. On World Communion Sunday we had communion. — Mrs. Dorothy Flora, Tacoma, Wash.

Iowa and Minnesota

Cedar — Some of the events in the past year in our church have been a service by the McPherson College deputation group, a special Thanksgiving service, a play by the young people at Christmas time, a farewell for the Merrill Bransons, who moved to another pastorate, and a talk by Mary Dadisman, illustrated by slides of the work in Nigeria. The women made eight comforters and donated other bed covers for relief. They also rolled bandages for an African hospital. Harley A. Yates of Kinross, Iowa, is moderator of the congregation. Paul E. Wingerd is now serving as pastor. The youth have been meeting regularly throughout the year under the leadership of Mrs. Frank Fisher, Jr., and Mr. and Mrs. Wingerd. Three of the women attended the rally of the women's fellowship at Iowa River. A memorial fund has been established in memory of Byron M. Dorcas, Sunday school teacher, church treasurer, and former moderator, who was killed in a car-truck accident. This fund, $238, has been sent to Bethany Hospital in Chicago. A number of our congregation accepted the invitation of the Cedar Rapids church to a meal and program. Slides of the churches and pastors in the Iowa and Minnesota district were shown. — Mrs. Leo Fisher, Stanwood, Iowa.

Golden Valley Community — A successful Bible school was directed by the pastor, Norman Long. Fourteen denominations were represented. Each Wednesday evening prayer meetings are being held. The young people have been a very active group this year. The afternoon fellowship circle has planned a program of visitation to encourage Sunday school attendance. They will provide transportation for the children. The evening fellowship circle is compiling a church cookbook. We had our love feast on Oct. 1; six visitors were present. Three babies were dedicated this fall. — Donna J. Eddy, Minneapolis, Minn.

Western Kansas

McPherson — In commemoration of the one-hundredth anniversary of the state of Kansas, the church had a centennial dinner at which Dr. J. D. Bright was the speaker. Harold Bomberger, the pastor, was elected president of the Kansas Council of Churches. Burton Metzler was given the citation of merit for his faithful service in the community. The pastor and the church officers had a seven-hour retreat recently. A modern and complete sound amplification system is being placed in the church and the education building. Plans are being made for small group discussion classes for college students. At the business meeting, the budget was raised about thirty per cent. The women of the district have shipped children's clothing, baby clothes, hand-knit sweaters, hospital gowns, and comforters for rclief. Most of the new garments were made by a shut-in. A prayer group meets for an hour each week and a second group is being formed. One hundred sixteen college students signed cards for temporary membership in the church. — Mary E. Sherfy, McPherson, Kansas.

Missouri

Kansas City, Messiah — Dennis Keeling, delegate to Annual Conference, reported on the Conference and showed pictures and played some of the music and speeches that he had recorded. The closing program of the daily vacation Bible school took the place of the annual school picnic. Guest speakers have been Calvin Keeling and Lawrence Lehman. Twenty-two of our members attended camp this summer. We had an old-fashioned hymn sing on Aug. 20. Two have been received on former confession and baptism. Sept. 24 was loyalty day, on which commitments were made for the church budget. We had our love feast on World Communion Sunday. At the council meeting on Oct. 11, Calvin Keeling was licensed to the ministry. Leland Wilson brought the message on Oct. 15. We had a series of prayer meetings prior to the week of preaching services which began Oct. 29. The pastor, Ira Gibbel, and several others attended the regional conference at Waterloo, Iowa. — Mrs. Gertrude Gaba, Kansas City, Mo.

Plattsburg — Marvin Thill continues as our pastor as well as serving the St. Joseph church. He is also attending classes at the University of Kansas City. In July he attended the Life and Thought Laboratory at Juniata, and the regional conference at Waterloo. Mrs. Rex Cook attended the citizenship seminar in Washington and New York. The women have planned three parties for wards at the state hospital at St. Joseph. They are studying Ecuador in South America this winter. The youth reported that the camp at the Pleasant Valley church was the greatest camp of their experience; it was directed by Ira Gibbel and Marvin Thill. We continue to have prayer fellowships for

Reuel L. Howe

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both youth and adults. The pastor has begun a series of lessons on communism on Sunday evening. Many of our members attended the lectures given at St. Joseph by Charles A. Wells on Christian and World Affairs. We co-operated with the Presbyterians in a day camp for the younger children. At the district meeting at Rockingham, Northern and Middle Missouri became one district, and we are looking forward to a better program. — Mrs. Rex Cook, Plattsburg, Mo.

Nebraska

Lincoln, Antelope Park Community — Three babies were consecrated during family week. H. Stover Kulp, missionary to Africa, spoke to the congregation on May 28 about the work in Nigeria. Group Relations was the theme of the daily vacation Bible school. We had a basket dinner and program in honor of the young people who graduated from high school. Each one was presented with a copy of the new English translation of the New Testament. Some of the youth attended the camps at Camp Schwarzenau. We had a fellowship supper for the George Eisele family, who have left for Nigeria, where George will teach in the training school at Waka. The women have completed fifty-two schoolbags for Latin American children and had these and clothing items ready for World Community Day on Nov. 3. The church recently received as a memorial gift, two new offering plates. Reverend Lott was the speaker for the father and son banquet. — Hattie Oltman, Lincoln, Nebr.

North Dakota and Eastern Montana

Milk River Valley — One of our members attended a special realignment meeting at Cando, N. Dak. Donald Willoughby served as the summer pastor and represented the congregation at district conference at Camp Mon-Dak. Activities during the summer included a day camp once a week for the primary children, directed by the pastor's wife, several camp outs which included the entire church, vespers, campfires, and fellowship in the outdoors. The summer youth rally was held at the Bear Paw Mountains in August with the youth and leaders from North Dakota joining the host church for three days of activities and inspiration. The women sewed one day for the local hospital. We observed the love feast on Sept. 4. Byard Snyder officiated at the business meeting in September. — Mrs. C. E. Williams, Kremlin, Mont.

Minot — At the council meeting Willard McDaniel was elected moderator. We are resuming the monthly fellowship suppers with different organizations in the church taking turns for the programs. In the absence of the pastor during the summer, the pulpit was filled by Dennis and John Boe, a father and son team from this congregation. Ray Harris was our delegate at Annual Conference. We had our love feast on World Communion Sunday. — Jennie Lang, Minot, N. Dak.

Southern Missouri and Arkansas

Carthage — Bro. J. A. Strohm of Kansas has become the full-time pastor. The Pattern of Living was the theme for the mother-daughter banquet. Before the coming of the pastor, the parsonage was redecorated and some repair work done. Sixteen of the youth attended camp at Sheltering Heights, south of Springfield, Mo. One of the classes has made six dining room tables that will be used for socials and banquets. The women who meet once a month have been making comforters for relief and wrapping bandages for the hospital in Nigeria. A father and son banquet was held on Oct. 13. The speaker was Bro. James K. Parks, pastor of the Springfield church. We had our love feast on Nov. 24. — Mrs. Velma Teeter, Jasper, Mo.

Northern Illinois and Wisconsin

Naperville, Bethel — Thirteen have been baptized and five received by letter since our last report. The attend ance has increased in this last year a well as the offerings. We had our lov feast service on World Communio Day. During the summer months, th three adult Sunday school classes com bined with the teachers taking turn in teaching the lesson. A group o players from the Dixon church gav Which Way the Wind. The pastor ap peared on WGN radio station five time through the summer. Many of th members spent their evenings the las few months remodeling and redecorat ing the church basement in preparatio for the district conference. We ha Sunday evening services in the home and church during the summer months A number of our young people an junior highs attended Camp Emmaus Six adults served as counselors. — Rutl Steck, Naperville, Ill.

Southern Illinois

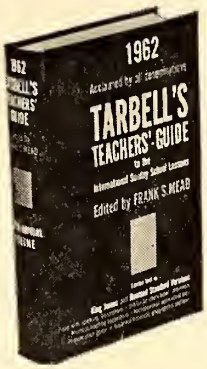
Allison Prairie — Jean Branson di rected the vacation Bible school fo two weeks in June. The pastor and hi wife, Brother and Sister Merrill Bran son, taught at the junior camp at Cam Emmanuel and served as delegates t the district conference at La Place Our church was host to the distric pastors' and wives' conference in Sep tember. A new piano has been pur chased through the memorial gift given by those whose loved ones hav died. The men's work reroofed an el derly member's house recently and als the barn roof at the parsonage. Th young people built an outdoor fireplac for church use on the church lawn Three have been baptized since th last report. The family night program and the birthday supper contribute to the church fellowship in the com munity. — Mrs. Faye Racop, Flat Rock Ill.

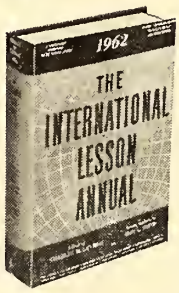
Astoria — Paul Thompson of Canto is serving as moderator for this yea A student at Bethany Seminary, Mario Petry, is serving as our pastor. Harriet Bright of Richmond, Ind., conducted revival meeting, Oct. 22-29. We ha our love feast on Nov. 4. — Lottie John son, Astoria, Ill.

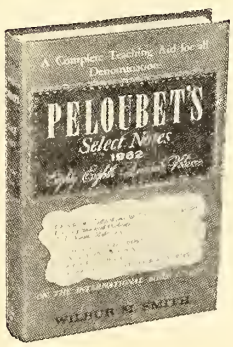
Cerro Gordo — Bibles were given t each child entering the junior depart ment. The church plans to give famil Bibles as wedding gifts to youn couples being married in our congrega tion. The week of day camping con ducted by the pastor, Ralph Skaggs and the Christian education committee was well attended. District meetin delegates were Rex Lynch and Herber Lanter. Two of our young women ar in New Windsor for a year of voluntee service. In co-operation with the Oak ley church, classes in Christian doctrin are being held each Sunday evening Following the class there is a join fellowship of the youth of bot churches. A layman leads the mornin worship service once a month. In Oc tober, the service was conducted b Noah Stalder and the message wa brought by Margueritte Lynch, a mem ber of the church who is on the exten sion staff of the University of Illinois. - Mrs. Daniel Hissong, Cerro Gordo, Ill

Oak Grove — The pastor, Dal Roher, and his wife have moved int

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the parsonage. He is spending only the week ends here, since he is a student at Bethany Seminary. Bro. M. A. Whisler officiated at the love feast on Oct. 1. Leo Ullrick, a member of the Mennonite church, showed pictures taken in Haiti during his alternative service there. Later Elvin Frantz of Springfield, Ill., showed pictures of Europe and the Holy Land, which he had visited the past summer, having been sent there by CROP. Some of our members are attending the leadership training school in Peoria, sponsored by the churches of the Peoria area. — Juanita Whisler, Lowpoint, Ill.

Northern Indiana

La Porte — The vacation Bible school in June was well attended. Mr. and Mrs. Richard Bauer were delegates to Annual Conference. During the year the women packed over 1,800 pounds of clothing and bedding for Church World Service. Seven of them attended the workshop at Nappanee in September. I. D. Leatherman is now serving as our pastor. — Myrtle Shank, La Porte, Ind.

Southern Indiana

Beech Grove — The new pastor, Charles Petry, began here on Sept. 3. Installation services were held that evening. Bro. Eldon Petry conducted the council meeting in September. Church and Sunday school officers were elected for the new year. The new wing to the church is completed. The youth presented the congregation with new tables. Three persons have been baptized. The pastor and his wife had open house at the parsonage on Oct. 8. We had our love feast on Saturday, Oct. 14. Some of the youth attended the district conference at Anderson in October. Brother and Sister Mahlon Rhinehart gave a talk which they illustrated with slides of their trip to Africa. — Mrs. Doris Young, Noblesville, Ind.

Ladoga — Since the death of the pastor, Forrest Groff, the pulpit has been filled by Albert Harshbarger, Richard Harshbarger, Mrs. Harold Stoner of Chicago, and David Priest, a high school boy who is looking toward the ministry. We are now having services on the second and fourth Sundays of each month with the moderator, Albert Harshbarger, doing the preaching. The church has invested its endowment in loans to churches at Indianapolis and Kokomo, and in the Brotherhood investment plan. — Olive Harshbarger, Bainbridge, Ind.

Pyrmont — We had our annual harvest meeting on Sept. 17. Following this Bro. Allen Herr of West Virginia had a one week's revival. Fifteen were baptized on Oct. 1 and we observed the love feast that evening. The pastor's wife, Erma Petry, is teaching over 400 children in the released-time religious education plan. She is reaching many children who do not have any religious training in the home or attend Sunday school. The women have one work day at the church and another meeting in the homes each month. They do relief sewing and visit the shut-ins in teams, help at the relief center at Nappanee, hold services at the county home, and call on the patients at the state hospital. — Mary A. Wagoner, Delphi, Ind.

Upper Fall Creek — On Sept. 16 we had love feast. This was followed by home-coming on the next day. The morning worship was conducted by the pastor, Perry R. Hoover, and in the afternoon we had a memorial service for those who had died during the year. A sermon following was delivered by C. Edward McClamon of the Middletown Methodist church. The new officers and teachers were installed on Sept. 24. Four children were recently dedicated. The women have work meetings twice a month and a study meeting one night a month. The women have adopted a ward at Epileptic Village, New Castle, for one year. The men are also helping to furnish entertainment and treats and gifts to this ward. Each fifth Sunday, we have a carry-in supper with one group in charge of the service. The other Sunday nights, we have Bible study and hymn singing. Ten of our members attended the regional conference at Manchester College. — Mrs. Martha Chandler, Middletown, Ind.

Michigan

Onekama — Several of the Congregational members and the Methodist pastor and his wife of an adjoining village participated in the ordinances of the love feast on World Communion Sunday. We observed harvest Sunday on Oct. 8, when Bro. Philip Lauver of Flint, Mich., brought the message. Bro. Charles Baldwin of Africa gave a message on Nigeria, illustrated by costume, pictures, and artifacts, one Sunday in October. Beginning Oct. 21 and continuing for a month Sunday evening services were held jointly with the Congregational church, alternating between the two church houses. The theme of the World Council of

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Churches Assembly, Jesus Christ the Light of the World, was studied. — Cora W. Helman, Onekama, Mich.

Southern Ohio

Strait Creek — The new pastor, Glenn Rummel, moved into the parsonage on Sept. 1. On Sept. 23 the district Christian education commission met at the church in the forenoon and in the afternoon with our pastor and his wife hiked over the new camp property at Woodland Altars. At the council meeting, Irvin B. Rhoads was elected superintendent of the Sunday school, as well as delegate to district meeting along with Kenneth Blackburn. — Hazel Rhoads, Sinking Spring, Ohio.

Eastern Pennsylvania

Big Swatara — The women knotted comforters for relief. Roy Forney, the regional secretary, was the speaker at the men and women's Bible class fellowship meal. Margaret Mumma gave an illustrated talk to the children following their program on June 4 at the Paxton church. We had Bible school at the three churches. The one at Hanoverdale was held in the evening. Following the school at the Fishing Creek Valley house, Bro. Luke Brandt conducted a one-week revival. Bro. H. Stover Kulp, missionary to Africa, showed pictures of the work in Nigeria one Friday evening. Bro. Ammon Myer was the minister for the harvest service the first Sunday of August. Some of the women attended the district women's camp at Camp Swatara and some are members of the godparents' auxiliary for the children's aid society at Neffsville. Three of the Sunday school classes had a fellowship supper for Von and Elsie Hall, who showed slides and told about their work in Nigeria. These classes support Mrs. Hall in Nigeria. For two weeks of July and the four weeks in August, we had a day camp for the junior and junior high ages, directed by Hiram Frysinger. At the fall council meeting, Hiram Frysinger was elected moderator for three years. Bro. Clyde Weaver of East Petersburg conducted evangelistic services at the Hanoverdale house. Sixteeen were baptized as a result of these meetings. We had our love feast on World Communion Sunday, with Galen Kilhefner of Elizabethtown bringing the message and officiating. In October we had a mother-daughter tea with a grandmother and great-grandmother chorus for a surprise. Mrs. Mary Forney of Harrisburg gave a talk about names. Guy Wampler, Jr., of Ephrata was the speaker for the father-son banquet which was also held in October. Some of the women attended the district women's fellowship meeting at the Chiques church on Oct. 18. — Clara B. Frysinger, Hummelstown, Pa.

Harrisburg — A number of the women attended the district women's fellowship at Camp Swatara. The Christus choir presented a program of music and reading for this camp. On July 9 a group spent a day at camp. A number of the juniors, junior highs, young people, and young adults attended camp. Five babies were dedicated in August. On Aug. 13, the pastor and the Christus choir conducted the union vesper service at Reservoir Park. We had a retreat for the deacons and their wives at Camp Swatara; David Hanawalt was the guest leader. Activities of the children of the neighborhood club programs for the summer included hikes, swimming, overnight camp as well as trips and tours. The women's fellowship sponsored the mother and daughter birthday fellowship. At the loyalty dinner, fifty-four family units made seventy commitments for $18,365 toward the unified budget. Included were nineteen new commitments and nine which were increased. A ground breaking service for the new educational building was held on Sept. 10. The guest speaker was Nevin Zuck. Work is scheduled to be completed by the spring of 1962. The building program is being financed by the sale of bonds maturing in one to fourteen years. — Mrs. John A. Blough, Harrisburg, Pa.



The Real Christmas

PAT BOONE

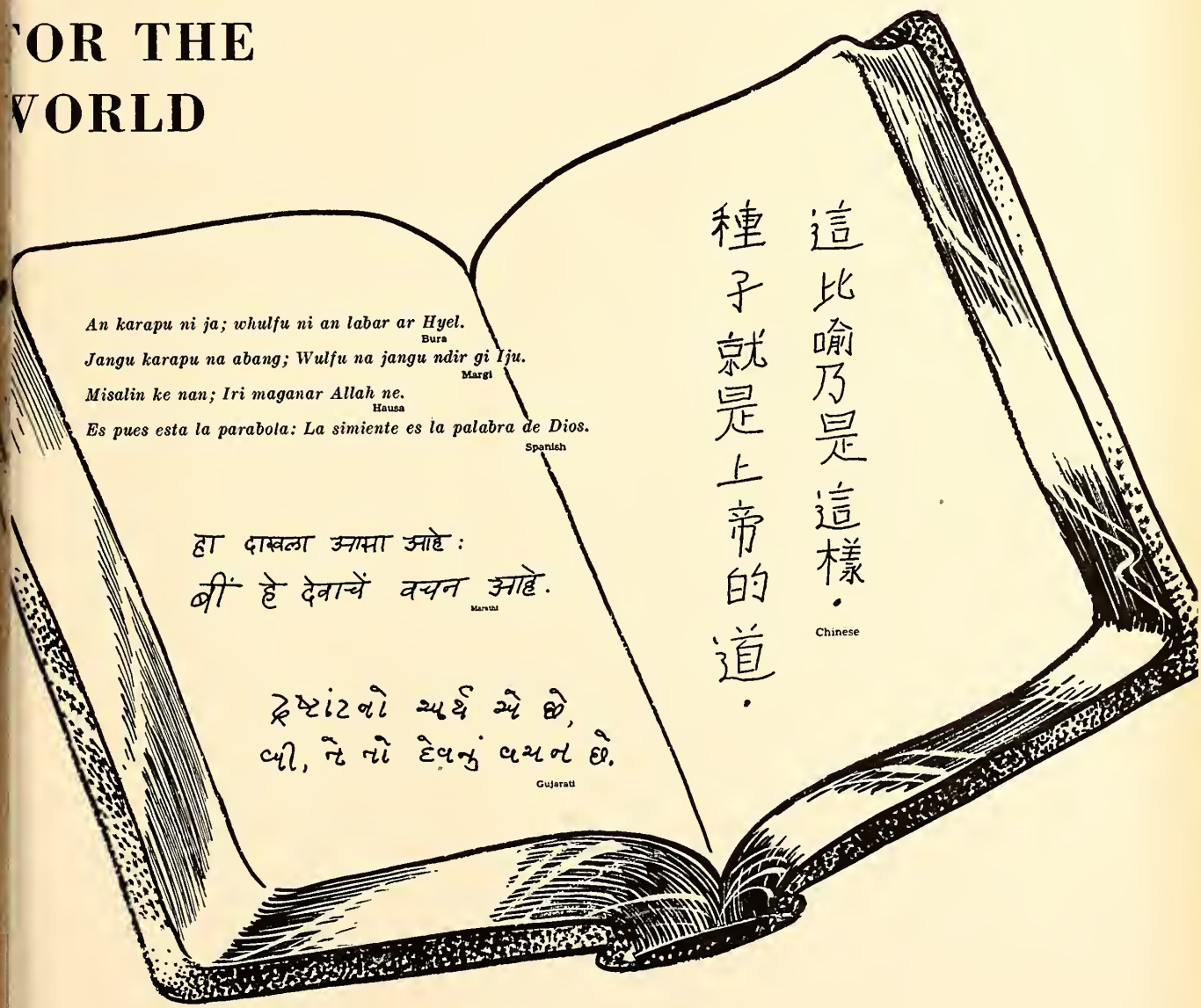
With inimitable exuberance and informality of style, America's popular young songster presents in this captivating holiday book a stimulating interpretation of Christmastide's deeper significance — a jubilant depiction of the Christmas spirit at work throughout the year. $1.50

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

DECEMBER 9, 1961

THE WORD FOR THE WORLD



"Now the parable is this: The seed is the word of God"

Luke 8:11

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Byron E. Dell, pastor of the Thomas church, Oklahoma.

Laton E. Holmgren, executive secretary of the American Bible Society.

Andrew Cordier, executive assistant to the Secretary-General of the UN.

Phil West and Murray Wagner, Jr., I-W's who are exchangees in Poland.

Irven Stern, principal of the Kulp Bible School, Nigeria, West Africa.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

We May Be Able to Help Rebuild

The Church of the Brethren is a leading organization in the search for alternatives to armed conflict. Such work is of extreme importance in a world threatened by total nuclear war. But a number of articles in the Gospel Messenger have seemed to convey an attitude of complete defeat with regard to the fate of mankind (on earth) should efforts to prevent war fail. This unfortunate attitude reached a sort of zenith in the article of Oct. 14, "The Bomb and Christ's Coming."

Given that an all-out nuclear war would radically change our civilization, there is little basis for the belief that mankind would not survive. Radioactivity is a phenomenon that is well understood and which can be effectively controlled by proper methods. Barring the use of weapons specially designed to produce excessive amounts of long-lasting radioactivity, the radiation problem is not insurmountable. It is essential, however, that individuals learn methods of radiation protection.

The Brethren, with a large rural constituency, have perhaps a unique opportunity here. Much of the radioactive debris which might threaten our food supply after nuclear war may be disposed of simply by plowing the land at an appropriate time. Brethren know how to plow and how to replant. Perhaps we should give some consideration to the possibility that we may be able to help rebuild the earth, should our efforts to prevent nuclear war fail. — Marion Wampler, 118 Park Ave., Englewood, N. J.

Based on Selfishness?

In your editorial, "A Heart in the Right Place," you speak against selfishness, and yet the Christian religion is based on that very thing. Why?

(1) God gave his only begotten Son that he might receive honor and glory, a selfish purpose; (2) Christ sweat blood the night before his death trying to decide the will of God that he might continue to be the Savior of the world, again a selfish purpose; (3) missionaries give the best of their lives trying to change others from already satisfied ways that they may gain satisfaction themselves, still a selfish reason; and (4) people endure all types of hardships trying to be sure of eternal life, which is certainly a selfish purpose. — O. A. Workman, P.O. Box 255, Orrville, Ohio.

The World Was Created

The article by Edith Lovejoy Pierce, "For Everlasting Life" (Oct. 28), has well-placed emphasis. The soul of man is immortal, and the burden of proof is for those who say it is not.

Some details in the article need correction, however. Mrs. Pierce states that "the first birds were like ardlike creatures with webbed wings." Two groups of creatures have membranous wings, the pterodactyls and the bats. Neither are birds, the former being dinosaurs, a kind of reptile, and the latter, mammals. A few skeletons of Archaeopteryx have been found, which have teeth and a long tail, yet it was not a lizard but a bird, with feathers on its wings. All birds and fowls have feathers, which are complex structures unlike scales or claws. If we are careful to learn the facts correctly we can harmonize nature's teachings with the Biblical account of creation.

Mrs. Pierce states also, and quite truly, that ancient peoples were loath to visualize creation and preferred to regard the universe as being eternal. But according to science as well as the Bible, the universe did have a beginning in time. The scientific proof is of two kinds, being based (1) upon the natural disintegration of elements and (2) upon the dissipation of energy.

It is now well known that some elements, including uranium and thorium, naturally and slowly disintegrate into other elements until they finally become lead and helium. Now if the universe had existed forever, if it were eternally old, all the uranium and thorium would have changed to lead and helium. When thorium or uranium is discovered we are reminded that the universe did have a beginning.

Now let us consider how energy is dissipated. "A book held above the desk possesses a certain amount of energy by virtue of its position. When it has been dropped it has lost forever that energy in potential form. Its energy was changed in

Continued on page 27

Statement on the International Situation

The following statement was adopted by the General Brotherhood Board at its meeting in November; it is commended to the members and congregations of the Church of the Brethren for their study and action

IN A time of steadily mounting world crisis the General Brotherhood Board has given prayerful consideration to several immediate vital concerns. We present our convictions to the members of our Brotherhood for study and action.

1. We favor increased support of the United Nations as both a symbol and a method of achieving and maintaining peace in the world community.
2. We favor universal membership in the United Nations to provide a forum for the discussion of the issues which divide mankind.
3. We oppose the testing of nuclear weapons by any nation at any time at any place.
4. We express serious reservations concerning the Civil Defense program and advise our members not to build family fallout shelters.

OUR SENSE OF INVOLVEMENT AND URGENCY

A succession of interlocking events converge to make this hour potentially one of the most explosive in human history. Berlin and Vietnam, the Congo and Cuba, multiple megaton bombs and nuclear testing, civil defense and fallout shelters, the intransigence of the great powers, the rise of the new nations, and the plight of the United Nations vividly picture a world filled with fear, suspicion, hatred, and death. Moreover, a new fact of our time is that crisis anywhere immediately involves the rest of mankind. The whole world is one community.

We are inevitably related to these crucial events, whether we will it so or not. To sit idly by today is to support continued chaos and eventual total disaster. As Christians we are concerned about our world, both in terms of elemental human values for everyone and in terms of what God wants us to do in the world. As Brethren we desire to do something creative, even heroic, to help "bring in the day of brotherhood and end the night of wrong."

INCREASED SUPPORT OF THE UNITED NATIONS

We believe the United Nations has a crucial role in the maintenance of peace in our world. We concur in the judgment of many critical observers who hold that major international disputes and on a few occasions even war has been prevented by the efforts of the United Nations. We are convinced that the United Nations needs to be strengthened and improved in order that it can become a more adequate instrument for the development, enforcement and adjudication of international law. We believe that the United Nations continues to be mankind's best political instrument for achieving international order and peace.

UNIVERSAL MEMBERSHIP IN THE UNITED NATIONS

In order for the United Nations to be more effective, membership should eventually become universal. The admission of any nation into the United Nations does not imply moral approval of its policies, past, present, or future, but it does imply the ability of member nations to accept the full responsibility of membership.

Such admission also facilitates regular contact, negotiation, and responsible action whereby that nation can more easily join the other nations of the world in working out practical arrangements and agreements for living together in one world. No international disarmament or arms control and inspection system under United Nations supervision can be effective unless every nation possessing the power to produce or to deliver nuclear weapons is a party to such an agreement and a member of the United Nations.

OPPOSITION TO TESTING OF NUCLEAR WEAPONS

The Christian conscience cries out against the purpose and injurious effects of the testing of nuclear weapons by any nation at any time at any place. The major powers in the cold war already have enough nuclear weapons to annihilate most of mankind in an all-out nuclear war. We believe our nation should give active leadership in bringing about an internationally enforceable agreement to ban all further nuclear weapons testing and to set an example herself by immediately discontinuing all such testing.

RESERVATIONS CONCERNING CIVIL DEFENSE AND FALLOUT SHELTERS

It is our judgment that there is no effective civil or military defense against all-out war today. The best defense is peace. The admitted power to "overkill" resides in atomic and hydrogen bombs, is reflected in bacteriological and chemical weaponry, and is projected in radiological and neutron devices. These developments together with their delivery systems are such that mankind can find security neither in war nor in civilian defense.

Present testimony from competent scientists differs widely as to how many American citizens could survive an all-out thermonuclear war with atomic and hydrogen bombs. Some say that with deep and skillfully constructed shelters as much as ninety per cent of the United States population could survive. Others say that not more than a handful, if any, could survive. It is commonly agreed that persons who could survive an attack would emerge to a doubtful survival on an earth's surface largely destroyed, desolated, and radioactively contaminated.

The nuclear arms race presupposes ever larger thermonuclear weapons and thus an even smaller number of survivors from war's holocaust. It is our judgment that the fallout shelters program is but another aspect of war's impingement upon our total life. For these reasons

(1) We cannot accept the validity of the "defense" aspect of our Civil Defense system.

(2) We doubt that there is major protective value in any nationwide program of building community fallout shelters.

(3) We advise our members not to build family fallout shelters.

Civil Defense is rapidly becoming an integr part of our American way of life. It may soo involve every community, every institution, an every family in the nation. It is both an ideol gy and a concrete program. It is both the resu of fear and the cause of fear. It is the carri of both negative and positive human value It is staggering in the immensity of its sco and cost.

Civil Defense, therefore, presents the churc with a major challenge for objective stud prayerful consideration, and bold action. O the one hand, the church must witness boldl and persistently against every aspect of Civ Defense which in design or practice foste fear, encourages hate, or increases war potentia On the other hand, the church must be ready render creative service to all who suffer i disaster. The church, both nationally and loca ly, should establish policy and practices whic reflect in integrity the church's concern in th area of Civil Defense.

OUR CHRISTIAN RESPONSE

These times of crisis are also days of oppo tunity for God's church and his people. W believe it is our witness to dedicate our effor to prevent war rather than to the more negativ task of trying to protect ourselves against th eventualities of war. Let us redouble our i dividual, congregational and Brotherhood e forts in support of disarmament, the Unite Nations, assistance to underdeveloped areas the world, disaster service, justice and freedon

We reaffirm our faith in God's sovereignt His word will be the last word; his way wi triumph. This providential rule does not lea to resignation on man's part but calls for pa ticipation in His mighty acts. We are to b joint heirs with him who came "not to condem the world, but that the world might be save through him" (John 3:17). What we do i history has eternal significance beyond histor We face the future in faith, not in fear; in ded cation, not in despair; in service to others, n in protection for ourselves. For whether w live or die, we belong to Christ.

'wo Christians Who Deserve the Nobel Prize

THE Nobel peace prize for 1961 will be awarded tomorrow (December 10) during a ceremony at Oslo University. One of ıe recipients, Dag Hammarskjold, died in Sepmber while on a peace mission to the Congo. e is the first person to receive the award postıımously. The prize will go to his estate.

The other recipient is Albert John Luthuli, a ılu Christian leader who has been a virtual risoner of the South African government for veral years, being forbidden to travel far from s village or to take part in public life. Recently s government announced that he would be anted a 10-day leave so that he could go to orway to receive the prize.

It would be appropriate for Christians everyhere to consider the contribution of these two en, so different in many respects but similar their Christian motivation and in their conrn for peace. We commend to our readers the rsonal tribute to Dag Hammarskjold which as prepared by his co-worker Dr. Andrew W. ordier (see page 12) and issued on behalf of ıe associates of the former secretary-general at ıe United Nations headquarters. We believe r. Cordier is speaking not only for the interıtional civil servants who work in the United ations but for all peace-loving people who ıme to appreciate Mr. Hammarskjold's integrity and purpose. The tribute also speaks eloquently of the spiritual foundations that supported him in his many times of testing.

It would be appropriate also for Christians to learn more about Albert John Luthuli. The tribal chief was educated by American missionaries. He was once a member of the executive committee of the Congregational Church in South Africa, and he is a former vice-president of the National Christian Council of South Africa. Although the work of the African leader has been severely restricted by the segregationist government of South Africa, he has always advocated nonviolent methods in his campaign for racial equality in his country. He has insisted that Africans, in seeking to overthrow the rule of their oppressors, should not hate them. His moderation has won the respect of whites in South Africa who also desire to change their government's policies.

Chief Luthuli is the first African to win the Nobel peace prize. He is one living example of the fruit of Christian missionary efforts. We are glad that the Nobel committee has seen fit to recognize both the tradition of diplomacy that Dag Hammarskjold, as a European Christian, so well represented and the new leadership in Africa that has developed under the prompting of Christian missions. — K.M.

)edicated in Life and Death

A PRESBYTERIAN minister stuck his neck out the other day and suggested that Christians ought to deed over their ɔdies after death to medical societies rather ıan to cemeteries. We do not expect his idea ɔ be very popular, because Christians still ıerish some rather pagan and superstitious leas in regard to burial customs, but he has a ɔint that such a request may actually be the ıeans by which another person can see or walk.

We got to thinking, though, about the imɔrtance of "deeding over" our bodies even hile they are alive and kicking. It is good to ave in mind a helpful purpose for your remains ter death, but how much better, early in your fe, to dedicate all your physical and mental owers to God's purpose. Stewardship in death ught to be preceded by the stewardship of fe. And these bodies God has given us, are ıey not also intended to be temples of the oly Spirit? At the heart of Christian discipleship is the recognition that we are really not our own, for we were bought with a price. To accept this fact is in effect to deed over one's whole being to the service of almighty God. "You are not your own . . . so glorify God in your body" — first of all in life, and if your mortal remains can be useful after death, so much the better. — K.M.

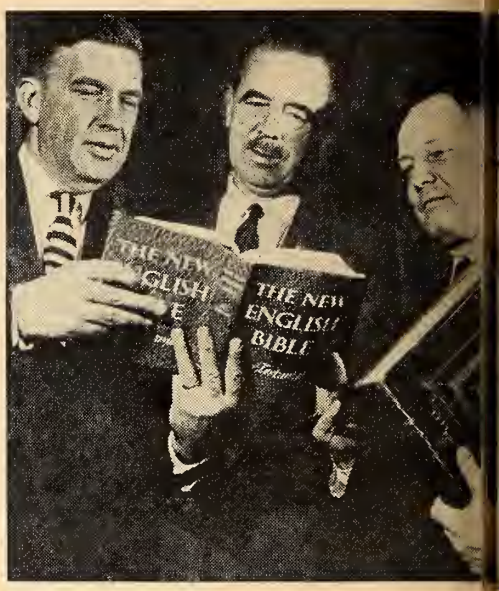
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LOVE IS the surplus of power by which man is filled who lives a life of self-forgetfulness. — *a quotation from Martin Buber translated into Swedish by Dag Hammarskjold the night before he died.*

I have embraced the nonviolent passive resistance technique in fighting for freedom because I am convinced that it is the only nonrevolutionary, legitimate, and humane way that could be used by people denied, as we are, effective constitutional means to further their aspirations. The wisdom or foolishness of this decision I place in the hands of the Almighty. — *Chief Albert J. Luthuli.*

by Byron Dell

photos by Religious News Service



MANY VERSIONS BUT ONE BIBLE

MANY of us grew up learning the King James Version of the Bible. We scarcely knew that any other version even existed. This naturally caused us to accept it almost without question. But now many of us have at least an acquaintance with four or five or more versions of the Bible or New Testament.

Does this mean that the latest modern translations will encourage more youth and adults to read the Bible? Or will it tend to confuse those who thought that every version says exactly the same thing?

If there is to be a return to, or better yet a new encounter with, the Scriptures, then of course people must read them. But it is doubtful whether people, particularly youth, will read the Bible when the language used seems unclear and out-of-date.

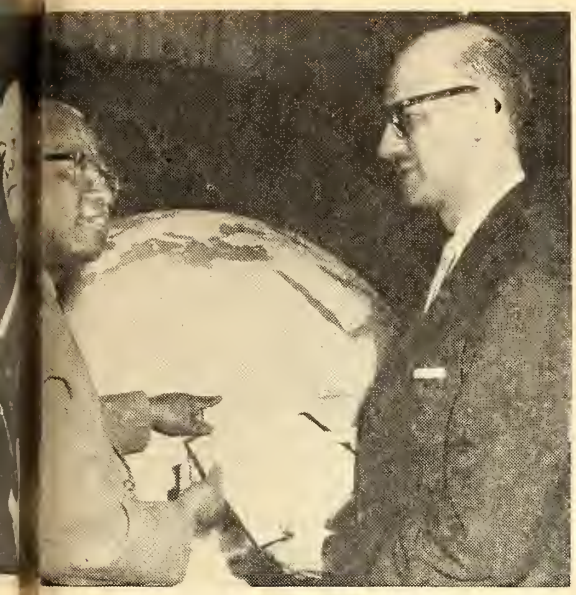
It seems to me that modern versions have brought to us the Scriptures in a clearer and more readable rendering. While it is true that one can receive much spiritual help in reading an old familiar version of the Bible, there is no sound reason for supposing this cannot happen even more with a modern version.

Those who would insist on only one version usually take a legalistic and narrow view of what the Bible is. If we hold to just one wording of the Scriptures, the Bible then becomes a hard and fast lawbook rather than open guidebook. Because of language changes and differences in meanings of words to different people, it is impossible to expect to have only one translation of the Scriptures.

The average church member must bear in mind that every Bible or New Testament we have is a limited and imperfect translation. Bible scholars who translate from the Hebrew and Greek will differ as to the exact way it should be rendered. The different versions we have show this. But this need not undermine anyone's conviction that the Bible has been inspired of God and contains God's written truth to man, which truth n version can ever erase. Th new versions which we no have are a greater attempt tha ever before to express mo fully and accurately God's trut and will to man. For this w should be very grateful.

Perhaps this illustration wi further help us. Four brothe took a trip to Yellowstone Na tional Park. Before they le home, each promised to writ home his "version" of seein Old Faithful erupt. The paren read with keen interest eac letter as it came, a day or tw apart. No two letters were ju alike. In fact, they were quit different on some points. Bu each wrote with all the ho esty of his soul. The paren believed and accepted each a count. The variances in descri tion enriched the total wo picture which the parents r ceived. This is what differe versions of the Bible can do f us.

Let us take a simple verse scripture from the King Jame "Continue in prayer, and watc





The New Testament portion of the New English Bible is being examined by Ronald Mansbridge (center) of the Cambridge University Press and Dr. James Z. Nettinga (left) and Dr. Arthur P. Whitney of the American Bible Society. Dr. Whitney is holding an original edition of the 1638 Buck-Daniel Bible (picture on page 6). The Rev. Francois Akoa (left), secretary general of the Presbyterian Church of the Cameroons, Africa, translator of the first Protestant edition in the Beti language, receives the first bound volume of his work from Dr. Laton E. Holmgren. This copy of the first complete Bible printed in Russia in 1581 (picture, right, above) is now in the Library of Congress

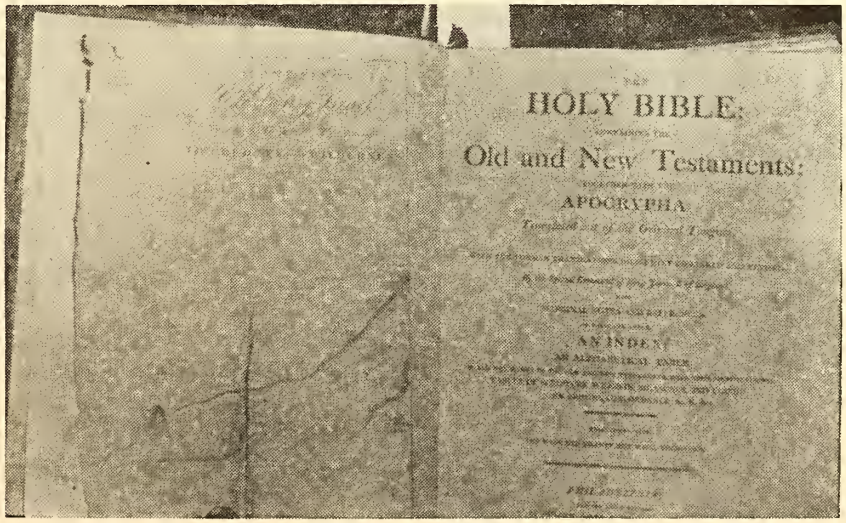
the same with thanksgiving" Col. 4:2). The Revised Standd Version is slightly different: Continue steadfastly in prayer, eing watchful in it with anksgiving." The truth of is verse is strengthened in the evised rendering by the addion of the word *steadfastly*. ow notice this: "Always aintain the habit of prayer" Phillips). It seems to me that ie use of the word *habit* furher strengthens the intent of is exhortation to pray. Again otice: "Persevere in prayer, ith mind awake and thankful eart." (New English Bible ew Testament). Here the ord *persevere* is stronger in y mind than either *continue* r *maintain*.

So this verse when looked at om just four of the many verons we have impresses itself pon our minds in a greater way an does any single one of the anslations. Each of these hen compared enriches and larifies the truth of it. Thus e are helped in our Bible udy.

This past summer at our district youth camp in Oklahoma, I asked our camp director for the privilege of taking an hour during one of the afternoons to spend time with ten youth, who I hoped would volunteer in a comparative study of a familiar passage of scripture, Matt. 6:25-34. Nine youth volunteered so we had to "draft" one to make the ten.

We sat around the ping-pong table, four boys and six girls, and each was given a different translation of the Bible. There was no prearrangement as to who would get what version. These youth ranged in age from sophomore in high school to sophomore in college. Most of them, however, were juniors and seniors in high school.

One of the youth acted as



This Bible was printed in Philadelphia by Matthew Carey in 1807 and only four other copies are known to exist in the United States

reader and read from the King James verse as we came to it. We then shared comments and questions on each verse as we compared it to our particular version. The translations used were: King James, American Standard Version, Revised Standard Version, Moffatt, Goodspeed, Berkley, Knox, The New Testament from the Aramaic, Phillips, Amplified New Testament, and The New English Bible New Testament.

Here are some thoughts and conclusions which were brought out in our study:

The opening words of Matt. 6:25, "Therefore I say unto you, Take no thought for your life," (KJ) are much better translated, "Do not worry, or do not be anxious." We believe this is what Jesus actually had in mind.

In verse 26, where Jesus talks about the fowls of the air and how God cares for them and then follows with the question, "Are ye not much better than they?" Knox's translation puts it: "Have you not an excellence beyond theirs?" Personally, I was struck by the beauty and uniqueness of this, but the class did not care for it.

The class as a whole did not care for some of the wording in the modern translations such as the word *stove* (NE) in place of oven (KJ and RSV) in verse 30.

It was felt by several in the class that the New English Bible was too blunt and sharp ("doesn't always sound like scripture") in some places though the force of it stood out.

The entire group preferred the KJ wording of verse 33: "Seek ye first the kingdom of God, and his righteousness; . . ." The reason was that no other translation seemed better.

However, the class had difficulty with the KJ wording of verse 34 and preferred the other versions, several giving preference to Goodspeed and Phillips.

Each youth was asked to set down on paper his reactions to this kind of study. Their response was most gratifying. Here are some of their statements:

"I believe it was one of the most interesting studies I have ever taken up. Until this time I would not use any other Bible but the King James. But I see now that the other Bibles say the same thing but in a way that is easier to understand."

"I have never done any comparing such as this before and I feel I have really gained a lot from it."

"I found this study extremely enlightening."

"Studying different versions helps give a deeper understanding of the thoughts contained in the Scriptures."

"This study has been very interesting as well as helpful. I believe it would be a good idea to do it more often."

"The Bible is sometimes hard to understand, but by comparing the different ones it is much simpler."

"This study has been helpful and interesting. I never knew there were so many Bibles that were different."

"This study was exceptionally helpful."

"It has aided my seeing that there are many good revisions of the Bible."

"I am of the opinion that the version through which one gains the most understanding is the one which should be read."

"I have done this type of study once before . . . It has helped me a lot in my understanding of this passage."

Before the study was concluded, each camper was asked to state a preference of versions if we had one. Four definitely preferred the Revised Standard; two the New English Bible; two liked particularly the poetic expression of the King James; and two had no preference. In addition, several said they like parts of all the versions.

The group also decided that the Revised Standard Version was at the top of the list for easy reading and the New English Bible was the best for simplicity. So far as clarity and understanding were concerned the class was divided among the Revised Standard Version, New English, Amplified New Testament, and the American Standard Version.

It would be difficult to draw further conclusions from our comparative study since it was in no sense exhaustive but rather more of an exploratory nature.

I would not contend for one Bible translation as against all others, but I would agree with one of the campers who concluded her reactions to this kind of study by saying: "I like to change off from one Bible to another when reading."

I believe this kind of Bible reading can result in a deeper understanding of God's eternal truth and can help us to see that though we have many versions we have only one essential message.

• • •

Take Jesus out of the ivory tower of ecclesiasticism and put his ethic into an everyday yardstick for relationships with fellow men. Those people through history who have been subjected to Christianity have attained a high level of civilization but at the same time they have shown more cruelty and misunderstanding than any other people in the history of the human race. Are you willing to dedicate yourselves to the precept of loving God with all your mind, heart and soul, and your neighbor as yourself regardless of religion, color, or nationality? — *Frank Morrison, governor of Nebraska.*



Though it is little read, the Bible is considered valuable because it gives man the only dependable picture of God, of man, and of the world

The Most Valuable Thing

by Laton E. Holmgren

THE Bible is often said to be the world's best-known and least-used Book. This disquieting claim was borne out one Sunday morning recently when a prominent American minister asked his congregation without warning to take a written Bible quiz. The questions seemed simple enough: What is Nazareth famous for? What happened in Gethsemane? What took place on Calvary? Who was Simon Peter? But the results of the test were staggering. More than one third of the congregation did not know that Jesus spent his early boyhood in Nazareth. About one fourth were unable to identify Calvary as the place where Christ was crucified. Nearly half had no idea what happened in Gethsemane, and seventy-five per cent could not identify Simon Peter. The conclusion was that in that congregation at least — and pray God that it is not typical — about sixty-three per cent of the worshipers were, Biblically speaking, totally illiterate. About 20 per cent had a sketchy knowledge of what was in the Bible, and only about five per cent were really familiar with what the Bible contains.

Considering that the Bible is so little used, I cannot help asking some questions about its seeming popularity and worth. For one thing, since it is so little used, why is the Bible so enormously popular? It continues year after year to be the world's best seller. The fact is, no one knows exactly how many copies of Scripture are published and distributed every year. Last year, the American Bible Society alone distributed over ten million copies in the U.S.A. and over seven million abroad.

But that was only a fraction of the total number which must have reached close to fifty million copies altogether when the combined circulation of all other Bible Societies and commercial publishers is added. And this distribution of Holy Scripture was in hundreds and hundreds of languages. Did you know that at least one whole book of the Bible has now been translated into more than 1,150 languages of the world! More than any other book on earth! Why is the Bible so popular?

THE BIBLE IS RELEVANT

Or again, considering it is so little used, why is the Bible so durable? It is the world's oldest book in common use. No one knows exactly when the first words of Scripture were written, but it must have been at least a thousand years before Christ. Until the invention of printing, which was fairly recent, there were not very many copies of the Bible in existence. And all of them could have been wiped out in a single major catastrophe. Yet it has survived the efforts of men in every generation deliberately to destroy it or, worse yet, to discredit it. It has been called obsolete, unbelievable, and even unwholesome. Yet it continues to provide us with the titles of contemporary literature and the themes of current drama and art. For those who take the trouble to read it, the Bible is as relevant as this morning's paper. Why is the Bible so durable?

THE BIBLE IS VALUED

Let me ask another. Considering it is so little used, why is the Bible regarded by most civilized men as being so valuable? Perhaps you recall seeing the coronation on television a few years ago and remember that on that occasion the British sovereign was presented with a copy of the Bible. You have doubtless forgotten the words used in making the presentation, but they were as follows: "To keep your Majesty ever mindful of the law and the gospel of God as the rule for the whole life and government of Christian princes, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

Beautiful English, that; but the amazing thing is that there are – and always have been – men and women going around acting as if it were true. I mean, men and women go to the ends of the earth at great personal sacrifice to master curious and complicated languages so this Book can be translated into more than a thousand tongues. Still other brave souls have risked – and actually given – their lives, so that this Book could be published and distributed in the face of official threats and popular violence. Whether in ancient catacombs, medieval dungeons, or modern prisons, there have always been men and women who have staked their lives on the validity and the veracity of this astonishing Book. Why is the Bible so valuable?

The answer to these questions can come only from the Book itself, and I urge you, on this Universal Bible Sunday, to turn its pages and open its secrets. When you do, I dare say, yo will find the answers to my questions.

For one thing, you will find that the Bible so valuable because it provides us with our onl dependable picture of God. There are oth views of God, but they have long since bee found to be either partial or untrustworth Only the Bible gives us a dependable clue the true nature and purposes of God. And you read it carefully, you will see that it tel us two important things about God; that h oversees everything and that he overlool nothing.

Listen to its repeated affirmations about th exalted nature of God: "He stretcheth out th heavens as a curtain and spreadeth them out a tent to dwell in. . . . He measures the waters i the hollow of his hand and weighs the mou tains in scales and the hills in a balance. . . It is he that hath made us, and not we ourselve we are his people, and the sheep of his pasture

J. B. Phillips, who has done that remarkab translation of the New Testament in mode English, has also written a little book calle Your God Is Too Small, in which he describ the little gods that infest our minds. For som of us, he says, God is merely a resident polic man, the cop on the beat, who keeps us fro flagrantly breaking the law. We call it co science, that nagging inner voice that "at wor spoils our pleasures and at best keeps us grud ingly on the path of virtue."

For others, God is a kind of grand old ma a quaint relic from another day. He is not on old; he is old-fashioned and has not much say to the modern world. A youth group in a English church was recently asked to give quic ly their answers to a series of questions, one which was "Do you think God understan radar?" The first spontaneous response fro almost the entire group was, "No, how cou he?" He belongs to a day before the use complicated electronic devices.

For still others, Phillips says, God is a kin of party leader. He gives his endorsement chie ly to *our* denomination. Now is it not true? F some, God operates reluctantly, if at all, throug non-Roman channels and for others he mo strongly disapproves of chants, incense, ar vestments.

But none of these is the God of the Bibl who is high and lifted up above our shamef divisions and suspicions. Turn to your Bib again and discover there the God who overse everything, but overlooks nothing.

Who overlooks nothing! That is the secor

ning the Bible tells us about God. He is never very far from every one of us. Listen to Isaiah describe it:

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Here is the central Biblical message: that God was so greatly concerned about the needs of faint men that he came to them — in their confusion, in their terror, in their sin — and gave them peace and poise and power. He overlooks nothing — not even our weakness.

Secondly, you will find that the Bible is so valuable because it gives us our only dependable picture of man. It tells us two things about man: that he is a sinner, but that he is meant to be a saint. Or if you prefer modern jargon: he's a failure, but is meant to be a success. The Bible says it in a thousand different ways: "All have sinned and come short. . . . There is none righteous, no, not one. . . . All we like sheep have gone astray. . . ." The point is, none of us measures up to his full capacities. We could be so much better than we are.

Some people seem to have difficulty accepting the Biblical charge that we are all sinners, but that difficulty disappears for me when I remember my many unfulfilled ambitions, my abandoned dreams, my small compromises, the hurts I have inflicted, the tempers I have displayed, the prejudices I have clung to and the impurities I have nurtured. Yes, the Bible knows us well when it says, "All have sinned."

But it quickly goes on to say that sin need not be the last word. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Everywhere our blessed Lord went, he looked into people's troubled, frightened eyes and reminded them not of their gloomy history, but of their glorious capacity if they would only let him take charge of their lives. In those rough, profane men on the shores of Galilee, he saw possibilities for strength and power if they would only follow him. When the little children who were drawn to him as he preached tugged at his robe, the disciples would have chased them back to their mothers. But Jesus stopped them saying, in effect, "Don't do that! Can't you see that in these little children God has plans for his kingdom! Forbid them not; for of such is the kingdom of heaven."

And when they brought the man born blind to him and the disciples began to speculate on who must have sinned to bring this punishment on the wretched fellow, Jesus interrupted their chatter with a sharp reminder that the question is never, What is a man's history? but rather, What is his capacity for goodness and for godliness? "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." He touched the man's eyes, and he saw!

The Bible gives us the only dependable picture of ourselves that we have — men who are sinners, but meant, under God, to be saints.

And finally, you will find if you turn to its pages again that the Bible is so valuable because it gives us the only dependable picture of the world in which we live. The Bible says two chief things about this old world of ours: that God is deeply involved in the affairs of men and that we are in large measure responsible for the destinies of men. Almost every page of Scripture reminds us that God is involved in our affairs and that he is concerned with the decisions we make.

A saintly professor at my theological college used to open his chapel prayers occasionally with the words, "Dear Lord, as you saw by the New York Times this morning, there is new trouble in Central Europe." It was not the least bit sacrilegious, either, for we all knew that the old professor really believed that God was deeply concerned about the way in which we were making a muddle of things. What a helpful antidote to our worry and frenzy to know that God is with us in trying to find our way through the confusions of these days.

But in the last analysis, God lays upon us the responsibility for the destinies of men. The Bible makes a missionary out of every man. Our Lord's final word was, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, . . . to observe all things whatsoever I have commanded you." Someone has said that men everywhere are seeking light for the understanding of life, and power for the mastery of life. Both light and power can come to men from the pages of the open Bible. To fulfill our Lord's command, we must present them with this Book, "the most valuable thing that this world affords."



Dag Hammarskjold

In Memoriam

by Andrew Cordier

WE WHO labor "in this house" share with the whole of humanity the deep feeling of unbelief that our great and esteemed chief has been lost to us and to the world. He served humanity in the noble mission of peace and reconciliation as Secretary-General of the United Nations for eight years, five months, and one week. His passing marks the close of an era of unparalleled richness – in the charting of new paths in diplomacy, in combining rare gifts of energy, wisdom, and intelligence to bring crises under control and to promote programs for human betterment. Sometimes his methods had the charm and quality of a symphony, sometimes the decisive abruptness of the hammer on the anvil, but they were always calculated

gain high ends of which he never lost sight. he had accomplished less, his epitaph might e that in opening up bold new vistas of ternational co-operation he belonged to a gen- ration yet unborn. But his accomplishments re myriad — they are like snowflakes on a otted landscape and the glistening white on ie mountain peaks — countless small almost nnoticed achievements joined with decisively onstructive results on great issues which only e could achieve by virtue of his office and of ie rare natural gifts with which he was en- owed. He belongs to our generation; he has arved his name in granite upon it; but he be- ngs equally to those who will come after us, enefiting by the lights he lighted that can il- mine their way.

He was both actor and interpreter, both istory maker and historian; with the Charter s his guide and resolutions as his directives, e mobilized and conducted the action with the cope and initiative that each situation required; is executive actions were an interpretation of ie Charter which, together with his speeches nd reports, gave that document a living quali- y of rich potentiality for the welfare of man- ind.

His unflinching courage rested upon faith nd his faith upon principles and ideals derived rom a sturdy and valued heritage and an intel- ect alive with almost limitless appraisal of alues with meaning for himself and humanity.

From that day — April 10, 1953 — when he ook his oath of office, his dedication to his task nd his single-minded devotion to duty has nspired the staff and the wider world.

Although working often from dawn to mid- ight or in crises around the clock, he had time or wide cultural interests — in literature, drama, rt, and music — which were a source of con- tant pleasure to his associates in the United Nations family and an inspiration to the masters n these fields.

His deep inner stillness was a mainspring f his strength — a fortress so strong that dis- ppointments, failures, setbacks, and even per- onal attacks could not weaken his will or ompromise his resolution to carry on his great ask. His interest in the Meditation Room was deeply personal one, not only aesthetic. He vrote the words on the entrance — "This is a oom devoted to peace and those who are giv- ng their lives for peace. It is a room of quiet vhere only thoughts should speak." He went here frequently for quiet reflection, knowing hat retreats into loneliness were a source of trength for the struggle.

Our sorrow and grief for the one who led and inspired us extend equally to all of those who died with him. In life, Heinz, Vladimir, Bill, Alice, Harry, Serge, and Francis were self- less in their interests, devoted to their tasks and dedicated to the noble cause of peace which the United Nations represents. Along with him they will be hallowed in precious memory. In future it will be said of them that they died with their chief in the line of duty.

Let us not be ashamed to shed some tears over our loss, nor shrink from reflection of the void that has been created for us and the world, but let this be a part of our rededication to the task which he so nobly advanced. His concern for the staff marked by two visits to all of our offices, and in countless other ways, must now be matched by our increased concern for the future of the United Nations. His greatest con- cern would be that the staff should carry on with new resolve and in a spirit of magnificent co-operation. Our greatest tribute to him will be our continuing individual and collective ef- forts, by following his glorious example, to strengthen the edifice of peace.

His words taken from the pamphlet that he wrote for visitors to the Meditation Room, now have a prophetic meaning, a charge from him to all of us: "It is for those who come here to fill the void with what they find in their center of stillness."

Africans Lament Dag Hammarskjold

Oh, what a miserable, miserable day
Of a peacemaker's death,
A beloved man of our days!
Who was willing to help new rising nations.

Before accomplishing his task he met death.
In the bush of Africa his body lay dead,
O Africans, the newly rising nations,
What a great loss of this Africa-loving man.

Nations of the world, learn from this man,
Who gave his life for the younger nations of Africa,
Expecting nothing in return.
May God hear Africa mourn for this man.

MOSES M. TEZURA, TANGANYIKA

The world leader is dead, yet he speaks;
He speaks to the world in accents soft and clear.
What is he saying to Africa?
Yea, what is he saying to the world?
The message is: "Peace on earth."
The message is: "Unity among the nations."

Citizen, if thou art constrained to mourn Dag Ham- marskjold,
Pray God to make you a peacemaker too.

DAVID ROCKSON, GHANA

by Phil West and Murray Wagner, Jr.

photos by the authors



BARRIERS CAN BE BROKEN



From top: Phil West teaches English to a group of assistants at the College of Agriculture. Some are presently serving in the Polish-American exchange; others have served previously and wish to keep up their English; still others find this class their first occasion to converse in English

John Crumpacker (right) discusses with a fellow assistant the effect of a certain spray on carnations. He has also worked in the biological control of insects harmful to fruit. His experience on his father's fruit farm in Virginia has been helpful

Murray Wagner, Jr., looks on as a neighbor of the mountaineer, with whom he stayed, shears his sheep. The homespun woolen trousers typify their dress



THE concrete wall separating East from West Berlin is a real sign that the iron curtain does exist. We cannot ignore the differences between East and West. But some barriers can be broken when people on both sides get together. Let us share with you some of our experiences in Poland.

It is now eight o'clock in the evening. The sun has just set. We are staying with a mountaineer and his family who are friends of a fellow student of ours, and we are enjoying the tasty yet simple meals at their table. Their pine-log home nestles in the side of the mountain with a small stream flowing nearby.

One of us has just returned from Cracow, where he was working with Polish students in English. It was great fun teaching them cowboy songs; sharing deeply on many subjects and enjoying their songs, friendliness, and ideas. The other of us had spent the last few days with a group of Polish alpiners and scaled with them one of Poland's highest peaks, Mt. Rysyx. Long will he remember the evenings around the campfire singing Slovak mountain songs and hearing the endless tales of the master climbers.

Yesterday we found our way with the faithful folk to the little wooden chapel three miles away higher up the mountain. The men proudly displayed their homespun woolen trousers with long black stripes on the sides to match their dark black hats; the women were dressed in brightly colored skirts and shawls; and the children scampered about gaily, glad for the day to see old friends again.

Just a few hundred yards further up the mountain we spent the sunny afternoon taking in the moving panorama of the misty peaks on the jagged



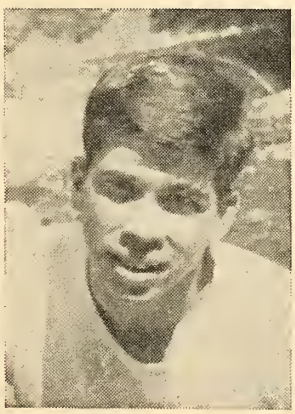
Phil West

horizon. Sheep and cows with their ringing bells grazed not far away. The pastoral mountainside and the chance to share together caused us to evaluate what we had found so far in Poland. We began to see that ours is a unique BVS assignment.

During our rough voyage across the Atlantic last December, we had discussed together our expectations. We anticipated knowing the Polish people and their life, especially that of the student.

After being here eight months, our thinking about Poland is not centered so much on political differences, but more on what we have found in common with the Poles.

The recent history of Poland is vividly seen in the ruins of Warsaw and in the faces of war invalids, who yet can be seen hobbling in streets and crouched in doorways. Yet before our very eyes we see the ruins turned into homes, theaters and factories, and we marvel at a people affirming their courage to be a nation — a phoenix rising from the ashes of the last war. We see this in spite of the hopeless despair that must have filled these people who suffered the loss of one fourth of their population, including many of their teachers, political and church leaders, and who saw their capital city reduced to heaps of bricks and broken hearts.



Murray Wagner, Jr.

In most of the homes we have visited we have found the people deeply attached to their faith. Eighty-five per cent of the Poles are Catholic. To many it represents the focal point of the spirit and culture.

Some scenes will long impress us. It is a warm summer evening. A young father, his shirt opened in the front, his tanned face solemn, and his eyes fastened on the altar mumbles with the throng through the hymns. Gnarled fingers hardened by peasant toil reverently pray the beads of a rosary. And small children stand through the hour service habitually crossing and kneeling. With these people we have worshiped from mountain chapels to ornate baroque cathedrals. And we have praised one Christ and one God together.

One of the most difficult problems facing the economy and tradition of Poland is that of agriculture. About thirty-eight per cent of the working force is farming the land. Since the average farm is about twelve acres, mechanization is next to impossible. Before 1956 the government tried to collectivize the farms. The private farmers, who were in the majority even then, found it practically impossible to buy fertilizer, seeds, machinery,



Jay Strohm, an exchangee returned last June, enjoys lunch with his director's relatives. His director, to Jay's left, spent some time on Jay's farm in Minnesota in the Polish-American exchange program

and building supplies. When Chairman Gomulka came to power five years ago he made collectivization voluntary and abandoned compulsory deliveries. Out of 10,000 state farms (10% of the total number in 1956) about 500 remained. Today there are about 2,000 voluntarily organized.

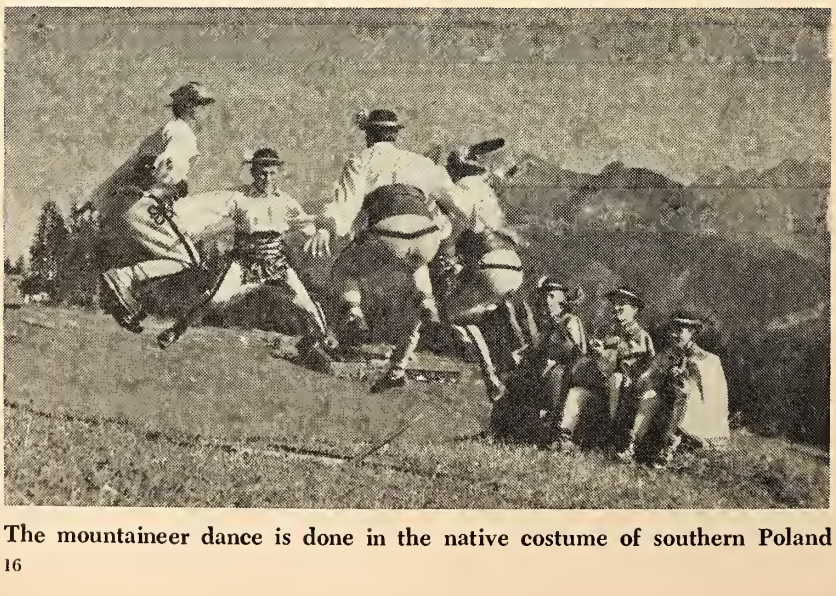
The plight of many private farmers is that they must work sixteen hours per day during the summer months and must spend as many as seventy man hours to harvest an acre of rape. Many know they must mechanize and co-operate in some way, but the tradition of holding onto land is strong. We can expect the government to pressure for more collectivization. They hope the private farmers will realize the need for this move and will voluntarily seek this solution.

This exchange program is conducted in co-operation with the Polish and American departments of agriculture and is administered by the Brethren Service Commission and Dr. Pieniazek, who is director of the institute of pomology at Skierniewice. Each year about twenty Poles go to the United States. There are now three of us Americans here. John Crumpacker is helping with experiments in biological control at Skierniewice and is assisting in the fruit departments on several other state farms.

Our work since last January has been helping in the language departments of the colleges of agriculture — one in Poznan and the other in Warsaw. We have been useful as native speakers in conversation classes, in helping to prepare translations for publication, and in conducting seminars on American literature and culture. We have led discussions. We have had to try to provide answers to questions.

We are living in student dormitories with the students, eating in their canteens and picking up their language. Our participation in their life takes us from the lecture hall to the coffee house, from farm work in the country to a vacation in these beautiful mountains, and from a soccer match to an evening of Chopin.

Interpreting our Brethren background, which for many Poles is a new perspective on life, has caused us to search for the real meaning of our faith. As Americans we have had to present, discuss, and defend our heritage and our culture patterns. Through this we have gained an appreciation as never before for our way of solving problems and for our having been spared the scourge of war on our soil. In this same sense we feel the burden of responsibility to the rest of the world as citizens of a rich and powerful nation, and as Christians.



The mountaineer dance is done in the native costume of southern Poland

FALL

NORMA ROHR MUIRHEAD

Fall is an artist with exquisite taste;
He paints glittering treasures artfully placed;
But when he has shown them in brilliant display,
He packs them in snowflakes and stores them away.

KINGDOM GLEANINGS

The reference to the furlough of the George Mason mily in a caption under a picture (Gospel Messenger, ec. 2, page 12) was in error. Their furlough is heduled for June 1963.

The eighteenth annual report of the Pension Plan is ow available without cost to those requesting it. Pas- rs, finance chairmen, and treasurers received copies a special mailing. Others may receive one copy each writing to the Pension Plan, 1451 Dundee Avenue, lgin, Ill.

A Church of the Brethren fellowship has been meet- g in Ft. Pierce, Florida. Visitors to Florida and persons ving in the vicinity of Ft. Pierce are urged to secure formation from Mr. and Mrs. James E. Ward, 3617 range Ave. Ext., Ft. Pierce. Services are being held mporarily at the Ward home every Sunday at 2:30 m.

Approximately 150 college students gathered on the lizabethtown College campus, Nov. 23-26, for the rethren Student Christian Movement conference. All the Brethren colleges and the seminary were repre- nted. In addition, there were Brethren students from on-Brethren campuses and some members of the BVS nit in training at New Windsor. Next year's conference scheduled for McPherson College over the Thanks- iving holiday week end.

Music Ministry, a magazine for all workers with usic responsibilities in the church school, was selected y the Church of the Brethren Music and Worship ommittee for use by all Brethren musicians. A sample opy can be secured by writing: Music and Worship ommittee, attention A. S. Curry, Church of the Breth- en General Offices, Elgin, Ill. This fifty-two-page onthly is available at $3.00 per year; subscriptions ould be directed to the Church of the Brethren Gen- ral Offices, Elgin, Ill.

Lay employees of local churches and church-related gencies of our Brotherhood will be eligible to enroll n the Pension Plan, provided the 1962 Annual Confer- nce adopts an enabling amendment to the plan. In nnouncing the board's decision to bring a permissive mendment to the next Conference, Harl L. Russell, ecretary for the Pension Plan, wishes it known that in- ormation concerning eligibility, participation rates, and dministrative procedure will be released to the churches nmediately following the amendment's adoption.

The Yearbook of American Churches for 1962, 30th dition, has just been published. This is a standard eference for all of the major religious groups in the Jnited States, Roman Catholic and Jewish as well as Protestant. It contains up-to-the-minute information n more than 260 religious bodies, complete rosters f denominational boards and committees, co-operating gencies and state and city councils of churches hroughout the country. There is also statistical data n church growth, membership, per capita benevolences nd much more. It may be ordered from the Church f the Brethren General Offices for $5.95.

Volunteers Serve in Honduras

A disaster service team of four Brethren Volunteer Service workers trained in engineering and agriculture has been assigned to British Honduras under Church World Service. The team members include Wilmer B. Nolen, unit leader, Bassett, Virginia; Paul D. Badger, West Salem, Ohio; Glenn J. Bruckhart, Palmyra, Penna.; and John W. Hoover, Elizabeth, Penna.

Reports from British Honduras indicate that the capital city of Belize has been almost fifty per cent destroyed or badly damaged. Casualties were minimum since many had fled to the hills when the first hurricane warnings were given. A new hazard with the receding of the water is the swarm of rats and snakes which cover the city streets.

Working as a self-maintaining unit, the team members have taken with them a food supply and tents for shelter. They will give assistance in church-related programs of emergency feeding, the cleaning up and repairing of damaged property, rebuilding where homes were destroyed, and giving general assistance as needed.

Emergency funds are being used for the support of this team. Persons interested in supporting this kind of service to mankind should send their gifts for Emergency Disaster Fund to Church of the Brethren General Offices, Elgin, Illinois.

The Church Calendar

December 10

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth Through Bible Study. Luke 4:16-21; 24:25-27; 1 Tim. 4; 2 Tim. 1:5-6; 3:10—4:5. Memory Selection:

I have laid up thy word in my heart,
that I might not sin against thee.
Ps. 119:11 (R.S.V.)

Human Rights Day

Universal Bible Sunday

Dec. 17 World Wide Mission Emphasis

Dec. 25 Christmas Day

Jan. 7-14 Universal Week of Prayer

Jan. 12-14 General Services and Finance Commission conferences in Eastern Region

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harry W. Eshelman of Champaign, Ill., in the Akron church, Pa., Jan. 14.

Bro. Calvin Bright of Richmond, Ind., in the Woodland church, Ill., Jan. 15-21.

Gains for the Kingdom

Two received by letter in the Colorado Springs church, Colo. Sixteen received by letter and reaffirmation of faith in the Prince of Peace church, Denver, Colo. Two baptized in the Verdigris church, Kansas.

Six baptized in the Carson Valley church, Pennsylvania.

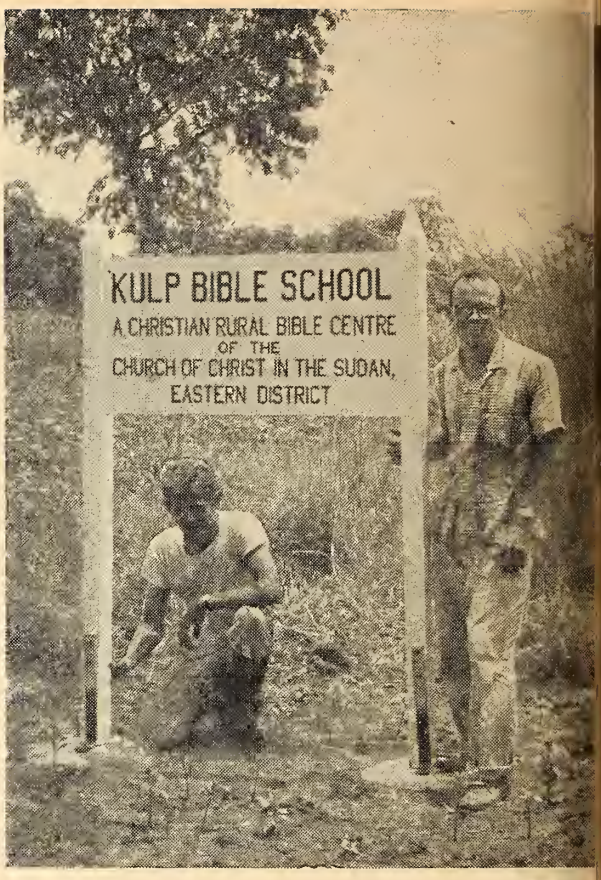
Five baptized and seven received by letter in the Melvin Hill church, S. C.

Kulp Bible School:

Training of Christian Leadership

Part One of a Series

by Irven Stern



Irven Stern, principal, stands by the sign on the site of the Rural Bible Center; kneeling is builder Ray Tritt

Stern

THE Church of Christ in the Sudan, Eastern Area, was planted in Nigeria by missionaries of the Church of the Brethren mission. Its present constitution was adopted in 1956. It is making great strides in the conversion of people in the area which it serves. In fact, it has been increasing its membership so rapidly that there has been a dearth of trained leadership to instruct the converts.

This dearth of trained leadership has become evident at many points. The teacher of a class of religious instruction often had few qualifications for the job other than the fact that he was available and willing. He almost never had specific training for the work and very few were able to get training when they showed promise. Most of the preaching in the 280 preaching points of the church is done week after week by untrained preachers. Most of the preaching is divided out among the people of the congregation who have shown maturity in the Christian way.

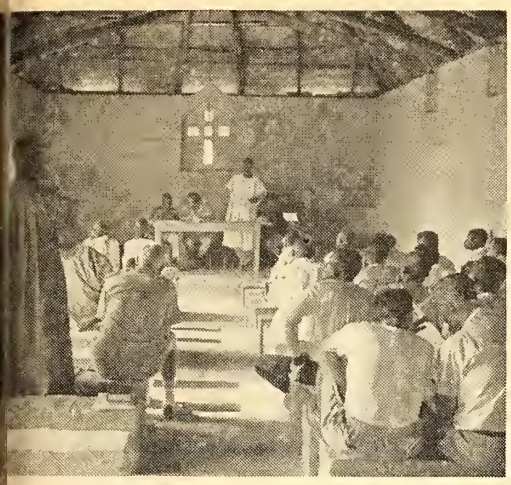
For some time both Nigerian leaders and missionaries have been aware of the need for trained leadership. The questions have been, "Who should be trained? And how?" These questions are beginning to get answers.

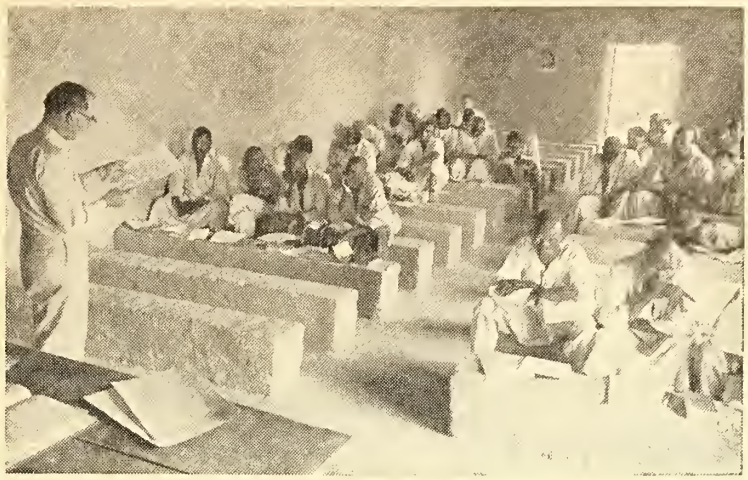
One answer has been the development of the Theological College of Northern Nigeria. It is a co-operative effort of a number of churches in Northern Nigeria and the missions which planted them. This is a very important venture which will be able to give mature and well-trained leadership to the churches in the future.

It will be able to produce men of the caliber who can give leadership in the direction of bringing together Nigerian culture with the Christian faith. It cannot, however, produc sufficient leadership quickl enough for the immediate emer gency. Also, the churches can not support all of these me until they have a stronger la leadership. Thus, the Theologi cal College, while it is mos important and needs our fu support, is not the whole an swer.

Another answer has been t develop a Bible school withi the church area here. Bibl schools have become importan around the world in trainin both lay and full-time worker for the younger churches.

In 1959 Hubert Reynhout, Jr made a study in which he say that there are approximatel 568 Bible schools in missio fields over the world. The facul ty and staff in these schools both national and missionar staff, total nearly 4,000. The have a student body of ove 23,000 and their alumni alread





t the left, the idea of a rural life Bible center to train lay leaders or better churchmanship is discussed first at the 1958 district meeting t Wandali; at right, Ira Petre presents a paper setting forth plans or the Bible school to the Administrative Council of the district

umber about 75,000. So it is uite obvious that the church n our area is not pioneering in heir development of a Bible chool, but that it is to fill a eed that is universally felt round the world.

The objective of the Bible chool is to prepare Christians o become witnesses and work- rs for Christ and his church who will effectively and fruit- ully serve God and man. The resent plan for carrying out his objective is to gather together a class of students with up to twenty-five men in the class. These men will remain at the school for a course of three years. An intake two years out of three will fill the facilities of the school, which is planned for fifty students.

Applicants for the school must be of college age or above. They must have had at least four years or more of formal education to enter. They must have the written approval of their local church, indicating that their past witness and character are satisfactory. Finally, selection is made among the applicants by giving a written examination and then personally interviewing the ones who have made passing marks.

The students come to the school with their families, and their wives are required to attend the women's school. It is the responsibility of the students to provide their own food, clothing, medical care, and

he first class of the Rural Life Bible Center meets in temporary quarters at Mubi, Nigeria, beginning 1960



transportation to and from the school. In addition, they pay a small fee which covers the cost of consumable supplies used in instruction. Students who are not able to carry this financial burden often are able to get some assistance from their home churches.

At the Bible school, the mission is trying to make it possible for each student to support himself by farming on the Bible school's farm land. The mission has obtained from the Nigerian government a lease on 120 acres of land. This land is divided into two-acre plots for the students to use in growing their own food and to have small cash crops. The school owns bullocks and plows which the students may use in their farming. They must farm according to a plan under the supervision of an agriculturist.

The academic program of the school is designed to prepare the student so that he will be able to give strong lay leadership to the local church. He will be able to do a more effective job of leading the Sunday services and have a better grasp of how to go about preparing and delivering a sermon. He will have a better understanding of the Bible, theology, and related courses. He will be able to read English and converse in it. He will have spent one fifth of his academic program on agricultural courses.

One thing to make the training given by the Bible school more practical is to have the school become mobile during each year for a period of about a month. The students go in teams to different villages, stay a week, and then go on to another village. In these villages the students carry on a full program of classes in Bible, discussion groups, visitation, drama, and preaching.

The Nigerian Church faced the task of finding a fitting name for their Bible school. It decided to call it Kulp Bible School. That the Nigerian Church should name one of its most prized possessions after a missionary from another country in this time of strong nationalism may seem strange. However, it is easy to understand when one knows the extremely high esteem in which they hold the pioneer founder of the mission who has devoted nearly forty years of his life to bringing the gospel to this land. The Nigerian Church leaders felt very strongly that they wanted to give this honor to H. Stover Kulp.

When the students finish their course at the Bible school it is hoped that most of them will be willing to return to their home communities or to go into unreached areas and settle down as farmers, using oxen and crop rotation. There they might have a better-than-average income and at the same time give leadership to the Christians in the area and lead out in evangelism.

Undoubtedly some of the students will desire to become full-time evangelists or pastors. The church needs such. But the church needs a strong corps of young men and women who make their living as do the majority of the people in our area, from farming. These young men and women while living next to the people will have a real opportunity to witness to them and to give leadership in the community and the church.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Essence of Christianity. Anders Nygren. Muhlenberg Press, 1961. 128 pages. $2.00.

This work by a famous Swedish theologian has the double advantage of a translation; not only did the author feel that this must be written, but Philip Watson of Garrett believed that it was important enough to be translated. Here are two famous essays in one small book. The first is entitled The Permanent Element in Christianity. After ably pointing up the inevitability of man's dealing with the true, the good, and the beautiful, he testifies to the unique ability of Christianity to fulfill the most fundamental requirements of religion. This is followed by a typically Lutheran contrast between Roman Catholicism and Classical Protestantism. The second essay, The Atonement as a Work of God, is a superb, simply written statement on the meaning of the cross. His four-page chapter on the three stages of pre-Christian sacrifice would serve as an excellent outline for a Lenten sermon.

In spite of my appreciation for this book, I would add the following reactions. For Nygren love is all downward moving, and there is hardly anything of man's response or part in salvation. From his text (2 Cor. 5:18-19) he strongly emphasized God's reconciliation but fails to follow through properly concerning the ministry of reconciliation which has been given to man. As a consequence his doctrine of the atonement is defective in that he overlooks the real humanity of Jesus in an almost docetist emphasis on his divinity. His sectarianism is revealed in his frequent assertion that Luther more than any other man understood the true nature of religion or the Bible. In spite of the imbalance of his message from my perspective, these little essays offer the English reader a wonderful opportunity to easily become acquainted with the famous apostle of love, the author of the well-known book, Agape and Eros. — *Dale W. Brown, McPherson, Kansas.*

The Coming Reformation. Geddes MacGregor. Westminster, 1960. 160 pages. $3.50.

This book is worth reading by any minister who takes his job seriously. There is much being written about

e need for revival in the church elf. The author here says: "A rogram for our revival might take any forms. But essentially it must clude the revival of discipline, the vival of the spiritual life, and the vival of liturgy." I found these apters, especially the first two, ry full of "meat." In the emphasis liturgy, wherein the people must come "participants" in worship, nuine worship, we would all gree. But the methods, of course, e where our paths diverge. And e example of a "proper" liturgical orship service would hardly do in any churches what the author pes. This book has a wealth of ustrations and hard-driving emases which every alert pastor ght to know. I would recommend — *W. Glenn McFadden, Pasana, Calif.*

Light for Dark Days. J. Clyde heeler. Bethany Press, 1961. 124 ges. $1.95.

The book is helpful to achieve eautiful living" but could not be assified as a devotional book. hile it might serve as an inspiraonal or challenging piece, it is ungirded with quite a large dose improving one's life by thinking sitively and being happy by not lmitting to unhappiness. It points t many necessities to a happy life hich most people know about but e not always able to achieve. aith in God and love for others e deemed necessary but the living ality of Christ is not much menoned. The greatest weakness of the ok is in the jacket write-up which esents the book as a panacea for l emotional and spiritual ills, somehat in the manner of a TV commeral on pills for the relief of physical stress.

Each meditation is short with the tended reader being a man in a rry. The book, while not one of e best, has many good features and orthwhile thoughts. — *Glennis rks, Elgin, Ill.*

***Moments With the Master.** John ewis Sandlin. Fleming H. Revell, 61. 128 pages. $1.95.

This is a warm, friendly, devotion- book in which the author takes e reader through a variety of eryday human experiences, shar- g intimate moments with the Mas- r of all life. The stimulating, freshing meditations include hu- an resources of anticipation, harmony, humor, words, trust, and love; human experiences of change, crisis, loneliness, waiting, and wonder; activities of adventure, duties, discipline, prayer, worship, and work; surrounding influences of books, bridges, darkness, home, and trees; special days of Christmas, Easter and the year. These are only a few of the 115 themes, each enhanced with fitting scripture and prayer. — *Esther K. Crouse, Queen Anne, Md.*

***The Wisdom of Israel.** John Paterson. Abingdon Press, 1961. 96 pages. $1.00.

In any series of commentaries the Wisdom books would present a difficult problem, but the editors of the Bible Guides series have chosen one of the ablest exegetes of our time to write this volume. To illustrate the Wisdom literature of the Old Testament John Paterson has used Job and Proverbs. A many-sided book like Proverbs cannot easily be presented in a few pages, but here it is well done. Especially instructive is a discourse on the different kinds of fools which makes clear what a wise man is not. Dr. Paterson would have done well, however, to consider wisdom as a divine blessing instead of Hebrew reason. In such a case the problem of Ahithopel could have been understood as one of discerning the blessing instead of rational thinking (p. 56). With such a corrective in mind, this book may be used profitably for all types of Bible study. — *Graydon F. Snyder, Chicago, Ill.*

Service Book for Ministers. Joseph E. McCabe. McGraw-Hill, 1961. 226 pages. $3.95.

A book of exceptional value to pastors and ministers, written and compiled by one who knows well the pastor's task. Dr. McCabe prepared his book against a background of a pastoral ministry which includes rural churches of less than a hundred members, and a small-town church of several hundred families, and a large suburban church in a metropolitan area. He reflects this broad experience and speaks to the needs of pastors in a wide variety of situations.

Drawing upon the rich and varied resources of Christian worship material, including the books of worship of many of the major denominations, ancient and contemporary masters of prayer, and the deep mine of the Holy Scriptures — the author has brought together materials which will be of great usefulness to the man in the pulpit or out in the midst of his pastoral ministry. — *Carl E. Myers.*

***Primary Children in the Church.** Florence B. Lee. Judson Press, 1961. 160 pages. $3.00.

Mrs. Florence Lee, a well-known author, again offers excellent help in the areas of understanding primary boys and girls, establishing and working toward objectives, providing a climate for growth, using the Bible, and in the techniques and methods of teaching. These helps will enable teachers to guide boys and girls toward the great objective of Christian education — the new person in Jesus Christ.

All persons working with children in grades one, two, and three should have opportunity to study this readable and helpful book.

This book is also for use in leadership training classes. It provides the basic text material for twelve fifty-minute sessions. In standard leadership classes this book is the basic text for the second series course 241b. A Leader's Guide can be secured to accompany the book. — *Mary E. Spessard.*

***Success in Money Matters.** Harold F. Linamen. Warner Press, 1961. 128 pages. $1.50.

The author has given us a book on family money matters that will be extremely useful to pastors, parents, and all who are concerned with the problem of how the Christian family can best manage its income.

Offering suggestions for increasing the financial success of the home, the author discusses the philosophy of money in marriage, giving guidance for establishing and living by a family budget. From the standpoint of Christian stewardship, the author discusses home buying and renting, taxes, putting one's affairs in order, making wills, investments, and buying insurance.

This is a layman's book on financial matters written by a financial expert. Dr. Linamen is a member of the business faculty at Anderson College, serves as a state tax consultant, and is a member on the trustee board of his local church. He is known for his previous book in the field of church business and public relations. Success in Money Matters in the Christian Family is an excellent resource for a school on the Christian family and money management. — *Don Stern.*

Moral Issues Involved in Resumption of Atmospheric Tests

THE explosion of Russia's 50-megaton bomb — the K-bomb as one religious publication dubbed it — has intensified military pressures on the United States government to renew its own atmospheric tests.

It has also, however, prompted religious leaders throughout the free world to warn the Kennedy administration of the unprecedentedly grave moral and ethical principles involved in any such decision, especially in view of the increased radiation hazard to future generations.

The Religious Society of Friends (Quakers) in Great Britain — where popular demonstrations against atomic testing have been especially strong — appealed to the American government not to let itself be provoked into new nuclear tests that would "add terror to terror" and "further contaminate the atmosphere."

In a fervent message to President Kennedy, the British Quakers urged him to provide instead the "courageous moral and political leadership that can carry the world away from its present race toward destruction."

In the past several weeks, Protestant, Roman Catholic, and Eastern Orthodox groups and individuals at home and abroad have been notably unanimous both in condemning the Russian tests and — inferentially at least — in urging the United States not to let itself be panicked by Russia's "blackmail bomb."

J. Irwin Miller, president of the National Council of Churches, said in a letter to President Kennedy that many NCC members are "deeply concerned" with the moral and other implications of nuclear testing and "it is our hope . . . that our government will not now find it necessary to resume atmospheric nuclear testing." The Southern California-Arizona Methodist Conference said that while "a most serious crisis now faces the nation . . . we must think clearly about where we stand, and what we believe."

The Standing Conference of Canonical Orthodox Bishops in the Americas, representing Orthodox Christians in the Western Hemisphere, issued a statement in New York condemning Russia's testing of the mammoth bomb as an "act of barbarism" which "has no precedent in the history of mankind and cannot be justified under any guise or circumstance."

Overseas, other statements condemning the Russian tests were issued by the Federation of West German Women's Organizations, representing the major Protestant, Catholic, and secular women's groups in the country; the National Women's Commission of the Italian Christian Workers Association, a Catholic labor organization; Swiss women's groups, including the Swiss Federation of Protestant Women and the Swiss League of Catholic Women; the eleventh national assembly of Argentine Catholic Action; and the Indonesian Catholic Conference in Djakarta.

In Edinburgh, Scotland, the Commission of the Assembly of the Church of Scotland, adopted a resolution urging the British government to continue its present policy of not testing atomic weapons and to take every possible step to secure the cessation of testing by other countries.

The Vatican Radio was one of the first to condemn the testing of the 50-megaton bomb, declaring that it showed that Communist Russia is "heedless of the laws of God, the needs of humanity, and the rights of man." At celebrations held to honor him on the occasion of his eightieth birthday and the third anniversary of his coronation, Pope John XXIII made an obvous allusion to the Soviet's testing by declaring that all nations were "concerned ove the threats weighing on them an demand insistently to be spared."

A leading delegate to the Worl Council Third Assembly is Dr. C Frederick Nolde of Philadelphia chairman of the Commission of th Churches on International Affair (CCIA) — a joint agency of th WCC and the International Missior ary Council. Before leaving for Ne Delhi, Dr. Nolde issued a statemer in which he said "there surely ca be no justification in the sight of Go or in the eyes of man for the ex plosion in the atmosphere of a nu clear bomb in the 50-megaton rang or above."

"We trust," he added, "that worl conscience may be stirred and worl public opinion consolidated in ord that instead of a general resumptio of tests there may be a resumptio of negotiations designed with all sin cerity to bring about a reliabl treaty."

In a recent article dealing wit social issues to be raised at Ne Delhi, Dr. John C. Bennett, dea of Union Theological Seminary, Ne York, and long an active participar in World Council affairs, noted tha the World Council has been "ahea of the American churches in its em phasis on the harmful consequence of nuclear tests." But, he said, " is hoped that World Council thinl ing on this grave matter will stimu late the American churches to d more than echo what is thought i

Swedish Congregation Honors Memory of Former Pastor

✚ On Saturday, July 29, 1961, about forty members and friends of th former congregation of the Church of the Brethren in Malmö, Swede gathered in memory of the late J. F. Graybill, who for over thirty yea was overseer of the organized work of the Church of the Brethren i Sweden and Denmark. The meeting was held in the restaurant Margareta Hushallsskola in Malmö. At this gathering an offering of $2 was raised for the Brotherhood Fund.

Pastor Graybill, as he was known to his Swedish and Danis friends, and his wife Alice accepted the call of the General Missio Board of the Church of the Brethren in 1911 to take charge of th organized Church of the Brethren in Sweden. The Graybills labore faithfully at their post until 1942, when the international situation mad it necessary for them to return to America.

In 1951 the Graybills took up residence in the Brethren Hom Neffsville, Pa. Sister Graybill passed away in 1952. Brother Graybi continued to live at the Home until the time of his death, Sept. 27, 195 The deep esteem in which the Graybills were held as well as th continuing influence of their work is evident from this meeting Swedish friends so long after they had concluded their work in Swede

overnment circles on the ethics of he nuclear dilemma."

"Our churches," he added, "have een strangely silent for years on the reat ethical issues of military pre-aredness and foreign policy. They ave quite naturally shared the gen-ral perplexity on this issue, and ilence is better than platitudes. But hope the New Delhi Assembly may ay things that will force American hurches to think new thoughts on he cold war, on foreign policy and he nuclear dilemma."

In the meantime, two U.S. reli-ious publications — one Protestant, the other Catholic — have cautioned against following the advice of Governor Nelson D. Rockefeller of New York, who has urged the U.S. to resume atmospheric tests in view of the Soviet testings.

The Christian Century, nondenominational weekly published in Chicago, said "the resources of the world to resist and punish current Russian behavior are not confined to imitating its bullying. The American policy of restraint has impressed many thoughtful people abroad. . . . Let us continue along this line, at the UN as well as in Berlin."

The Commonweal, published in New York, said that what was missing in Governor Rockefeller's argument was "a premise which would enable us to make the ethical leap from what might be militarily desirable to what is right. The possibility . . . that the Russians may get ahead of us or come closer to us because of their tests does not supply the needed ethical premise — unless, of course, we have unwittingly become so brutalized that nuclear superiority is now taken as a moral demand." — *News summary from Religious News Service.*



From left: Glenn Bowlby, Manual Macumbe, Ivan Eikenberry, Ruth Statler, Joel Mgbjume, Paul Offenheiser

A Seminar on International Affairs

by Ruth B. Statler

WE LIVE in a revolutionary and rapidly changing world society. With emergencies occurring in many parts of the globe owing to philosophical and political actors, it is urgent that Christians nderstand their causes and possible effects upon the church.

With this in mind the Brethren Service Commission of Western Pennsylvania planned a Seminar on International Affairs at Camp Harmony, Sept. 8-9, 1961. Other groups were invited to co-operate in the venture, such as service and social work commission of the Middle District of Pennsylvania and the Councils of Churches of Johnstown and of Windber.

Since the continent of Africa was he area of the most tension during he months of planning, it was chosen as the focal point for study. It seemed that the root of the trouble was also symptomatic of tension elsewhere in the world.

It was fortunate for us that Ivan Eikenberry was home for a furlough at the time. He is a missionary and is currently educational co-ordinator between Protestant missions and the government of Nigeria. In that position he acquired an understanding of the underlying causes of the upheavals presently taking place in Africa. While he is most familiar with the Nigerian problems, he has also a deep comprehension of the entire scene in that part of the world. He brought to the seminar a knowledge of the basic causes of unrest on the part of colonial peoples, resulting in the emergence of many newly independent nations.

Joe Mgbjume, a high school teacher from an area far removed from our mission stations in Nigeria, who is at present doing graduate work at the University of Pittsburgh, also further broadened our horizons. He shared his insights into the problems facing new nations in an unstable world.

Mr. Mgbjume is the secretary of one of the main political parties in his new nation and could speak with a high degree of authority. As a Nigerian, he was a next-door neighbor to the Congo. He was also able to clarify to some extent the situation there. Aside from the political factors, he had a deep understanding of the place of the church in the life of his country. He himself is a devout Christian. He is also a fine musician. For three years his youth group won first place in Nigeria in the national contests for their fine singing. He delighted and inspired the seminar group with the rendition of solos, using familiar hymns.

The third leader of the seminar was Manual Macumbe of Mozambique, Portuguese East Africa. He is a native pastor in the Methodist mission there. His sharing was primarily along cultural and church interests in that part of the continent. That area of Africa has been far less within the general knowledge of most Brethren since it is far removed from our own mission work and has been much less in the news. Thus his presentations were a source of new enlightment.

He especially outlined the involve-



The group which attended the seminar on international relations at Camp Harmony in September of this year

ment of the church in African life and her responsibility for many radical changes, not always for the best for the people. For instance, he told us the church took away the dance as something sinful, but gave nothing in its stead to satisfy the emotional and rhythmical needs of the African. She planted the tree of knowledge in the country without supplying an adequate method of stimulated desire of the natives to learn.

Pastor Macumbe has been in America taking advance studies under the sponsorship of the Methodist Church. The past six months were spent as assistant pastor at the First Methodist church in Indiana, Pa. He returned to his home the last of October.

Carmon Sollenberger served as director of the seminar with Glenn Bowlby, the executive secretary of Western District, acting as co-ordinator. Forty persons were registered and attended one or more sessions of this first venture.



Bear Creek Church, Ohio, Marks 150 Years

✚ This is the year that the Bear Creek church of Southern Ohio is celebrating the 150th anniversary of its existence. The church came into being on Oct. 18, 1811. The anniversary year started on Jan. 8 with a love feast and has continued throughout the year. One of the last important events was the home-coming activities on Nov. 18 and 19.

A 150th anniversary year pageant was presented on Saturday evening. In addition to the regular services on Sunday, there was a hymn sing in the afternoon followed by a talk by Jesse H. Ziegler.

The Bear Creek territory wa originally a part of the Lower Miam congregation. In 1811 a group c elders from Virginia, invited by th Lower Miami members, divided th territory into four divisions; Bea Creek was one of these. David Bow man, Sr., was the first elder of th Bear Creek congregation, wit Henry Metzger as helper in the mir istry. Among the descendants of th Bowmans are more than fifty preach ers and scores of deacons in ou Brotherhood. For over a century th church was under the supervision c the Bowman family; hence, it wa known for many years as "the Bow man church."

For twenty-seven years there wa no church house. Services were hel in homes, constructed with this i mind. In 1938 a two-acre tract c land located on the bank of Litt Bear Creek was purchased fro David and Hannah Shively for $6 and a log house of worship was buil This served the congregation f twenty-one years. The prese church stands on the original trac

In 1859 the log house was r placed by a brick house with a bas ment, the first of its kind in Southe Ohio. A number of the prese members worshiped in this house b fore it was replaced by the prese brick building which was co structed at a cost of approximate $11,000 and dedicated in 1910. Th church at that time was considere one of the most beautiful in the di trict. Some remodeling was do later, more land was acquired, a a parsonage was built in 1950.

Still later, on Oct. 6, 1957, a addition to the church was de cated. The total cost of all improv ments on this addition, as well the remodeling done, was abo $140,000. Much volunteer help w used.

Our first part-time pastor w Parker M. Filburn, with Norman Wine and Galen Royer also servi as part-time ministers. Our first fu time pastor was Paul J. Wright, w began in 1943. He was followed Ernest Detrick in 1946, G. V Phillips in 1950, and D. Euge Lichty, the present pastor, in 196

A former member who is reme bered for her work in foreign m sions is that of Anna Eby Lich who served in India for thirty- years. Another one of our form members, Dwayne Yost, is presen serving as a pastor in the Flat Cre mission at Creekville, Ky.

News and Comment From Around the World

NCC Unit Plans Literacy Center in the Cameroon Republic

A new literacy and writing center for Africans will be established at Yaoundi in the Cameroon Republic about 650 miles from Garkida, Nigeria.

The center will be sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches. Known popularly as Lit-Lit and representing some forty American mission boards and church groups, the committee now sponsors a literacy and writing center at the Mindolo Ecumenical Center in Northern Rhodesia. The success of this institution has stimulated efforts to establish the new facility at Yaoundi.

Miss Lucy Eldredge, a former youth editor for Friendship Press, spent five months recently living in a dormitory with twenty students at the Mindolo center. She said, "They're alert to everything that's happening," and are eager to study everything "from communism to the Bible."

The center has now graduated 100 students from four-month courses, and their writing courses' students concentrate on monthly magazine journalism since distance and transportation make this type of publication most effective on the continent. Also being started at the Mindolo center is a Christian news service to supply news stories to both church and secular publications and radio stations.

Israeli Christians Ask Permits for Pilgrimage to Bethlehem

Fifteen thousand Israeli Christians have requested permission to cross the Israel-Jordan border to participate in the traditional Christmas pilgrimage to Bethlehem. This number represents about one third of all Christians in Israel.

Last year, 10,000 applied for permits to attend the annual observance at the birthplace of Christ. However, after studying the list, Israeli and Jordan authorities reduced the number of pilgrims to 3,500.

A spokesman for the ministry of the interior stressed that priority would be given to clergymen and nuns, community leaders, people who have never gone to Bethlehem, and elderly persons over the age of sixty-five. Many Israeli Christians in the past have taken advantage of the pilgrimage to visit friends or relatives whom they have not seen in years because of the ban on travel between the Jewish and Arab nations.

Municipal officials of Bethlehem have widened the entrance to the town and the so-called manger road leading to Nativity Square. On Christmas Eve they will illuminate in the square trees symbolic of Christmas – the gift of American cities.

Communist Official Concedes Failure in Fight Against Religion

Acknowledging that Russian Communists have not been successful in stamping out religion in that country, the secretary of the Communist Party's Moscow committee appealed recently for a "more decisive combat against religious superstitions."

Miss Olga Kolchina criticized party organs for weakening their atheistic propaganda and ignoring the fact that "some people, among them youngsters, are still under church influence." Miss Kolchina particularly stressed the fact that party officials "cannot help noticing the recent activation of religious activities among the clergy."

West Berlin Religious Television Program Aimed at East Germans

A new weekly ten-minute religious program intended especially for East Berliners and East Germans, has been started by the West Berlin TV station. Entitled From the Christian World, the program features reports, commentaries, and documentary films on the life and work of the Christian churches.

Speaking during the first program of the series, Bishop Otto Dibelius of Berlin stressed that the unity of the Evangelical Church in Germany would be upheld not only spiritually but also organizationally despite the blockade in Berlin. This bishop observed that "state borders are not church borders."

Indian Leader Supports Missionary Medical, Relief Aid to Aborigines

India's minister for home affairs, Lal Bahadur Shastri, has defended the right of Christian missionaries to supply medical and relief aid to aborigine tribes in the country.

Speaking in the Indian parliament, Mr. Shastri said, "If they [Christian missionaries] open a dispensary or hospital, we cannot and should not prevent it. If such projects are fronts for forcible conversions, they must be prevented."

India's minister of state, D. N. Datar, noted that no new instances of questionable missionary endeavor had come to the government's attention. He reminded the Indian parliament that India's constitution guarantees freedom to profess, practice, and propagate any religion.

American Jewish Committee Charges Libya With Suppression of Jews

The government of Libya has been charged with harsh and systematic oppression of its Jewish citizens. Religious, political, cultural, and economic oppression was attributed to Libya in a report released by the American Jewish Committee, a pioneer human relations agency in the United States. It also charged that "former Nazis" are currently handling the "Jewish question" for the Libyan government.

Pentecostal Holiness Church Adopts $1,500,000 Budget

A $1,500,000 budget was adopted by the Pentecostal Holiness Church at its quadrennial General Conference to support the work of the 52,000-member denomination in this country and abroad during the next four years. The new budget includes forty-eight per cent of the total for foreign missions, twenty-eight per cent for education, thirteen per cent for evangelism and eight per cent for the department of benevolences.

Red Pressures on East German Youth Increased

Reports from Communist East Germany disclose that young people who refuse to volunteer for the National People's Army there are branded as "enemies of peace." Protestant sources in Berlin indicate that the continuously increasing pressure on East German young people to volunteer for military service is posing a grave problem to both young Christians and the churches.

The question of conscientious objectors is a particularly thorny one because there is no provision in the Soviet Zone laws for their protection.

Although Communists have claimed that there is no military conscription in East Germany, Communist leaders have begun to recruit young people into the Soviet Zone armed forces through all means of political, economic, and moral pressure.

Christians in the East German armed forces are subjected to increasing antireligious and atheistic indoctrination. The Communist press in East Germany has been silent recently about the churches' established policy of protecting conscientious objectors, a policy which had met with the support of the Communists, so long as it applied to the West German armed forces.

East German newspapers have discontinued their frequent references to the Prague Peace Conference of Christian Churches which in one of its resolutions emphasized the churches' duty to protect conscientious objectors.

In West Germany conscientious objectors are given, under the country's conscription laws, the alternative of serving in noncombatant units of the armed forces or performing civilian work in hospitals and other welfare installations.

Church Group to Give UN Funds Equal to Cost of Fallout Shelter

Citizens are being urged by a church group in Chapel Hill, N. C., to give a sum "equal to the cost of a family fallout shelter" to the United Nations since "the only hope for survival is an orderly government on a world scale."

The plan was formed by a group of ministers and laymen of various denominations after a series of meetings at the Friends meetinghouse in Chapel Hill. Twenty-six persons who signed the original document have each pledged to give the UN a sum equal to the cost of the fallout shelter.

The group says that Civil Defense planning for fallout shelters "is producing a sense of false security" in that people feel they can be protected from nuclear war.

British Churches Seen Failing West Indian Negro Immigrants

Negro immigrants from the West Indies are made to feel unwanted in the churches of industrial centers where they have settled in Britain, according to a West Indian Negro pastor.

The Rev. M. E. W. Sawyers, former president of the Jamaican Baptist Union, made this report after completing a six-month survey of problems facing West Indians in Britain at the invitation of the Baptist Union and the Baptist Missionary Society. His investigations showed that few of the West Indian immigrants have any connection with the churches.

He said, "Over and over again they have told me that they were made to feel that they were not wanted by the churches. In some cases the parson has told them that, while he did not mind them attending worship, members of his congregation did. If they continued to come to church, the members would refuse to do so."

Protestant Jurists Told Capital Punishment Not Justifiable

Capital punishment cannot be justified as a deterrent to crime and should be abolished as an unchristian act. This was the view of Dr. Wilber G. Katz, professor of law at the University of Wisconsin, who spoke at annual Protestant services, invoking God's blessings on the courts of justice.

Dr. Katz warned society against imposing a sentence of capital punishment or other penalties as a form of retaliation or resentment against a person breaking the law. He said rehabilitation of the prisoner should be the major consideration in sentencing a wrongdoer.

Nobel Winners Address Peace Plea to Leaders of World

A declaration of peace reminding world leaders of their responsibility toward the entire human race to avoid a catastrophe has been issued by all seven living winners of the Nobel Peace Prize.

These include Albert Schweitzer, famed Protestant medical missionary in Lambarene in Africa; Father Dominique Georges Pire, Belgian Catholic priest; and Philip J. Noel-Baker, prominent British Quaker.

Methodist Women Launch Program to Train Congo's Homemakers

A two-million-dollar program to raise the status of women in the Congo and to train them to become better homemakers and wives has been launched by the women of The Methodist Church.

The project will be related to the Congo Polytechnic Institute, which seeks to fill a critical need for trained personnel in many vocational fields.

New Zealand's Parliament Abolishes Death Penalty

The New Zealand parliamen voted forty-one to thirty in favor a bill abolishing the death penalt The bill had been strongly supporte by leading Protestant organization

Under the new law life imprison ment with the possibility of paro will be the top penalty for murde Organizations which had called f abolition of the death penalty i cluded the public relations commi tees of the Methodist, Presbyteria and Anglican Churches, and th New Zealand general meeting the Society of Friends.

English "Samaritans" Become a National Association

The Samaritans, a movement " help those tempted to suicide despair," will become a national a sociation in England. The grou founded eight years ago, has cente in twelve communities and hop eventually to establish them in eve town of 100,000 population or mo

The centers are manned day a night to answer calls from perso in trouble. The movement has formal church affiliation, althou many clergy and laymen are acti in it.

Movies' Influence on Youth Rated Greater Than Parents'

Research indicates that movi exert a greater influence on Am ican young people than parents, ev conscientious Christian parents, cording to a National Council Churches official.

Donald J. Kliphardt, associa executive director of the counc audio-visual and broadcast edu tion department, said that whate their other faults, movies rate an plus in influence. He said that major study conducted by a me ber of the communications resea staff of a midwestern univers showed that youngsters "learn m theology, life values, and patterns conduct from the movie film th from the school, the church, or ev the home."

Mr. Kliphardt said, "Even in religious home, the theatrical fi has more influence in shaping you minds than the parents, regardl of how loving they may be and h adept at family discipline."

Mr. Kliphardt writes a movie view column carried by Horizons well as by youth magazines of other denominations.

Readers Write

Continued from page 2

eat when it struck the desk" (R. J. Voskuyl in Modern Science and Christian Faith).

As another example, coal is urned to form steam to run an ngine, the friction of the engine auses heat which is dissipated in he atmosphere and this heat is not vailable to do any work. In time ve expect all of the energy of the vorld to become unavailable for vork in this way, unless the world s ended before that time. Since that ime has not yet come, we know hat the world has not existed for- ver. It is certain that it was created.

appreciate Mrs. Pierce's article. — Villiam J. Tinkle, 118 W. South St., Caton, Ind.

Obituaries

Ake, Charles H., son of William H. nd Elizabeth Shoeman Ake, was born t Martinsburg, Pa., May 26, 1895, and ied at that place Oct. 26, 1961. He vas married to Bertha Mae Replogle n Feb. 18, 1919. His wife, two sons, ne daughter, nine grandchildren, four rothers, and two sisters survive. He vas a member of the Martinsburg hurch. The funeral service was con- ucted by Bro. Floyd Mitchell, and urial was in the Fairview cemetery. — Irs. C. O. Beery, Martinsburg, Pa.

Barnett, M. Elizabeth died Sept. 28, 961, at Pittsburgh, Pa., at the age f eighty-five years. Her husband, Wil- am, survives along with two daugh- ers, one son, two grandchildren, and ne sister. She was a charter member f the Roaring Spring church, but at he time of her death was a member f the Pittsburgh church. She taught primary Sunday school class as long s she was able. The memorial service vas conducted by Bro. Russell Bixler, nd burial was in the Mount Lebanon emetery. — Mrs. Jack Walter, Verona, a.

Barnhart, Rebecca F., daughter of David and Susanna Bowman Kinsey, vas born in Franklin County, Va., Feb. 2, 1871, and died at New Carlisle, hio, July 27, 1961. She was the oldest ember of the Maple Grove church, hio. Surviving are seven daughters, ve sons, thirty-nine grandchildren, ighty-nine great-grandchildren, and ree great-great-grandchildren. The neral service was conducted by Bro. evi Bowman, assisted by Rev. Dallas avy, and burial was in the New Car- sle cemetery. — Mrs. William Norris, lew Carlisle, Ohio.

Baum, Lucinda Trostle, died at Me- hanicsburg, Pa., Aug. 4, 1961, at the ge of eighty-four years. She had been member of the Upper Conewago urch, Pa. Surviving are her husband, Ervin Baum, two sons, seven grand- ildren, eleven great-grandchildren, ree brothers, and four sisters. The neral service was conducted by Brethren Donald Miller and Bruce Anderson, and burial was in Mummerts cemetery near East Berlin, Pa. — Frances E. Shaffer, East Berlin, Pa.

Brandt, Ralph B., was born Sept. 4, 1899, and died Oct. 14, 1961, at Hershey, Pa. Surviving are his wife, Ada, four daughters, two sons, three sisters, and one brother. The funeral service was in the Bachmanville church, of which he was a member, and burial was in the Shenk's cemetery. — Mrs. Abram H. Hoffer, Elizabethtown, Pa.

Clemens, Beatrice, daughter of Thomas B. and Cordelia Stockton Ball, was born July 10, 1882, in the Rockingham community, Mo., and died Oct. 2, 1961. She was married to Mathias Clemens on March 14, 1901. Surviving are her husband, two daughters, and one son. She was a member of the Bethany church, Mo. The funeral service was conducted by Bro. Herbert Zeiler in the Bethany church, assisted by the undersigned, and burial was in the Bethany cemetery. — Harold G. Correll, Hardin, Mo.

Crosson, Vaughn R., son of Harry W. and Marian Swigart Crosson, was born Sept. 1, 1898, in Lewistown, Pa., and died at McVeytown, Pa., Sept. 11, 1961. He is survived by his wife, Nellie Pennypacker Crosson, one son, one daughter, six grandchildren, one brother, and two sisters. He was a member of the Spring Run church, Pa. The funeral service was conducted by Bro. Fred Driver, and burial was in the Spring Run cemetery. — Nannie C. Dunmire, McVeytown, Pa.

Haynes, Ida Mae, daughter of Frank and Alice Smith Yarde, was born Oct. 31, 1901, and died Oct. 9, 1961. On Dec. 24, 1919, she was married to G. Heber Haynes. Surviving are her husband, four sons, one daughter, nine grandchildren, and two brothers. She served with her husband in the office of deacon in the Cedar Lake church, Ind. The funeral service was conducted by Bro. Raymond Risden in the Cedar Lake church, and burial was in the Christian Union cemetery. — Mrs. R. D. Sliger, Garrett, Ind.

Hilbert, Edith M., was born Oct. 29, 1898, and died July 18, 1961, at Hanover, Pa. Surviving are her husband, Charles E. Hilbert, and one brother. She was a member of the Upper Conewago church, Pa. The funeral service was conducted at the Mummert's meetinghouse by Bro. Harry B. Nell and J. Monroe Danner, and burial was in the adjoining cemetery. — Frances E. Shaffer, East Berlin, Pa.

Koch, Calvin N., son of David S. and Salome King Koch, was born in Coopersburg, Pa., and died Oct. 7, 1961, in Sellersville, Pa., at the age of forty-four years. He was married to Blanche Scholl, who survives. One son and three daughters also survive. He was a member of the Hatfield congregation, Pa. The funeral service was conducted by Bro. Ralph Jones, assisted by Rev. Peter Young, pastor of the Leidy's United Church of Christ. Burial was in the adjoining cemetery. — Mrs. Mary A. Nyce, Lansdale, Pa.

Lewis, Doyle, was born March 21, 1935, in Hayward, Wis., and died in a train accident at Sanborn, Minn., Sept. 28, 1961. He was a member of the Lewiston church, Minn. Surviving are one sister and one brother. The funeral service was conducted by the undersigned, and burial was in the Lewiston church cemetery. — L. A. Whitaker, Lewiston, Minn.

Lilligh, Earl Edward, son of Henry and Harriet Morey Lilligh, was born at Mulberry Grove, Ill., Feb. 20, 1881, and died at Arcadia, Calif., Sept. 28, 1961. On May 1, 1904, he was married to Daisy Dooly, who died April 12, 1951. Surviving are one daughter, one son, one grandson, and two great-granddaughters, one brother, and one sister. He was a long-time member of the Church of the Brethren, having his membership in the Covina church, Calif. The memorial service was conducted by the undersigned, and burial was in the Inglewood cemetery. — G. O. Stutsman, La Verne, Calif.

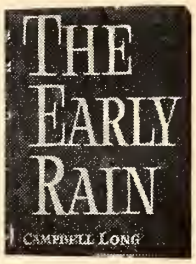
Longenecker, Robert Eberly, son of Andrew Z. and Lulu M. Eberly Longenecker, was born at Lime Rock, Pa., and died Oct. 21, 1961, at Ephrata, Pa., at the age of thirty-seven years. Surviving are his mother and two brothers. He was a member of the Middle Creek church, Pa. The funeral service was conducted at the Middle Creek church by Brethren Bard E. Kreider and Edward T. Uhler, and burial was in the Longeneckers cemetery. (For additional information about Brother Longenecker, see the Gospel Messenger for Sept. 2, 1961.) — Charles Northup, Lititz, Pa.

Martin, Ira A., son of John and Sarah Metzler Martin, was born Feb. 16, 1886, and died in Leetonia, Ohio, Sept. 1, 1961. On Sept. 15, 1908, he was married to Elsie Harrold, who died in 1952. He was a member of the Zion Hill church, Ohio, for many years. The funeral service was conducted by Bro. Dean Rohrer, and burial was in the church cemetery. — Elsie M. Kletzly, Columbiana, Ohio.

Miller, Clarence Eugene, son of Harvey D. and Gertie Miller, was born Oct. 7, 1887, at McPherson, Kansas, and died Oct. 5, 1961. At an early age, he became a member of the Church of the Brethren and was active until his death. He was married to Lula Brubaker on July 19, 1914. He was a member of the First church, Denver, where he served as a deacon, a trustee, and chairman of the church board. Surviving are his wife, three sons, two daughters, seventeen grandchildren, and seven great-grandchildren. The funeral service was conducted by Bro. E. A. Garrett, and burial was at Las Animas, Colo. — E. A. Garrett, Denver, Colo.

Miller, Merle J., son of Mr. and Mrs. Charles M. Miller, was born in Harrison Township, Ind., Oct. 16, 1894, and died at Goshen, Ind., Oct. 19, 1961. In 1915, he was married to Mamie McManus. Surviving are his wife, three sons, one daughter, two brothers, and four sisters. Funeral service was conducted in the Goshen City church, of which he was a member, by Bro. Clarence B. Fike, and burial was in the West Goshen cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Motter, Alva Francis, was born in Kirksville, Mo., and died Oct. 4, 1961, at Irricana, Alberta, Canada, at the age of sixty-five years. He was a member



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of the Irricana church. Surviving are his wife, Eileen, three sons, one daughter, two brothers, and one sister. The funeral service was conducted by Bro. L. W. Blackwell, and burial was in the Burnsland cemetery. — Mrs. Fred Sade, Lyatta, Alberta, Canada.

Mumma, Flora E., was born March 2, 1886, and died July 16, 1961. She was a member of the Conewago church, Pa. Surviving are four children. The funeral service was conducted by Brethren Harry Aldinger and Harper Snavely, and burial was in the Mt. Tunnel cemetery. — Ellen E. Young, Hershey, Pa.

Musser, Alva E., was born at Bourbon, Ind., Aug. 30, 1874, and died at Tacoma, Wash., Oct. 1, 1961. He was active in the Tacoma church. Surviving are two daughters, three sisters, five grandchildren, and ten great-grandchildren. The funeral service was conducted by the undersigned. — Bruce H. Flora, Tacoma, Wash.

Myers, William Emery, son of Mr. and Mrs. David Myers, was born July 20, 1876, at Frizzleburg, Md., and died at Newberg, Oregon, Aug. 18, 1961. In 1901, he was married to Annie Harrison, who died in 1950. A year later, he was married to Ida Detrick. He became a member of the Church of the Brethren at the age of twenty-two years, but in 1936 transferred his membership to the Dunkard Brethren church. Surviving are his wife, five sons, four daughters, thirty-one grandchildren, and thirty-eight great-grandchildren. The funeral was conducted at Newberg, Oregon. — Jennie Lang, Minot, N. Dak.

Oliver, Clare L., son of Henry and Jemima Oliver, was born in Darke County, Ohio, April 27, 1902, and died at Greenville, Ohio, Oct. 17, 1961. He was married to Alma Wagaman on June 9, 1923. In 1927, he became a member of the Oakland church, Ohio. Surviving are his wife, one son, one daughter, and five grandchildren. The funeral service was conducted in the Oakland church by the undersigned, and burial was in the Greenlawn cemetery, Versailles, Ohio. — J. Earl Hostetter, Gettysburg, Ohio.

Pullen, Ivan C., son of George and Laura Pullen, was born near Flora, Ind., Aug. 8, 1904, and died at Logansport, Ind., May 11, 1961. On June 7, 1928, he was married to Elsie Ryan. He was a member of the First church, Chicago. Surviving him are his wife, one daughter, his mother, one sister, and one grandchild. The funeral service was conducted in the Flora church, Ind., by the undersigned. — Charles DuMond, Sr., Flora, Ind.

Shaffer, George, son of Mrs. Bessie Shaffer, was born at Roaring Spring, Pa., July 18, 1918, and died at Brooks Mill, Pa., Aug. 29, 1961. He was married to Pauline Stonerook on Aug. 25, 1941. He was a member of the Leamersville church, Pa., where the funeral service was conducted by Ordo Pletcher. Burial was in Green Lawn cemetery. Surviving are his wife, two sons, one daughter, a stepmother, one brother, and three sisters. — Mrs. Rachel Claar, East Freedom, Pa.

Shelly, Samuel G., was born Aug. 28, 1873, and died Aug. 7, 1961. He was a member of the Conewago church, Pa. Surviving are two children, nine grandchildren, thirteen great-grandchildren. The funeral service was conducted by Brethren Harry Aldinger, Earl Eshelman, and Daniel Kettering, and burial was in the Hoffers cemetery. — Ellen C. Young, Hershey, Pa.

Shiffler, Alice, daughter of Samuel and Sarah Balsbaugh, was born Dec. 8, 1868, in Douphin County, Pa., and died July 20, 1961, in Hummelstown, Pa. On Nov. 26, 1891, she was married to John Shiffler, who preceded her in death. She had been a member of the church for eighty years. Surviving are three sons, seven grandchildren, and eighteen great-grandchildren. The funeral service was conducted at the Spring Creek church, Hershey, Pa., by the undersigned, and burial was in the Hanoverdale cemetery. — J. Herbert Miller, Hershey, Pa.

Springer, Paul C., son of William D. and Josephine M. Springer, died at Waynesboro, Pa., Oct. 17, 1961, at the age of sixty-one years. Surviving a his wife, one son, four grandchildre and three sisters. The funeral servi was conducted by Rev. Reid E. Bin aman, assisted by the undersigne Burial was in the Cedar Hill cem tery. — Samuel D. Lindsay, Greencastl Pa.

Stayer, David George, son of Geor and Jane Frey Stayer, died near De ver, Pa., Oct. 16, 1961, at the age seven years. He was a member of t primary department of the Ephra church, Pa. Surviving are his parer and one brother. The funeral servi was conducted by Bro. Guy Wample Jr., and burial was in the Fairvie cemetery, Denver, Pa. — Mrs. Spencer Fry, Terre Hill, Pa.

Stump, George W., son of Geor C. and Lavinna Petry Stump, was bo in Darke County, Ohio, July 4, 187 and died at Dayton, Ohio, Oct. 2 1961. On May 7, 1900, he was marri to Sarah Miller, who preceded him death. On Dec. 16, 1911, he was ma ried to Gertrude Spangler, who su vives. Two sons, one daughter, sev grandchildren, thirteen great-grandch dren, and three sisters also survive. had been a member of the Church the Brethren for sixty-seven yea holding his membership at Eaton, Oh in recent years. Funeral service w conducted in the Eaton church Brethren Ellis Guthrie and Rev. Bar hart of Dayton, Ohio. Burial was the Mound Hill cemetery. — M Myrtle Gauch, Eaton, Ohio.

Wise, Ralph B., son of John R. a Margaret Young Wise, was born N 17, 1885, and died Oct. 19, 1961. was a member of the Tiffin chur Ohio. Surviving are his wife, L Lillian Wise, two daughters, ni grandchildren, eight great-grandch dren, and one brother. The fune service was conducted by Brethr Henry C. Eller and S. U. Snave and burial was in the Pleasant Rid cemetery. — Mrs. Elias Eberly, F mont, Ohio.

Church News

Southern California and Arizon

La Verne — Kathy Hanawalt, an change student to Germany last ye brought interesting reactions from l trip and experience. Sam Rothro chairman of the every-member canv committee, reports a successful ca paign under the direction of H. Spen Minnich. Jack Brennecke, minister Christian education, brought the mo ing message the Sunday when the p tor, Harry K. Zeller, Jr., was attend district conference. At the recent co cil meeting, a net gain in members of 61 was reported, making a total 1,016. J. Marion Roynon, whose te as chairman of the board expired, v named churchman of the year in rec nition of the many years of faith service. The ministerial license of B Bridges was renewed for an indefi tenure. David Brubaker is the ch man now of the deacon body. D Murray was a recent pulpit gu bringing a message on peace. — H. Brubaker, La Verne, Calif.

Los Angeles, Imperial Heights Community — Jeff Mathis and Harvey Hostetler installed B. Wayne Crist as pastor on Sept. 10. The new church year started with a "Retreat-at-Home" on Oct. 7, at which the new and old officers and committee members met to plan the program for the coming year. Royal Glick is now church moderator. Contract work on the new sanctuary is scheduled for completion before the end of December. The members of the congregation will do some of the interior finishing and the garden work. We had a cornerstone-laying service on Oct. 22. The prayer fellowship which meets twice a month has grown so that it is necessary to divide into two groups. The sacred music fellowship which meets on alternate Monday evenings has increased its scope to include arts, poetry, painting, sculpture, and architecture. An older youth Sunday school class has been started and is being taught by Lowell Brubaker. The class of young married people is growing in size and is becoming increasingly active in the church. — Mrs. Hildegarde Wylde, Los Angeles, Calif.

Pasadena — The father and son group saw a movie of the 1960 Olympic games. The sanctuary choir presented a concert under the direction of Robert Villines. Following this was a reception for all the new members received during the past year. Prior to conference, Don Rowe, a former pastor, brought a message. Doris Hoover was the director of the summer work camp in Mexico. We had farewell receptions for the Paul Studebakers and the Jay Gibbles, who are now serving in other churches. Carl Woody directed the junior camp at Camp La Verne. The church softball team received a trophy in the city church league playoffs. Don Lindblom of Pasadena is the new youth director. He and Vernard Eller were pulpit speakers during August. Stanley Eller, district executive secretary, installed W. Glenn McFadden as the new pastor on Sept. 10. A reception for the McFaddens followed later. — Mrs. Grant Cohick, Pasadena, Calif.

Northwestern Ohio

Ross — Larry Schwarck was licensed to the ministry at the beginning of the new year. Our first vacation Bible school was held in July under the leadership of Walter Binkley. It closed with a program on Sunday evening. Willis B. Stehman was elected moderator at the recent business meeting. Walter Binkley is now serving as pastor following the resignation of A. P. Muslman. The attendance at Sunday school has increased. Since the last report two have been baptized. We shared in the Manchester March of Progress campaign. The pastor assisted for one week in the summer camp program. We had a dedication for four young children. During the summer we also had a presentation by a member of the Gideons. — Frances E. Bentire, Spencerville, Ohio.

Tiffin — In September, Bro. Henry C. Eller became pastor of the church. On Oct. 8 he was installed as pastor by the moderator, Paul Haworth of Fostoria. On the evening of Sept. 17, the church gave a dinner honoring Bro. Walter J. Heisey on his fiftieth year in the ministry. One has been baptized and three received by letter. — Mrs. Elias Eberly, Fremont, Ohio.

Eastern Pennsylvania

Akron — A number of the men attended the spring and fall rallies at the Florin and Lancaster churches respectively. The CBYF sponsored two buses to the Billy Graham crusade in Philadelphia. One was added to the church resulting from attendance at the crusade. At one of the men's work meetings, Bro. Harry Dohner showed pictures of his trip to Conference. At another meeting, pictures were shown by John Fox. The young people's class with their teachers spent a week end at Red Point Beach. Nineteen of our Sunday school pupils attended Camp Swatara. Grayce Brumbaugh, who is supported by the Akron church, spoke to the children in the Sunday school, to the adults in the morning worship service, and showed pictures of home life and her work on the Nigeria field. A. C. Baugher conducted the Bible Institute. Ralph Buffenmyer told about his experiences in Italy and showed slides based on the subject, A Move Forward in This World of Chaos. Other speakers have been Henry Bucher, Dr. Paul Rummel, Norman Bowers, Jacob Fahnestock, and Ammon Myer. — Minerva Rudy, Akron, Pa.

West Greentree — Some of the women are serving as nurses' aids in the home at Neffsville on Sunday mornings. We had both a father and son and a mother and daughter fellowship. Guest speakers have included Paul Wenger of Leacock, Pa., and Ralph Frey of Pottstown, Pa. Bro. H. Stover Kulp, missionary to Nigeria, spent one Sunday in our congregation. The speaker for the harvest service was Milton Hershey of Manheim, Pa. We had a Galilean service one Sunday evening, at which Wilbur Lehman of Manheim brought the message. Another speaker was James Eshelman of Mount Joy, who spoke one Sunday morning. The project of the vacation Bible school was a two-way radio for the Navajo mission at Lybrook. Eight have been baptized. — Ruth Brownsberger, Mount Joy, Pa.

Middle Pennsylvania

Pine Glen — Our church was host to the district youth fellowship attended by 265 young people. During this year we have installed an electric organ. Twelve teachers attended the leadership training classes at the Spring Run church. We also participated in the community Week of Prayer and in Lenten services. In August six BVS'ers spent the week end with our youth. Eight have been baptized and two received by letter since our last report. Twenty-one members of our Sunday school attended the new camp at Blue Knob for one week. The pastor, David Markey, accepted the call to become administrator of the Neffsville Brethren Home and left around Oct. 1 — Laura A. Swigart, McVeytown, Pa.

Woodbury — Eugene Miller has been serving as part-time pastor, and under his leadership the attendance and interest has increased. On Aug. 11-13, a group of BVS'ers were in our congregation. Some of our members have gone twice in the past year to help pack clothing for relief at New Windsor. We had a harvest home meeting on Aug. 27, inviting as our guests those who are in the home at Martinsburg. The evangelistic meetings conducted



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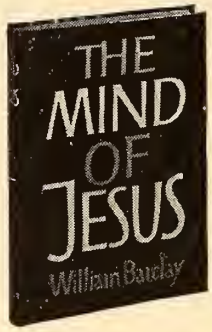
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by Bro. D. I. Pepple resulted in three baptisms. A number have been received by letter recently. Bro. Delbert Hanlin conducted revival meetings. A number of the children attended the camp at Blue Knob. — Mrs. Chester Helsel, Woodbury, Pa.

Southern Pennsylvania

Back Creek — The Shining Light young people's conference was held in May with Harold Martin of Spring Grove, Pa., as speaker. Bro. Percy Kegarise of Saxton, Pa., conducted the revival services. Two were baptized. The Bible school held in June was directed by Bro. Leroy Plum. Bro. Bard Kreider of Lititz, Pa., preached a temperance sermon. We had a series of eight lessons on the peace doctrine on Wednesday evening taught by Brother Plum. The harvest services were in charge of the home ministers. Bro. Arthur Rice and Bro. Harold Martin were speakers for the love feast service. — Mrs. Roy B. Hawbaker, Mercersburg, Pa.

Western Pennsylvania

Ligonier — Sister Grace Clapper, former missionary to China, brought a message on July 19. In July five children were dedicated. The pastor attended the Bethany extension school at Juniata College. A number of the men were present at the men's rally at Harmony on Sept. 1. During the month of September, the pastor had classes on church membership. Roland Barnes, a naturalist, painter, and resident of our community, brought the morning message, Religion and Art, on Aug. 27. He illustrated his message with his paintings which were both religious and scenic in nature. Stained glass windows have been installed in the church. — Genetta Wolford, Ligonier, Pa.

Rockwood — The young people sponsored the film, We Beheld His Glory. The district team, Bro. Joseph Whitacre and Bro. Olin Brougher, explained self-allocation to the congregation. Bro. Monroe Good, a missionary to Africa, presented a picture of the progress of the African people. He spoke at both the Rockwood and the Middle Creek churches. At the mother-daughter banquet pictures of the Holy Land and other places of interest were shown by Roy Stoner. The pastor, W. F. Berkebile, conducted the membership class for those who are members as well as for those contemplating church membership. A number of the children and young people attended Camp Harmony this summer. A number of our members helped pack clothing at New Windsor, Md. Since the last report five have been baptized and three received by letter. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Rummel — Since the last report, two have been baptized and four received by letter. The pastor, Bro. John Byers, had a week's meeting at the Ogletown church, Aug. 28 to Sept. 2, and one at the Rummel church preceding the love feast on Oct. 1. The subdistrict youth met in the Rummel church on Sept. 10. Officers for the year were installed. Brother and Sister Byers had open house on Sept. 30. — Mrs. Nettie Holsinger, Windber, Pa.

Florida, Georgia, and Puerto Rico

District Conference — For the first time in nine years, the district meeting has been held in one of the churches instead of at Camp Ithiel. The new constitution designates the camp site as the place for our assemblies. The change was made because the Florida Brethren Homes have recently taken over the Sebring Hotel, which is only one block from the Sebring church. This made a happy arrangement in housing and eating. The district is now affiliated with the Florida Council of Churches. Though some do not feel that this is in keeping with Brethren principles, the majority feel that we need to co-operate in doing the thin together which we cannot do we alone. The reports indicate that tl Brethren are on the move in Florid Newly organized fellowships ar churches are no longer rare events the state. Paul H. Bowman represente the college at the meeting. Oth speakers from outside the district we A. Stauffer Curry and Samuel A. Ha ley. The moderator, R. K. Showalter, his address made an appeal for the r turn of the church to the fundamenta which are really fundamental. In spi of the fact that we had two matters business that were highly controversi and might have divided the distri the spirit of a deep and abiding ha mony ran strong and deep in this mee ing. The new moderator is Mer S. Heinz of the St. Petersburg churc assistant moderator, Carroll Ringgo of the Orlando church. Frank E. Willi is the new executive secretary who h been on the job since Sept. 1. M Weyant of the Sebring church w serve a second year on the Standi Committee. The 1962 conference w be at Camp Ithiel, Oct. 11-14. — Jo B. White, Secretary.

Okeechobee — The pastor, Bro. F die C. Rohrer, had a week-end revi assisted by Bro. E. J. Gascho of Win Park, Fla. Brother Gascho, a talent chalk artist, illustrated hymns at e service. Eight were baptized and t received by letter. Our Sunday sch attendance has gone over the hundr mark several times. Construction of t educational building was started. T need for more Sunday school space critical. Fifteen of the local group tended the district meeting at Sebri The pastor is active in the local mi terial association and also in visiti the sick in the local hospital and hom — Mrs. Victor Domer, Okeechobee, F

Eastern Maryland

Bush Creek — Mrs. Lloyd Haag v the speaker for the mother-daugh banquet. The women helped proc relief material one day at the N Windsor center. The pastor, Byron Flory, Jr., and his family were lead at Camp Woodbrook for the fam camp week. Richard Bohn, an ea and-serve worker, spent two months our congregation this summer. We h an evening of music with the ad choir and guests participating. T senior choir participated in the hy festival at the Beaver Dam chur The women of the Flower Hill a Ellicott City churches were guests the women's fellowship vesper serv The district cabinet on children's w interpreted the curriculum for children's department for our teach Mrs. Norman Lease, Mrs. Preston Po and Mrs. Harry Harshman were d gates to the district conference young adult fellowship has raise heifer for relief. The men's fellows and the CBYF have had charge of S day morning worship services. Mir Brickett was the speaker at the insta tion service for the officers of the w en's fellowship. — Mrs. Roland Will Frederick, Md.

Locust Grove — The pastor conduc three groups in prayer research, ginning early in the church year concluding them in May. The inte was such that more groups are be

anned for this year. The women's oup sewed six dozen cut garments id made twenty-six quilts and com-rters for relief. They also sent jars Greece. Three of the women at-nded the United Nations seminar. hey also had a tour of the Brethren ilot House and Goodwill Industries in altimore and helped process clothing New Windsor. Ten children at-nded camp. The pastor attended the ethany extension school at Juniata ollege and ministers' seminar in Co-mbus, Ohio. On Sept. 2 over thirty the men met to remove the old urch roof and to put on the new one. he women have been invited to take rt in "Antique Day," a community air held yearly in New Market, Md. Mrs. J. Donald Plank, Mount Airy, ld.

Middle Maryland

Stone Bridge — Five of our members ent a day working at the New Wind-r relief center. Dale Roher served as r summer pastor, dividing his time etween Stone Bridge and Pleasant idge. He helped to conduct a vaca-on Bible school. The offering of the hool, $57, was given for Bibles for frica. Miss Susie Thomas, a mission-y to Japan, spoke about some of her periences there on one evening of e Bible school. Three of the junior gh group attended Camp Peniel. The ppley sisters presented a sacred con-rt. The women's fellowship showed e slides, She Ministered Unto Them. larence Hunsberger was the speaker the morning service on home-coming y and Guy West for the afternoon rvice. Part of the service in the after-on consisted of a dedication of the w Brethren hymnals, purchased in mmemoration of the ninetieth anni-rsary of the church. We also had an fering of $179 for the parsonage fund. larence Hunsberger was elected mod-ator at the business meeting. — Mrs. arold Winters, Hancock, Md.

Western Maryland

Bear Creek — Herbert Alford of rostburg, Md., held the revival meet-gs, following which three were bap-zed. The pastor, Roger Fike, had a n-day revival at the Pine Grove urch. Jonas Sines was re-elected oderator at the fall council meeting. he church was host for the district ard of Western Maryland. We had old-fashioned singing in the after-on of Sept. 3, following a fellowship ncheon at noon. The congregation ntributed a quantity of clothing to e relief truck. A number of the youth tended Camp Galilee for two weeks. he women were represented at the dis-ct women's rally at Cherry Grove. ther events have been a weiner roast onsored by the young adult class, a bo supper, a picnic at Swallow Falls r the youth, and a program by the arbor of Light Chapel singing group. veral of the laymen took part in e worship service on Oct. 15. A mber of the men and their wives tended the Western Maryland men's nquet at the Oak Park church. — Mrs. ed Alexander, Accident, Md.

Tennessee

Mountain Valley — Glen Petcher of tronelle, Ala., conducted a revival meeting, Sept. 24 — Oct. 1. Following the meeting, two were baptized and two received by letter. The love feast was observed on World Communion Sunday with Brother Petcher officiating. The present pastor, Bro. Howard Kaucher will be serving an indefinite time. The project of the women's fellowship is canning fruit and vegetables for an orphanage. The women also help out in homes where there is sickness and help is needed. The men have been seeking a medical doctor for the community in co-operation of The Ruritan Club. A young doctor has been given an invitation to begin practice here. We had an average of thirty-one children at the vacation Bible school.

CATHERINE MARSHALL



a woman's pilgrimage in faith

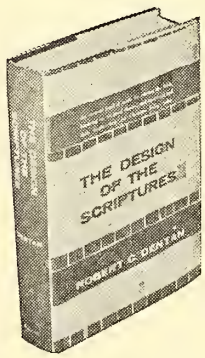
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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Sister Landis Baker were guests at t service. The women contributed ward an electric stove for the chur They also paid to get the yard level at the parsonage. The men painted t church on the inside and also co structed another Sunday school room. Mrs. Porter Hiatt, Mt. Airy, N. C.

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Peace, missions, and music will be the subjects of the youth study group and discussion. The pastor is teaching a study course on Following the Christian Way. Reuel B. Pritchett spoke Oct. 21 and 22 on the ordinances of the church. — Evelyn Pierce, Greeneville, Tenn.

First Virginia

Green Hill — The pastor, Fenton Platter, was the speaker at the Peters Creek church at the Brethren co-operative service. On July 23 to 30, we had a festival-of-faith meeting in Roanoke conducted by Rev. Howard Butt of Texas. This was attended by a goodly number of our members. On Sept. 24, the new church and Sunday school workers and officers were installed and the Sunday school promotion took place. We had our love feast on Oct. 1. — Mrs. K. W. Dudley, Roanoke, Va.

Oakdale — Charles Rinehart of South Carolina conducted the revival meetings Oct. 2-7. These meetings closed with a love feast on Sunday evening. Participating were Brethren Rhinehart, Raymond Boothe, and Horace Light. Twenty-five members and five visitors were present. — Phyllis Wimmer, Princeton, W. Va.

Northern Virginia

Rileyville — Harold Bowman, son of Mrs. Beulah Bowman and a freshman at Bridgewater College, was recently licensed to the ministry. We had been sharing pastors with the Luray church until September of this year, when Bro. Kenneth Groff became pastor of our congregation. He was originally from Missouri, but has been living near Shenandoah the last few years. We lost two of our oldest members, Amos L. Huffman and M. E. Alger, by death. We had our love feast on the first Sunday of October. Our revival service began Oct. 22 and continued for one week. — Lee Dell Hylton, Rileyville, Va.

Second Virginia

Moscow — William A. Copenhaver served as summer pastor and is remaining as assistant pastor. He directed the vacation Bible school which concluded with a special Sunday morning program. The use of the church bulletin was introduced and the practice is being continued. We had a consecration service for babies in August. Robert McFadden, a member of the Bridgewater College faculty, was the speaker for the installation service for CBYF officers on Oct. 22. We have special music each Sunday morning worship hour which is greatly enjoyed by the congregation. Four members of the Sunday school received recognition in the fellowship of growth and service. — Mrs. Alice Gardner, Mt. Solon, Va.

Shelton — Galen D. Wine is serving as our first full-time pastor. He began his work on the first Sunday of September. At the home-coming service, Brother Wine preached in the morning and Richard Gotshall of Bassett, Va., in the afternoon. Paul Priddy preached the installation sermon for Brother Wine. On this same day, Eugene Lenker began a revival meeting which resulted in four being baptized at the close. We also had our love feast at the close of the meeting. Brother and

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WALTER L. COO

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minister's book of the month

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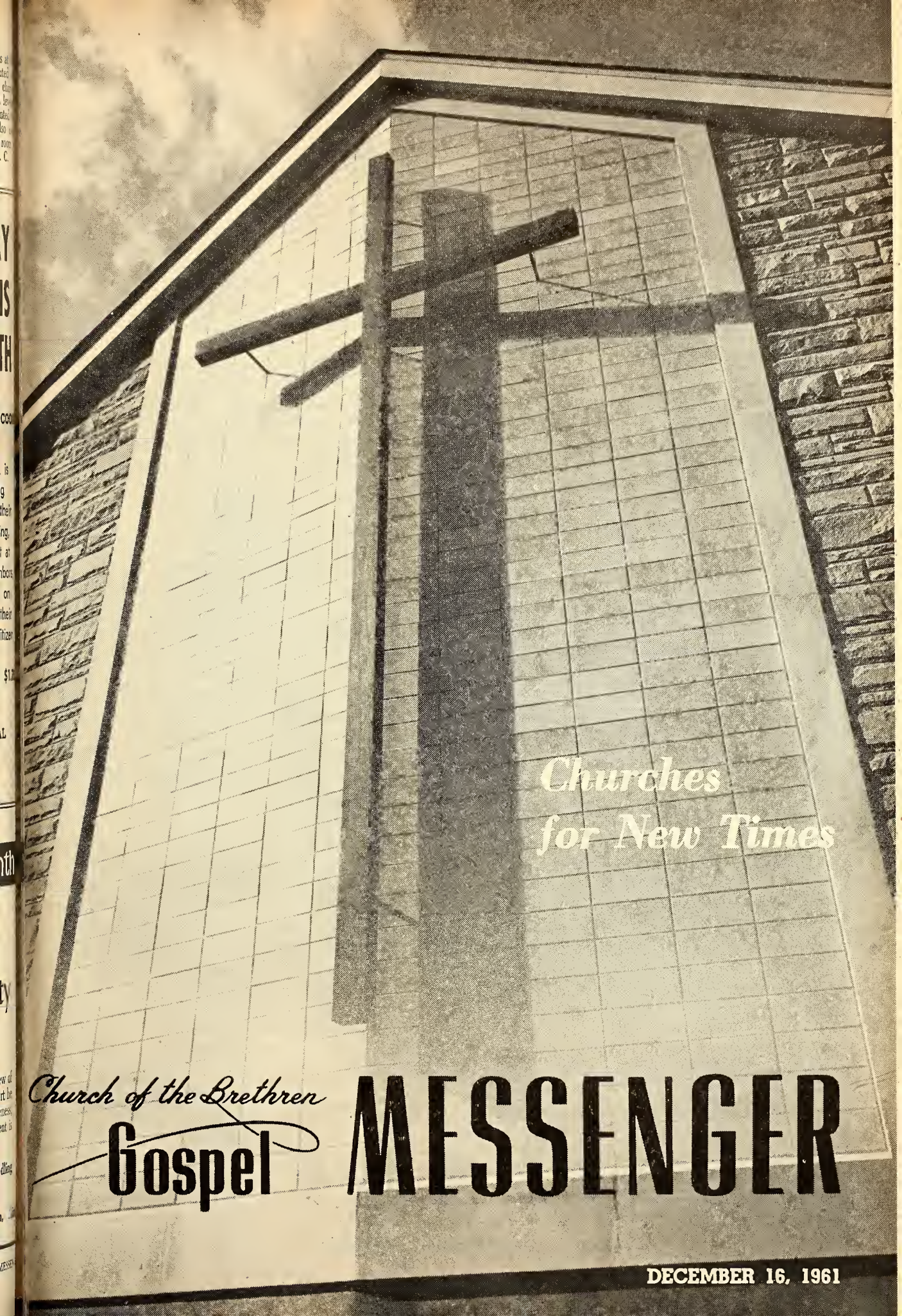
The Essence of Christianity

ANDERS NYGREN

The author clarifies the meaning of love from the point of view of philosophy of religion and Christian theology. In the first part he concludes that the essence of Christianity is atonement, forgiveness, love. In the second part Mr. Nygren concludes the atonement is the work of God's love.

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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illin



Church of the Brethren

Gospel MESSENGER

DECEMBER 16, 1961

Churches for New Times

Guest Editorial by Carl E. Myers

CHANGE . . . in all around I see . . ." How aptly this isolated phrase from a favorite hymn characterizes our times! Change is everywhere in evidence — from agriculture to zoning — all the way from Alberta to Zanzibar. Who can fail to observe some of the more obvious signs? Acres of open fields have become acres of houses and streets. Citizens of remote places have become cultured men of knowledge and influence occupying strategic positions in the forum of the world. Remote names like Laos and Katanga have become as familiar to our ears as State and Madison, and doubtless more significant in the lives of most of us. Megaton, rocket thrust, launching pad, radioactive fallout, population explosion, self-determination are words that roll off our tongues as easily as dog and cat, and may be in more frequent usage! Children tell of their ambitions to be space explorers, cosmic scientists, or rocket ship pilots. Youth jest about honeymooning on some remote satellite. These are changing times indeed!

What is happening to persons who live in the midst of this constantly shifting scene? Are they changing, too? And what about the church of the living God, who is the same yesterday, today, and forever? Is it advancing the cause of an "unchanging Lord"? Is it lifting up the eternal values upon which it is established? Is today's church meeting the needs of persons caught in the midst of constant change?

It would be foolish to take the position that individuals are unaffected by the times. All of us are profoundly influenced! While it is true that man's fundamental needs remain unchanged, there are needs that the times have brought. The sprawling suburbs breed an atmosphere of impersonality and give evidenc of a lack of a sense of community. The rise the young nations and their aggressive, ofte heroic, struggle to gain acceptance in the fami of nations are viewed as a possible threat to tl position of our calling as a world leader. Ta of missiles, launching pads, countdowns, bom of megaton force, and all the scientific jarg that fills the conversation between persons toda may indicate fascination! But more likely th use of these terms gives evidence of a frant fear, because there is talk of survival, fallo shelters, and possible annihilation, too! Mode man is lonely, uncertain, afraid.

Can the church meet the needs of perso in these changing times? Is the "old, old stor relevant in our kind of world? Is the minist of the church able to relate itself to the d mands of the present age?

As a matter of fact, the church is changin too. There are new worship forms, fresh c ganizational patterns, and different architectur shapes. Programs and practices have been intr duced that were unknown in our father's da Honored traditions and forms have been d carded and left behind.

Throughout its history, the church has be faced with a changing world. There has a ways been the urgency that it be relevant a that it adapt its life and witness in order " serve the present age." While it has not alwa met this requirement, it has done so best wh it has been true to the spirit of its Christ. T truth which he spoke is dynamic, eternally vit ever up-to-date. The church in these new tim must count life greater than form, persons mo significant than traditions, the future of great significance than the past. It must proclaim a practice the truth which is in him.

KENNETH MORSE ..... Editor
ELIZABETH WEIGLE ..... Editorial Assistant

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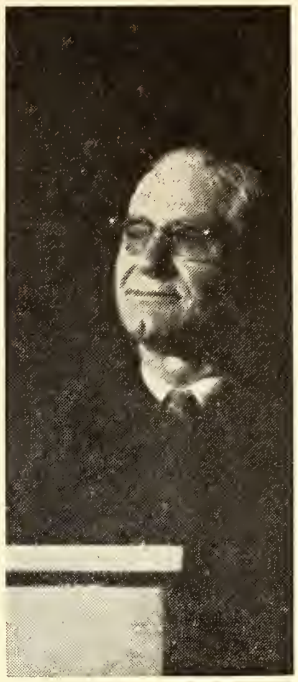
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CHURCHES FOR NEW TIMES
need the leadership of a pastor sensitive to the spiritual needs of a community. Here is the story of one such pastor, Dewey Rowe

DYNAMIC MINISTER FOR GOD



by William M. Newman

OF THE three hundred people I faced from the pulpit that first morning, thirty were members. The rest did not know me from Adam's off ox. After welcoming all to this opening of the community church, I told the congregation that I would have to make an apology for setting up a church for them to build. Constructing this church had taken us members of the old church six months, but that was always the easy part. Here today, in the spring of 1948, the great work would commence that would go on for years flowing into the work of the ages.

"Building a church would involve reaching out to a group of people here around northern Seattle who recognized that this center of worship, study, friendship, and counsel filled a need in their lives. I just had to be honest to everyone about the wonderful days ahead for the Olympic View Church of the Brethren. And that is how we began."

Pastor Dewey Rowe and I did not meet at that first service, Palm Sunday, 1948. But his new friends reached out to our family, while I was still in grade school. When I met him two months later, he first impressed me with his honesty and directness. I had been going to another Sunday school in order to qualify for its ball team; Pastor Rowe encouraged me to play the good game.

Only as I have grown up with Olympic View Community church, leaving my baseball Sunday school behind me, have I realized that behind his candor lies the perception of divine purpose and an understanding of humanity which make Dewey Rowe a dynamic minister for God.

* * *

At the age of fifty Pastor Rowe began building a church from basement to ridgepole for the first time in his life. It was also his first attempt to establish a community church.

The course of his earlier life had nourished his spiritual development. After growing up in rural LaGrange County, Indiana, and marrying Gladys Cripe, Pastor Rowe had commenced his ministerial career as volunteer head of Center church in Northern Indiana, serving there from 1925 to 1929.

Through the thirties and forties he had led congregations in three Brethren churches: Second Church of the Brethren in South Bend, Buchanan church in Michigan, and Lick Creek church in Brian, Ohio.

In 1944 he had answered a call for a pastor at First Church of the Brethren in Seattle, Washington. First church had been struggling for survival, withering in a residential area which already contained nine churches. In its last throes, First church had been languishing with less than three dozen members, and Brethren church work had seemed about to expire in the fertile land west of the Cascade Mountains of Washington state.

Dewey Rowe had recognized the problem and had come to the conclusion that here he could set in motion a plan which he had contemplated for many years. He had found a modest residential suburb without any church. From barren ground, Pastor Rowe had transplanted the First church congregation, and with its faithful, industrious help and with aid from the Seattle Council of Churches, he had rooted the church in a virtually untilled community, Olympic View.

Time and distance had seen him span the startling development which began in a conservative Brethren home in Indiana and now arrived at the brink of full confidence in the ecumenical Christian church.

Following the church's opening, Olympic View grade school across the street became one of the first elements of the community to perceive a changing temper. Children responded eagerly to the vitality of people who signed up to finish Sunday school partitions and teach Bible classes.

Meanwhile, I began high school. Our Olympic View Church of the Brethren Youth Fellowship soon grew and thrived. Recognizing its potency, the minister instituted a program of having a different young person assist in the worship service from the lectern each Sunday. The program has continued these past ten years.

Pastor Rowe considered that the Sunday service filled a need for guidance and prayer amo his growing congregation. Wi a youth assisting him, he fe the worship service gained v tality and dignity with unrig formality.

The church's educational pr gram bounded ahead while went to college. The board su gested the construction of a educational wing, the congreg tion approved the plan in general meeting, and a win over half the size of the orig nal structure, sprang out of t church. Former young peop of the church now volunteer to join the ranks of religio teachers.

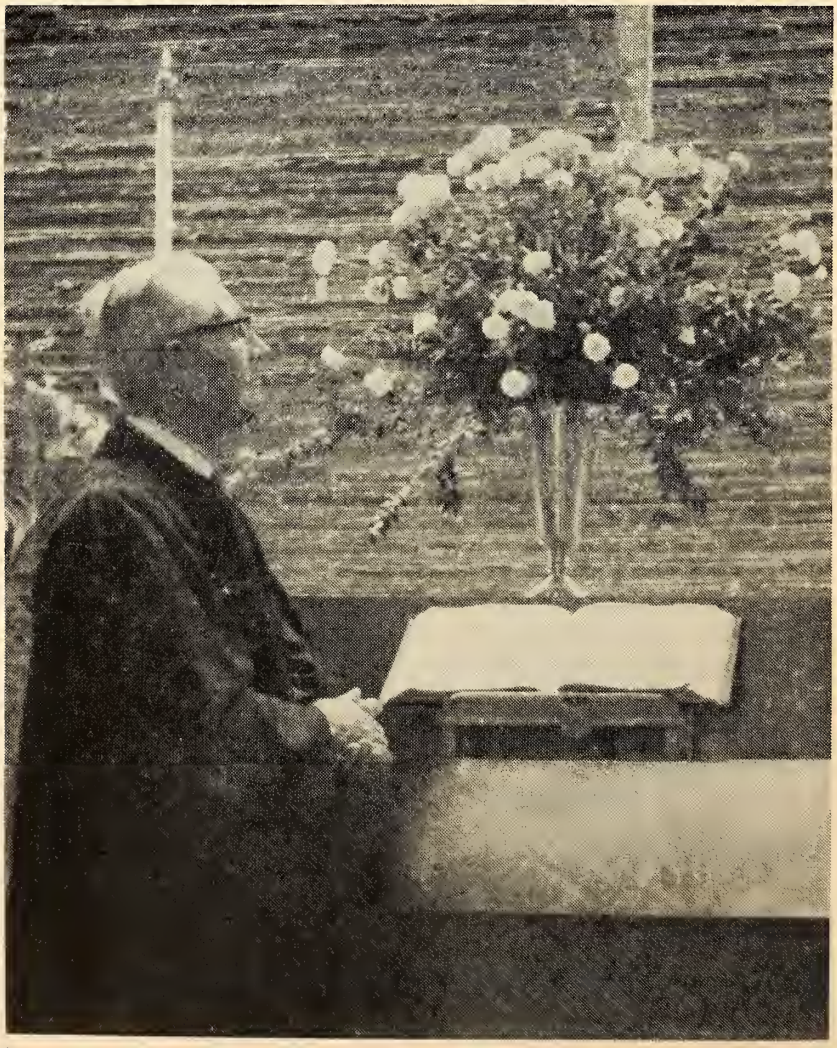
Olympic View Communi Church of the Brethren becan a center for many activitie Local organizations and you groups were welcome to use t church for a variety of meetin Pastor Rowe stimulated t church to fulfill other needs. public affairs, for example, t area which had recently be annexed to the city of Seatt found the church a willing al and Pastor Rowe a capab spokesman in its need for tra fic safety lights throughout t community.

Weddings always have he an important place in the ser ices performed by the minist in this church. When my wi and I decided to marry, v went first to Dewey for t sage premarital counseling v needed before taking the m mentous step. With bett understanding of each oth and our commitment, like 5 other couples since 1948, v finally met at the altar befo our friends from the co munity. The sky-blue carpet sanctuary was warm wi candlelight reflected from t limed pews and rafters and wi the sentiment of our guests, scene of memorable loveline

* * *

Dewey Rowe sees an int

Dewey Rowe at the altar of the Olympic View Church of the Brethren



grated relation between the signal services in the church – worship, baptism, wedding, and funeral – and the spiritual yearnings and needs of a growing community. It is here in this delicate interplay that he has succeeded amazingly well as minister of a community church. The flocking of members to his church and the industry of the staff of consecrated volunteers confirms his success. Presently his staff of volunteers numbers over a hundred, and he thinks the cheerful service of deacons, deaconesses, teachers, and choir members just as important to God and man as his first voluntary work at Center church.

Whether at a wedding, funeral, or communion, Pastor Rowe feels a responsibility to help humans who know they have spiritual needs. Moreover, these services lead him and the church outward to further Christian work. With a firm hand and benevolent face, Dewey makes friends, and they become concerned friends who will return to him and the community church in the future.

A union official met him at a funeral last year, and later Dewey Rowe inimitably described the parable of talents at a meeting of the Seattle Labor Council. Greeting people at weddings not only assures more weddings, but it invariably leads new friends to the church. Pastor Rowe now estimates that he is the spiritual counselor of over 2,500 people in Seattle.

As a former Presbyterian, my membership in Olympic View Community church may not surprise Brethren. Perhaps a better example of Pastor Rowe's evangelism involves a man who came to the minister after two years' active church participation. He told him that he was ready to become a member of the church, and, of course, that meant he would be baptized. It was quite a decision for a man brought up in Judaism to make, but he was now ready. Pastor Rowe made an appointment for a Sunday afternoon and in the stillness of the chancel, the man had the experience of a renewal of life.

This climax to a man's recognition of his greatest needs reveals something about the good work of that man's minister. I think it shows us the utter confidence of Dewey Rowe's evangelism. Like the mighty philodendron placed in the educational wing's Friendship Room by a former neighbor and her Catholic husband, Dewey Rowe's faith lifts skyward from its earthly roots. His faith transcends boundaries of racial and religious background, opening a Christian church to all. It galvanizes our concern and revives the attraction of the message of compassion in our Lord's life.

An Invitation to Renewal

I appeal to you therefore, brethren,
by the mereies of God,
to present your bodies as a living saerifiee,
holy and aeeeptable to God,
whieh is your spiritual worship.
Do not be eonformed to this world
but be transformed by the renewal of your mind,
that you may prove
what is the will of God,
what is good and aeeeptable and perfeet.

For by the graee given to me
I bid every one among you
not to think of himself more highly
than he ought to think,
but to think with sober judgment,
eaeh aeeording to the measure of faith
whieh God has assigned him.

For as in one body we have many members,
and all the members do not have the same function,
so we, though many,
are one body in Christ,
and individually members one of another.

Having gifts that differ
according to the graee given to us,
let us use them:
if propheey, in proportion to our faith;
if service, in our serving;
he who teaehes, in his teaehing;
he who exhorts, in his exhortation;
he who eontributes, in liberality;
he who gives aid, with zeal;
he who does aets of mercy, with eheerfulness. . . .

Never flag in zeal,
be aglow with the Spirit,
serve the Lord.

Romans 12:1-8, 11

Churches for New Times:
Can the church make an effective witness in a rapidly changing society?

THE MISSION OF THE CHURCH IN CHANGING TIMES

by William L. Rest

IN 1925 when I crossed the Atlantic in order to attend the University of Tuebingen, I became acquainted with the book, *Untergang des Abendlandes,* later translated into English under the title, Decline of the West, by Oswald Spengler. Spengler's main thesis was that all civilizations have cycles of rise and fall. He compiled evidence to show that our Western civilization has already passed its high point, and is now in the decline. He felt that by 1960 or 1965 definite evidences of decadence would show and that by the year 2000 our Western civilization would end. Albert Schweitzer agrees that our present civilization is decadent, but he also sees some signs of a possible renewal. In our day Arnold Toynbee has also given us an interpretation of history which does not hold too bright a future for civilization as we know it.

When one adds the predictions of the destructiveness of the next war with its atom, hydrogen, and cobalt bombs to the ideas of these great thinkers, one cannot help but wonder if he should not have a greater interest in eschatology and if any long-range planning has any purpose at all.

But regardless of the prophets of doom, the fact is that the world has changed so drastically that it is hardly recognizable. All of our old strategies and concepts must be restudied and rethought and re-evaluated if the church hopes to be able to minister to our day and to the contemporary world. Just recently I read somewhere, that our body of scientific knowledge has doubled since 1950! We now know twice as much about our physical world as we did just ten years ago! If the church wishes to maintain a mission for modern man, it must at least keep pace intellectually with him.

Another major area is in the expansion of our population. The population explosion is due not alone to the increased birth rate, but also to increased sanitation and knowledge of antibiotics and medicine. This shown by the fact that in 19 in the United States four p cent of the people were ov sixty-five years of age, but 1950 it was eight per cent a in 1965 it will probably twelve per cent. Alongside that fact is the further fact th by 1965 about twenty-eight p cent of our population will under fifteen years of age. stated differently — forty p cent of the population in ju five years will be over or und what we now consider the p ductive years.

To this population explosi must be added the factor mobility and all its implicatio such as declining populatio in some areas, the rapid decli of the number of people maki their living from agricultu and the urbanization of o nation.

You see what kind of pro lems we are facing. We w have to recognize the fact th we are overchurched in so areas. Unless the denomin tions find some orderly way

ssigning responsibility to fewer hurches in those areas, the re-ult will be too many churches vhich are not able to carry on he kind of program a church hould in this day. About half f all church members belong n the fifteen per cent of our rger churches. Still we must ecognize the fact that there re 1,200 churches in Illinois lone which have thirty-five milies or fewer connected vith them. They simply cannot arry on an adequate program, nuch less maintain a full-time inistry — even if we had the inisters to supply that many hurches. Where we are over-hurched we must find an rderly process of giving re-ponsibility to fewer churches.

The converse of this is also rue. In the areas where we re growing, we also must as-ign responsibility to the de-ominations which are able to ssist in expanding the number f churches, so that it is done n an orderly fashion, and we o not develop large areas vhere no church is serving, ecause denominations are con-entrating their strength in too ew areas.

But there is still a third spect to this problem — the roblem of mobility. For ex-mple, an Evangelical and Re-ormed church in Park Forest as about 1,600 members. They nd that they must take in al-most forty new members every ingle month in order to main-ain their present membership. his church loses about one hird of its members every year ecause they move.

At the other end of the eco-omic ladder, there is a church n the Kenwood area of Chica-o where they have 200 children n Sunday school. But in order o maintain that enrollment of 00, they must serve 800 differ-nt children each year. Here people come into the poor housing district when they first arrive in Chicago. As soon as their economic condition allows it — or stated differently, as soon as they have had several pay checks — they find better housing and move on. In each instance the church is not ministering to a stable population, but to what someone has called "a parade." How do we make the church's witness effective in such a situation?

Let me call attention to two scriptural incidents. The one tells of the time Moses sent a representative of every tribe into Canaan to spy out the promised land. They all reported that there was great opportunity. But ten of them said: "There are giants there," and recommended that they not attempt to win the land. Only two, Caleb and Joshua, said: "It is an exceedingly good land. If the Lord delight in us he will bring us into the land." They said: "Let's go." But the people listened to the ten, rather than to the two brave men. Listen to what God then said to the people: "Your carcasses shall fall in the wilderness."

The other incident occurred in a day of prosperity and corruption. It was the year King Uzziah had died. Isaiah introduced that great scene in which he received his commission: "And I also saw the Lord." Today we have problems and difficulties. But we also see the Lord. If he delight in us, he will give us this generation and this age. The kingdoms of this world can become the kingdoms of our Lord and his Christ — if we go forth with courage.

Study Materials on the Theme:

Churches for New Times

EDGE OF THE EDGE, *by Theodore E. Matson*
Paper, $1.50; cloth, $2.95

"The earth has become one neighborhood before we have learned how to be neighbors." Recognizing that the world is in the midst of a vast social upheaval, Theodore E. Matson's thesis is that the church is unique and yet deeply involved with the world as the instrument in the unfolding purposes of Christ's kingdom. He emphasizes that every community in North America is a mission frontier. Through stimulating case studies, Dr. Matson lifts up the kinds of churches needed and the responsibility of the laity in church planning.

BY DEED AND DESIGN, *by Virgil E. Foster*
Paper, $1.95; cloth, $2.95

Through deep-probing, human interest stories of fourteen churches representing various situations in the United States and Canada, Virgil E. Foster shows how local churches can meet all the contingencies of our complex times. Featured in the first chapter is the Olympic View Community Church of the Brethren, Seattle, Washington. Here is a stimulating account of what one church has done.

ADULT GUIDE ON CHURCHES FOR NEW TIMES, *by C. Richard Brown*
Paper, 75c

Detailed plans and resource list.

THE FUTURE WON'T WAIT, *by Harvey A. Everett*
Paper, $1.75; cloth, $2.95

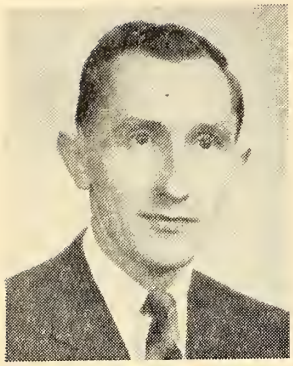
What can the future offer young people and what can young people offer the future? The author discusses these concerns and urges youth to re-examine their faith and relationship to the church. He reminds youth of new opportunities to participate in their church.

YOUTH GUIDE ON CHURCHES FOR NEW TIMES, *by Elizabeth Howell Gripe*
Paper, 75c

I believe church extension to be of top priority character for the life of the church, and to this need we must give increased support in every way. *Gorman A. Zook*



Gorman A. Zook



H. Lamar Gibble

Man, caught in the urban mass of humanity, still asks the same question asked of Jeremiah: "Is there any word from the Lord?" Too often the church has attempted to answer it by being a model "organization man." If the church is really to extend itself it cannot afford to become shackled by tradition or diluted by a "popular religion," but will find itself creative and flexible as it speaks to man's varied needs. *H. Lamar Gibble*

Robert J. McCracken



In what is happening around the world, in what you see in your city and in your community, do you not hear God calling you to active participation in an enterprise that cuts across all dividing lines of culture, color, and class? The most crucial field for the extension of the kingdom of God in America today is the interracial church. *Robert J. McCracken*

Frank S. Carper



Often Brethren have been slow to enter new territory because we think we need Brethren background. Have we forgotten the power of the gospel at work in Nigeria and Ecuador? *Frank S. Carper*

Too long we have labored under the illusion that we can easily start new churches in America wherever we find large numbers of unchurched people. Painfully, we are discovering that Americans are just as pagan as Africans, and that it takes the same kind of patience, prayer, planning, and programming to start a new church in Suburbia, U.S.A., as it does in Nigeria. *Galen B. Ogden*



Galen B. Ogden

Robert W. Spike



Alan Walker

Though the number of Christians in the world increased from approximately 500 million to 848 million in the first 60 years of this century, that increase failed to keep step with the growth in the world's population. The blunt truth is that in relative strength Christianity has declined rather than increased in the past sixty years. And it should be noted that while almost the total population of such countries as the United States, England, and Australia are numbered among the so-called "Christians" of the world, we can have few illusions as to the reliability of such numbering. *Alan Walker*



The church is judged by its mission to bear Christ to the ends of the earth, and all the crevices in between. The mission is not judged by the church's sense of well-being. *Robert W. Spike*

CHURCHES FOR NEW TIMES

THE CHURCH is more than a building, although we often have in mind a building when we use the term. The church is God's people in the world bearing witness to him. It is a nurturing fellowship supporting us in Christian growth. It is the body of Christ through which he is now incarnate. The church is more than a building; yet it comes to focus in a physical structure.

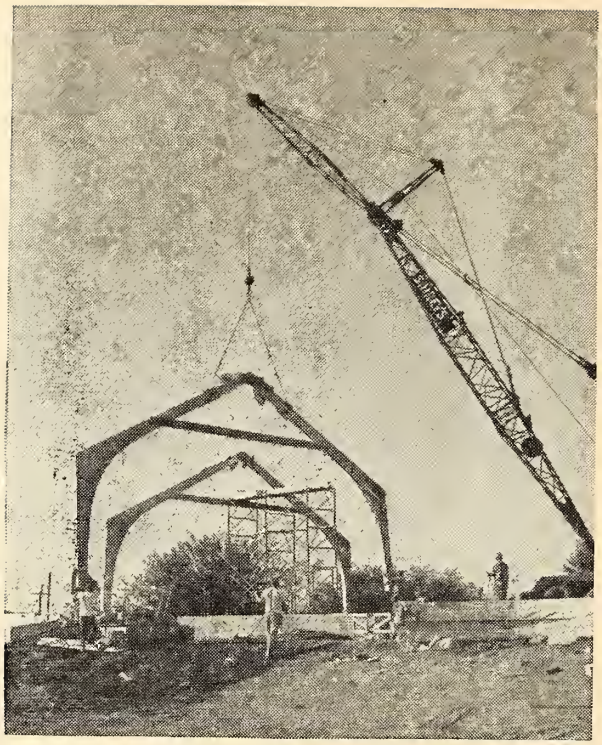
Thus it has always been among the faithful. In tabernacle, temple, synagogue, meetinghouse, or cathedral, faith has been expressed in proclamation, in liturgy, in song, and in prayer. But these edifices, in themselves, also have been expressions of faith.

The prophets of our day, from Thurman to Trueblood to Tillich, are one in affirming that these are new times. The church must prepare, and be prepared, to meet the challenge of this new age. In a strange and mysterious way, renewal in a congregation brings newness in physical form. The reverse is also true: New form – new building – brings renewal in discipleship.

Have we not seen this illustrated?
An old congregation with adequate facilities
will reveal a newness in the trimming of grounds, in the painting of walls, in the tidiness of continual care.
A growing congregation will show newness by building additions to make possible a larger ministry.
A people with vision and a sense of mission
will begin new churches that the gospel may be proclaimed to all.

While these are new times, the church must yet proclaim a message that is ancient: God's Word. If God's Word be our faith, it will show in physical form: the church building. . . .

Produced by Leland Wilson and Howard E. Royer



Waterloo City Church, Iowa

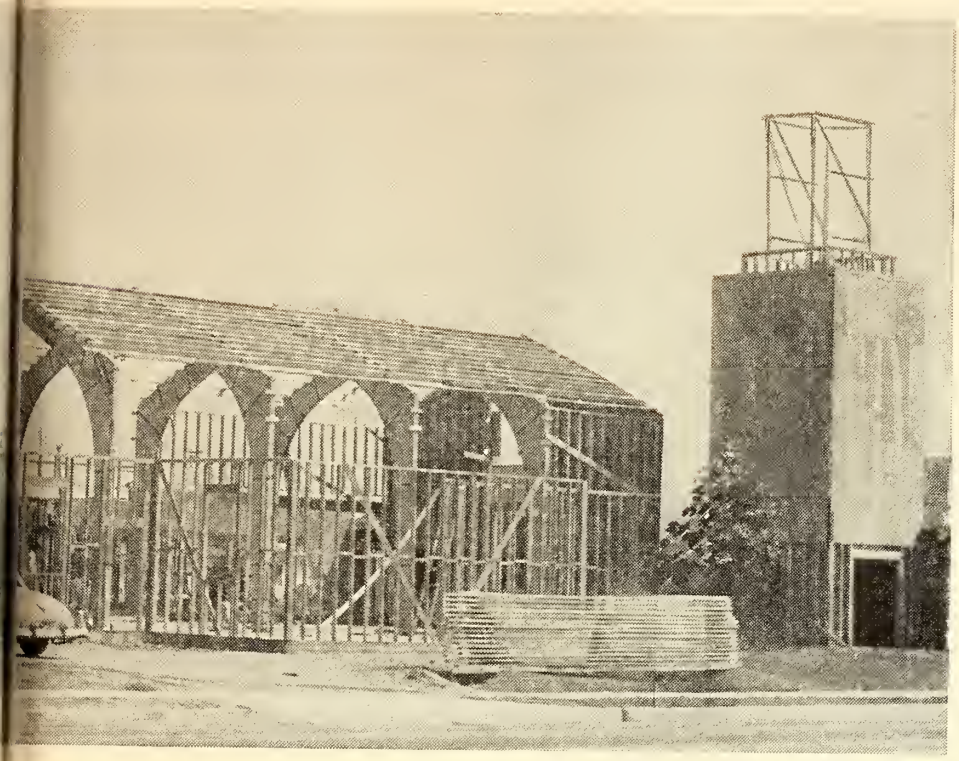


Let us rise up and build

Nehemiah 2:18

. . . the sanctuary of God

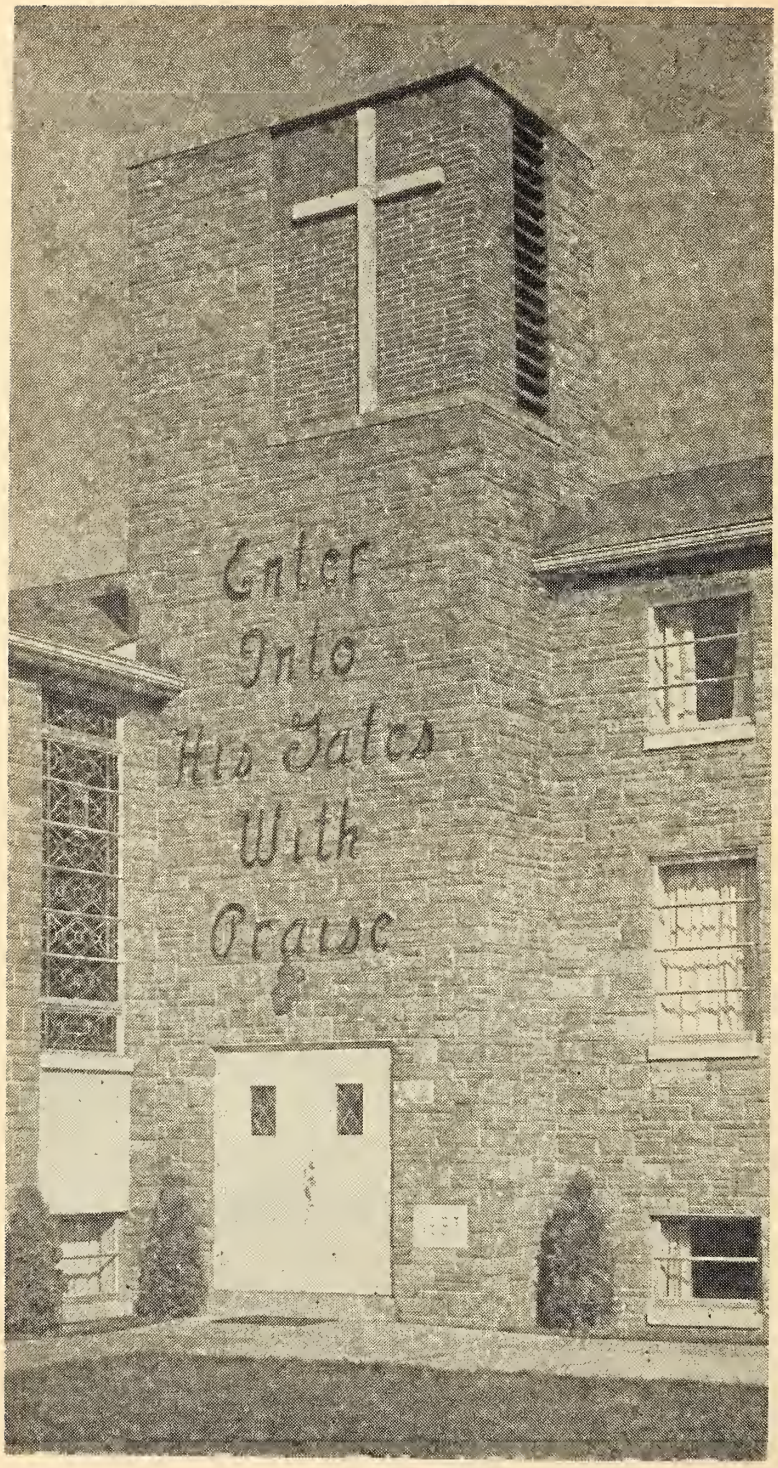
Psalms 73:1



South Bay Church, Redondo Beach, California



Long Beach Church, California



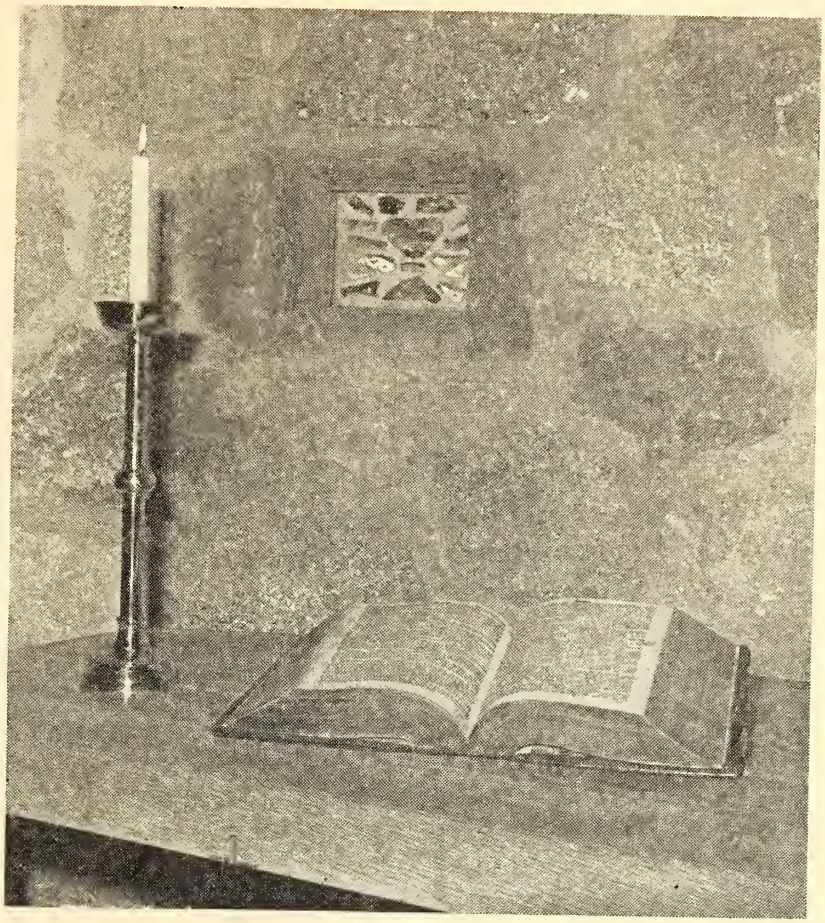
Hollidaysburg Church, Pennsylvania

that God
may open
to us
a door . . .

to declare

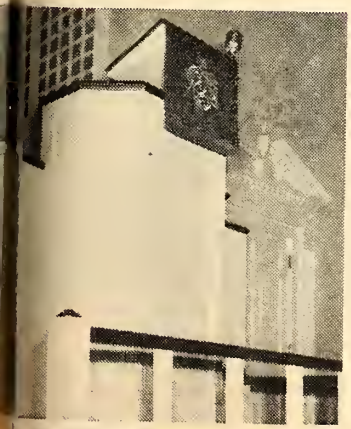


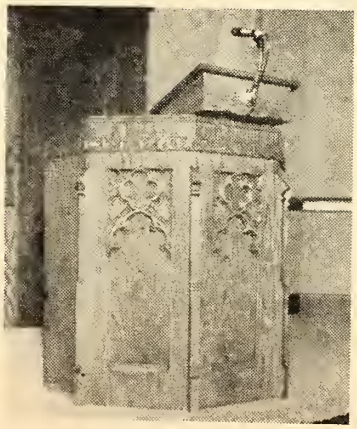
for the word . . .



Chapel, General Offices, Elgin, Illinois

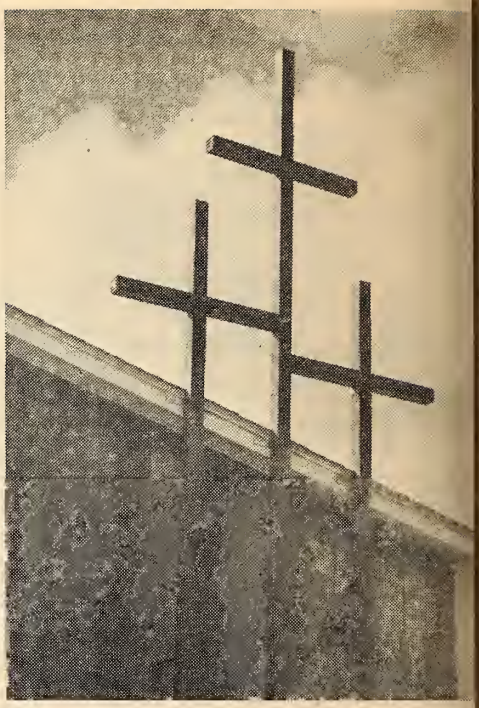
. . . e mystery of Christ. Colossians 4:3



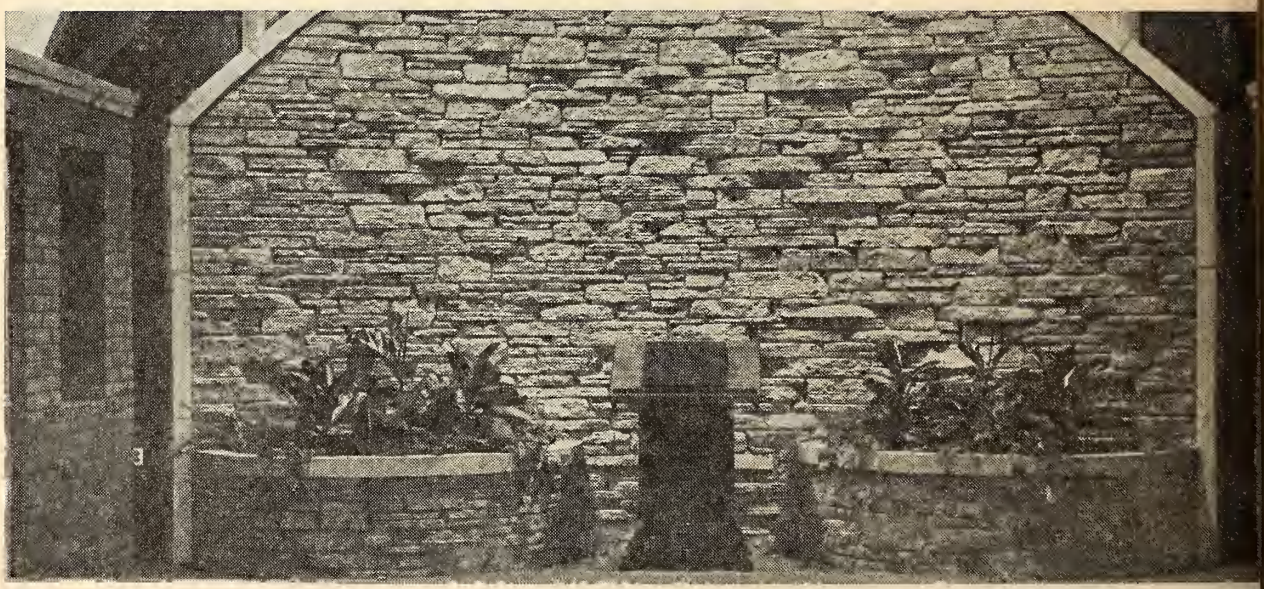


Left to right:
Springfield Church, Akron, Ohio
Hagerstown Church, Maryland
South Waterloo Church, Iowa

How lovely is thy dwelling place, O Lord of hosts!



St. Petersburg Church, Florida



Chapel, Manchester College, North Manchester, Indiana

My soul longs, yea, faints for the courts of the Lord.

Psalms 84:1-2



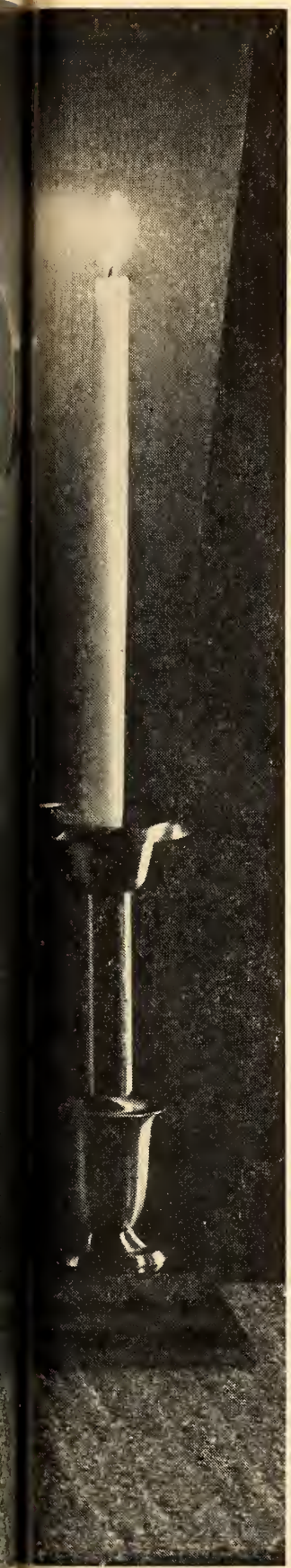
Plymouth Church, Indiana

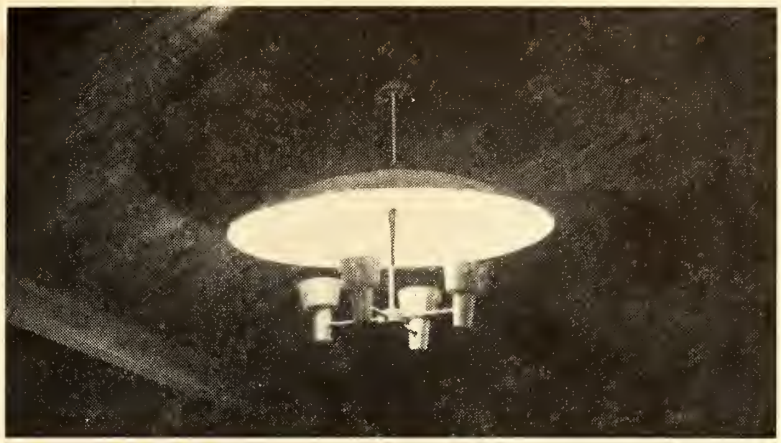
For thou wilt light my candle

Psalms 18:28



Lincolnshire Church, Fort Wayne, Indiana





Cherokee Hills Church, Overland Park, Kansas

. . . and the light of a lamp shall

Revelation 18:23

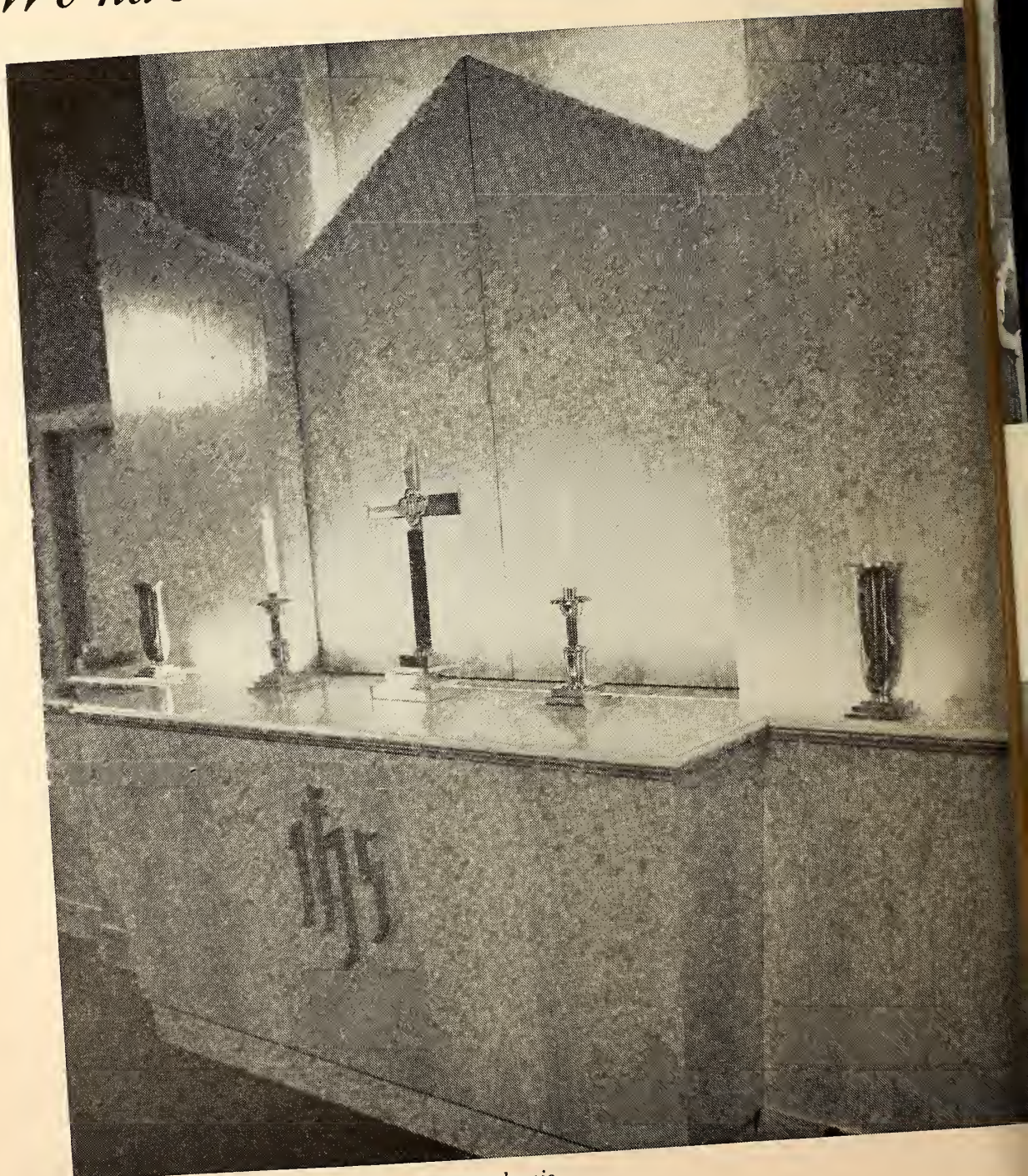


Brookville Church, Ohio

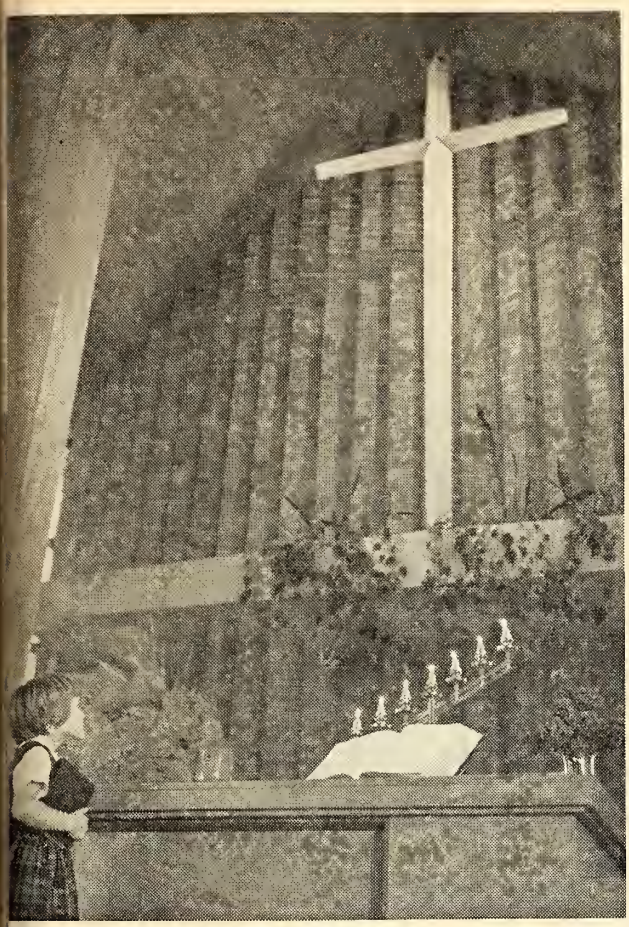
. . . make windows in heaven.

2 Kings 7:2

We have an altar. . . Hebrews 13:10



Twenty-eighth Street Church, Altoona, Pennsylvania



Salem Church, Union, Ohio

a place of refuge . . .

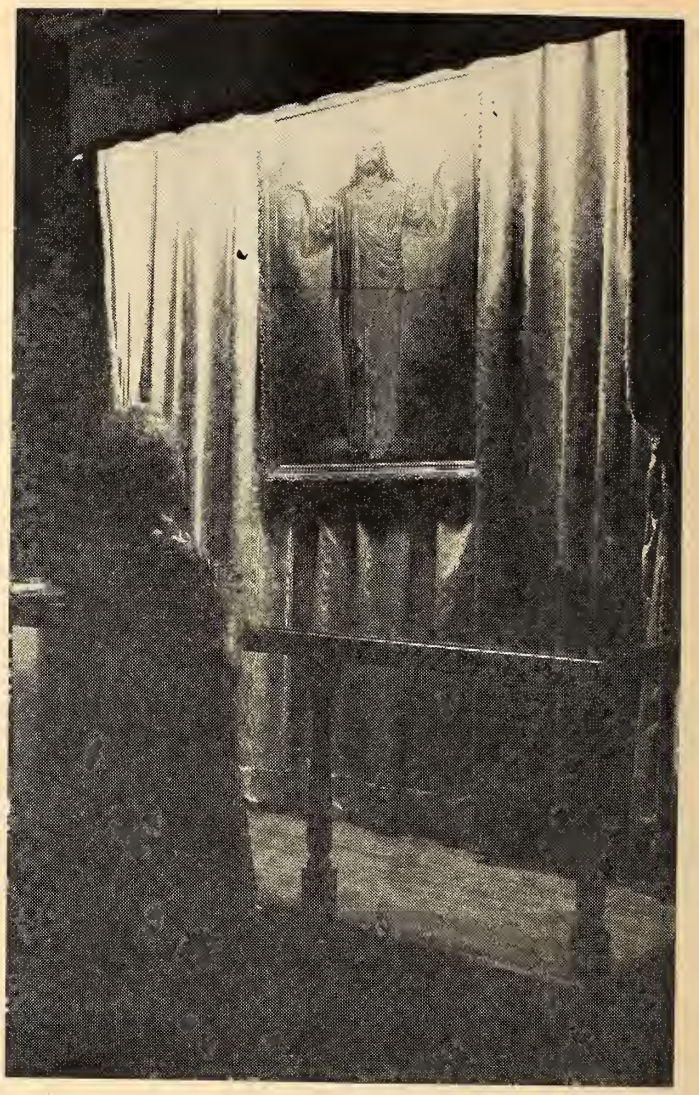
Isaiah 4:6

for brethren to dwell together in unity

Psalms 133:1



Mill Creek Church, Port Republic, Virginia



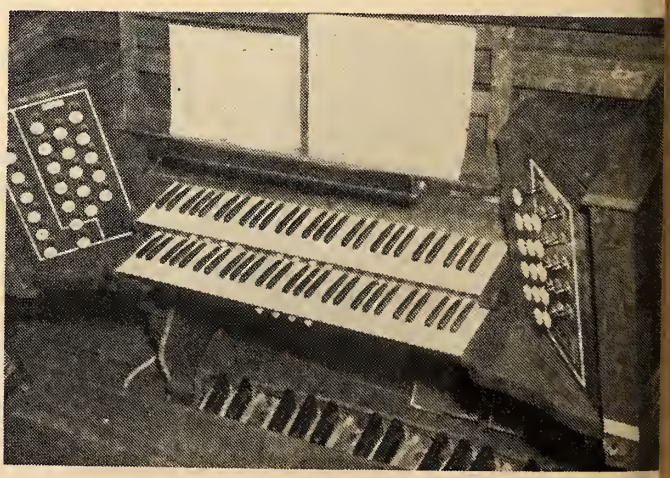
Central Church, Roanoke, Virginia

O come, let us worship and bow down

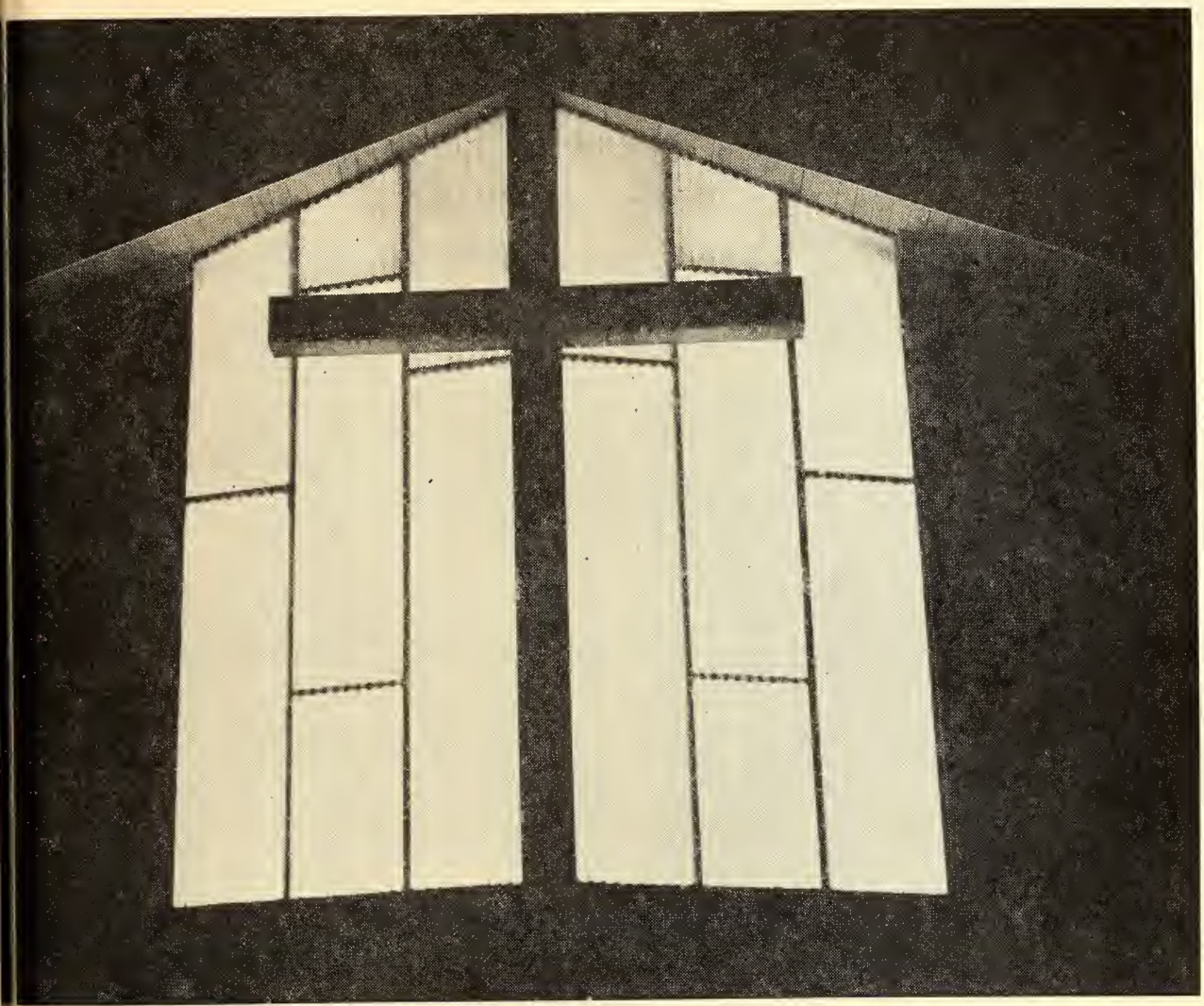
Psalms 95:6

. . . let us sing unto the Lord

Psalms 95:1



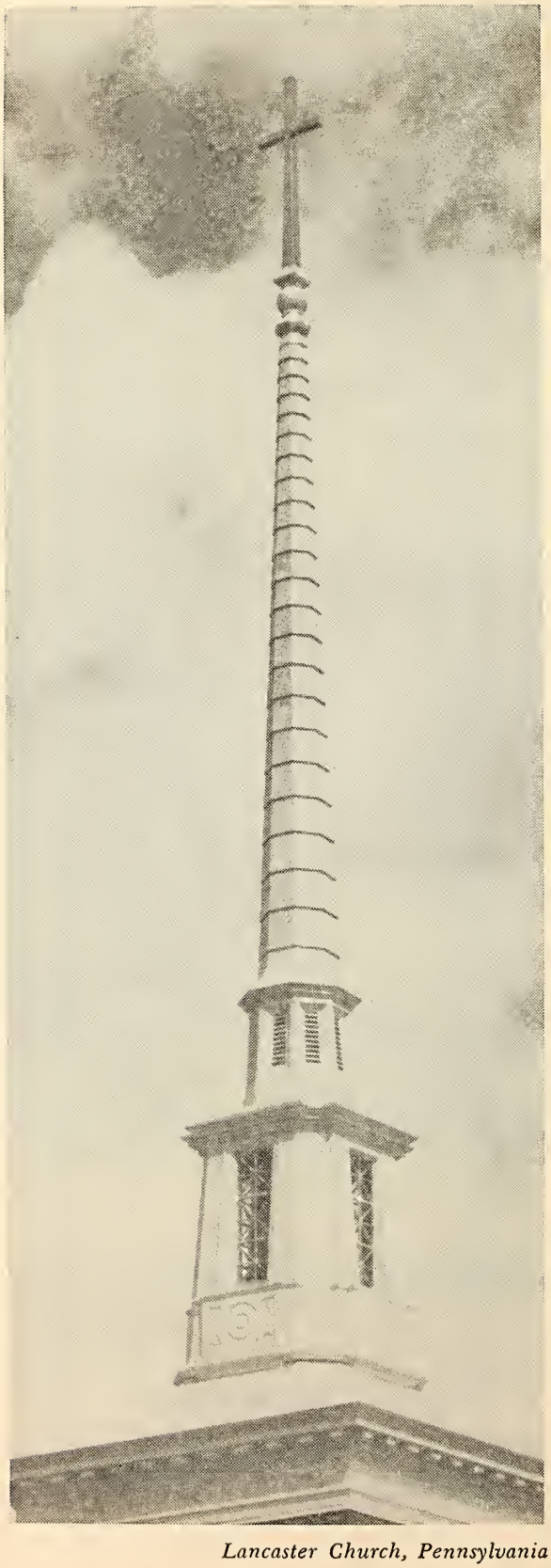
McPherson Church, Kansa



York Center Church, Lombard, Illinois

. . . praying earnestly night and day. . .

1 Thessalonians 3:10



Lancaster Church, Pennsylvania

Praise the Lord.
Praise the name
of the Lord,
give praise, O servants
of the Lord,
you that stand in the
house of the Lord,
in the courts of the
house of our God!

Psalms 135:1-2

News and Comment From Around the World

Cape Province Church Votes to Withdraw From World Council

The Dutch Reformed Church of the Cape Province in South Africa decided by an overwhelming majority at its synod meeting to withdraw from membership in the World Council of Churches.

The decision came in the wake of earlier synod action repudiating the findings of a World Council sponsored conference at Johannesburg last December which criticized the racial segregation policies of the South African government.

All direct links between the South African Reformed Churches and the World Council have now been severed. The Cape Province Church, however, agreed, by a narrow majority to continue correspondence with the World Council of Churches and to receive its publications.

Its withdrawal from the World Council was a major victory for conservative and traditional elements of the church and a blow to those favoring more liberalism in racial matters. The synod's vote came despite strong appeals by two of the body's senior members.

Baptists Aid Segregation Fighters

"Freedom internships" to students in the southern United States who spent their summer vacation leading freedom drives protesting against racial segregation are being awarded by the American Baptist home mission societies, in consultation with the Southern Christian Leadership Conference, headed by Dr. Martin Luther King.

Students receiving the grants will be required to maintain high academic averages, but will be free from financial anxieties to devote free hours for work against segregation. The internships have been made available by a grant from the Field Foundation.

U. S. to Process Bulgur As Advised by Churches

The Department of Agriculture announced that contracts have been awarded for the processing of 600,000 bushels of government-owned surplus wheat into 30,000,000 pounds of bulgur for distribution abroad by religious and voluntary agencies under the Food for Peace program.

Spokesmen for church relief groups had asked government officials to process American wheat into the boiled wheat known as bulgur which is more acceptable to Middle East and Far East people, who are accustomed to a rice diet. Wheat must otherwise be ground into flour and baked into bread to be edible and the peoples of Asia have neither the facilities for baking nor the other ingredients required to make palatable bread. The bulgur can be boiled and eaten in the same manner as rice. It is palatable and highly nutritious to those who live on rice diets.

Christians Urged to Oppose Atomic War Preparations

All who "seriously want to be Christians" have been called upon by the Conference of Church Brotherhoods meeting in Düsseldorf, Germany, "to refuse under all circumstances to co-operate in preparations for atomic warfare."

The conference said it was reiterating its earlier plea because of the resumption of nuclear tests by the Soviet Union and the United States. The conference declared, "Whatever reasons the military and the politicians may have for rearmament, it will not insure peace. It will prove an even greater menace to it."

The appeal urged young people in the Evangelical Church in Germany to examine their consciences and ask themselves whether "it is still possible and permissible today to take part in military service," in view of the competition over nuclear weapons.

The conference, which is composed of both clergy and laity, has no official church affiliation. Its aim is to promote the activity of Christians in political and civic life.

General Conference Mennonites Agree Church Should Speak on Social Ills

Delegates to a study conference on the church and society sponsored by the General Conference Mennonite Church agreed that the time has come for the church to take a position on social problems.

Traditionally Mennonites have sought to isolate themselves from a society they considered evil. While they believed individual salvation was possible, they saw little hope for saving society as a whole. At the study conference, some eighty delegates re-examined this traditional position and delved into such social problems as labor management relations, underdeveloped nations, racial relations, and church-state separation.

The conference's findings committee said that a proper understanding of the doctrines of creation and incarnation reveal that God both created the world and called it good. Christians, the committee said, should follow Christ's example in ministering to the world.

The committee said the church often denies the incarnation by its own methods of evangelism. The report said, "Should our ministers act in the same manner in which Christ did and seek out sinners in the local saloon they would most likely receive from their congregations the same condemnations that were heaped upon Christ himself."

Other reports called for the church to pool its resources to help underdeveloped countries, urged a study to define the meaning of the state in order to clarify its relation to the church and advocated concrete steps in breaking down race barriers in the church.

The conference registered opposition to capital punishment and declared that Mennonites should not co-operate with Civil Defense efforts since this would violate their traditional opposition to any kind of preparation for war.

Teen-Age Population Rises 25 Per Cent in Decade

The number of teen-agers in America, a group of particular concern to the nation's churches, increased by more than twenty-five per cent in the decade between 1950 and 1960. The number can be expected to increase by fifty per cent during the decade ahead and by at least another ten per cent beyond that figure by 1975.

According to these figures, provided by the U.S. Census Bureau, unless Sunday school enrollments and participation in youth programs have increased by twenty-five per cent in the last decade and are prepared to increase by fifty per cent in the next ten years, they will not be keeping pace with population growth.

State Lifts Ban on Gifts of Home-Canned Foods to Church Homes

Pennsylvania's Department of Health, in an about-face, has rescinded an order to church homes and other institutions in Pennsylvania that prohibited them from receiving canned goods as gifts unless the food was processed in state-inspected kitchens.

The department said it did not have the legal authority to issue the order published last summer. In the meantime, however, homes have lost thousands of dollars of home-canned food which they normally receive in late summer and early fall.

Soviet Authorities Close Baptist Church in Riga

Soviet authorities have closed the Agenskalna Baptist church in Riga, Latvia, according to a report by the Baptist World Alliance. The 500-member congregation was evicted from its forty-year-old church in the heart of the Latvian capital. It reportedly will be taken over by a state television station as a theater and studio and a television antenna will be mounted on the steeple. The church held its last service on Sunday, Sept. 3.

Only three of the eight Baptist churches in Riga now remain open. After Latvia was taken over by the Soviet Union in 1940, all church buildings in Riga were "nationalized," but the congregation was permitted to continue to use the building. Recently, however, Soviet authorities informed the congregation that they need the building and the permission was revoked.

There were 11,391 active members in 104 Baptist churches in Latvia at the time of Russian occupation in 1940. Reportedly, the membership of the churches has increased in recent years despite persecution and pressure from Communist authorities.

First Century Documents Reveal Exact Dates in Holy Land History

An Israel archeological expert has described the unearthing of sixty-four first century documents in the Dead Sea cave area last winter as the greatest find of its kind since the discovery of the Dead Sea Scrolls.

In a press conference in New York, Yigael Yadin, professor of archeology at Hebrew University, said the primary importance of the find is that the documents "are absolutely dated – many of them triple dated with the year, month, and day."

Written in Hebrew, Aramaic, Nabatean, and Greek, the scrolls, said to be the largest collection uncovered in the Holy Land so far, deal with the years 88 to 135 A.D. and relate particularly to the period of Simon Bar-Kochba, leader of the last Jewish revolt against Rome which was crushed in 135 A.D.

The documents were found in an almost inaccessible cave area along the western shore of the Dead Sea. The discoveries also included metal tools, coins, and skeletons of men, women and children, possibly Jews who are thought to have attempted to escape Roman domination only to meet a tragic end. Because of the dry atmospheric conditions in the cave, clothing and other perishable materials also were uncovered.

Follow Church Purpose in Anti-Red Programs, ALC Congregations Told

The Church Council of the American Lutheran Church has cautioned its 5,000 congregations to "evaluate not merely the declared objectives but particularly the methods used" when called upon to participate in anti-Communist movements. The council is responsible for leadership and supervision of all spiritual matters in the denomination between its biennial conventions.

The statement of the council quoted FBI Director J. Edgar Hoover's advice: "Smears, character assassination, and the scattering of irresponsible charges have no place in this nation. They create division, suspicion, and distrust among loyal Americans, just what the Communists want, and hinder rather than aid the fight against communism."

News Briefs

Twelve Amish farmers were jailed recently at Kenton, Ohio, because they refused to pay fines assessed when their buggies were found to be operating without electric flashing lights. The Amish use German-made kerosene lanterns on their buggies. Officers say they could not be seen the required 500 feet.

Approximately 8,000 Koreans, most of them students, made professions of faith during an evangelistic mission in Korea led by thirteen American Methodists. Of this total, 1,649 were baptized during the mission.

The first Protestant church built in Israel since its establishment as a state in 1948 was dedicated recently in Nazareth. It will house a congregation of the Church of the Nazarene, an American denomination in the Wesleyan tradition founded in Texas in 1908. In Israel, the Church of the Nazarene has congregations in Jerusalem, Haifa, and Nazareth.

The Songs of Faith, a new large hymnal, has been published by the Hungarian Baptist Church. Containing 550 hymns, it also carries the complete Geneva Psalter now used by all Baptist churches in Hungary. Ten thousand copies were published in the first printing. The hymnal is equally adaptable for congregational or family use.

The Council of the American Lutheran Church has ruled that Peace Corps personnel may be trained in its church institutions without violation of the church-state separation principle. The council said such co-operation would be permissible even if the federal government underwrites costs of training Peace Corps volunteers.

Quotes in the News

Dr. Kurt Scharf, chairman of the Evangelical Church in Germany – "A deep distrust against everything especially against those responsible for the Aug. 13 measures, prevails among the Soviet Zone people. In this situation a hunger for and a confidence in the church as the only institution able to offer comfort and hope has become stronger than ever. In their unimaginable distress, the people go to their pastors to throw open their hearts and pour out their despair."

Dr. George W. Forell, University of Iowa – "All the great political changes in Western culture have come about in a peculiarly ambiguous manner. They are in a sense the result of the Christian proclamation, yet when these great changes were actually upon us, the church as an institution tended to drag its institutional feet and failed to supply the leadership and encouragement which one could have expected."

Dr. Charles Malik, former president of the United Nations General Assembly – "The church is neither Western nor Eastern, Aryan nor Slav, capitalist nor proletarian, white nor colored, African nor American. She has a separate realm of her own and should maintain her independence of all worldly fortunes and all kingdoms of the world."



Stern

Kulp Bible School Our Home

by Irven Stern

BEFORE Kulp Bible School settled down at its permanent site near Kwarhi, a village ten miles west of Mubi, it had been launched and had one year of experience. So when the school opened at its permanent location on April 24, 1961, the surroundings were new but the school routine was not.

In March of 1960 time was running out for the preparation of a school building and housing for twenty-five families who had been chosen to begin the first class of the Bible school. School was scheduled to begin in late May, and the rains were rapidly approaching. Application had been made to the Nigerian government for a lease on 120 acres of land where the school was finally to be located. No answer had come and the planners were in a quandary to know what to do. The choice was whether to postpone the opening for a year or to find a temporary site on which to locate for a year.

To postpone longer the badly needed leadership training program for the Nigerian Church did not really seem a choice, after prayerful consideration. So it was decided to open the school at Mubi for the first year. There the classes could be held in an unused room of the new senior primary school. The staff could live in mission houses already there.

So the students' huts for sleeping and cooking were built nearby. This cost the Nigerian Church about $700 for one year — money which for the most part could not be reclaimed at the permanent site since it went into the construction of mud huts for the housing of the students.

Soon after the school opened, news came that the leases of land had been granted. We were grateful for this, and Ray Tritt, one of the mission builders, was assigned to build at the new site.

Ray began a well, made a road through the bush to the site, started to make mud blocks for the walls of the buildings, to lay the cement-block foundations and to pour the floors of the school building and houses. He also built a small round house there into which he moved with his wife and two children. Now he could supervise his large crew of laborers and artisans more efficiently than when he had lived ten miles away in Mubi.

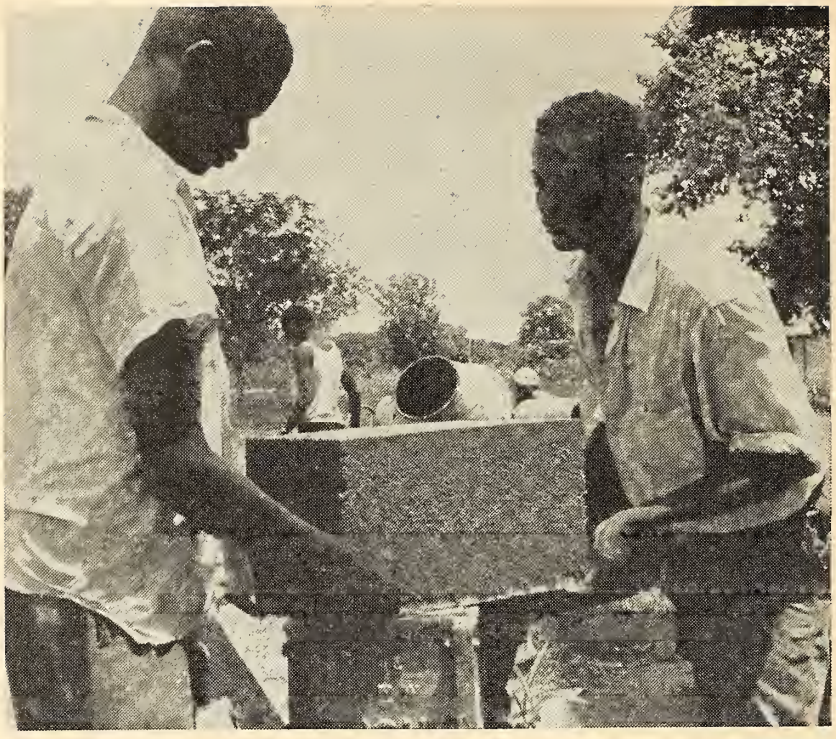
The Nigerian Church was not financially in a position to undertake the development of the Bible school on its own. It needed the co-operation of the Church of the Brethren in the U.S.A. Thus, through the process of negotiation a plan of co-operation has been generally worked out along these lines: the Nigerian Church is to provide student housing and school buildings. The Church of the Brethren, U.S.A., is to provide the needed missionary teachers, their housing, hold a lease on the land, and develop the water system. The Nigerian Church is grateful to the church in America for its help in this effort.

While the building program progressed, the students completed their first year of classes and prepared to go home for their vacation.



Neher

Ray Tritt, builder, starts the building program at the Kulp Bible school



Neher

Blocks for the foundation were made with the block-making machine

Before leaving they moved their belongings to the permanent site and locked them up in one of the completed houses, to return in mid-April of 1961, not to Mubi, but to the new location that would become known in the future as the Kulp Bible School.

The Gerald Neher family (Gerald is the agricultural teacher in the Bible school) was the first of the Bible school community to move to the site. They moved in March into an unfinished house to be close by where they could give a hand in the finishing-up work of the building program. Several students moved in early and helped out. The Irven Stern family moved in less than a week before the school opened on April 24. All of the remaining students arrived during the week before school began.

There was much work to be done in getting settled, but no one seemed to mind. All of us were most grateful to be settling in at last at the permanent site of the Nigerian Church's Bible school. The students began to refer to their sojourn in Mubi as their "forty years of wandering in the wilderness" and the Bible school, of course, became "Canaan"!

People who come to visit us now see a large white sign on the main road which reads, "Kulp Bible School, a Christian Rural Bible Centre of the Church of Christ in the Sudan, Eastern Area." As they turn from the road they follow a lane about three fourths of a mile long which is lined with mango trees on both sides and runs down through the full length of the students' farms. We thank God for bringing us to Kulp Bible School's permanent site.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

***The Protestant Reformation.** Robert G. Torbet. Judson Press, 1961. 96 pages. $1.00.

This is one of the Faith for Life Series of books designed as texts for study by older youth and young adults. It is well written and provides an informative survey of the conditions leading up to the Protestant Reformation in the sixteenth century and of the progress and meaning of the Reformation as a historical and religious movement in Western Europe. Like the other books of the series this includes a the end of the book Suggestions fo Group Meetings and Questions fo Discussion based on the thirteer chapters of the book. The discussior of Pietism in the chapter entitlec The Little Church Within th Church should be of particular inter est to Brethren because of the influ ence of the Pietistic movement or the early leaders of the Church o the Brethren. — *Glen E. Norris.*

John Shines Through Augustine A. P. Carleton. Association Press 1961. 79 pages. $1.00.

This small, paperback book is the first of a series of World Christiar Books and has as its purpose the bringing of the messages of churcl leaders of the past to present-day Christian readers.

We have here eight of Augustine's discourses, with much of the origi nal, which referred to the contro versies of the times and fancifu expositions of the Bible, omitted However, the heart of the sermon has been kept and the translatior has been done with the view in minc that Augustine would preach ir these words if English were his lan guage. The result is a simple ex planation of selected verses anc ideas in the Gospel of John. Biblica theology shines through each dis course. The sentences are short, anc constructed in such a direct and con versational way that one feels he is sitting at the feet of the Bishop o Hippo as his sole pupil. These dis courses were given in the later year of his life and thus are the distillec thoughts of a man who had livec in intimate association with God anc with his Word.

This book is recommended to al who would learn more of both Johr and of Augustine. — Virginia S Fisher, Elizabethtown, Pa.

***The Company of the Committed** Elton Trueblood. Harper, 1961 113 pages. $2.50.

"How can the church of Jesu Christ be so reconstructed as to play its potential role in the redemptior of contemporary civilization?" Thi new book by a keenly sensitive stu dent of the times in the author's owr words represents "the best thinkin I can do on what seems to me a mos urgent question." His efforts resul in a book packed with objectiv analysis of the church's need, its op portunity, and its challenge. It i both a dynamic rallying point anc a manual of action for ever Christian.

Dr. Trueblood declares that the church is weak because of segregation from common life. It is limited geographically (to a religious building), temporally (to one hour, one day a week) and in personnel (to a professional clergy). By segregating religion in place or time or personnel, we make it something trivial, fundamentally unimportant, marginal in relevance. The church requires a radical conversion, for civilization cannot be redeemed without the church as a redemptive society. But the church as we know it is not now good enough to fulfill its redemptive function. We shall not be saved by anything less than commitment, Trueblood holds. What is needed is a task force of committed men and women finding means of expression within the committed fellowship.

He lays down a rule and discipline by which persons become members of the Company of the Committed; he outlines the imperative of witnessing ("The call to witness is a call which men can answer affirmatively or negatively, but one who answers it negatively, however kind and pious he may be, is not in the company of Jesus"); he indicates how the life of the church must penetrate all of society, ("The church is . . . intrinsically missionary"); he lifts up love as the only adequate motivation.

This is a forceful book, deserving of careful attention by ministers, laymen, and youth. While the author reveals his appreciation of the Brethren (note his reference to the feet washing) he describes our weaknesses and calls us to deeper commitment, too. — *Carl E. Myers.*

***Beautiful Homemaking.** Charlene Johnson. Augustana, 1961. 136 pages. $2.50.

A lifting, warm conversational type of book, of "housekeeping" Christianity speaking from the heart of a radiant young homemaker to the souls of young wives and mothers busy in the routine of unfinished "musts" of day-to-day living. "True beauty is spiritual; it radiates from within and is revealed on the outside."

This is the essence of each chapter as the author writes of furniture arrangement, meal planning, family relationships, good grooming, entertaining, study for self-improvement, and community service. Scripture, verses, poems, and illustrations add to the lifting theme — that life is full of beauty, loveliness, simplicity, and goodness, when "our God is real," "when Christian faith takes hold of a person," and "Christ's transforming power shows through our everyday problems." Truly a delightful book. — *Esther K. Crouse, Queen Anne, Md.*

The Three Guardsmen. Edith Patterson Meyer. Abingdon Press, 1960. 128 pages. $2.50.

This book is written for children ten years of age and older. Most of the chapters and stories in it are very similar to those found in the Biblical books of Chronicles, Kings, Prophets, Daniel, Esther, etc. They are stories from the apocrypha and are, therefore, new to the children of this generation. Since it deals so much with military conquests, dreams, and prophecies it would seem that there is very little of value for Christian living for children.

When children and young people are ready for the details of Hebrew history, the formation of the Bible, the reasons for the rejection of the apocrypha, and the story of the events between the Testaments, then this book would have value as a supplementary reading book. The last chapter about the apocrypha and the maps is very good.

Interpretation of these stories presents the same kind of problems as are encountered in the study of the Old Testament. — *Edna Shively, La Verne, Calif.*

Archaeology and the Bible. G. Frederick Owen. Fleming H. Revell, 1961. 384 pages. $4.95.

This fascinating book was written by an old hand in archaeology. G. Frederick Owen was professor of archaeology and Biblical literature in Boston, Pasadena, and Colorado Springs and made numerous trips to the lands of which he writes.

Dr. Owen's method is to tell the exciting stories of the major archaeological discoveries in the lands of the Bible, country by country. This method makes for very interesting reading, but does not present an orderly and unified account of the course of history.

The author's viewpoint is very conservative. He may be said to use archaeology to prove the Bible. He underestimates the importance of certain recent developments in method and the historical implications of some excavations. — *David J. Wieand, Ramallah, Jordan.*



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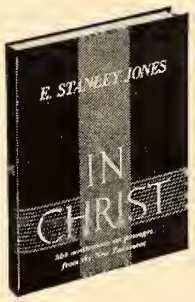
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Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Mr. and Mrs. Chester Brallier of Warsaw, Ind., celebrated their sixtieth wedding anniversary on Nov. 12. They have six children, seventeen grandchildren, and eleven great-grandchildren.

Mr. and Mrs. Fred Priser of Goshen, Ind., celebrated their wedding anniversary on Sept. 30, 1961. — Mrs. Lewis Dixon, Goshen, Ind.

Obituaries

Baker, LeRoy C., son of Daniel and Emma Mertz Baker, was born at Roxbury, Md., and died at Hagerstown, Md., Oct. 4, 1961, at the age of fifty-three years. He had been a member of the Manor church, Md., since March 15, 1925. Surviving are his wife, Annabelle Bowers Baker, two daughters, one grandson, four sisters, and two brothers. The funeral service was conducted at the Benevola EUB church by Bro. J. Rowland Reichard, assisted by Rev. Charles W. Lightner, and burial was in the Benevola cemetery. — Naomi H. Coffman, Hagerstown, Md.

Bippon, Harvey G., died Oct. 17, 1961, at the age of sixty-four years. He was married to Hilda Martin, who survives. Also surviving are ten children, twenty-six grandchildren, and two great-grandchildren. He was a member of the Locust Grove church, Md., where the funeral service was conducted by Bro. Donald Plank. Burial was in the adjoining cemetery. — Mrs. Burrell Shoemaker, Mt. Airy, Md.

Brindle, Charles E., son of Daniel and Louise Showalter Brindle, was born at Marklesburg, Pa., May 15, 1891, and died at Roaring Spring, Pa., Oct. 12, 1961. He was a member of the Roaring Spring church. On Jan. 28, 1920, he was married to Susie Leidy, who survives. Two daughters, seven grandchildren, three brothers, and two sisters also survive. The funeral service was conducted by Bro. Berkey E. Knavel at the Roaring Spring church, and burial was in the Diehl's Cross Roads cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Burkholder, Emma Catherine, daughter of Gideon and Lydia Plank Hartzler, was born Aug. 1, 1878, and died May 27, 1961. She was a member of the East Chippewa church, Ohio. Her husband, John Burkholder, died Aug. 26, 1956. Surviving are one son, two daughters, eight grandchildren, and seven great-grandchildren. The funeral service was conducted at the East Chippewa church by Bro. Guy Buch, and burial was in the adjoining cemetery. — Bessie F. Coffman, Dalton, Ohio.

Clark, Vern L., was born Aug. 31, 1893, in Liberty Township, Ind., and died in North Liberty, Ind., Nov. 9, 1961. On May 11, 1918, he was married to Florence Una Steele, who survives. Also surviving are his mother, Mrs. Laura Clark, four sons, two daughters, thirteen grandchildren, and three brothers. The funeral service was conducted at the North Liberty church by Bro. A. P. Wenger, and burial was in the Westlawn cemetery. — Virgil Houser, North Liberty, Ind.

Cline, Melissa E., daughter of Luther and Susannah Petry, was born near Eldorado, Ohio, July 18, 1870, and died Oct. 6, 1961. On Dec. 26, 1886, she was married to Charles Jacob Cline, who preceded her in death. She was an active member of the Prices Creek church, Ohio. Surviving are four children, ten grandchildren, twenty great grandchildren, two sisters, one brother, and one half sister and one half brother. The funeral service was conducted by Bro. W. Warren Shoemaker, and burial was in the Wares Chapel cemetery. — Roy G. Engle, Eaton, Ohio.

Dafler, Carrie A., daughter of Christina and Zachariah Holp, was born Oct. 23, 1895, and died Oct. 3, 1961. She was a member of the Brookville church, Ohio. On Jan. 26, 1918, she was married to Ohmer Dafler. Surviving are her husband, two daughters, three grandchildren, two sisters, and two brothers. Funeral service was conducted by Bro. Fred Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Dickerson, Mary Hollins, was born in Virginia, July 15, 1878, and died in San Francisco, Calif., Oct. 30, 1961. On Feb. 26, 1902, she was married to Arthur Dickerson, who died seven years ago. Her church membership had been in the Red Oak congregatio Va. Surviving are two daughters ar one granddaughter. The funeral ser ice was conducted by the undersigne and burial was in the Cypress Law cemetery, Colma, Calif. — C. Erne Davis, San Francisco, Calif.

Dresher, Ruth, oldest daughter Henry and Mary Dresher, was bo May 16, 1890, and died at Springfiel Ohio, Oct. 20, 1961. She was a mer ber of the Donnels Creek church, Ohi Two sisters survive. The funeral ser ice was conducted in the Donnels Cre church by Bro. Robert Hoover, assiste by Bro. Cyrus Funderburg, and buri was in the Myers cemetery. — Edi Dresher, Springfield, Ohio.

Duvall, Clara E., daughter of Frederick and Mary M. Klein, w born in Frederick County, Md., ar died at the Fahrney-Keedy home Boonsboro, Md., Aug. 8, 1961, at t age of ninety-one years. She was ma ried to Charles E. Duvall. The funer service was conducted by Bro. Dewi W. Miller, and burial was in the Plea ant Hill church cemetery at Monrovi Md. — Mrs. Russell Shoemaker, M Airy, Md.

Garver, Anna S., daughter of Jes and Martha Stutzman, was born July 1871, in Pittsburgh, Ohio, and die Oct. 23, 1961. She was married Daniel D. Garver, who preceded h in death. She had been a long-tim member of the Sebring church and ha taught in the Sunday school for mar years. Surviving are three step-chi dren and one brother. The funer service was conducted by Bro. J. M Blough, and burial was in the Pin crest cemetery. — S. Pearl Neff, S bring, Fla.

Gregory, Orrin Bernell, was bo Sept. 17, 1888, in Los Angeles, Calif and died in Pomona, Calif., Oct. 7, 196 He is survived by his wife, two son one daughter, two brothers, and fi grandchildren. The funeral service w conducted at the La Verne church b the undersigned, and burial was in th Evergreen cemetery. — Harry K. Zelle Jr., La Verne, Calif.

Harris, George, was born on May 1867, at Marion, Ohio, and died Sep 5, 1961, at Ankeny, Iowa. On May 1889, he was married to Anna Kinne who died after sixty years of marriag Surviving are four daughters, thre sons, twenty grandchildren, thirty three great-grandchildren, and thre great-great-grandchildren. He had bee a member of the Church of the Bretl ren for over seventy years. The f neral service was conducted in th Des Moines Valley church by Br Ethmer Erisman, and burial was in th adjoining cemetery. — Mrs. Harry Pu dy, Elkhart, Iowa.

Hose, Treva Helen, daughter of Joh C. and Margaret Strite Landis, w born in Hagerstown, Md., and died i that city Aug. 26, 1961, at the age c twenty-five years. On April 16, 196 she was married to Harry H. Hose. Sh was a member of the Hagerstow church, Md. Surviving are her hus band, one son, her parents, two sister and maternal grandparents. The fune al service was conducted by Bro. Ralp Moyer, and burial was in the Gree Lawn cemetery, Williamsport, Md. Naomi H. Coffman, Hagerstown, Md.

Hyden, Robert Harrison, was born in Augusta County, Va., Sept. 10, 1887, and died Oct. 8, 1961. He was a member of the Staunton church, Va., where he had served on the board of trustees for many years. Surviving are his wife, three children, and four grandchildren. The funeral service was conducted by Brethren Clarence R. Bowman and J. C. Garber, and burial was in the Thornrose cemetery. — Anna Flory, Staunton, Va.

Lile, Zena Reid, was born Aug. 15, 1871, at Bowling Green, Mo., and died Nov. 2, 1961, at Ellensburg, Wash. In 1888, she was married to Charles G. Reid. The Reids pioneered on three frontiers with the Brethren colonization movement in North Dakota, Alberta, Canada, and Wenatchee Valley, Wash. In 1948, she united with the Seventh Day Adventists. In January 1960, she was married to Edward Lile, who survives. Five children also survive. The funeral service was conducted by Bro. Jay Eller at Wenatchee, Wash. — Geraldine Eller, Wenatchee, Wash.

McDonald, Ota V., daughter of Aaron Clark and Sarah Reed Pittman, was born March 5, 1885, and died June 19, 1961. On Nov. 30, 1905, she was married to Harry Benson McDonald, who preceded her in death. She was a member of the Brookville church, Ohio, until recently when she transferred her letter to the Mack Memorial church. Surviving are two daughters and two sisters. The funeral service was conducted by Rev. Howard James in Brookville. — Mrs. W. Russell Miller, Brookville, Ohio.

Miller, Ernest Conrad, Jr., son of Ernest and Mary Elizabeth Keckley Miller, was born June 23, 1961, in Keyser, W. Va., and died Oct. 13, 1961. Surviving are his parents, one sister, maternal grandparents, a maternal great-grandmother, paternal grandparents, and a paternal great-great-grandmother. The funeral service was conducted by the undersigned, and burial was in the Queen's Point cemetery. — C. H. Cameron, Keyser, W. Va.

Moore, Chester Harold, was born Feb. 13, 1916, at Wenatchee, Wash., and died there Nov. 3, 1961. In October 1934, he was married to Nellie Fudge, who survives together with three children and his mother. Burial was in Wenatchee with Bro. R. H. Miller in charge. — Geraldine C. Eller, E. Wenatchee, Wash.

Mundy, Charles S., son of A. T. and Lucy Johnson Mundy, was born April 30, 1884, and died at Harrisonburg, Va., Oct. 29, 1961. He was a member of the Linville Creek church, Va. His wife, Lydia Wampler Mundy, died in January 1956. Surviving are two daughters, two sons, one sister, eleven grandchildren, and five great-grandchildren. The funeral service was conducted by Bro. Glenn S. Garner, assisted by Bro. Robert Sherfy, and burial was in the Mill Creek cemetery. — Mrs. W. Wallace Hatcher, Broadway, Va.

Racus, Ira Sylvester, was born at Robinson, Kansas, Jan. 15, 1874, and died at Wenatchee, Wash., June 24, 1961. On Dec. 24, 1895, he was married to Cora Baskins, who died in 1910. Later he was married to Bessie Dibble, who survives him. Four children and two brothers also survive. — Geraldine C. Eller, E. Wenatchee, Wash.

Replogle, Roy G., son of Andrew and Barbara Guyer Replogle, was born at New Enterprise, Pa., Dec. 23, 1891, and died at Butler, Pa., Oct. 30, 1961. On June 9, 1914, he was married to Ethel Lord, who survives. Two daughters, three sons, and one brother also survive. He was a member of the Roaring Spring church, where the funeral service was conducted by Bro. Berkey E. Knavel; burial was in the Grandview cemetery. — Margaret E. Guyer, Roaring Spring, Pa.

Swihart, Pearley Lennie, was born in Fulton County, Ind., March 25, 1879, and died at North Liberty, Ind., Nov. 2, 1961. On Jan. 28, 1897, she was married to Nathan H. Swihart, who died in January 1954. Surviving are three sons, one daughter, twenty grandchildren, three great-grandchildren, and one brother. The funeral service was conducted in the Christian church by Rev. C. J. Mowrer of the Church of God, and Bro. A. P. Wenger, pastor of the North Liberty church, and burial was in the Sumption Prairie cemetery. — Virgil Houser, North Liberty, Ind.

Swovelland, Lela, was born in Yadkin County, N. C., and died in the Hagerstown community, Ind., Sept. 2, 1961. She had been a member of the Church of the Brethren for fifty-two years. In 1910, she was married to Charles Edward Swovelland, who survives, together with three children. — Garold Ringeisen, Newcastle, Ind.

White, May C., died in November 1961, at Raisin City, Calif., at the age of sixty-seven years. She had been an active member of the Church of the Brethren. Her husband, Marius E. White, preceded her in death in 1955. One sister survives. The funeral service was conducted by Bro. Walter Friesen. — Mrs. Sadie Scott, Raisin City, Calif.

Whitmer, David Emmett, was born in Greene Township, Ind., Sept. 3, 1914, and died at South Bend, Ind., Oct. 27, 1961. On Oct. 26, 1935, he was married to Lela Herr, who survives. Three children and four brothers also survive. The funeral service was conducted in the North Liberty church, Ind., of which he was a member, by Bro. A. P. Wenger, and burial was in the Sumption Prairie cemetery. — Virgil Houser, North Liberty, Ind.

Church News

Southern California and Arizona

Glendale, Ariz. — During the absence of the pastor, Glenn Harmon, Walter Coffman occupied the pulpit. The youth group of our church joined with the youth of the Lynnhaven and Phoenix churches and all of them spent a day with the youth in Tucson. At one of the youth meetings, the film, How to Live With Parents, was shown. Some of our members are taking part in the leadership training program. On the last Sunday of September, we had promotion exercises for the church school and the officers were installed. The congregation observed communion on World Communion Sunday. Members are saving postage stamps in six categories. These stamps mean food for hungry people in foreign lands. In September Duane Harmon began a two-year period of service as a volunteer in Germany. We had our every-member canvass on Oct. 22. — Mrs. Don Heatwole, Glendale, Ariz.

Beautiful Homemaking

CHARLENE JOHNSON

This book is for young married people who are eager to establish their homes on a sound Christian basis. "True beauty is spiritual; it radiates from within, and is revealed on the outside." This is the essence of each chapter as the author writes of furniture arrangement, meal planning, family relationships, good grooming, entertaining, study for self-improvement and community service. Scripture, poems and illustrations add to the uplifting theme. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

Colorado

Denver, First — Bro. H. Stover Kulp gave a talk on his work in Africa. Another guest speaker was a former pastor, W. Earl Breon, who showed pictures of his visit to the Holy Land. During the past year, twenty-five have been added to our membership. We observed communion on World Communion Day. Brother and Sister Paul Clevenger and Brother and Sister Nils Lindberg were installed into the office of deacon. Brother Lindberg also serves as moderator. The pastor and four of the young people attended the regional conference at Waterloo, Iowa. — Mrs. Laura M. Fields, Englewood, Colo.

Rocky Ford — The proceeds of the annual birthday dinner were given to Camp Colorado. Gift Bibles were presented to the seniors graduating from high school and also to the primaries who became first-year juniors at the beginning of the new church year. P.

The COMPANY of the COMMITTED

Elton Trueblood

Dr. Trueblood demands that the church be remade into a task force of committed Christians, that it be brought once again into the mainstream of American life — to redeem it from its marginal, irrelevant existence of today. This book will move people to examine their own witness for Christ and to rededicate themselves to the task ahead. **$2.50**

Church of the Brethren
General Offices
Elgin, Illinois

L. Huffaker conducted a hymn presentation and choir clinic on June 13. Members of the Wiley church were guests for this event. Twenty-eight boys and girls and two adult leaders of our congregation participated in a camping program at Camp Colorado this year. A number of the families donated food, labor, and materials to the program. The pastor, Wilbur Hoover, served as moderator of the district conference and chairman of the district board this past year. Delegates to district meeting were Vera Soden and Bernadette Newcomer. The teachers and officers were installed on Oct. 1. On the evening of that same day, we had our love feast. The new educational unit was dedicated at a home-coming service on Oct. 29, when Bro. S. Loren Bowman was the guest speaker. The district secretary, Bro. Edward Duncan, also assisted. Ground was broken for this unit on Oct. 16, 1960. It contains eleven classrooms and is estimated to cost around $60, 000. About $10,000 worth of materials and labor were donated. The original drawings were made by Arthur Dean, Brotherhood church building counselor, and the working drawings and architectural supervision was carried on by John Milan Associates of Denver, Colo. The building committee, with Truman Lusk as chairman, served as the contractor. Mrs. O. C. Frantz of the congregation has just completed a history of the district of Colorado and plans are being made to publish this work — Modena E. Hoover, Rocky Ford, Colo.

Iowa and Minnesota

South Waterloo — The Western Region conference convened in our church on Oct. 20-25. Chalmer Faw, professor at the Bethany Seminary, was the guest speaker. Other addresses were given by Harold B. Statler, Floyd E. Bantz, James Eshleman, Carl Myers, and A. Stauffer Curry. Our church participated in the leadership training school at Waterloo, under the sponsorship of the Waterloo Council of Churches. Five have been baptized and two received by letter. In addition to the classes in the morning for the vacation Bible school, we had evening classes for thirty-four junior highs. The leaders felt that this new venture was successful. Five delegates represented the church at the district meeting at Panther Creek. The various age groups had campers at Pine Lake during the summer. Nine adults and youth also helped as leaders. On Sept. 10 over fifty missioners called in the homes to present the budget for the coming year and to secure commitments. — Mrs. Lloyd Miller, Waterloo, Iowa.

Southeastern Kansas

Mont Ida — Edith May Merkey of the Lybrook Navajo mission gave fine reports of her work in Cuba, N. Mex., when she spent a week in our congregation. Mrs. B. F. Watkins and Mrs. Don Wiley were delegates to district conference. Two members of our congregation attended the National WCTU conference in San Francisco. We observed our fall love feast on Oct. 13. We also observed layman's Sunday. — Mrs. M. C. Shaefer, Garnett, Kansas.

Western Kansas

Newton — This church is the receiving center for Church World Service in this community. In October the truck picked up over a ton of clothing collected by all of the churches. The women have been knotting comforters for the needy and making coats for orphans. The men have redecorated some of the rooms at church. The congregation took part in the community collection for CROP. A number of our members attended the district meeting at Hutchinson, Kansas. Two letters have been received. Raymond Flory, a member of the McPherson College faculty, was the speaker for the harvest meeting on Oct. 22. On Nov. 12, we had a loyalty tea for the purpose of interpreting the church program to the members. Then on the following Sunday, we had a housewarming for the pastor, Eugene Gnagy and family, who have moved into a new home in Peabody, Kansas. — Mary J. Romine, Walton, Kansas.

Texas and Louisiana

Nacona — The pastor, Marion Stern, has started on his third year here. Attendance is growing steadily the last few months. The district meeting fc Texas and Louisiana was held in ou church in July. Bro. Lawrence Lehma conducted the revival. Eight of ou members attended family camp at Lak Arthur, La., and four the Springlak Camp in Oklahoma. On Sept. 5, w had a supper for Elaine Stern and Gud run Fehling of Germany. Elaine wi be spending several days with Gudrun family and attend a school in Germany Gudrun will be attending La Vern College. Six have been baptized sinc the last report. The women redecorate the parsonage and did relief sewin for the needy at Falfurrias. They als sent clothing to the hurricane victim in south Texas. — Mrs. Albert Harri Nocona, Texas.

Southern Illinois

Oakley — The Bible study class le by the pastor resumed meetings i September. They are now studyin the Book of Acts. The church had loyalty supper in September and als a family supper honoring a famil moving to Springfield. Some of th women attended the women's fellow ship workshop for Southern Illinoi which was held in Springfield. The ai society meets each month. These tw organizations gave $100 to the buildin fund which was used toward the im provements on the church basemen The church was host to the distric youth fall retreat. Rev. Warren El binger of the Evangelical Unite Church of Springfield brought the me sage on Sunday morning. The Oakle and Cerro Gordo churches are unitin in a study of Christian doctrine for nin Sunday evenings, alternating betwee the two churches. The ministers wi lead the study. While the pastor wa holding a meeting at Walnut Grove, religious film was shown at the worshi service. On Nov. 5 the pastor ex changed pulpits with Bro. Daniel Flor of Springfield. On the same Sunda Bro. W. T. Heckman preached at Ka kaskia. Some of the children of th church joined with the Cerro Gord church in trick or treating for UNICEI We also participated in the communit Thanksgiving service and are lookin forward to joining with other church for a Christmas service. The junic choir is now singing each Sunday morn ing and will continue to do so unt the first of the year. — Mildred Full Cerro Gordo, Ill.

Virden — The church was host to th men's and women's fellowship rall at which Mr. and Mrs. Benton Rhoad were the speakers. The pastor, Edwar Kerschensteiner, was ordained to th eldership on Oct. 15. A "faith an works hour" is held each Wednesda evening. We are planning to observ in 1962 the fiftieth anniversary of th congregation. The women sent clothin and filled schoolbags for the children South American countries. They ar also collecting used clothing and stamp for refugees in Germany. On Nov. in a pastoral exchange, Ralph Skagg preached in our church. — Mrs. J. H Harshbarger, Virden, Ill.

Woodland — Several attended th curriculum interpretation conference the Astoria church which explained th new church curriculum for all age The Astoria church joined with us fc a mother-daughter banquet. Befor

nnual Conference we spent two Sunay evenings discussing the business oming before Conference. We also oined with the Astoria church for a aily vacation Bible school. Through he month of July we had a vesper servce on the church lawn. — Miss Emilee essler, Astoria, Ill.

Northern Indiana

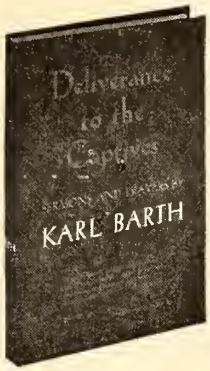
English Prairie — We observed communion on World Communion Sunday with the pastor, H. H. Hendricks, officiating. The moderator for the coming ear is Bro. Richard Burger of Middlebury, Ind. Orlin Boggs and Sharon Miller represented the congregation at he district meeting. The women have very other meeting in the evening so hat those who work outside the home an attend. We joined with the Brighon church for a special Thanksgiving ervice. T. Wayne Rieman of Manhester College had a teaching mission n Nov. 4 and 5. On Oct. 29 Brother nd Sister Emrick of Nappanee gave program, Come Walk With God, hich included colored slides, singing, nd speaking. — Mrs. Lydia Walters, owe, Ind.

Michigan

Pontiac — The new building was edicated in August, with Bro. Blair Helman of Manchester College giving vo messages. The Sunday school ponsored Father's Day and baby day. Bro. George Jeffrey, pastor of the Ridge church, W. Va., held a week's meetng. Fourteen rededicated their lives nd two were baptized. We had the pportunity of hearing Charles Baldwin nd seeing his pictures of the work in frica. Two educational films were hown with the police explaining the angers of alcohol to the world. The astor officiated at the love feast in October. The theme for the coming ear is a stronger church and a more piritual one. — Susan Shafer, Pontiac, Mich.

Northeastern Ohio

East Chippewa — The women of the hurch have been making baby sacques hich Grayce Brumbaugh, who returns o the Nigeria mission field, will take ith her together with rolled bandages. Bro. Robert Byerly conducted our evanelistic meetings in August. The men's ellowship is providing a monthly arty for ward 14 of the Applecreek tate hospital, where mentally retarded oys are living. The women's fellowhip also has a ward which they enterain each month. The youth cabinet ad a planned retreat at Camp Zion nd set up their year's program. They ill give assistance to the Boy's Village or the Christmas mailing and also ive volunteer time to the Church of he Brethren Home at Wooster. We ave organized the congregation under he commission plan holding bimonthly eetings for committee and church oards. Sixteen teams were commisioned as visitors for the every-member canvass held the latter part of Octoer. The church was host to the Brotherhood training sessions on Christian ducation and to the district children's orkers' conference. Clyde Rodgers, hairman of the state town and county department and director of CROP, ed the morning worship on Nov. 12. Twelve of our young people are enrolled in college, eight of them at Manchester, and one youth is now serving with BVS and two others will begin shortly. Attendance has been growing since the beginning of the new church year. Last year twenty-two new members were received. The school of missions was held in November and December this year. Our church will be host to the community service for Greene Township. The women's fellowship will have a dinner for the senior members of the church in December. — Bessie F. Coffman, Dalton, Ohio.



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CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois



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DEWITT L. MILLER

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East Nimishillen — Seven have been baptized since the last report. The friendship circle has made gowns and wrappers for relief. Mrs. McClone was speaker for the mother-daughter banquet. For four Sundays in June Bro. J. D. Zigler brought the Sunday morning messages in the absence of the pastor. Tape recordings are made of each church service and these are available for the shut-ins of the congregation. The minister also records wedding ceremonies and presents a copy to the young couple. We had as a guest speaker in July Sara Shisler, a former missionary to Nigeria, West Africa. Another guest speaker was Bill Tibbs, a college student from Southern Illinois, who worked in the migrant ministry in the Hartville area during the summer. Bro. Gordon W. Bucher, the executive secretary of the district, was present for the licensing of Ed Snyder to the ministry. Dr. Rolland E. Wolfe, who is Harkness Professor of Biblical Literature at Western Reserve University, showed slides and spoke on the subject, With Moses and the Israelites From the Land of Goshen to Mount Sinai. At the harvest service families brought canned goods for the Brethren work camps. J. D. Zigler was the speaker for the home-coming service in the afternoon. The members of the congregation filled out program builders which were evaluated at the loyalty dinner on Nov. 1. On Layman's Sunday, Oct. 15, the men of the church planned the service, and Bro. Wilbur Hershberger, a layman from the First church, Akron, delivered the message. Bro. Wilmer Petry of the Eastwood church conducted our revival services. — Mrs. Cora Stermer, Canton, Ohio.

Eastern Pennsylvania

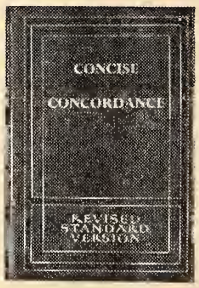
Conestoga, Bareville — Brethren Frank Carper and James D'Amico officiated at the love feast in May. We observed family day on June 11, with a fellowship meal for all after the morning service. Henry Hackman showed pictures of his six weeks in Poland. The projects for the vacation Bible school this year were soap and washcloths for relief and rabbits for Bolivia. The BVS district get-together was held in our church in July. The young people had a Lord's acre of potatoes and tomatoes this summer. Sister Mildred Myer, a missionary teacher among the Navajo Indians, showed pictures of her work in New Mexico. One of our young people, Nancy Lashly, is looking forward to being an exchange student next year. Recent speakers have been Brethren Paul Rummel, Robert O. Hess, Armon Snowden, Wilbur Lehman, S. Clyde Weaver, Lloyd Stauffer, and Dr. B. E. Ewing, a temperance speaker. — Mrs. Richard Buckwalter, Bareville, Pa.

Northern Virginia

Valley Pike — The congregation held its council meeting on Nov. 8, with L. M. Helsley as moderator. Plans are under way to complete the church basement which was not finished when the church was remodeled five years ago. The men's fellowship had the total church property surveyed and a plot was made of the four sections heretofore loosely known as belonging to the Valley Pike church. The youth have organized and will have a public service each Sunday evening. The church has voted to ordain Mark S. Roller to the ministry. We have done some repair work and painting at the parsonage. — Mrs Glenna Showalter, Woodstock, Va.

Southern Virginia

Pulaski — L. D. Bowman, the chairman of the ministry and evangelism commission of the district, installed the new pastor, Allen D. Pugh on Sept. 10. Brother Pugh held our fall revival Sept. 24 through Oct. 1. One was baptized and several rededicated their lives. We observed the love feast on Oct. 3. World Communion Sunday. The women are quilting for relief. The men and women have bought a new stove and refrigerator for the parsonage. — Betty Buckner, Pulaski, Va.



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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
DECEMBER 23, 1961



Bell Tower, Church of the Nativity, Bethlehem — Three Lions

O Come, All Ye Faithful, Come Ye to Bethlehem
Come, Let Us Adore Him, Christ the Lord

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

In Spite of Changes

The Ann Arbor "dateline" in Gospel Messenger of Oct. 14 raises some questions about possible union of the Church of the Brethren with other denominations. For those who have always lived where they could attend the Church of the Brethren the idea will naturally be repugnant but those of us who have from necessity, had to attend other churches or none have a different viewpoint.

When my father joined the German Baptist Church (now the Church of the Brethren) he burned his photographs, threw away his necktie, and let his beard grow. At that time, about 1875, it was the general opinion in the church that all good Brethren would do just that. Father took his religion seriously and from that time on he followed the teachings of the church in his personal conduct.

When I joined the church, just before the close of the last century, photographs were no longer an issue, many preachers shaved and wore neckties, and even some of the elders "marred the corners of their beards." From that time even down to the present I have seen one after another of our distinctive practices abandoned. Of course, no practice has been abandoned by all the members or all of the congregations at the same time but the change spreads, sometimes slowly but often quite rapidly. So many changes have taken place already that our differences from other churches are so slight that one begins to wonder if we have any justification for a separate existence.

What shall we do then? Shall we individually transfer our membership to other churches? Many of our members have done just that during the past half century or more, but my wife and I have refused to do so even when we saw no future possibility of ever again being among the Brethren. The other possibility is for our church to unite with one or more other churches. The action of the youth fellowship of the American Baptist Convention indicates a willingness, at least of the Baptist youth, for a union with Brethren and Disciples. The action of the Brethren, Disciples, and Baptists at the Ecumenical Youth Assembly indicates that the youth of all three groups are favorable to union. The increasing association of youth with other youth from other churches tends to break down the differences between churches. At present, however, I think the differences between the Brethren and some other churches are still too great for a satisfactory union. On the other hand, if the Disciples and American Baptists have changed as much as we have, a satisfactory union might be possible. My wife and I are not satisfied with some of the changes in the Church of the Brethren, but we have remained in that church. If the Brethren should unite with some other church, or churches, I am quite sure the united church will have some additional features we do not like. In spite of this, however, we will still stay with our church after union, if such union should take place in our time, just as we have stayed with it before union. — John Woodard, 309 Nordina St., Redlands Calif.

Distorted Idea

I was happy to read the statement from the Church of the Brethren Board that they too advise people not to be lured into a false sense of security by building fallout shelters. The latest releases from the Office of Civil Defense Mobilization distributed to our school children pinpoint the fear and hysteria that they create to get people to accept the inevitability of atomic war.

I protest the attempted brain washing of my children and my neighbors' children to accept war as a normal part of life. Ever since the O.C.D. was made a branch of the Defense Department, propaganda for war has been increasing. I object to the distorted idea that the way to keep the peace is to prepare for war. Not even a Communist could twist the truth better than that.

Last week I counted seven articles, letters, and advertising in one publication lending their support to this war hysteria. It is time for people to learn not to accept this war propaganda at its face value, but to ask "Why?" Why should the government spend my tax money to create fear, hate, and hysteria, and claim it is following the cause of peace? — Richard C. Dunham, 19 W. 148 Rochdale Circle, York Center, Lombard Ill.

Keep on Keeping Christmas

THE season of Christmas, so vigorously promoted, so gaudily decorated, will soon be over. Yet the message of Christmas is never seasonal. Christians, therefore, will want to keep on keeping Christmas all the year. But how will its values endure?

* * *

Look once again at those familiar figures at the center of the Christmas drama. Think first of Mary, the mother. Ask yourself what was her response to the surprisingly beautiful and holy things that had happened. Was she a different person because her child had been born in a stable, because angels sang, because shepherds came, because wise men brought their gifts? Did she do anything more than any young mother might have done? Was her joy any greater than that of any mother who delights in her newborn child?

Luke tells us how she responded. She pondered all these remarkable happenings in her heart. It was her role to meditate upon all that was magnificent and marvelous, all that was strange and wonderful.

Certainly one way in which Christmas makes a difference in your life is through your pondering upon the mystery of Jesus Christ. The season is one of worship, public singing, and happy caroling. But if you really remember, you will want to go on meditating and thinking about Jesus Christ all through the year.

* * *

Now turn to another of the figures you find in every Christmas scene, and ask about the child Jesus himself. What was his response to all the mystery and wonder of his birth? Could he, like other children, sleep on blissfully during the exciting moments of the first days of his life — unaware until long after that the whole world was to be affected by what took place that night in Bethlehem?

We know little about his early life, practically nothing about his babyhood and boyhood until he was twelve years old. But Luke does tell us in a few simple words what was happening all this time. "And the child grew and became strong, filled with wisdom; and the favor of God was upon him."

So often we forget that the child of Bethlehem did not long remain a tiny baby in a manger. He grew. Many who come to adore the child of Christmas are unwilling to follow the growing Christ, the leader of men, the pioneer of faith, the prophet, the teacher, the condemned man on a cross. They like the stories of Christmas so much better than the sharp words of judgment Jesus spoke, or the strange words about loving one's enemies and suffering wrong, or the hard words about giving up all in order to follow him all the way. They are reluctant to think of Jesus as a child who grew up.

We should indeed emphasize the new birth of a spiritual life in a conversion experience. But do not forget that birth is followed by growth, and Christian nurture and development must have its rightful place in the work of the church.

* * *

Consider those who were not members of the Holy Family. Did the first Christmas make a significant change in their lives also? What, for example, was the response of the shepherds, simple folk who left their flocks and went to Bethlehem to see the great event that had come to pass?

When they left the stable, did they return quietly to their fields, keeping all these wonderful tidings to themselves? Not at all, says Luke. They made known the sayings they had heard. And they returned, glorifying and praising God for all they had seen and heard. Evidently the good news was too good to keep.

Our own response to Christmas is to start wherever we are and to tell the good news of Jesus Christ by whatever means we have at hand. For we, like the shepherds, are witnesses.

* * *

Look yet at a fourth group in the familiar Christmas drama. What made the wise men wise? That they were astrologers, watchers of the skies? That they were students of the prophecies of ancient lore? That they had wealth and the means to travel from country to country in search of a king to worship? All of these things surely, but something more. Matthew gives us a key to their wisdom when he tells of their response to the nativity. They had brought their gifts, but they had also aroused the suspicions and fears of a tyrant king. So, while they had come by way of Jerusalem to find the child, now following the warning of a dream, they went home, but by another way.

Perhaps this means only that for the practical reason of protecting the child they avoided another meeting with Herod. But does this not

Continued on page 6



Religious News Service

THE CHURCH OF THE NATIVITY AT BETHLEHEM

by Theodore J. Kleinhans

Come Ye to BETHLEHEM

"O COME, all ye faithful," run the words of the carol, "come ye to Bethlehem." Each year thousands do come to Bethlehem, not just in spirit but as real pilgrims, to seek the place where the Christ Child was born.

Anyone who sets foot on the dusty limestone paving-blocks outside the Church of the Nativity stands in the long shadows of history. Likely as not, despite the hallowed soil, he may first be disturbed, rather than inspired, by what he sees.

Ever since we first heard what happened that Christmas Eve, our minds began to play tricks on us. What Doctor Luke wrote about a lowly cave in Bethlehem we somehow changed to a more familiar setting.

As Americans we may have heard the word manger and thought in terms of a vast barn, warm and snug in the

Minnesota snows. Had we been Germans, we might have imagined a setting of fir trees and a fair-haired, blue-eyed Infant lying in a cradle. Had we been Lapps, we might have imagined the scene as a tundra of frozen muskeg, with the Christ Child swaddled in a blanket of reindeer hair.

Actually Luke was describing a simple wayside house. Perhaps the vineyards were sunparched, the soil poor, and the owner took in guests to help pay the taxes. Below, a cavern or grotto gave shelter to the cows and sheep. Above, there were quarters for the family and a few guests. Little as it may be, Bethlehem still boasts a dozen ancient dwellings of this sort.

The site of the real inn is buried by a mountain of tradition. Yet there seems to be good reason to feel the Emperor Constantine, back in the year 325, picked the right site for the Church of the Nativity.

Of the cave itself there is nothing left but a limestone floor. A fourteen-pointed star, with a hole to show the stone beneath, marks the historic spot. The simple Latin legend reads: "Here Jesus Christ was born of the Virgin Mary."

The Church of the Nativity is nowhere near as simple as the old inn must have been. The present basilica dates from the 530's, and stands on the site of an earlier church built by Helena, the mother of Emperor Constantine.

For its ancientness it is one of the largest churches of Christendom; it has experienced many an ebb and flow of history. In 614, the Persians considered destroying it, when they overran Palestine. They did destroy almost every other church and shrine. Instead they looked high on the walls and found a mozaic of the Wise Men — dressed in Persian garb. This, legend goes, saved the church.

The building is basically Christian, but many an Arab still stops to pray to Allah in the transept, just as Caliph Omar set the pattern in 634. Nowadays the squabbles are between the three large groups who share a continuing claim to the church — the Greek Orthodox, the Roman Catholics, and the Armenian Orthodox.

Who gets to sweep the floor, who gets to provide the olive oil for a sanctuary lamp, who gets to hang an ikon on which nail, who gets to wash the linen paraments on the various altars — these are all issues the Jordan government has tried to settle — with a seventy-page booklet as complicated as the rules of football.

The old entryways of the church are nearly walled up, with just a squat opening. Even a six-year-old has to stoop. Tradition says this was to keep the Arab tribesmen from riding pellmell



"And in that region there were shepherds out in the field, keeping watch over their flocks by night"



"And she gave birth to her first-born son and wrapped him in swaddling cloths and laid him in a manger"



Three Lions

"And [Joseph] rose and took the child and his mother by night, and departed to Egypt"

into the nave and desecrating the sanctuary.

The interior is almost as austere and severe as the outside. The lack of pews makes the building seem even larger than it is. Only the red Corinthian columns at the aisles give a touch of stone grandeur, together with the Byzantine altar and mozaics.

Historically the most interesting area of the church is the crypt, reached from the front by two narrow stairwells. Here, in polished marble scarcely a tenth as big as the basilica, is the site of the inn. Here also are shrines to the Holy Innocents, slaughtered by Herod, and to Joseph, presumably where the angel warned him to flee to Egypt.

For all its history the Church of the Nativity leaves a few pilgrims cold. The squabbles of the Copts and the Abyssinians, of the Syrians and the Armenians, the Roman Catholics and the Greek Orthodox, take away some of the charm.

But Bethlehem Ephratah is not just the Church of the Nativity. It is the spot where God chose to take on human flesh. The double name means simply House of Bread and Fruitful — as the groves of vines and olives, pomegranate and barley (rich for that part of Judea) still prove.

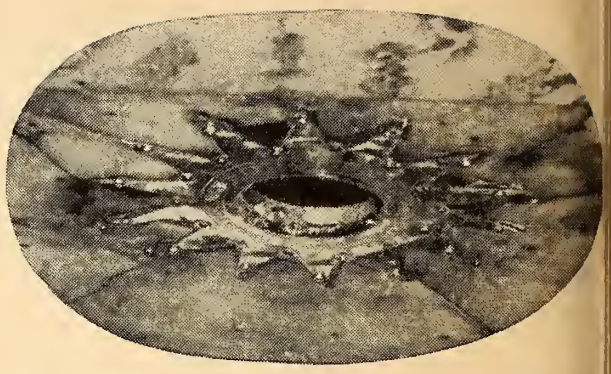
Not far off is the tomb of Rachel, the Well of the Wise Men, and the fields of Ruth and Boaz. A little farther lies the rolling pastureland where the shepherds tended their sheep, that night the angels sang Allelujah.

All this, of course, makes the Gospel come alive — even little details like the brown lizards soaking up the sun, the winter hills beginning to turn green, the white stone walls, the distant crescent of the Dead Sea, the purple peaks of the mountains of Moab.

Much of the Christmas Eve pageantry in Bethlehem is confusing. Depending which calendar one uses, there are three celebrations — the Western Christmas, the Greek Christmas, and the Armenian Christmas. These fall on December 25, January 7, and January 17th.

If you are fortunate enough to spend a Christmas in Bethlehem, the various events may first seem disconcerting — even something as simple as a carol sing. In Bethlehem, a fifteen minute drive from Jerusalem, there are apt to be a dozen of them. They take place at various monasteries and convents, and for that matter, even at three different "Shepherds Fields."

Despite all the hawkers and stands, Bethlehem's Manger Square sets a good mood for Christmas, even if it be a Middle East kind of Christmas. When the bells call forth their good tidings, when the crowd lights up its tapers, when the hillsides all round burst aflame, there's



Three Lions

This fourteen pointed star in the Church of the Nativity at Bethlehem marks the traditional spot where Jesus was born. The hole in center shows the stone

a kind of contagious enthusiasm.

This may not be real faith, in the strictest sense, but it *is* at least a start. Later, in the quiet of one's own chamber, the honest pilgrim can't help reflecting on the birth of his Savior and the worship of the shepherds.

Even the street urchins know something of Christmas. Out in the square, like the rest of the milling crowd, I once stopped for a cake and a mutton sandwich. It was perhaps one in the morning. A dirty-faced youngster who could scarcely have been four begged for baksheesh.

Even on Christmas Eve I tried to ignore him. Once the tourist weakens and dispenses even one coin a whole army of little beggars comes on the run. But tonight the teen-ager who was selling sandwiches interrupted.

"Give him a few *fils,* Mister," he urged. "It's worth it. Watch!"

I did. The little beggar beamed, fingered the coins, and trotted across the square. I heard them clink in the poor box outside the church. He ran back, bowing low and chattering excitedly in Arabic.

"He wishes you a Blessed Christmas, Mister," the teen-ager translated. "That he's a Wise Man and you're a Wise Man, and you've both just brought a gift to the Christ Child."

Keep on Keeping Christmas

Continued from page 3

also suggest what might have been their supreme wisdom? Having discovered the King whose kingdom was all important they could no longer follow the old paths, however familiar.

After Christmas everyone must return to his routine work. But having seen Christ, can you go back the same way you came? He is the one who makes the supreme difference in every life. He is the turning point to a better way. — K.M.

These Gifts and These Prayers

A Missionary's Christmas Meditation



We Share these gifts with our brother this Christmas:

News of an infant in manger lowly,
God come to earth to redeem his children.
News of a song by angels holy,
Peace come to earth if man will receive it.
Light for minds once shrouded in darkness;
Knowledge for living, first here, then above.
New strength for men whom disease long had weakened
Now finding vigor for life and for living.
Hope for the soul which was shackled by fear;
Faith in a Lord who has called him to follow.
Love of a God who knows even the sparrow;
Fellowship rich, with those of like mind.
These things we can share, because You care.

We Have these gifts from our brother this Christmas:



Knowledge that Spirits around and within
Guide and control us and shape destiny.
Strength to endure though pain be severe,
Strength to surrender without a defeat.
Heart of contentment with small worldly treasure;
Will to accept what a day may bring forth.
Faith which though simple can also ask questions;
Sense to respect the experience of age.
Smile of good cheer which lights up dark faces;
Mind set to share with those who are hungry.
These gifts we have found since God called us here.

We Pray these prayers for our brother this Christmas:

Turn him forever from charms and from witchcraft;
Turn him to Christ, the truth and the life.
Nourish his soul with the bread come from heaven,
Help him to grow in knowledge and grace.
Let his heart hear the call to thy service;
Make him the leader thy church sorely needs.
May love constrain him to seek out his brother,
Bringing to Christ the one who was lost.
Deepen and broaden the scope of his vision;
Let him know thou canst give strength for the way.
Praying for him, we pray for God's kingdom.

by Charles and Mary Beth Bieber

THE VISITED PLANET

by J. B. Phillips



ONCE upon a time a very young angel was being shown round the splendors and glories of the universes by a senior and experienced angel. To tell the truth, the little angel was beginning to be tired and a little bored. He had been shown whirling galaxies and blazing suns, infinite distances in the deathly cold of interstellar space, and to his mind there seemed to be an awful lot of it all. Finally he was shown the galaxy of which our planetary system is but a small part. As the two of them drew near to the star which we call our sun and to its circling planets, the senior angel pointed to a small and rather insignificant sphere turning very slowly on its axis. It looked as dull as a dirty tennis ball to the little angel whose mind was filled with the size and glory of what he had seen.

"I want you to watch that one particularly," said the senior angel, pointing with his finger.

"Well, it looks very small and rather dirty to me," said the little angel. "What's special about that one?"

"That," replied his senior solemnly, "is the Visited Planet."

"'Visited'?" said the little one. "You don't mean visited by — "

"Indeed I do. That ball, which I have no doubt looks to you small and insignificant and not perhaps overclean, has been visited by our young Prince of Glory." And at these words he bowed his head reverently.

"But how?" queried the younger one. "Do you mean that our great and glorious Prince, with all these wonders and splendors of His Creation, and millions more that I'm sure I haven't seen yet, went down in Person to this fifth-rate little ball? Why should He do a thing like that?"

"It isn't for us," said his senior, a little stiffly, "to question His 'why's,' except that I must point out to you that He is not impressed by size and numbers as you seem to be. But that He really went I know, and all of us in Heaven who know anything know that. As to why He became one of them . . . How else do you suppose could He visit them?"

The little angel's face wrinkled in disgust.

"Do you mean to tell me," he said, "that He stooped so low as to become one of those creeping, crawling creatures of that floating ball?"

"I do, and I don't think He would like you to call them 'creeping, crawling creatures' in that tone of voice. For, strange as it may seem to us, He loves them. He went down to visit them to lift them up to become like Him."

The little angel looked blank. Such a thought was almost beyond his comprehension.

"Close your eyes for a moment," said the senior angel, "and we will go back in what they call Time."

While the little angel's eyes were closed and the two of them moved nearer to the spinning ball, it stopped its spinning, spun backward quite fast for a while, and then slowly resumed its usual rotation.

"Now look!" and as the little angel did as he was told, there appeared here and there on the dull surface of the globe little flashes of light, some merely momentary and some persisting for quite a time.

"Well, what am I seeing now?" queried the little angel.

"You are watching this little world as it was some thousands of years ago," returned his companion. "Every flash and glow of light that you see is something of the Father's knowledge and wisdom breaking into the minds and hearts of people who live upon the earth. Not many people, you see, can hear His Voice or understand what he says, even though he is speaking gently and quietly to them all the time."

"Why are they so blind and deaf and stupid?" asked the junior angel rather crossly.

"It is not for us to judge them. We who live in the Splendor have no idea what it is like to live in the dark. We hear the music and the Voice like the sound of many waters every day of our lives, but to them — well, there is much darkness and much noise and much distraction upon the earth. Only a few who are quiet and humble and wise hear His Voice. But watch, for in a moment you will see something truly wonderful."

The Earth went on turning and circling round the sun, and then, quite suddenly, in the upper half of the globe there appeared a light, tiny, but so bright in its intensity that both the angels hid their eyes.

"I think I can guess," said the little angel in a low voice. "That was the Visit, wasn't it?"

"Yes, that was the Visit. The Light Himself went down there and lived among them; but in a moment, and you will be able to tell that even with your eyes closed, the light will go out."

"But why? Could He not bear their darkness and stupidity? Did he have to return here?"

"No, it wasn't that," returned the senior angel. His voice was stern and sad. "They failed to recognize Him for who He was — or at least only a handful knew Him. For the most part they preferred their darkness to His Light, and in the end they killed Him."

"The fools, the crazy fools! They don't deserve — "

"Neither you nor I nor any other angel knows why they

were so foolish and so wicked. Nor can we say what they deserve or don't deserve. But the fact remains, they killed our Prince of Glory while He was Man amongst them."

"And that, I suppose, was the end? I see the whole Earth has gone black and dark. All right, I won't judge them, but surely that is all they could expect?"

"Wait. We are still far from the end of the story of the Visited Planet. Watch now, but be ready to cover your eyes again."

In utter blackness the Earth turned round three times, and then there blazed with unbearable radiance a point of light.

"What now?" asked the little angel shielding his eyes.

"They killed Him, all right, but He conquered death. The thing most of them dread and fear all their lives He broke and conquered. He rose again, and a few of them saw Him, and from then on became His utterly devoted slaves."

"Thank God for that!" said the little angel.

"Amen. Open your eyes now; the dazzling light has gone. The Prince has returned to His Home of Light. But watch the Earth now."

As they looked, in place of the dazzling light there was a bright glow which throbbed and pulsated. And then as the Earth turned many times, little points of light spread out. A few flickered and died, but for the most part the lights burned steadily, and, as they continued to watch, in many parts of the globe there was a glow over many areas.

"You see what is happening?" asked the senior angel. "The bright glow is the company of loyal men and women He left behind, and with His help they spread the glow, and now lights begin to shine all over the Earth."

"Yes, yes," said the little angel impatiently. "But how does it end? Will the little lights join up with one another? Will it all be light, as it is in heaven?"

His senior shook his head. "We simply do not know," he replied. "It is in the Father's hands. Sometimes it is agony to watch, and sometimes it is joy unspeakable. The end is not yet. But now I am sure you can see why this little ball is so important. He has visited it; He is working out His Plan upon it."

"Yes, I see, though I don't understand. I shall never forget that this is the Visited Planet. . . . "

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SERENITY

MARIAN I. SHANK

I stand
In the clear, crisp air of
The winter's night.

All is still.
The world at my feet
Is glistening white and
The dark, brooding hemlocks
Sigh with the snowy weight
On their shoulders.

I look into the heavens
And gaze in wonderment at
The vastness above me.
My eyes sweep horizonward and back
Across the Milky Way,
Then stop.

There is a star so bright
It seems to fill the sky with light!

I think—
It was a star like this that
Led the Wise Men from the East
To see the Christ Child.
The shepherds in the fields
That night of old
Were awestruck by its Presence overhead.
It beamed protectingly
Upon the Holy Babe
Who rested in a manger crib
In Bethlehem.

And now it shines on me
With silent, dazzling beauty.
I breathe a prayer—
"O God, I thank thee for
This wondrous Gift, thy Son,
Who lived on earth
Among his fellowmen.
Give me the courage and the faith
To seek the light of his star.
And grant that all the people of the earth
Shall know his way of love.
And that throughout the world
Peace shall abide."

I wait—
Then turn at last, content,
To find the warmth and comfort
Of my friendly hearth.
For I have found a calm and peace
Within my soul.

OUR CHRISTMAS AND HIS

ERNESTINE HOFF EMRICK

Why should men deck the yuletide hearth
With glitter everywhere?
God visited the earth within
A stable bare.

Why do we garnish modest gifts
With ribbon, foil, and bows?
The greatest Gift was humbly wrapped
In swaddling clothes.

Why all the frantic merriment,
The chatter, and the throng?
Judea's silent shepherds heard
The angels' song.

We kindle countless tiny lights
And string them on a tree;
The timeless shining of a Star
We scarcely see.

How avidly we search for gifts
On counter, rack, and shelf,
When, for our pattern, there is One
Who gave Himself!

Christmas Prayer for Peace

OUT OF THE CAVE, up from the spear, the catapult, and the sword, into the jetstream of intercontinental missiles have we battled our blundering way, but our way has not always been thy way, O Lord. Too often our natures have not grown to be like thine.

Yet we who have dwelt in darkness have seen a great Light. Not the blinding light of Hiroshima, from which we turn in fear, but the Light that illumines the seeking heart, the open mind. Tenderly has it come to us, as a baby comes, and winsomely has it grown in the world, as the young child grows in the affection of its parents. Strong is its appeal to us speaking of grace and truth.

Give us quiet moments at Christmas, that we may seek to comprehend this Light, this portent of peace, and appreciate it. Make us aware of the dark corners into which it has not filtered and of the grief of those wronged by war, as well as of the joy of those gladdened by thy Spirit. Draw us to the matchless wonder of a world having genuine peace, and plant the seed of hope for its coming in our minds.

Let the bold idea of forgiveness of enemies speak to us. Persuade us to overcome evil with good, and permit love to supplant fear, that we may have the peace that passeth understanding in our hearts. Amen.

MILLER PETERMAN

TIME

EDITH LOVEJOY PIERCE

Servant of God, whom man cannot corrupt,
Bribe to his will or alter or suppress,
Tool most exact of God's great faithfulness,
Whose function man can never interrupt,
You dig a pit beneath the tyrant's chair,
Lift off its hinges every prison gate,
And hail with honor the neglected great.
Though you bring feebleness and whitening hair,
Time, you are not an enemy but friend
Of those who love the glory of the end
As God conceives it. Man goes here and there
In Space, where he has leveled high and low,
But back and forth in Time he cannot go.
All elements and energies and powers
Man may command, but not the length of hours.
Time leads man out beyond this world of sin,
And Time it was who led the Christ Child in.

WHY CHRISTMAS?

Margaret J. Anderson

PERSONALITY ARTICLES fascinate me, particularly when human interest anecdotes spark their pages. So often a man's experiences mirror concepts and trends of the world in which he lives.

An experience in the life of Marvin Glass, well-known Chicago toy designer, vindicates this fact. Glass has made huge sums of money dreaming up best seller ideas for trimmings and toys. He knows his market well. Occasionally, however, he miscalculates a product's appeal.

Such was the case when little plastic stained glass windows with religious symbols were designed to sell as Christmas tree ornaments. Convinced they would be a hit, Glass invested several hundred thousand dollars in production and promotion himself. Yet, in spite of aggressive nationwide advertising only a trickle of orders were received.

Why?

Glass explained it this way. "Christmas isn't a religious observance anymore. It's a time for fun and stained glass windows aren't fun."

Is he right? Is this America's concept of Christmas? If it is, what shall we do about it?

by Ralph W. Sockman

WHER

HOW OLD is Christmas? Viewed as a festival, it is only about sixteen hundred years old. We have no record that the feast of the nativity was celebrated prior to the fourth century. But is that the date by which the age of Christmas is to be determined? Presumably most of us would say that Christmas, the birthday of Jesus of Nazareth, dates from the decree of Caesar Augustus, in obedience to which Joseph and Mary went up to Bethlehem to register. But the beginning of Christmas may be dated as we might calculate the beginning of a church. We might say that the age of a church dates from the day it was opened for worship. Or we might hold that the birthday of a church is the day on which the cornerstone was laid. Or we might go further back and say that a church began at the time the decision was made to form it.

So it is with the age of Christmas. As a festival of worship it entered in the fourth century. But the cornerstone of Christmas was laid in a Bethlehem manger at the birth of him who is called the chief cornerstone in the household of faith. But back of Bethlehem were the dreams of a deliverer cherished by the people of Israel; it is held that there are 141 prophecies of Christ's coming in the Old Testament.

And this expectation of a redeemer was not limited to the Hebrew people. Plato, the Greek philosopher, said that "only by way of some divine disclosure coming into life from outside it, could men find the way of truth and freedom." Yes, the beginnings of Christmas go back to the dreams of redemption cherished by suffering people and wise men, not only in Israel but in Greece and throughout the East. Ah, we can even go further and say that Christmas began in the heart of God; for as John said, "In the beginning was the Word, and the Word was with God, and the Word was God."

This longer view helps mature minds in approaching the Christmas celebration. So many adults seem to think that the Bethlehem accounts are just a beautiful story for children and that in entering into the nativity stories we have to check our intellects at the door and lower our heads, as tourists do when entering the Church of the Nativity at Bethlehem. If we are wise enough, we shall see the Bethlehem event as the vast panorama of Messianic exploration drawn to the scale of a miniature which even a child can grasp. And this larger view of Christmas helps us to understand also the incorporation of non-Christian elements in our festival.

Hence, today let us ponder one of the broades



GOD COMES IN



and most inclusive lines in the Christmas story. It is what Luke says happened to the shepherds as they were watching their flocks by night. This is the line: *"And the glory of the Lord shone round about them."* It is deeply significant that in the Christmas story the glory of the Lord shone round about the shepherds. They were humble folk. Anyone who has traveled in Palestine knows the drabness of the shepherd's life. They lived among their flocks and but little above them in their standard of living. Like sheep, the shepherds were wet by the rains and chilled by the winds. Like sheep, they were led about by those above them, for they lived in a conquered nation and were among the least of the subjects.

Yet, unlike sheep, the shepherds did not nourish a feeble life within the brain. They had heard reports of prophets who foretold that a Messiah would visit his people to redeem them. They were longing for such a heaven-sent Savior, who would give meaning and value to their life in this world and hope for a life beyond.

And on that first Christmas night "the glory of the Lord shone round about" the shepherds. To them came the announcement, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." They responded, "Let us now go even unto Bethlehem, and see this thing which is come to pass." And the report is that the shepherds returned from Bethlehem "glorifying and praising God for all the things that they had heard and seen."

These shepherds on the Bethlehem hillsides stand as symbolic of the earth's plain people, longing for deliverance from "the whips and scorns of time" and for salvation from the dread of something after death. That Bethlehem-born Babe did convince the world that he triumphed also over death. He is the Savior for time and eternity. For this double reason the Scriptures can say of the shepherds on that first Christmas, "the glory of the Lord shone round about them."

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EMMANUEL

". . . and his name shall be called
Emmanuel [God with us]."

Emmanuel! On Christmas Day
Our faith flames forth in glad display.
Down through the ages, grim and long,
This faith has kept man's courage strong—
God offers us a better way.

Long having been sin's helpless prey,
With deepened trust we now can say
God comes to lift this weight of wrong—
Emmanuel.

Faith's eyes discern a hopeful ray
When fixed upon Christ's righteous sway,
And hearts recall that ancient song
Sung by the joyous angel throng.
The Lord has come, with us to stay—
Emmanuel.

—ORA W. GARBER



Religious News Service

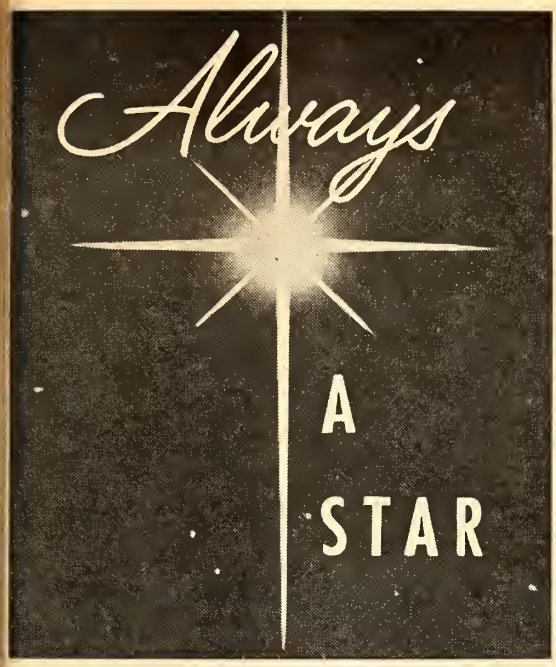
THE CHRISTMAS STORY

From heaven came the angels down
To honor him at Bethlehem's town,
Born to bring a reign of peace;
Teaching men that wars shall cease.
O little Babe be born again
And teach thy way of love to men!

The shepherds left their hillsides bare,
Forgetting sheep and every care.
With joy they went to see the King
Of whom they heard the angels sing.
Be born anew, O Savior, Lord,
And help mankind to heed thy word.

'Twas not within a palace hall
The shepherds found the Lord of all,
But, stooped to enter where he lay,
They saw their King upon the hay.
O Christ, to us once more descend,
That strife may cease and wars may end!

L. JOHN WEAVER



There's always a Star,
If the eyes wish to see;
For the wise travel far,
When their vision is free.

There's always a Child
In a manger so bare,
But the angels of God
Stand guarding him there.

Wise men of today
From near and afar
Seek light through the Child
In the peace of the Star.

GILBERT DARLINGTON

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American Bible Society Record

The Greatest Thing in the World!

The plains were white
That holy Christmas night
When one bright star led shepherds
to the place
Where Jesus lay
Upon the fragrant hay.
A halo shone around his childlike
face.

Upon the earth
All people hailed his birth
As King and Savior, bringing peace
to men.
And so today
The star shows us the way
To bring upon the earth this peace
again.

VELTA MYRLE ALLEN



Chifuya Three Lions

Shadow of the Cross

Was Mary's sweet face free from sorrow
As she held the Blessed One?
Did the shadow of the future
Cast its shape about the Son?
Or was it best her mother heart
Could not the coming years foresee,
And know her Baby's tender feet
Must tread the path to Calvary?

MAY ALLREAD BAKER



Joy to the church! The Lord is come;
Let the church acknowledge her Master!
Joy to the world! The Lord is come;
Let earth receive her King!

The General Brotherhood Board and your co-workers in the General Offices extend their greetings to all members and friends of the Church of the Brethren at this Christmas season.

KINGDOM GLEANINGS

Carl Holl, former dean of Manchester College and for many years professor of chemistry, died suddenly from a heart attack on Dec. 1. He was still teaching at Manchester at the time of his death.

Galen T. Lehman, executive secretary of the Central Region announced his retirement effective Aug. 31, 1962. He has been employed by the Central Regional Board since 1949 and has served since 1952 in his present capacity.

Relatives and friends of Reverend and Mrs. Leo H. Miller are helping them celebrate their fiftieth wedding anniversary by mail. The date is Dec. 28, and their present address is R. 2, South Whitley, Ind.

The J. K. Lasser Tax Institute booklet for 1961-62, known as the Contributor's Income Tax Deduction Guide, is now available. Address your request for a free copy to General Brotherhood Board, Department 41, 1451 Dundee Ave., Elgin, Ill.

Mr. and Mrs. **Ernest D. Grossnickle,** R. 3, Frederick, Md., would like to obtain a copy of J. Maurice Henry's History of the Brethren in Maryland. Anyone having a copy he is willing to sell, write the Grossnickles at the address above.

Brethren are urged to contribute blankets, and Brethren women are urged to continue their quilt- and comforter-making projects for emergency relief needs. Reserve stores of these items have been exhausted in meeting the needs following Hurricane Hattie in British Honduras and Hurricane Carla in Texas. Reports from British Honduras indicate that blankets are in extremely great need because of a sudden turn to cold weather, and material aid centers have been requested to continue a steady flow of supplies in unlimited quantities.

Bridgewater College announces the appointment of William M. Beahm, retiring dean of Bethany Biblical Seminary, to the department of philosophy and religion, effective with the opening of the fall session of 1962.

Lucile Long Strayer, Brethren writer, has an article, Think on These Things, in the November 1961 Music Ministry magazine. She comments on the importance of playing more softly, of being more relaxed, and thus reducing tensions.

An Action Sheet on Disarmament-Civil Defense has been sent to pastors. This action sheet is a follow-up on the General Brotherhood Board Statement on the International Situation. It outlines concerns on which every congregation can act immediately in a strategic way.

John S. Flory, Sr., president emeritus of Bridgewater College, died Nov. 27 at the home of his son in Bridgewater. He was ninety-five years old and is remembered not only for his half century of association with Bridgewater College, but also for his literary activity in behalf of the Church of the Brethren. The memorial service was conducted at Bridgewater by Paul H. Bowman and Warren D. Bowman.

Norman J. Baugher and Warren F. Groff received appointments at New Dehli, India, to official committees of the World Council of Churches. Brother Baugher, general secretary of the General Brotherhood Board, was one of 21 Americans elected to the 100-member Central Committee, which governs the council during the six-year intervals between assemblies. Brother Groff, associate professor and dean-elect of Bethany Biblical Seminary, was named to the council's Department on Faith and Order, one of the three areas in the Division of Studies.

Kulp Bible School

OUR OUTREACH

by Irven Stern

Photos by author



An old woman came to the mobile Bible school every day to learn about Jesus

EACH year the Bible school in Nigeria becomes mobile. It does this so the students can have opportunity to practice some of the things they have learned during the academic year. It helps the faculty to keep its teaching practical. And it gives the people in the visited churches an opportunity for an intensive period of evangelism and Bible teaching during one week of the year.

"Operation Mobile Bible School" requires a great deal of detailed planning. The executive committee of the District Church selects the fifteen villages in which the five teams of students will spend one week each, over a period of three weeks. Publicity is sent out from the Kulp Bible School well in advance, together with instructions for housing and feeding the team members.

A period of special preparation is given the teams before they go out. Bible classes, discussion groups, and classes for women and children are carefully planned and rehearsed. A specific theme is chosen for each night. The worship service, a flannelgraph, or drama, and the sermon are all built around the chosen theme. Before the teams leave the Bible school a captain is chosen in each team to be responsible for the work of that team.

Someone is taught the art of lighting and caring for the kerosene pressure lamp that will be used by each team. Everyone knows what specific duties he must carry out in the village to which his team will go. A portable blackboard, chalk, eraser, flannelgraphs, puppets, Tilley lamp, clock, Bibles, songbooks, teaching materials, and a whistle are standard equipment for each team.

The Bible school students and teachers travel in the mission truck to the places where they will work. The students go out in high spirits. When they come together at the end of each week they are even more excited as they relate to one another the things that happened to them and the treatment they got from their host churches. I thought of my college days when I was on tour with the a cappella choir.

The teams were enthusiastically received. Some of the villages in particular showed their welcome by the extensive preparations they had made. Many places which had only small church buildings erected huge grass mat shelters for the classes. The classes were well attended and some of the evening preaching services were attended by more than one thousand! The total attendance for all of the evening preaching services was over 22,000! This means that each of the 25 students had opportunity to make a witness for Christ to about 1,000 people during the tour.

While the chief aim of the mobile Bible school was to give practical experience to the students, we knew that the village people were gaining some real benefits as well. Attendance increased at the classes and meetings. People began to have confidence in different members of the team and came seeking counsel on various problems. An example of what happened is this incident from Nggwa.

Nggwa is a village located on a



The students at the Kulp Bible School went out in teams to the villages to teach Christian leaders

high bluff about a mile square. Christian work had been started there many years before by a man who had since grown cold and left the way of Christ in exchange for the ways of the world. When a team opened its work there this man came to see what they were doing. He returned again and again to the classes and the preaching. On the last day he stood up before all of the people and said that the witness of these young men had caused him to see that he was living in sin and he wanted to repent of his many sins before all the people.

As Jesus sent out his disciples on preaching missions in the beginning of the Christian church may the Bible school continue to send out its students with the mobile Bible school. May God make this experience a blessing to the churches and to the students.

• • •

"After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come" (Luke 10:1).

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

*Compassion and Community. Haskell M. Miller. Association Press, 1961. 288 pages. $3.50.

Churches and church members have at times been critical of social welfare practices and social workers. Social work groups have not always understood the churches. In this modern age, neither can stand completely apart from the other.

Although the church established many social agencies, she can no longer operate outside the best philosophies and practices. The church can evaluate her programs and guide her programs into effective functioning work with Christian motivation.

This book not only gives the historical information and background, but also provokes questions for thought by the reader and the church. Since most social work is local in nature, this book (with suggestions and questions) will make an excellent study guide for use by social welfare committees, church school classes, Sunday evening schools of social welfare, or other groups in the local church. It may be used as the basis for communication with councils of social agencies or other community groups.

This certainly is a recommended book for pastors and local church workers. It should be required reading for several persons in each local church. — *James E. Renz, Elgin, Ill.*

The Making of a Minister, Autobiography of Clarence E. Macartney. J. Clyde Henry, Editor. Channel Press, 1961. 224 pages. $3.00.

Clarence E. Macartney has been a strong pulpiteer and an outstanding minister of the Presbyterian Church across the years. He has been a representative of the conservative wing of the church and a staunch defender of the so-called "Fundamentalist" point of view in the Christian faith.

Whatever may be one's personal point of view, this book is a delightful account of the life of this great preacher. It traces closely and intimately Clarence Macartney's development, his rather broad scholastic training, and his call to the ministry and gives one insights into the pro-

Continued on page 22

Reflections of Civilian Public Service

by Harold S. Martin

PERHAPS the fifteen-year span since CPS came to an end is still too short to set forth honestly its strengths and weaknesses as an experience in church-state relationships and as an opening thrust in the development of newer ways of sharing in common service projects. Much good history has already been written about this period. I shall therefore attempt to give some personal observations that have become more distinct in the decade and a half since I was discharged from CPS.

Alternative Service Program

The United States alternative service program of World War II will doubtless mark a new era in constructive nonmilitary service. Never before, except in isolated individual cases, had a government committed itself to permit a qualified draft-age male to stay out of military service and to do many and varied forms of constructive service. The size of the group responding to these service opportunities and the relative success of its administration has moved other nations of the world to adopt some of these same principles recognizing conscience.

The experience also enabled the CPS to enhance the alternative service program by the much improved form of I-W service now in operation. The embodiments of human rights in CPS seem to have been a leavening influence in governmental attitudes which were transferred to the United Nations and are now set forth as goals for millions of people everywhere.

Contribution to the Churches

In addition to the government, CPS evidenced a unique contribution to the churches. We must conclude that while the service motives were evident, the churches worked for the establishment of CPS basically as a defensive measure to assure the preservation of the peace witness of the churches themselves. The men in the camps did a relatively good job of establishing strong peace convictions.

But they went beyond this by rethinking their own relationship to the church and its witness in the world. Many church leaders today, who may never have given serious consideration to the call to church vocation apart from CPS, are making a significant contribution to peace.

The practical necessity for co-operation of various church groups through the National Service Board for Religious Objectors enabled church groups to discover that integrity need not be violated to co-operate with other groups. And such co-operation carried on in the finest Christian tradition will enhance and enrich each participant.

Advance in Meeting Social Needs

The Christian church has always been in the forefront of new advances in meeting social needs. CPS brought to attention the fact that mental hospitals were being operated on principles outdated a century before. CPS attendants went into the wards and literally took over unto themselves the life of the patient himself as they gave enemas and emptied bed pans. From this menial service done on a relatively small scale there came forth not only a new vision for the churches with pilot projects in mental health, but for the nation as a whole.

New state buildings, increased government appropriations, new techniques of treatment — all of these might easily be traced to a core of aroused people who saw the very inside of these forgotten places. The advances were too great to attribute them to the eye-opening of CO's alone but certainly the CPS men were among the first to lift the blinds and let the light shine in.

In March 1960, my wife and I were privileged to spend two weeks in Puerto Rico. We visited Castañer just prior to the dedication of the new half million dollar hospital sponsored by the Church of the Brethren. Back in the hills, away from centers of population, it might seem to have been misplaced. But down from the hills and in from the coffee plantations came people who spoke with loving respect for the *Americanos* who were there from 1943 to 1946 and some who have returned to become a permanent part of the community. These efforts started as a way out of war but became a way into human service. What seemed like a mere drop in the bucket of human need has now grown to a full-fledged mission program.

Influence of CPS on Vocations

At a youthful age many CPS men had never thought through the implications of vocation. Today there are better farmers, teachers, businessmen — vocations which could easily have been filled by ordinary men but now have been transformed into unordinary fields of service because of a glimpse of the tremendous need of the world for more than ordinary people.

When I returned to business in 1946 after four years of CPS I found my sense of values in conflict. In public health work our measurement of success was not in tangible terms, for we were more concerned with changed patterns of thought. In returning to business I discovered our primary motivation was in what the cash register had to say and even though it talked in dollars it was not a satisfying message. New ways of rendering service both in the community and in the church had to be found. What was a personal experience for me was duplicated in the lives of many others.

Weaknesses of CPS

In this review of some of the results of Civilian Public Service one could be tempted to dwell on the good alone. But there were areas of weakness which could be mentioned. One of the most serious problems was to locate and develop the kind of work projects that seemed significant as alternative service in war time. Another problem that persistently faced camp directors was the "lostness" of some of the men in a change to a new geographical location and a change to new cultural patterns. Some found it difficult to live in a pattern of living where conformity was not carefully detailed for them. Fortunately the leadership of Civilian Public Service met the cry for

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Formerly a member of the Brethren in Christ Church, served in Mennonite CPS projects, and now a member of the Elizabethtown Church of the Brethren, Pennsylvania

democracy by pointing out that Christianity does not need to be broad enough to allow everyone to govern, but what the church needs most is a delegated leadership that is responsive to the needs of the group it serves.

In summary I would say that I shall always be indebted to the civilian service program for the privilege of learning new techniques of leadership, for the new friends of all shades of religious conviction, for the acquaintance with new geographical areas of the country, and for the opportunity to render a service to my country that was of unquestioned significance.

Conference on Social Welfare

A LONG awaited but painfully arrived at revolution in welfare thinking appears imminent to America's leading welfare experts, lay and church. They met in Cleveland, Ohio, Oct. 23-27, in a second National Conference on the Churches and Social Welfare.

They struggled for five days with their conflicts and their agreements, finally bringing forth a set of informal recommendations to be passed on to National Council of Churches' leaders and to the Protestant and Eastern Orthodox churches throughout the land for their consideration.

These demonstrated many changing ideas, chief among them that the center of gravity is shifting as the churches develop concern for everyone in the community. Further, that the men and women being served have something important to say about their own needs and the possible solution.

Representatives of such disparate groups as church, government, and secular agencies and such different disciplines as physicians, educators, and community planners admitted identical concerns.

Some 2,500 national and international leaders in health, welfare, correction, and counseling reached accord as they examined the implementation of social welfare goals set at the first Cleveland study conference six years ago and evaluated their policies for aiding the handicapped, the delinquent, the retarded, the alcoholic, and the aged.

In a total of 550 hours of spirited discussion, 93 work groups making up 15 sections framed more than 200 recommendations urging, among other measures, more effective participation of the churches in community welfare, and asking the churches to use their influence in the field of desegregation, to help recruit qualified social welfare workers, to make available more trained chaplaincy services and pastoral care in homes for the aged and nursing homes, hospitals, and penal and correctional institutions.

In the controversial section on government and social welfare, the report declared that "government is and can be, in an even greater degree than it is presently, an instrument of the community in meeting welfare needs." It warned, however, that this use of government should be "correlated with the obligations for personal acts of charity and the discharge of responsibility for welfare needs through private agencies."

Since Protestants have accepted help "pragmatically in the welfare field," it declared that they must re-examine their position "in terms of its philosophical and pragmatic implications," and in the light of their opposition to government support of sectarian education. This re-examination must be made by the churches as a whole, and not merely by their welfare departments, it noted.

The conference honored two university presidents, a nationally known churchman and one of the country's outstanding welfare leaders with the first Shepherd's Awards given by the National Council of Churches' Department of Social Welfare, which sponsored the conference. The four cited were: Dr. Arthur S. Flemming, president of the University of Oregon, former U. S. Secretary of Health, Education, and Welfare, former president of Ohio Wesleyan University, and a former vice-president of the National Council of Churches; Dr. Leonard W. Mayo, New York, conference chairman and executive director of the Association for the Aid of Crippled Children and chairman of President Kennedy's newly announced Committee on Mental Retardation; Rev. Dr. Karl P. Meister of Elyri Ohio, general secretary emeritus the Methodist Board of Hospita and Homes and distinguishe authority on care of the aging; Re Dr. William J. Villaume, preside of the Waterloo Lutheran Universit Waterloo, Ontario, formerly exec tive director of the National Counc of Churches' Department of Soci Welfare, and co-chairman of the rel gious planning committee for th 1961 White House Conference c the Aging.

The conference set a "first" in th for the first time in the history Protestant and Eastern Orthod Christianity in the U. S., the nation social welfare boards and associ tions of the co-operating commu ions conducted their respecti annual meetings concurrently. Ou standing among developments these denominational meetings we the organization of the new Counc for Health and Welfare Services the United Church of Christ and th election of the Rev. Garnet O. A ams, administrator of the Bethar Children's Home, Womelsdorf, P as first president.

The conference adopted an affi mation to be used by churches an mission groups as part of the co-o dinated 1962-63 emphasis on Th Church's Mission and Persons Special Need. It states: "God the Creator and Lord of the wor and every living thing. God is Christ seeking to restore our fello ship with him and one another. G calls us through the Holy Spirit serve him in the need of o neighbor."

ICEM Approves Aid Fund for Algerian Refugees

The Intergovernmental Committ for European Migration has a proved a budget of more tha $8,331,000 to provide aid to so 300,000 Algerian refugees in Moro co and Tunisia.

Some winter needs of Algeri refugees, including clothing, suga and soap, are still unmet. Ma women, children, and elderly m face their sixth winter in Tunisia a Morocco, where the temperatu often drops below freezing at nig

The approved budget includes $250,000 contingency reserve in t event the United Nations Hi Commissioner for Refugees is r quired to assist in the repatriation the Algerians. It was indicated th a cessation of hostilities in Alge would not end the need for reli

Light Dawns

by Ruth Clark



Ruth Clark teaches a woman to write in the adult literacy class at Shafa

I AWAKEN with a start! It can't be. Yes, it is almost six o'clock. I grope my way to the window. It isn't light enough to see well outdoors yet, but it soon will be. I dress quickly, get the bicycle out of the storeroom and peddle over to school.

It is getting lighter now. We can see the women filling their water pots, *garwas, kugwas,* and buckets at the well. I scarcely get the classroom door open and the benches arranged before we hear the pat-pat of feet, a bucket being set down, or colobashes being gently placed on the ground, maybe the rustle of paper as the first dark sister arrives with her book to begin her lesson.

As she enters we greet each other, "*Wa mbru akwa kurar viri?*" This is Salamatu. Tobi, Halima, Iza, Miriamu, and others will come, and each will have her turn sitting beside me and reading.

As we read, "Azha!" what amazement when a picture and a word are recognized. As syllables are read, then combined to form a word — again what surprise that such marks have meaning which can be understood. Then the light dawns as the words form sentences which are read, hesitatingly with determined concentration at first. Then in wonder as she hears what she has read the light breaks all over her face. "*Azha!* Jiri! Of course."

How I wish I could capture some of the vocal delight and record some of the facial expressions when the words break through with meaning. "These marks actually talk. They move along the page!" The light is dawning.

We proceed word by word slowly, slowly — and then faster. When one woman knows a page thoroughly she may help another who is studying an earlier lesson, or she may introduce a new lesson to her. The method is this simple and effective.

Always there are some women who drop out. They cannot find time to attend a class even a few minutes each day or even each week. When such a one returns to class some day she can scarcely believe that in just a few minutes a day other persons have learned to read, even stories from the Bible, and "she started learning after I did!"

When one person gets more time for study at home or proceeds faster than we have anticipated, it behooves us to get another section of the primer ready. This means that Lawrence works out the words and text, Ruth illustrates them, a teacher in the school checks to be sure that the words are used correctly, and then Lawrence cuts the stencil. To run off copies of the new section a trip to Waka on the motorcycle may be necessary.

It takes many hours of concentrated effort and study to produce even a single page. When the people



The light of the gospel has dawned for these Nigerians who are being instructed for baptism by Lawrence Clark

begin to read more fluently and can read simple adaptations of Bible stories and truths then the light really shines.

Why do we meet so early in the morning? Older children are at home then to watch the toddlers until mothers return at about seven o'clock. This still allows the school children to get to class on time. In Bura class we do not object to a small, sleeping baby on the back of its mother, especially on these chilly mornings.

For those women who already know how to read Bura and are learning English we use a work book written for African adults by Africans. Since the English pronunciation is difficult for them, we ask these women to come alone to class for the half or one hour so that their attention is undivided. This early hour is their choice.

The seven o'clock school bell is ringing. The women go out, take their utensils, and go on to the well to get the water for the family on their way home. The day is brighter now.

Pray with us that more and more women may see the light. "When we educate a woman we influence a whole family."

Reviews of Recent Books

Continued from page 18

found influences of his parental home upon his developing faith and outlook, particularly those of his Scottish mother.

Macartney came from a background of education and culture and himself pursued a vigorous educational training in such schools as Princeton, the University of Wisconsin, and others.

His wide travels in this country and in Scotland, as well as his residences in the far-western, middle-western and eastern part of our country, give one insights and touches which make his writing delightfully interesting.

He records his clash with Dr. Harry Emerson Fosdick and the efforts he made to purge the Presbyterian Church and preserve the faith, as he understood it.

While some of the book is a bit tedious and detailed in matters of little interest to the average reader, it is valuable as a record of the life and thought of his time, and the book is vibrant with the insights and pulsations of a man who loved God and wielded a profound influence in his pastoral ministry in some very significant pulpits across a long and useful life. — *Charles E. Zunkel, Port Republic, Va.*

God Here And Now. George K. Bowers. Warner Press, 1961. 144 pages. $2.95.

A pastor in Lewisburg, Pa., has written this book to help people sense the strength that is theirs through the ever-present God when they face hard times, decisions, and sorrows. There is a kind of delightfulness and inspirational quality about it which makes one believe that its sermons (I'm assuming they were sermons) were interesting to listen to. Its ideas are not profound, new, or necessarily stimulating. Yet a humble Christian looking for encouragement and suggestions for growth and victory in the Christian life will not search in vain.

A church school teacher and pastor (who doesn't read too widely or have a natural eye for illustrations from his experience and the world in which he lives) will find many and, for the most part, good and fresh illustrations and catchy bits of verse. — *Harold Z. Bomberger, McPherson, Kansas.*

Time to Pray. Carol Ferntheil. Standard, 1960. 26 pages. $1.00.

This is an attractive little book combining telling time and praying. The face of the clock, showing through the cover, has numbers and movable hands. It suggests that praying can be done at any time of the day and about even the ordinary things in the day's activities. It contains many prayers of gratitude, guidance, and intercession for friends and those who serve. These should help a child to offer his own prayers about similar things. It is in color and would make an attractive gift for little children between the ages of two and five years. — *Edna Shively, La Verne, Calif.*

The Memoirs Called Gospels. G. P. Gilmour. Judson Press, 1961. 300 pages. $3.50.

G. P. Gilmour is a Baptist Christian of Canadian vintage. His book reflects delightfully the above credentials for writing. He weaves a fascinating, but authentic, cradle out of which the gospels emerge, truly as memoirs! Mr. Gilmour helps the reader sense the value of both the Greek and Judeo-Christian traditions, i.e., man and God find togetherness in the Grecian "reason" and the Palestinian "grace"!

Laymen and clergy interested in Biblical scholarship will find the supplemental and footnote section very helpful. One fourth of the book is dedicated thus, making this book a two in one "blue ribbon" value!

Not dry, excellent reading in everyday language, safe enough in its theology. I recommend it to laity and clergy alike. — *Lyle P. Albright, Udell, Iowa.*

***This Is Protestantism.** Arthur W. Mielke. Fleming H. Revell, 1961. 127 pages. $2.50.

The author states that the reason for writing this book is "that it may become a useful handbook for those who want a better understanding of the genius of Protestantism." It is recommended to all such persons by this reviewer.

The book begins with "the relationship of Protestantism to Judaism, Eastern Orthodoxy, and Roman Catholicism." The thirteen pages given to this chapter are worth the price of the book, so clearly and concisely are these relationships summarized. Other chapters are concerned with Justification by Faith; The Priesthood of All Believers; The Primary Authority of the Bible and the Right of Private Judgment; The Sacredness of Every Vocation; Public Education and Protestant Roots of Democracy.

The concluding chapter, Dynamic Protestantism, looks to the future in relationship to the present Roman Church, which is essentially different from the Roman Church prior to the Council of Trent (1545-63), to the efforts being made to recover "some of the best elements of the ancient tradition of the church," especially in attempting to find ways of recovering the unity it lost at the Reformation, and to "a reconciling of the two sides of Christianity which were separated at the Reformation, the institutional and the evangelical." — *Virginia S. Fisher, Elizabethtown, Pa.*

***Mysticism and the Experience of Love.** Howard Thurman. Pendle Hill, 1961. 23 pages. 35c.

This pamphlet provides an excellent opportunity to see mysticism as it is interpreted by one of the better known mystics of the United States. Coupled with this brief treatment is a section on the experience of love as the title indicates. Any person who is a member of a church such as the Church of the Brethren will find his pages on love to be quite

lpful also. In the pamphlet Dr. urman contends that a mystic is e who has been granted a view the Inside. He secures the view rough moral preparation so he can spond to the "object (God)" "who primarily an object of love." This seeks to experience with his fel-ws. He learns to love man as ell as God.

In spite of its positive nature, aders will note the subtle inference this pamphlet that only "mystics" n know God. Those who choose different religious posture may not so fortunate. This reviewer ubts whether mysticism and nowing God can be equated." — *oyd E. Bantz, McPherson, Kansas.*

Your Right to Radiance. Louise ott Wrigley. Herald House, 1961. pages. $1.25.

This small book attempts to aid men in the area of self-improve-nt. The author feels that Chris-n women have a unique heritage love and devotion to share with hers, but are often hindered from ing so effectively by the mere chanics of self-expression.

Such areas are discussed as the ht use of hands, gracious leader-ip performance, the tone and qual- of the voice, pleasing and aningful gestures where needed, mility but not false modesty, and sensitivity which helps to know en to speak. These hints for self-provement along with a number others make the book especially actical for women in leadership les in the home, church, and mmunity.

Radiance to the author becomes re than mere mechanics in per-rmance. She sees it basically an erflow of the soul. However, she es recognize that the one supports e other, and most instances are in-parable if women claim radiance their right.

The book could be used as a study ece or for individual reading. — *na M. Warstler.*

Uniform Lesson Commentary 62. Edited by Arthur H. Getz. uhlenberg Press, 1961. 320 pages. .95.

This lesson annual, prepared for e teacher of the International Sun-y School Lessons of 1962, gives e background or setting of the ripture for each lesson, makes a nning commentary on the lesson t, and provides series of observa-ns and questions to stimulate thought on the practical applications of the lessons. The lesson treatment is in harmony with conservative Christian scholarship. A few statements in the book reveal the Lutheran background from which the book has come, but these are of a kind that will not detract from its usefulness for teachers in churches other than Lutheran. It should be a helpful resource for those who teach classes of youth and adults. —*Glen E. Norris.*

The Cross on the Mountain. Sherwood Eliot Wirt. Thomas Crowell, 1959. 130 pages. $2.75.

This is a preacher's meditation on the Beatitudes interpreted against the background of Jesus' life and especially in the light of his death on Golgotha's cross. Dr. Wirt confronts the reader constantly with the crucified life of Jesus and sets this up as the ideal for his followers.

This book is written in a practiced, flowing style, is full of illustrations, and is the overflow of a dedicated life. — *David J. Wieand, Ramallah, Jordan.*

***Resources for Worship.** Clarice M. Bowman. Association Press, 1961. 383 pages. $4.95.

A rare treasury of spiritual substance and resources by an expert with step-by-step guidance into moving worship experiences. With insight, planning, and preparation the author skillfully brings the reader into creative adventure of true worship in the first part of the book, Resources for Inward Preparation, worship related to all of life; times of crisis, confusion, misunderstandings, and conflict as well as happy, holy times, personal worship, family worship, group worship — large and small — with an inner order of spirit in worship that reflects outwardly.

The second part, Resources for Planning, is an anthology with prayers, spontaneous and formal, calls to worship, graces, devotional discussions, choral readings, litanies. A wealth of material for the worship planner, whether for formal public worship or small intimate groups. — *Esther K. Crouse, Queen Anne, Md.*

The Use of Symbolism in Christian Education. Dorothy B. Fritz. Westminster Press, 1961. 64 pages. $1.45.

Throughout the Protestant churches today there seems to be a renewed interest in symbolism. In the early Reformed churches where simplicity in church buildings and in forms of worship prevailed, communication of faith centered in words — Scripture and sermon, prayer and hymns. The sacraments of baptism and the Lord's supper were about the only remaining symbols. So in the early days of Christian education, little was done to acquaint the congregation with any forms of Christian symbolism. However, since there is the interest in symbolism and its use in our churches, this book is most timely. Dorothy Fritz reminds us that "symbolism is a valid part of Christian experience only when our symbols express our deepest meanings, and when such meanings are understood by those who live with them." A good book for those Brethren who are attempting to make use of our rich heritage of Christian symbolism. — *Glee Yoder, McPherson, Kansas.*

Anselm: Fides Quaerens Intellectum. Karl Barth. John Knox Press, 1961. 173 pages. $3.00.

Anselm, the famous Archbishop of Canterbury of the eleventh century, has been known primarily for his so-called ontological argument and proof for the existence of God. Karl Barth's analysis of this argument has been a classic epistemological statement in Europe since it was published in 1931. Now it is available to English readers. Barth's main purpose is to demonstrate that Anselm's theological method is the same as his own. For Anselm's method is not that of reason proving God independent of revelation, but that of *fides quaerens intellectum,* which means faith in search of understanding. For this reason it is not fair to identify Anselm with Descartes and Leibniz by critics such as Kant of the ontological proof. One would need to be more of an Anselmic scholar than this reviewer to discern whether or not Anselm was truly a Barthian before Barth. In this I must confess, Barth, himself, is convincing.

The book does serve as a good antedote for the view which has found too much acceptance in Brethren circles, namely, that God is merely the projection of our own ideas about him. However, owing to the maze of complicated arguments and the abundance of Latin phrases, I would recommend this work only for advanced students of philosophy and theology. — *Dale W. Brown, McPherson, Kansas.*

News and Comment From Around the World

Bible Society to Counter Soviet Promotion of Atheism

The American Bible Society has announced the establishment of a "cold war emergency fund," which will be used for overseas distribution of Scriptures in areas where Christians must meet a Soviet-organized wide-scale promotion of atheistic literature.

In adopting its new budget for distribution of Scriptures, the society's Advisory Council allocated $400,000 for the emergency program. Countries which will receive extra Scriptures under this emergency program include Indonesia, Brazil, and India where major amounts will be used. Lesser amounts will be spent on emergency programs in Argentina, Haiti, Puerto Rico, Colombia, Mexico, Liberia, Venezuela, Thailand, the Congo Basin, Uruguay, and Guatemala.

Church World Center Opens Denver Center

To facilitate the churches' collection of clothing for the disaster-stricken and needy around the globe, Church World Service has opened a new regional clothing center in Denver, Colo.

Used clothing, blankets, and similar items contributed by churches in Colorado, Wyoming, Montana, northern New Mexico, Panhandle of Nebraska, and western Kansas will be received at the center. From there it will be forwarded to the CWS center in St. Louis, Mo., or the center in Modesto, Calif., for processing and shipping overseas.

The director of the Denver center is Frank L. Weaver, Christian Rural Overseas Program director for the Upper Great Plains area. The CROP office formerly in Greeley, Colo., is now housed in the center.

Berlin-Brandenburg Church Urges Pastors to Support Soviet Zone C.O.'s

The management of the Evangelical Church of Berlin-Brandenburg has urged all its pastors to stand up for conscientious objectors in the Soviet Zone and thus demonstrate that the church's frequently expressed "protection of C.O.'s is not a hollow phrase."

A letter to all pastors said that in view of the pressure on East German youth to "volunteer" for armed service, it was the church's task to adopt a fearless attitude in favor of "true voluntariness of decision" so long as no real conscription law exists. It also said that pastors should advise those seeking the church's counsel against making decisions incompatible with their consciences, and at the same time urge state authorities to respect the individual's conscientious decision.

The church management expressed the hope meanwhile that the government would soon solve the question of conscientious pacifists in a way which would protect them against coercion and discrimination. It said many East German Christians feel it is impossible for them to enlist in the armed services because it involves a duty to hate political adversaries, and because the Soviet Zone forces have "an outspoken atheist and class struggle character."

India Charged With Discriminating Against Christian Untouchables

A prominent Catholic lay leader in India has protested to the Indian government over alleged discriminatory practices against untouchables who have embraced Christianity.

A. Soares, president of the Catholic Union of India, registered his protest in a letter to the Indian home minister. He complained that the government excludes untouchable converts from certain privileges accorded by the Indian constitution, including proportioning of legislative seats and government jobs.

Under the constitution, concessions are made to untouchables in order that they can be aided in making more rapid progress toward equality with other sections of the community. Christians are regarded as already enjoying privileges not previously afforded to the untouchables.

Bible Society Presents Bibles in Official Languages to UN

A set of Bibles in the five official languages used by the United Nations has been presented to that organization by the American Bible Society. The presentation was made upon the indication of UN translators that they will be used frequently.

It was pointed out that delegates often use Biblical quotations in their speeches and the five-language Bible set would enable the translators to transcribe such quotations faithfully. English, Russian, Spanish, French, and Chinese are the UN official languages.

U.S. Episcopal Bishop Visits Pope John

Pope John XXIII recently received presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church in the U.S. for a talk lasting over half an hour in Vatican City. This marks the first time that a Roman Catholic reigning pontiff has met in private audience with the presiding bishop of the Episcopal Church in America or with the head of any U.S. Protestant church.

Disparity in Salaries of Missionaries, National Church Workers Criticized

The disparity in salaries received by foreign missionaries in Asia and by workers of national churches was criticized in a report approved by the East Asia Christian Conference.

It recommended that church workers from other nations serving in Asia should have their salaries fixed by the sending and receiving churches. The report stressed that wages should be based "primarily on the cost of living in the receiving country and the financial position of the church's own workers."

The report continued "It is our conviction that the remuneration a church worker receives in the country where he serves is a matter of major concern to the receiving country and the witness of the church there, and should be settled by the two churches involved, primarily on the basis of the recommendation of the receiving church."

The report also asked the World Council of Churches to give urgent attention to the problem created by missionaries in Asia who receive gifts of money or equipment for use "at their discretion." The report stated "If such gifts are intended for the work of the church, they should be given to the church and not to any individual."

W. German Churchmen Applaud Christmas Eve TV "Blackout"

West German Protestants and Roman Catholics were gratified over an announcement by the West German television network that it would dispense with its programing between 6:00 and 8:00 p.m. on Christmas Eve, the traditional family gathering time during the Yuletide in Germany.

Last year church sources defended a similar decision of the television

twork against the protests of one est German publication which denounced the two-hour silence as a lap in the face of millions of TV ewers."

atholic Bishops Remain rm on Federal School Aid

The Roman Catholic bishops of e United States have reiterated eir stand on federal school assistce by stating they will oppose ny form of general federal aid to ucation that discriminates against ildren" attending private and pachial schools.

The unanimous decision of the atholic hierarchy reaffirms the poli established last March 3 by the ministrative board of the National atholic Welfare Conference. After aching that policy, the bishops ught legislation that would benefit ivate and parochial schools as well public schools.

A controversy followed, with most jor Protestant and Jewish bodies posing the grant of aid or loans to rochial schools as a violation of urch-state separation.

Following the statement of the atholic bishop, Protestant groups in ashington expressed regret that the shops reaffirmed their former stand. . Barry Garrett, associate director the Baptist Joint Committee on blic Affairs, said, "It seems that groups in the nation would seek end this ill-advised controversy at weakens our nation at a time nen we need to be strong."

The National Lutheran Council id, "We are disappointed that the man Catholic bishops have again osen to inject a discordant and visive note into the school aid dissions."

ay Leaders of United ynagogue Congregations equired to Read Hebrew

Lay leaders of congregations in e United Synagogue of America ll now be required to be able to ad Hebrew and participate in worip services.

The new regulation was spelled t in a resolution passed at the ennial convention here of the orization of Conservative synagues. In addition, members elect to synagogue boards of trustees ll be required to follow a program individual study directed toward creasing their mastery of Judaica.

ominican Evangelical Church eports Widespread Gains

Noteworthy gains in church exasion, ministerial training, and evangelism were made during the last year by the Evangelical Church in the Dominican Republic, according to reports received by the Methodist Board of Missions.

Evangelical ministers feel freer to speak and act in new areas, especially those of social concern, than they did under the regime of Generalissimo Rafael Trujillo, who was assassinated last May. While only five Evangelical churches were built in the Dominican Republic during the past forty years, two sanctuaries are now being erected in Ciudad Trujillo and in Puerto Plata and two others will be started soon.

The 3,000-member Evangelical Church is related to four U. S. denominations, The Methodist Church, United Presbyterian Church in the U.S.A., Evangelical United Brethren Church, and Moravian Church.

Baptist Union Opposes Churches for Jamaicans

Integration of Negro immigrants from Jamaica into British churches, instead of starting separate congregations for them, was urged by the Baptist Union of Great Britain and Ireland. In a resolution the Union stressed that "separate congregations of West Indians should be discouraged as in the eyes of all it will appear as if the church is initiating segregation."

President Lauds World-Wide Bible Reading Program

President Kennedy, in a message to the American Bible Society, supported its World-wide Bible Reading program and stressed that the Holy Scriptures' "moral precepts and phrases are woven into the fabric of our national life."

Every year millions of people in some fifty countries participate in the Bible-reading program in their own language.

Lutherans to Educate Members on Communism

A program to educate the 2,500,000 members of the United Lutheran Church in America on the menace of communism both as a threat to this country and as an international movement has been authorized by the denomination's Board of Social Missions.

The educational effort will include carefully selected material on communism to be made available to church members in one or more seminars on the subject for which plans will be announced later. Rufus Cornelsen, director of the Department of Social Action, said church members "should learn how to be on guard against quick and oversimplified answers, and the employment of methods that threaten precisely the same freedoms and values they purport to protect."

United Bible Societies Distribute 34,695,000 Scriptures in 1960

More than 34,695,000 copies of Scriptures were distributed throughout the world in 1960 by member groups of the United Bible Societies for an all-time record. Of the new total the American society alone was responsible for the distribution of some 23,210,000 Scriptures.

The United Bible Societies is a co-operative fellowship of twenty-three national Bible groups. It will mark its fifteenth anniversary later this year. Its work has been extended into more than one hundred countries in six continents.

Cape Province Church's Synod Welcomes First African Speaker

For the first time in the 140-year history of the Dutch Reformed Church of the Cape Province in South Africa, an African addressed one of its synods. He was the Rev. J. S. Mwale, moderator of the Presbyterian Church of Central Africa in Nyasaland, who made a study tour of South Africa.

The Nyasaland Church stems from missionary work of the Cape Province Church. He spoke in an African tongue and his address was translated by an interpreter. He described the work of his church and expressed gratitude for the welcome he and his party, all Africans, had received during their visit.

Moses' Father-in-Law Pictured on Israel Stamp

The father-in-law of Moses will be honored on a postage stamp soon, according to announcement by the government of Israel. A new air-mail stamp will depict the tomb of Jethro at Kaffir Hittim, one of Israel's historic shrines.

According to the Bible, Jethro was a priest in the land of Midian, whose daughter Zipporah became the bride of Moses. When Moses wanted to return to Egypt to see if any of his kinsmen were still alive, he asked permission of his father-in-law who encouraged him in the undertaking, saying, "Go in peace."

1962 Christian Unity Prayer Week to Stress Service

The theme of the 1962 Week of Prayer for Christian Unity, Jan. 18-25, will stress service, and the topic is taken from Luke 22:27: "I am in the midst of you as one who serves."

The prayer week is sponsored annually by the World Council of Churches' Faith and Order Commission. During the Week of Prayer some 170,000,000 Christians throughout the world affiliated with World Council bodies are urged to pray and work that "all may be one."

English-Speaking Baptist Church Organized in Spain

An English-speaking Baptist church has been formed in Madrid, Spain, with a charter congregation of thirty-seven members. The new Immanuel church is housed in a four-story house surrounded by a small garden and was organized with the official permission of the Spanish government.

The church will seek membership in the Spanish Baptist Union and the Association of Baptists in Continental Europe. The association includes English-speaking churches and missions in Germany and France.

New Zealand Churches Condemn Proposal for Commercial TV

The New Zealand Inter-Church Council on Public Affairs, representing the unanimous views of all Protestant denominations and the Roman Catholic Church, has protested government proposals to allow the introduction of privately owned television stations. A bill now before parliament would transfer the New Zealand broadcasting and television service, now a state monopoly, to a government-appointed corporation which would have the power to run the state network and to license private stations.

The Inter-Church Council said: "A flow of horror and violence and a general aura of poor moral standards appear to be the inevitable result of commercial television ownership overseas."

Proposal for New Lutheran Co-operative Agency Gains Support

A major step toward closer Lutheran co-operation in America was taken when representatives of the National Lutheran Council and the Lutheran Church-Missouri Synod agreed to propose the formation of a new all-inclusive co-operative agency.

Such a new agency would replace the forty-three-year-old National Lutheran Council which serves over 5,500,000 Lutherans in six churches. Combining these bodies and the Missouri Synod in a new agency would involve over 8,000,000 Lutherans.

The Missouri Synod has not previously participated in the NLC, although it has co-operated in Lutheran World Relief, in a ministry to military personnel and immigrants, and in the production of two motion pictures.

Church Membership Reaches Record High of 114,449,217

Church and synagogue membership in America reached a record high of 114,449,217 in 1960. However, this represents a comparatively small percentage increase. The increase of 1.9 per cent over the 1959 figures is only slightly more than the estimated over-all population increase of 1.8 per cent.

These figures, based on reports from 259 religious bodies in all fifty states and the District of Columbia, are found in the 1962 Yearbook, published by the National Council of Churches. Of the major religious groups, both Protestant and Roman Catholics reported gains while Jewish and Eastern Orthodox membership declined.

News Briefs

In a resolution adopted in Glasgow, Scotland, the Baptist Union of Scotland said mankind must look to Christianity for solutions to problems of world peace and nuclear disarmament. The resolution said, "In repentance and turning to God, and not in dependence on military might, lies the only solution to a humanly insoluble international problem."

Only eight of the twenty-one East German delegates scheduled to attend the World Council of Churches' Third Assembly received travel permits from the Soviet Zone government.

The Seventh-Day Adventists distributed a record $23,500,000 in books and religious literature during 1960. Forty-two publishing houses connected with the denomination printed material in 198 languages and dialects with special editions for the blind.

Anniversaries

Mr. and Mrs. Harvey Horner celebrated their sixtieth wedding anniversary on Nov. 17, 1961, in Rummel Pa. They have five children, thirtee grandchildren, and five great-grand children. — Mrs. Lois Rowzer, Rummel Pa.

Mr. and Mrs. Newton C. Peters o Boones Mill, Va., celebrated thei fiftieth wedding anniversary on Marc 26, 1961. They are members of th Bethlehem church, Va. He has serve in the free ministry for fifty years. The have two daughters and three grand children. — Blanche Bowman Wood Boones Mill, Va.

Brother and Sister Crist C. Shumake celebrated their sixty-seventh weddin anniversary on Nov. 11, 1961, at th Scalp Level church, Pa. They hav seven children, fifteen grandchildren and seventeen great-grandchildren. Th Shumakers have served in the office o deacon for t- enty-six years and hav been members of the Scalp Level con gregation for more than sixty-five years —J. H. Lehman, Windber, Pa.

Brother and Sister Morvin Wisle observed their fiftieth wedding anni versary. They have been members o the Mingo congregation, Pa. They hav twelve children and thirty-one grand children. — Ira E. Foutz, Schwenks ville, Pa.

Obituaries

Balsbaugh, Minnie E., daughter o Henry and Etter Keeney, died Nov. 9 1961, at Bethel, Pa., at the age of sev enty-three years. She had been member of the Little Swatara church Frystown, Pa. Surviving are her hus band, Howard E. Balsbaugh, thre daughters, two sons, thirteen grand children, three great-grandchildren, on brother, and two sisters. The funera service was conducted at the Littl Swatara church by Brethren Conway Bennett and Curtis Ziegler, and buria was in the adjoining cemetery. —Mrs Carl Brightbill, Myerstown, Pa.

Brandt, Ralph B., was born Sept. 4 1899, and died Oct. 14, 1961. He wa a member of the Conewago congrega tion, Pa. Surviving are his wife, fou daughters, two sons, seven grandchil dren, three sisters, and one brother The funeral service was conducted b Brethren Earl Eshleman, Harry Al dinger, and Daniel Kettering, and bur ial was in the Shenks cemetery. — Eller E. Young, Hershey, Pa.

Brendle, William N., was born May 11, 1871, and died Oct. 30, 1961. H was a member of the Sipesville church Pa., serving in the office of deacon. H was married to Maggie Forney, wh preceded him in death. Surviving hi are two children, one sister, five grand children, and seven great-grandchildren The funeral service was conducted i the Sipesville church by Bro. Earl C Brubaker, and burial was in the Sipes ville cemetery. — Mrs. A. G. Maust Sipesville, Pa.

Brower, Alice, daughter of John an Rebecca Marshal Brower, was born i Preble County, Ohio, May 21, 1886 and died at Richmond, Ind., Nov. 3 1961. She had been church corre spondent for many years for the Fou

lile church, Ind. Surviving is one ster. The funeral service was conucted by Bro. Glenn Rohrer, and urial was in the Concord cemetery. — Irs. Joseph Turner, Richmond, Ind.

Brubaker, Joann, daughter of Elmer nd Rachel Bucher Brubaker, died at irth Nov. 4, 1961, at Lancaster, Pa. urviving are her parents, two brothers, nd one sister. Burial was in the Mid-le Creek cemetery. — Emma L. Zook, ititz, Pa.

Burrell, Charles Roy, was born Dec. , 1885, and died June 26, 1961. He ad been a member of the Lower onewago congregation for forty-nine ars. Surviving are his wife, Gretna, nd one son. The funeral service was nducted by the undersigned, assisted y Rev. W. W. Costick of the EUB urch. Burial was in the Wolgamuth metery. — O. W. Cook, Dillsburg, Pa.

Conner, Abel M., son of Michael and lizabeth Burns Conner, was born in ingwood, W. Va., June 19, 1878, and ied Nov. 11, 1961, in Cumberland, Id. His wife, Anna Shaver Conner, ied in 1945. Surviving are one daugh-r, three sons, nine grandchildren, and venty great-grandchildren. He was a ember of the Oak Park church, Oak-nd, Md. The funeral service was con-ucted by Bro. J. Stanley Earhart, and urial was in the Camp Ground ceme-ry near Tunnelton, W. Va. — Mrs. rank B. Biser, Oakland, Md.

Cook, Mary E., was born June 2, 882, and died July 16, 1961. She was arried to Roy D. Cook, who died venty-seven years ago. She had been member of the Lower Conewago ongregation for many years. Surviving e one son, six grandchildren, and ght great-grandchildren. The funeral rvice was conducted by Brethren . L. Cocklin and Glenn Julius, and urial was in the Dillsburg cemetery. — . W. Cook, Dillsburg, Pa.

Cripe, Samuel, was born in Vistula, d., Nov. 3, 1871, and died at Goshen, d., Oct. 15, 1961. In 1894 he was arried to Emma Baker, who died in 950. Surviving are four sons, one aughter, seven grandchildren, ten reat-grandchildren, and two brothers. e was a member of the West Goshen urch, Ind. The funeral service was nducted by Brethren Paul Lantis and . D. Stutsman, and burial was in the Vest Goshen cemetery — Verda Weav-, Goshen, Ind.

Culp, Clyde M., son of Cornelius and nna Culp, was born Dec. 13, 1890, nd died Oct. 12, 1961. He became a ember of the Church of the Brethren Nappanee, Ind., and after his mov-g to Florida, he helped to start the . Petersburg church. He had served the treasurer of the General Mission oard from 1917 to 1943, when ill ealth compelled him to retire. Surviv-g are his wife, two sons, four grand-ildren, one sister, and one brother. he funeral was conducted by Bro. erril Heinz of the Church of the rethren and Rev. R. M. Jenkins of e Methodist church, and burial was the Memorial Park cemetery in St. etersburg, Fla. — Mary Schaeffer, St. etersburg, Fla.

Deardorff, George C., was born June 1870, at Roann, Ind., and died Nov. , 1961, at Wenatchee, Wash. He was member of the Sunnyslope church for any years, serving in the office of deacon. On Jan. 2, 1898, he was married to Mertie Fisher, who died in 1933. His second wife, whom he married in 1939, also preceded him in death. Surviving are one daughter, three sons, twelve grandchildren, and twenty-three great-grandchildren, two stepsons, three stepdaughters, and one sister. The funeral service was conducted at the Sunnyslope church by Bro. Harlan Brooks, assisted by Bro. R. H. Miller, and burial was in the Sunnyslope cemetery. — Mrs. Charles E. Holland, Wenatchee, Wash.

Deardorff, Harry G., son of George and Maria Deardorff, was born Nov. 19, 1884, and died Oct. 14, 1961. Surviving are his wife, Orpha, three sons, and a number of grandchildren and great-grandchildren. The funeral service was conducted in the Bermudian church by Brethren O. W. Cook, Glenn Julius, and Charles Eichelberger, and burial was in the Mummerts meetinghouse cemetery. — O. W. Cook, Dillsburg, Pa.

Dooley, Anna, daughter of John and Leah Gauby, was born at Washington, Kansas, April 21, 1898, and died at Belleville, Kansas, Nov. 11, 1961. She became a member of the Church of the Brethren in 1910. In 1920, she was married to Charles Dooley who survives, together with one son, three grandchildren, one brother, and six sisters. The funeral service was conducted at the Belleville Assembly of God church by Rev. T. E. Gyles, and burial was in the Belleville cemetery. — Mrs. S. M. Gauby, Washington, Kansas.

Ellis, Amos J., died Nov. 12, 1961, at Collegeville, Pa., at the age of seventy-five years. He was a member of the Green Tree church, Oaks, Pa. His wife, Viola Bolton Ellis, survives. The funeral service was conducted by Bro. Wayne Dick, and burial was in the Riverside cemetery. — Mrs. Harry Buckwalter, Norristown, Pa.

Flora, Cornelius Terry, son of William and Tecie Flora, was born Nov. 21, 1876, and died near Boones Mill, Va., April 11, 1961. He became a member of the Church of the Brethren in the Antioch congregation many years ago. He is survived by two sisters and four brothers. The funeral service was conducted by Brethren Jerry Young and Dewey Fleishman, and burial was in the Flora family cemetery. — Blanche Bowman Wood, Boones Mill, Va.

Givler, David D., who was a faithful member of the East Petersburg church, Pa., and patterned his life after the instruction given in Prov. 9:9 concerning a wise and just man, died Oct. 20, 1961. Three daughters and one son survive. — Mary G. Emenheiser, East Petersburg, Pa.

Grove, DeeEtte L., daughter of Virgil and Elsie Bridgeford Lee, was born May 10, 1907, at Grand Junction, Iowa, and died Nov. 5, 1961, at Waterloo, Iowa. On March 26, 1925, she was married to Lee H. Grove. She was a member of the Waterloo church. Surviving are her husband, two sons, two brothers, her mother, and six grandchildren. The funeral service was conducted by Bro. Walter E. Bucher, and burial was in the Memorial Park cemetery in Waterloo. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Hall, Theodore Hays, son of Jerome and Lydia Hall, was born Aug. 20, 1877 and died Nov. 7, 1961. He was a member of the Washington church, Kansas. One brother and two sisters survive. The funeral service was conducted by Bro. Samuel Gauby, and burial was at Carleton, Nebr. — Mrs. S. M. Gauby, Washington, Kansas.

Huffman, Ray J., son of Joseph and Caroline Larrabee Huffman, was born Jan. 18, 1879, at Bassett, Iowa, and died Nov. 8, 1961 at Waterloo, Iowa. On Jan. 21, 1904, he was married to Myrtle Shade. He was a member of the Waterloo church. Surviving are his wife, three sons, one daughter, one brother, one sister, six grandchildren, and four great-grandchildren. The funeral service was conducted by Bro. Walter E. Bucher, and burial was in the Garden of Memories cemetery, Waterloo. — Mrs. S. R. Schlotman, Waterloo, Iowa.

Kensinger, Minnie B., daughter of John L. and Mary Brumbaugh Wineland, was born at Curryville, Pa., Aug. 15, 1885, and died Nov. 8, 1961, at Martinsburg, Pa. On June 1, 1911, she was married to C. Elvin Kensinger, who died July 13, 1936. Surviving are three daughters. two sons, twelve grandchildren, two great-grandchildren, and one brother. She was a member of the Memorial church, Martinsburg, where the funeral service was conducted by Brethren Floyd Mitchell and Roscoe Wareham. Burial was in the Spring Hope cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Kinney, Wilson Floyd, son of Thomas and Salome Fike Kinney, was born April 15, 1878, and died Nov. 9, 1961. He became a member of the Church of the Brethren early in life. He was married to Kate Ann Abernathy, who survives. Also surviving are one son, five daughters, one sister, one brother, two half sisters, eleven grandchildren, and sixteen great-grandchildren. The funeral service was conducted at the Maple Spring church, W. Va., by Bro. Clyde Hylton, assisted by Reverend Davis of the Nazarene church. Burial was in the Eglon cemetery. — Effie Harsh, Eglon, W. Va.

Kline, Carrie A., died Aug. 2, 1961, at the age of sixty-eight years. She was married to Robert Kline, who died twenty-seven years ago. She was a member of the Lower Conewago congregation, Pa. Surviving are one son and one brother. The memorial service was conducted at the Bermudian church by Brethren O. W. Cook and Glenn Julius, and burial was in Mummerts meetinghouse cemetery. — O. W. Cook, Dillsburg, Pa.

Knavel, Maurice, son of Elmer and Frances Berkebile Knavel, was born Dec. 31, 1898, and died Oct. 19, 1961. He was a member of the Rummel church, Pa. He was ordained to the ministry in 1956, and served as a supply pastor for the Summit Mills church and operated the Windber Ministerium mission at Mine 42 for a year. He had taught a Sunday school class for more than thirty-five years. Surviving are his wife, Vergie Statler Knavel, two children, five grandchildren, and one sister. The funeral service was held in the Rummel church by Brethren John Byers and A. J. Replogle, and burial was in the Berkey cemetery. — Mrs. Lois Rowzer, Rummel, Pa.

Koogler, Roscoe J., son of William and Roselle Driver Koogler, was born



Christian Affirmations

Costen J. Harrell

Dealing with such subjects as Love, Grace, Faith, Life, Death, and the Coming of the Kingdom, Bishop Harrell here has set down a clear, inspiring picture of the core of Christianity — valuable to any reader who seeks to discover these basic Christian affirmations for his own life.

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Oct. 23, 1887, at Lima, Ohio, and died Oct. 25, 1961, at Bridgewater, Va. He was married to Ruby Koogler, who died in 1957. He was a member of the Bridgewater congregation. Surviving are three children by a former marriage, four sisters, and two brothers. The funeral service was conducted by Bro. Paul H. Bowman in the Bridgewater church, and burial was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Luzadder, Lue, daughter of John and Rebecca Ellers Ward, was born in Blackford County, Ind., Nov. 19, 1882, and died Oct. 29, 1961, near Burnettsville, Ind. She was married to Homer A. Luzadder, who died June 9, 1955. Surviving are two sons, four grandchildren, two great-grandchildren, two sisters, and one brother. The funeral service was conducted by Bro. Oliver Royer, and burial was in the Pisgah cemetery. — Mrs. Ethel Brechbiel, Burnettsville, Ind.

Molby, Mabel Mary, daughter of J. K. and H. A. Van Petten, was born Aug. 23, 1878, and died Nov. 1, 1961, at Washington, Kansas. On May 3, 1899, she was married to Ruel C. Molby. Surviving are three daughters, two sons, eighteen grandchildren, twenty-three great-grandchildren, and three brothers. She became a member of the Washington church in 1953. The memorial service was held there by Bro. Samuel Gauby, and burial was in the Linn City cemetery. — Mrs. Samuel Gauby, Washington, Kansas.

Oxley, Bertha, daughter of Mr. and Mrs. William Behrns, was born Aug. 17, 1885, and died near Ethel, Wash., Nov. 3, 1961. She was baptized in 1905. On April 18, 1906, she was married to John H. Oxley, who survives. She served with her husband in the ministry in Oklahoma, Colorado, Kansas, and Washington. Besides her husband, two daughters, one son, one sister, three brothers, three grandchildren, and one great-grandson survive. — Mrs. H. D. Francy, Winlock, Wash.

Parsons, J. D., was born Dec. 9, 1879, in Ashe County, N. C., and died Oct. 19, 1961, at Lake Charles, La. He became a member of the Church of the Brethren in 1917 at Roanoke, La. His wife died in 1949. Surviving are one son, one daughter, eight grandchildren, and four great-grandchildren. The funeral service was conducted at the First Methodist church, DeRidder, La., by Rev. R. H. Jamieson, and burial was in the Beauregard cemetery. — Mrs. Viola McWhorter, Rosepine, La.

Rodeffer, William Saylor, son of Isaac and Susan Sanger Rodeffer, was born Aug. 24, 1878, in Rockingham County, Va., and died at Mt. Morris, Ill., Nov. 15, 1961. On Jan. 26, 1910, he was married to Clara Elizabeth Diehl, who preceded him in death. Surviving are two brothers, one son, and two grandchildren. He was a member of the Mt. Morris church, where the funeral service was conducted by Bro. Warren W. Hoover. Burial was in the Silver Creek cemetery. — Mrs. Henry M. Hollar, Mt. Morris, Ill.

Rothrock, Clinton Lee, son of Jonas and Elizabeth Hedrick Rothrock, was born Jan. 28, 1881, and died Oct. 24, 1961. In 1918, he became a member of the Walnut Grove church, Ill., where he served in the office of deacon and also as church treasurer, trustee, and Sunday school teacher. On Oct. 25, 1905, he was married to Ola Koertge. Surviving are his wife, nine children, twenty-nine grandchildren, five great-grandchildren, and one sister. The funeral service was conducted by Bro. Philip Kessler in the Walnut Grove church, and burial was in the adjoining cemetery. — Mrs. D. A. Ridgely, Parkersburg, Ill.

Sanger, Annie Clopper, was born March 21, 1912, and died at Wooster, Ohio, Nov. 9, 1961. Her husband, Vance L. Sanger, three brothers, and three sisters survive. The funeral service was conducted at Carlisle, Pa., by Bro. Kenneth R. Blough, and burial was in the Huntsdale church cemetery —Kenneth R. Blough, Carlisle, Pa.

Statler, Clarence W., son of Walter and Molly Wirick Statler, was born June 1, 1921, and died Oct. 24, 1961. He was a member of the Rummel church, Pa. Surviving are his father, his wife, Ruth Foust Statler, and two children. The funeral service was conducted by Brethren John Byers and A. J. Replogle, and burial was in the Berkey cemetery. — Mrs. Lois Rowzer, Rummel, Pa.

Stauffer, Catherine, was born Jan. 25, 1920, and died Aug. 27, 1961. She was a member of the Conewago congregation, Pa. Surviving are her husband, four children, two sisters, three brothers, and one stepbrother. The funeral service was conducted by Brethren Earl Eshleman and Jay Booser, and burial was in the Spring Creek cemetery, Hershey. — Ellen E. Young, Hershey, Pa.

Wells, Ida, daughter of Daniel and Susan Ulery, was born Nov. 22, 1883, and died Nov. 3, 1961, at Mt. Vernon, Ill. She had been a member of the Church of the Brethren since childhood. Surviving are her husband, two children, three grandchildren, eight great-grandchildren, and two sisters. The funeral service was conducted by Bro. Farrel Culler at the Pleasant Grove church, and burial was in the Old Baptist church cemetery. — Mrs. Lizzie Coffel, Scheller, Ill.

Wingfield, Essie Jones, was born Jan. 2, 1892, in Franklin County, Va., and died Aug. 1, 1961. She was one of the first members of the Jones Chapel congregation. Surviving are her husband, S. J. Wingfield, four daughters, four grandchildren, two great-grandchildren, and one sister. The funeral service was conducted by the undersigned, assisted by Brethren L. A. Bowman and F. B. Layman, Sr., and burial was in the Roselawn burial park. — William C. Eicher, Martinsville, Va.

Zuck, Eva W., was born Nov. 29, 1903, and died Nov. 17, 1961, at Lancaster, Pa. She was a member of the Midway church, Pa. Surviving are her husband, Norman, three sons, one daughter, ten grandchildren, four sisters, and one brother. The funeral service was conducted in the Middle Creek church by Brethren Paul M. Forney, S. K. Wenger, and Earl Forney, and burial was in the adjoining cemetery. — Elizabeth B. Kreider, Lebanon, Pa.

Church News

Northern California

McFarland — Prior to the Long Beach Conference, Kenneth Morse and Perry Huffaker were pulpit guests. A reception was held recently for twenty-two persons who have been received into the church since Oct. 1. The men are picking cotton to help toward their support of La Verne College. The women are supporting Mrs. Dale Snell in Haiti. The youth of the Fresno, Raisin, Reedley, Laton, Lindsay, and Bakersfield churches had a rally in our church. Phyllis Miller, Don Miller, and Walter Root were our delegates to the district meeting at Modesto. — Mrs. A. R. Grober, McFarland, Calif.

Washington

Seattle, Olympic View Community — Mrs. Elmer Christie, wife of the rector of the Church of Epiphany, spoke at the October meeting of the women's service guild. This year in place of the usual bazaar, the women are using their talents to make money. The peacemakers group took 2,000 party favors to Buckley, the home for retarded children. Dresses and warm lap robes were also delivered before Christmas. The peacemakers are also providing towels, washcloths, sheets, and pillow slips for the Union gospel mission. The women's service guild had a shower for World Community Day, which is sponsored by the United Church Women. Simple school outfits for children in Latin America and school supplies

e donated. The meeting of the shington-Northern Idaho Council of rches was in Longview and Kelso. moderator of our congregation, ph Turnidge, is executive secretary. s. James Wyker, former president of ited Church Women, was the speaker this meeting. Bro. Dewey Rowe, tor of our church, participated in Thanksgiving union service at the ple Leaf Evangelical church. The project now for our members is ting the asphalt tile on the base- t floor and rubber mountings on steps. We began the new church r with more members than we had year, and we are hoping to add new mbers this year. — Mrs. Calder irhead, Seattle, Wash.

Southeastern Kansas

erdigris — Ralph Loshbaugh pre- d at the quarterly council meeting which officers for the coming year l delegates for district conference e elected. Glen Faus, who has n student pastor for three years. ame full-time pastor at the close of college year last spring. Our con- gation entertained the Southern n County church school conven- n on Aug. 17. During the summer remodeled the church, putting in classrooms and a baptistry, lower- the ceiling, adding new windows, l redecorating the whole interior. vestibule was also built at the front he church. All of this was dedicated Nov. 5, Desmond W. Bittinger giv- the dedicatory address. Two have n baptized recently. The women npleted four comforters, three of ich were sent to relief and one given a family who had lost their home by . — Mrs. Awilda Johnson, Madison, nsas.

Nebraska

Bethel — Officers for the Sunday ool and church were elected at the ual business meeting in September. . and Mrs. Floyd Miller celebrated ir fiftieth anniversary on Oct. 14 h open house at the church. Mrs. gene Walther of Fairbury, Nebr., s. David Miller of Elkhart, Iowa, and s. D. L. Royer of Adel, Iowa, were ders for a demonstration school for nday school teachers held in our rch the latter part of October. The tor attended regional conference at terloo, Iowa. Prof. James Coulson McPherson, Kansas, was the speaker the birthday dinner on Nov. 5. The anksgiving union services were at Carleton Brethren church, where pastor preaches every Sunday rning. Some of our members have ended the school of religion held Sunday evenings at Hebron. Bro. Duncan, district field secretary, t with the congregation on Nov. 9. Mrs. Elbert Rothrock, Davenport, br.

Middle Indiana

Burnettsville — John A. Laprad of lphi, Ind., presided at the business eting on Nov. 20. Galen Davidson d Harold Reiff were installed in the acon's office on Sept. 9. The district retary, E. Paul Weaver, brought the rning message and conducted the service of installation. He was assisted by Bro. D. G. Berkebile. In the afternoon, we observed the fiftieth anniversary of the ministry of the pastor, Oliver Royer. Brother Berkebile brought the message, assisted by the district secretary. A copy of the New English Bible was presented to Brother Royer. On Layman's Sunday, Harold Reiff brought the message, assisted by others of the men's group. — Mrs. Ethel Brechbiel, Burnettsville, Ind.

The church's changing role in social welfare



Compassion and Community

Haskell M. Miller

Dr. Miller is concerned to restore not only communication but also direction and dynamic to the relations between church and social agencies, which were once so intimately connected. To this end he examines the historic background of modern social welfare in America, then the situation as it exists between church and administration, the social worker and the various agencies. **$3.50**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois

Northern Indiana

Osceola — Bro. Charles Stouder of South Bend is the moderator of the congregation. We have started a club for boys between the ages of eight and seventeen. The teachers were installed on Sept. 24 at the morning worship service. Several new classes were set up this fall. We hope to have a library that will be of help to the teachers and others in the congregation. Also starting this fall is the junior choir which will alternate with the adult choir at the Sunday morning services. The women have been making comforters and mending clothing for relief. The youth have six couples serving as counselors this year. The junior high fellowship is meeting the second and fourth Sundays of each month. Since Sister Opal Pence, who was scheduled to hold our fall revival, was ill, Richard Burger conducted the meeting which closed with the love feast. The pastor, Bro. Samuel Heller, and Lay Leaders Delbert Fox and Paul Singrey will attend the Revival and Mission of the Church Conference at North Manchester the last of December. William E. Foster was relicensed for another year, and Larry Myers was licensed for one year. Bro. Mark Schrock conducted the licensing service. Some of the teachers attended the workers' meeting at Goshen on Nov. 4. This year we have appointed a family and home life commission. — Mrs. Betty L. Miller, Elkhart, Ind.

Southern Ohio

Mack Memorial — The stewardship dinner in January and an additional emphasis on giving in September resulted in increased giving which enabled the congregation to meet all of its commitments to the district and to the Bethany Biblical Seminary. In May twenty families opened their homes and entertained the members who had been received into the church during the past year. For their program the mothers and daughters took an imaginary trip around the world, stopping in Tokyo, Japan, and France, where they were greeted by friends who told about their people and customs. The women have made approximately one hundred comforters, have collected fifty blankets and boxes of new and reconditioned clothing, and have sent four pigs to Paraguay. We had three weeks to locate, welcome and settle a family of six from Indonesia. Four circles of the women's fellowship, two of them meeting during the day and two in the evening, roll bandages, alter shirts for use in leper colonies, mend clothing, visit the county home, the Greenville home, and the state hospital. The pastor, Raymond R. Peters, and his wife entertained on two different nights at their home members and their families who have come into the church by baptism or letter during the past three years. The pastor will again have a five-week membership class for adults, especially those who have recently come into the fellowship or are inter-

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Church of the Brethren General Offices, Elgin, Illinois

ested in knowing more about the church. The women's fellowship is observing home mission month during November and it is supporting the Indian mission. Mrs. Ivan Ikenberry was the speaker at the supper of the women's fellowship which started the new year. The children's choir joined with the mass children's choir at the district conference of Southern Ohio with Alvin Brightbill leading the singing. One special event of interest was the hobby show in September. Forty different exhibits were on display. — Mrs. Nancy P. Cullen, Dayton, Ohio.

Spring Creek — The annual mission to members visitation was held in September under the leadership of the deacons and the director, Donald Witman. Many teams of visitors participated in calling on almost one hundred per cent of the families in the church. Commitments of time, talents, and resources were made. Forty-eight campers from the church attended Camp Swatara the past summer. We had a record attendance at the Sunday school and church on rally day, Oct. 1. The high point of our rally month activities was the evangelistic services conducted by Bro. Olen B. Landes of Harrisonburg, Va. Nine members were received as a result of this meeting. The community leadership training sessions at the Lutheran church in September were attended by a goodly number from our congregation. Bro. John Shuman was the guest minister for the love feast on Oct. 29. The message at the father-son banquet was brought by Bro. James S. Flora of the Palmyra church. The Thanksgiving breakfast for the youth of the community was held in our church on Thanksgiving morning. Mr. and Mrs. Emerson Meashey, Mr. and Mrs. George Brown, and Mrs. Harry King represented the congregation at district conference with the pastor, J. Herbert Miller, serving as moderator. The junior high fellowship under the direction of Donald Witman is collecting men's white shirts and preparing them to be used in a leper colony. Olden Mitchell of Lititz, Pa., Mrs. Nevin H. Zuck of Elizabethtown, Pa., and Wayne Zunkel of Harrisburg, Pa., were the leaders for our school of family living in November. — Mrs. Stella Brubaker, Palmyra, Pa.

Middle Pennsylvania

Leamersville — We had a sacred music program by the Clearville male chorus on May 14. Bro. Kenneth Claar and his wife, Bro. Everette McIntire and his wife, Bro. George Lewis and his wife were installed into the office of deacon in June. Ten of our members attended the leadership training school at the Martinsburg church. The young people have been rolling bandages; they have furnished meals for funerals, washed cars, and visited homes just before the evangelistic services started. Bro. Hiram Gingrich of Cleona, Pa., began a revival meeting on Oct. 22 and closed with the love feast. Thirteen have been baptized since our last report. Mrs. Ordo Pletcher and Bro. George Lewis represented the church at district meeting. The women are meeting on Wednesday of each week for a prayer service and to do quilting. During the absence of the pastor, Glenn Hassinger, Russell and Walter Snider, Emmert Frederick, Robert Blair, and Harry Brubaker brought our messages. Bro. Charles Hines delivered a temperance sermon on Sept. 17. — Mrs. Rachel Claar, East Freedom, Pa.

Raven Run — Some of the highlights of the year for the congregation have been the talk given by Mrs. Van Dop, a displaced person from Holland, the licensing of Howard Graffious, and the deputation team from Juniata College which brought a program. Six members of the congregation spent a day working at the relief center at New Windsor, Md. Bro. Howard Graffious preached while the pastor, Percy Kegarise, was holding meetings in the Back Creek congregation. Bro. Norman K. Musser of Columbia, Pa., officiated at the love feast, bringing the message at the preparatory service, also. Seven attended camp at Blue Knob. Bro. D. I. Pepple also held a two-week meeting, after which five were baptized and two reinstated. — Mrs. Maude Graffious, Defiance, Pa.

North Atlantic

Coventry — Some of our members attended the laboratory school at Juniata College. Members of the Arista Bible class celebrated their fortie anniversary recently. The project the vacation Bible school this year w help for the migrant. In the absence our pastor the following men pplie the pulpit: Robert Neff, Paul Austi Donald Martin, Robert Lloyd, Pa Tyson, and H. Stover Kulp. Warre Groff, a professor at Bethany Seminar was the guest speaker on Aug. 13. B cause approximately twenty of o senior high group are attending colleg the junior and senior high activities a worship have been merged. Duri the summer months we had vesp services at the farms of the Brethre The services are being continued the church. Many of our members a tended the Billy Graham crusade Philadelphia and some of them helpe We had a harvest home service Sep 29, and the gifts of fruit and canne goods brought to the service were di tributed afterwards. A young hom makers group has been organized. The theme is Setting Goals for Our Liv and this provides the basis for the discussions. The Coventry teachers a tended the leadership training scho for the district. The church fellowsh visitation committee has been calling c the total membership of the churc We were represented by six delegat at the district meeting. The Wednesd night training school is in its secor year. Reverend Frey continues h teaching of the Gospel of Luke. Oth classes are the history of Christian mi sions, Christian commitment, ar church membership. We are also di cussing Christianity and communis Wilbur Martin, the pastor, will rema for the next two years after which t family hopes to return to Africa. — Mr Mary Jane Kulp, Pottstown, Pa.

Brethren Placement Service . . .

This column is conducted as a fr service in the interests of assisti individuals or families to relocate secure employment in Brethren co munities. It does not provide for t advertising of goods or property f sale or rent. Information on paid a vertising may be obtained from t Church of the Brethren General Offic

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Western Pennsylvania

Salisbury — Bro. H. Stover Kulp, who elped pioneer mission work in Niria, was a speaker in our congregaon. Eight of our children and youth tended Camp Harmony this summer. acation Bible school was sponsored the fifth district Sunday School Asciation. Twenty-five pupils from Salbury attended it. The evangelist for r week of meetings was Lee Weaver the Curryville church. A nursery ass has been started and is carried on ch Sunday during the worship service. rs. Roy Folk was the chairman for r every-member canvass. The Salisry church in co-operation with the eyersdale and Maple Glen churches supporting the David Rittenhouse mily in Ecuador. We observed the ve feast on World Communion Sunay. The budget for this year has been creased by over $1,000. — Mrs. Wilm Bittner, Meyersdale, Pa.

Uniontown — Eunice Gallagher was e director of the daily vacation Bible hool. The church had vesper services Brethren Summit, ground which was nated by Mabel Boger for the use of e church. We had a church loyalty nquet in September at which Dale W. etweiler brought the main address. he district executive secretary, Glenn . Bowlby, also spoke. The commitment rds were received at the close of e service. We observed our love ast on World Communion Sunday. muel W. Longenecker, pastor of the onroeville church, held special servs during the week of Oct. 2-8. Three ve been baptized and three received letter. — Loretta Coffman, Unionwn, Pa.

Eastern Maryland

Flower Hill — Ethel Embery and uline Hutchions directed the vacaon Bible school. Our congregation as host to the Eastern Maryland strict meeting in September. The legates, William Morgan and Harry iehl, presented reports. The baseent of the old church has been cometely remodeled and equipped for nday school rooms. We had our ve feast on Oct. 22. The church was so host to the district CBYF round ble in December. — Kathleen A. Rew, erwood, Md.

Middle Maryland

Mercersburg — The daily vacation ible school was held at the Welsh Run urch, July 17-28. We shared in this hool. The project was support for a orean orphan for a year. The disict meeting was held at the Longeadow church in October. Our deleates were Joseph Long and Paul Mara. Joseph G. Moyer of Vernfield, Pa., eld a revival meeting, Oct. 6-15. hree have been baptized. Delbert Yingert has begun his I-W service at e Eastern Mennonite Home at Souerton, Pa. — J. Roy Keller, Mercersurg, Pa.

First Virginia

Cloverdale — The church recognized e golden wedding anniversary of Mr. nd Mrs. Walter Kent Murray in Ocber, with a worship and prayer service conducted by Bro. Paul Fike, the pastor, preceding a reception for the family. The women's fellowship contributed $250 toward the decoration of the church sanctuary. They also sent clothing and food for the Texas hurricane flood relief. Three members attended the district workshop at the First church, Roanoke. The young people's cabinet attended the district cabinet retreat at Camp Bethel to plan the year's program. The youth are presently sponsoring activities such as car washes and auctions to help finance the trip to the national youth conference next summer. Howard Ogburn, senior at Bethany Seminary, served as our summer pastor. Bro. Earl Mitchell, pastor of First church, Roanoke, conducted the revival meetings Nov. 27 — Dec. 3. A budget of nearly $26,000 was accepted at the church council meeting. We have added a junior choir this year. — Mrs. Paul S. Garber, Roanoke, Va.

Crab Orchard — On Father's Day the fathers had charge of the service on Sunday morning and the women presented each one with a gift. We had an average attendance of 176 at the vacation Bible school. The gospel singers from the state penitentiary in Moundsville were the guests at the singing program on July 30. The youth of our congregation were guests of the Lynchburg youth one Sunday in October. We observed the love feast on World Communion Sunday. The Pleasant View church entertained our men's group at an evening of fellowship and supper. — Mrs. Beulah Peery, Crab Orchard, W. Va.

Southern Virginia

Fremont — Bro. W. C. Sweitzer of Ridgeway, Va., is serving as our pastor. He holds services every first and third Sunday of each month. Two have been

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baptized. Several of our members attended a district meeting at Topeco, in addition to the two delegates, Hattie Gardner and Phyllis Stanley. The youth had a sunset service and wiener roast with guests from Bridgewater. Bro. W. C. Sweitzer, assisted by Bro. G. L. Baker, officiated at the love feast on Sept. 30. — Hattie R. Gardner, Hillsville, Va.

First West Virginia

Morgantown — The church observed the love feast on World Communion Sunday. On Oct. 29 Ora Huston began a revival meeting which closed a week later. Two accepted Christ during this meeting. Each evening Brother Huston told a story for the children. The men of the church have redecorated the building, inside and out. The pastor, Wendell Bohrer, was a counselor at Camp Galilee, and he also attended the Faith and Life Conference at Juniata College. He is a member of the county council of churches. One of the Sunday school classes has donated a loud speaker for the nursery of the church. Dick Sanders and Lee Beckman were delegates to the district meeting at Eglon, W. Va. — Allie D. Fike, Morgantown, W. Va.

Tear Coat — The women's fellowship group has sewn two dozen cut garments as their sewing project, has collected seeds of goodwill, and helped process clothing at New Windsor one day. Harley Myers was elected moderator for this year. At our revival meeting we had the following speakers: Rev. Joseph Kidd of the Methodist church, Rev. Raymond Martin of the Christian church, Rev. Warren Shields of the Baptist church, Rev. Russell Burgess also of the Baptist church, and Brethren Harley Myers and W. E. Hamilton of the Church of the Brethren. Three have been baptized. Mrs. Portie Richman, Mrs. Claude Richman, and Mrs. W. E. Hamilton were delegates at district meeting. We had our annual talent night in October, the program being given only by the talent within our own church. World Community Day was observed by a dramatic presentation, That All May Be Free to Know, and the filmstrip, The United Nations Way to Freedom, was shown. Seve schoolbags were packed for overseas The youth bought paint for the base ment floor for their summer project They entertained the youth of the loca churches at an evening of hiking, wiener roast and a vesper. The me have been doing repair work on th church and grading and landscapin the church grounds. — Mrs. Ralph F Combs, Augusta, W. Va.

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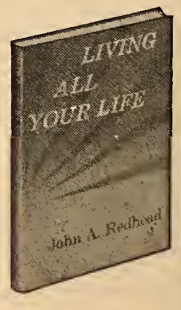
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Church of the Brethren
Gospel MESSENGER

DECEMBER 30, 1961



Meet Sim Togasaki of Oakland, California, importer, businessman, churchman, member of Annual Conference Standing Committee, whom Vernard Eller (page 4) calls a

Most Unlikely Dunker

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Karl Marx or Jesus Christ? . . . . . JOHN MIDDLEKAUFF

"Gringo" Medicine in the High Andes . . . . . ESTELLA HORNING

Christian Training Is a Family Affair . . . . . PATTIE STERN

another article in a series on the Kulp Bible School

Highlights of the World Council Assembly in New Delhi

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Vernard Eller, assistant professor of religion, La Verne College, La Verne, California.

John C. Middlekauff, pastor of the New Carlisle church, Ohio.

Estella Horning, registered nurse, wife of Dr. John Horning, both serving the church in Ecuador, South America.

Mrs. L. Russell Johnson, formerly a member of the Greek team.

Pattie Stern, serving with her husband, Irven Stern, in the Kulp Bible School, near Mubi, Nigeria, West Africa.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Alternative to Futility

It appears that we are witnessing a prelude to catastrophe. This prelude is in several parts. First, the Defense Department has been given the responsibility of Civil Defense, thus attaching all such preparations to the military effort. Second, the nation-wide emphasis on fallout shelters is a source of mass hysteria, fear, frustration, and fatalism. Third, the widely circulated statement from some of our top government officials, including President Kennedy, that we may have to resume atmospheric testing of nuclear bombs points to a frenzied renewal of the arms race.

All of these indicate one thing. We are rapidly accepting the belief that nuclear war is inevitable, and in preparing for it we are already reaping some of the worst horrors of it. We have become cold and calculating about mass murder; therefore, we have already lost in the real struggle, for we have sold out our ideals of the truth about love and compassion, the dignity and sacredness of all men. We are more concerned about holes for hiding than we are about homes for the homeless. We have snatched out of the column of the sinful anything that is expedient and now have no conscience about it.

May God give us time to reconsider our purposes and methods in life. May we yet discover that there is an alternative to the futility of either being "Red" or dead! And that alternative? Faith in God and his redeeming love offered and demonstrated by Jesus Christ. This kingdom of the here and now as well as of the future needs no defense or shelter — only illumination. — Glenn E. Kinsel, 410 Fulton St., Hanover, Pa.

The Place to Begin

Through our office sharing system I get to read the Gospel Messenger every week. I find it very stimulating. In recent months there have appeared letters in the Readers Write column on the question of the paying of taxes for military purposes. After a letter appeared several months ago, I was moved to write a brief article for two Mennonite papers on the question.

In your Oct. 28 issue the letter written by John L. Mohler appears. In the various views presented there is much food for thought.

Nonresistant Christians should be especially careful regarding the payment of taxes. The United States government is very liberal in allowing deductions for contributions to charitable causes. We cannot answer all the problems involved regarding the relation of income taxes to supporting the war effort, but we can greatly reduce the amount we contribute for war purposes through the very legitimate means of large scale giving to the work of the Lord.

I have a good friend who tells his accountant that he wants to pay every cent of tax he owes, but not one cent more. He not only gives the 30% which is allowable but also seeks the best ways to handle all his financial affairs so that he can do the maximum for the Lord's Work. The Internal Revenue sent an agent to see him. He commended him strongly for seeking ways in which he could give the maximum.

To live the better life costs much less than the American standard of life. Why should we not adjust our lives so that we can give very much more and at the same time materially reduce that which we pay directly to the war effort? Very conservatively it may be said that the average Christian family in average circumstances (many of our people are much higher) can so order their affairs that they give $100 to $150 less to the war effort.

Naturally I realize this does not solve the entire problem of the relationship of the nonresistant Christian to the problems involved in taxation. However, it is my strong conviction that the place to begin is in that area over which we do have control.

As we come to the end of this year, I believe all Christians ought to reconsider their giving for the year. It is amazing what can be done. It will cost us something! But Matt. 16: 24 is still in the Bible. — Andrew R. Shelly, Executive Secretary Board of Missions, General Conference Mennonite Church, Newton, Kansas.

Who Are the Most Pagan?

Years ago we heard returning missionaries say something like this: "The way pagan America is going in her materialism maybe we shall eventually need missionaries to come to us from so-called pagan lands to help us to be real Christians." At that time I did not take it as serious-

Continued on page 25

Remember How the Pie Is Cut

EVERY time we hear someone griping about high taxes or the high cost of government, we think about those annual pie-charts put out by the Friends Committee on National Legislation. They show so clearly where our tax dollar goes.

Usually the critics of government spending talk as if the trouble lies in welfare programs, foreign aid grants, or other "nonessential" expenditures. But it takes only one look at the pie-chart to discover that these portions of the government budget are but small wedges of the pie. The giant pieces all go for military spending.

Look, for example, at the amounts voted by Congress in 1961. The current military program takes 55.4%, more than half of the pie. Add to this the allotments for veterans and the interest on money borrowed for former military spending, and the defense items come close to 70%. The remaining thirty per cent provides for many other functions of government.

In our opinion there is need for economy in all of these departments. A good many tax dollars could be saved by eliminating inefficient programs and trimming unnecessary items out of budgets. But keep in mind where the bulk of our billions go. Compare the $48 *billion* given to the Department of Defense with the $324 *million* given to the Department of State. Or contrast the $12.8 *billion* provided for military personnel with $30 *million* for the Peace Corps or the $38 *million* for international exchanges.

The arms race and the space race take an enormous bite out of the federal pie. If we want economy, why not put these two greedy giants on a strict diet? — K.M.

Safe Driving Is Part of Our Stewardship

THERE is no better time than this weekend to consider a Christian's responsibility for safe driving. It is somewhat ironical that in the season when Christians should be most aware that God has hallowed our common life, the lives of innocent persons are in greatest danger. We decry the cruelty of Herod, who out of fear and selfishness, ordered the slaughter of tiny children. But this holiday season is sure to witness another slaughter just as senseless when every community counts up its victims of dangerous driving.

Some of the hazards may be due to weather. Some of the causes of death can be truly accounted as accidental. But most of the dangers could be averted, most of the precious lives could be spared — if only those who take to the wheel behave as responsible Christians. It is possible for us to drive with reason and care, with foresight and caution, if we stop to think about the lives that are entrusted to our charge.

Safe driving is not only good sense; it is also a testimony to our respect for persons as children of God. We are stewards of life — our own and that of those who pass us on the highway. Surely God expects us to be careful guardians of his most precious gifts. — K.M.

John S. Flory -- Christian Gentleman

ONE day last March the editor called on a Southern gentleman. He was Dr. John S. Flory, then nearing his ninety-fifth birthday. He lived at the home of his son in Bridgewater, Virginia, not far from the college he had served for many years as professor and for several years as president. On November 27 his long life was ended, but the influence of this Christian teacher on his community, his college, and his church will continue to be felt for many years.

A number of our readers will remember Dr. Flory chiefly as a teacher of literature, as one particularly skilled in interpreting Biblical literature. Others will recall his frequent contributions to our Brethren publications. His books on Brethren literary activities and on our church history remain as standard volumes of enduring worth. But to know this kindly scholar and churchman as a man was most inspiring — and at least one visitor will not soon forget the hour he spent with Dr. John S. Flory, Christian gentleman. — K.M.



sim togasaki

Most Unlikely Dunker

by Vernard Eller

To know him is to know one of the most natural Dunkers in the world

TOGASAKI, it must be admitted, does not quite rate as an old-line Brethren name. And the Oriental hue and features of the brother who bears this name belie any Pennsylvania-Dutch ancestry. Nonetheless, Sim Togasaki and his family are as authentic Dunkers as any to be found in Lancaster County, Pennsylvania.

Because Japanese-Americans are such a rarity within the Church of the Brethren, Sim's position as a member of Standing Committee at the Long Beach Conference won him a great deal of attention — as a novelty. But the Togasakis are worth much, much more to the church than simply for their novelty value.

Sim and his family are members in the Oakland congregation, California, and this church has long served as something of a reception center for missionaries going to or returning from the Orient via the port of San Francisco. Rolland Flory, one of our China missionaries who came home the hard way, met Sim Togasaki in Oakland, and thereby hangs a tale.

Rolland had been captured by the Japanese when they



Sim Togasaki (left) and Warren Robinson, treasurer of the Oakland church, California, help Sadie Boysel, one hundred two years old, down the church steps



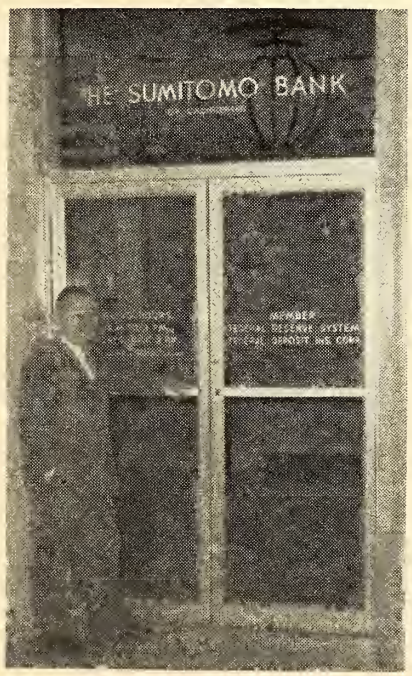
Sim Togasaki at the desk in his office where he carries on an import-export business (above)

overran the Philippines and was interned in a concentration camp in the islands. There he received very harsh treatment. The Japanese had one particularly diabolical method of executing undesirable prisoners; they would force the person to drink a fantastic amount of water, stretch him out full length, and then jump on his abdomen. Rolland had even been forced to drink the water before his captors relented and spared him.

Upon his liberation, he was brought directly to San Francisco and thus to the Oakland church. His visit happened to coincide with the love feast and communion service of that congregation, and he was invited to participate. And it so happened that the person who sat next to him and thus the one who washed his feet was the Japanese brother, Sim Togasaki. Rolland testified that he had never been so impressed with the quality of love and forgiveness exemplified in the feet-washing as he was on that occasion; yet that quality is an authentic aspect of the service, for recall that Jesus washed the feet of Judas Iscariot.

Though Sim did not join the Church of the Brethren (or

Besides carrying on his own business Sim Togasaki serves as a director of the Japanese-American Sumitomo Bank



even hear of it, for that matter) until he was a married man with a family, his background certainly equipped him for the role of a Dunker. The Togasaki family had long been Christian. Sim's maternal grandmother was one of those active in founding the Women's Christian Temperance Union in Japan. In 1886 she studied at the international headquarters in Evanston, Illinois. Her closest friend was an organizer and leader of the Japanese peace movement of that day.

And Sim's own parental home seems to have been something of a Brethren Service Center (though not under that title or sponsorship, of course). His father, Kikumatsu Togasaki, ninety-four years old, now living in Japan, is a lay preacher of the Plymouth Brethren. A son-in-law labors with him as a lay evangelist in Japan.

As a youth, he was studying for a career in law when he met his wife-to-be, Shige Kushida, Sim's mother. Because of her feeling that lawyers could hardly be good Christians (how like Brethren thought of the same period), she refused to marry Kikumatsu until he changed his career; Sim grew up in the home of a merchant rather than a lawyer.

For the first few years of their marriage the Togasakis worked at odd jobs and in their spare time preached the gospel. Times were hard; so they decided to return to Japan with their two children. Life was equally difficult in Japan; so the family again returned to the United States, this time to stay permanently.

In the early 1900's they settled in San Francisco, where Kikumatsu established a retail shop specializing in Japanese wares. It was in a rooming house on Stevenson Street Susumu (of which *Sim* is merely a convenient short form) was born, the second son of nine children. Some of the old-timers still recall that Sim's bassinet was a fish box and that visitors had to wave off a blanket of flies before they could see the baby.

Out of this home flowed all sorts of Christian service; into



TOGASAKI FAMILY
Back row: Susumu (Sim), Yoshiko, Carolyn. Front: Stephen, David Not pictured: Akire, living in Indianapolis, Indiana, and Motoka, living in Monterey, California

this home flowed those who needed help. Sim's mother was not a midwife but the midwives of the community would ask her to take in some of their patients, and in her rounds she also distributed food and clothing to those who were destitute. On a number of occasions she actually gave away the coat off her back.

When Japanese ships landed at San Francisco, the officers would have the contacts and money to provide themselves with suitable entertainment, but the crew — poor, ignorant, homesick boys thrown into a strange land and culture — had no place to go. The Togasakis always took them in. Sim remembers that his mother cooked rice in galvanized washtubs to fed these crowds.

More distinguished guests also stopped at the Togasakis. Japanese dignitaries — particularly evangelists and church leaders — invariably stayed in the home; and even today Sim is personally acquainted with many of the leaders of Japan and of the Japanese communities in this country. In fact, Sim says that he cannot go into a Japanese-American group anywhere in California without someone coming forward to tell him how he had once been helped by the Togasakis.

Sim also has other memories from childhood which are not so pleasant. He was a "Jap" and was often forcibly reminded of the fact. He tells of going to the water front where his father had some business to conduct. There the teamsters were operating with their horses and wagons. One lashed Father Togasaki across the face with his whip — simply because he was a Jap.

At baseball games, spectators sometimes threw their lighted cigarette butts down little Sim's neck and laughed to watch him squirm. Sim has had people spit in his face, an experience that not many Brethren have shared with their Lord and Master.

In the great San Francisco earthquake and fire of 1906 the

Togasakis lost everything, saving only the records of the accounts on which they owed money. But because so many records had been destroyed, the San Francisco businessmen decided among themselves simply to cancel all debts and start again from scratch. But this did not satisfy Kikumatsu Togasaki. He went to his creditors, one of which was the MJB Company, the coffee concern. He spoke to the founder and owner, "I owe you a sum of money; I don't know when I will be able to pay it back, but I fully intend to do so."

"That isn't necessary," the magnate replied. "The agreement is that all debts were canceled by the fire."

"My conscience won't let me do that. I'm going to pay what I owe."

"Whether you pay or not," the coffee man concluded, "let me assure you of this: your credit with us is unlimited, and if you ever need help, come around."

The familiar slogan needs to be modified: A Dunker's — and a Togasaki's — word is as good as his bond.

After the fire, the Japanese businessmen of San Francisco (notably laundrymen and such)



After church service the Togasakis "visit" so long that their car is usually the last one to pull away

had a very rough time of it. The white community tried to force them out of competition by refusing to sell them the machinery and equipment they needed. In response to this threat, Kikumatsu Togasaki took the lead in organizing a co-operative, the Mutual Supply Company, which organization bought up used equipment from all over the country, refurbished and resold it, and thus kept the Japanese in business. It is this export-import business, the Mutual Supply Company founded in 1908, incorporated in 1912, of which Sim Togasaki is today owner and manager.

The business suffered an overwhelming reverse in 1914 when a large shipment of goods burned on the dock, this being covered by neither maritime nor storage insurance. Father Togasaki went to the stockholders with three alternatives: either (1) fold up business here and now, or (2) try to continue with almost nothing to go on, or (3) sell your shares to me and let me pay you for them just as soon as I am able. The third alternative was accepted; Mutual Supply became a family concern; and by 1920, each of the former shareholders had been paid off in full; not one of them had lost a penny because of the fire.

Sim's elder brother, Kiyoshi (or George, in American parlance), recently retired as editor and president of the board of the Japan Times, Tokyo's leading newspaper. He is chairman of the board of trustees of Japan International Christian University. He has been the head official of the Rotary Clubs of Tokyo and was executive director of the International Rotary Convention held there in May 1961.

After Norman Cousins of the Saturday Review conceived the idea of bringing the Hiroshima maidens to the United States for plastic surgery, the whole project threatened to fall through for lack of financial support until George Togasaki took over and won the U.S. armed forces and the Japanese business community to the cause.

Sim's younger brother, living in San Francisco, with degrees in mathematics from Duke and Stanford, is a topflight consultant with IBM (International Business Machines). He is sent all over the country to iron out computer problems.

Four of Sim's sisters have earned their R.N. degrees, and three of them are at present practicing nurses. The other three have gone on to get M.D. degrees and are practicing physicians. They are located in the San Francisco area, in New York, in Honolulu, and in Tokyo.

Sim himself was educated in the public schools of San Francisco and at DePauw University before entering business. His wife is Yoshiko Nagasawa, whom he found and married in Japan. She is a typical Japanese matron, the perfect counterpart to the effervescent and ebullient Sim. If one did not make a point of looking for her, she would never be noticed, so quiet and unassuming is she. Her hesitancy with the English language, the Japanese tradition on the role of women, and her natural reserve keep her in the background, but when one gets to know the family well, he realizes that she has made the home which is the anchor and refuge for the fast-orbiting Sim.

The Togasakis have five children. Motoko (Mo) is a graduate of La Verne College, now living with her husband Robert Grabowski in Monterey, California. She also works as a secretary at Stanford Research

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Karl Marx or Jesus Christ?

Bombs, bullets, or complacency of church members will not defeat communism

by John C. Middlekauff

WE ARE witnessing a life or death struggle for the minds, hearts, and souls of men. Each of us must take sides in this conflict, and our decision will in part shape the world in which we shall live out our lives; our decision will also help to shape the world in which our children will live. The choice before us is simply this: Karl Marx or Jesus Christ. If we do not choose Jesus Christ, Karl Marx will get our vote by default.

Less than one hundred years ago, Karl Marx published a three-volume work called *Das Kapital* (1867, 1885, and 1895). This great political, economic, and social work formed the ideological basis for communism — and it remains to this day the bible of communism. Karl Marx was an intellectual. He worked out the ideas on paper but could not translate them into political realities. On November 7, 1917, Nikolai Lenin, a Russian radical and leader of the Bolsheviki, overthrew the Russian government and began to put the theories of Karl Marx into practice.

Forty-four years later, this movement which we call communism has spread all over the world and today controls the destinies of more than half the world's population. Its growth has been phenomenal. It has swept great areas of the world like a tidal wave and there are many who see it as the irresistible wave of the future.

If we are to make an intelligent choice between the way of life advocated by Marx and that advocated by Christ, we have to find the answers to questions like these: What does communism believe? How do you explain the appeal of communism? What can followers of Christ do in the face of an aggressive, militant communism?

Communism has attracted millions of adherents because it is a philosophy of life, it calls for complete consecration, and it provides a program of action. To detail its beliefs, its demands for dedication and to outline its program of action would call for an article as long as a book. But briefly, the faith of communism can be summarized under four heads.

First of all, as Karl Marx studied the world he knew in the middle of the nineteenth century, he worked out a philosophy based on two ideas. (1) He had confidence that science was able to find the key that would unlock all the mysteries of the universe. Marx dismissed God and ridiculed religion. He believed that ultimate reality is material and that science could explain everything. (2) There is a class struggle between the

capitalists and the workers in an ever-expanding industrial society.

With these two ideas — confidence in science and class warfare — Marx developed a theory of history. He said that all human history is determined by the way men make a living and by the ownership of the tools of industry; that economic determinism explains government, arts, science, social customs, and even religion.

In the second place, Marx developed an economic theory. He said all values are created by the labor of the working man. Capital, machines, raw materials — all are valueless until the laboring man takes them and creates something that men can use. Since he believed that the so-called capitalist (and you must always remember that *capitalist* is a dirty word among Communists) was robbing the working man by retaining some of the profits of industry, he believed that those who did the work ought to get all the profits. And so, in theory at least, he wiped out all private ownership, all capital, all inherited wealth and advocated the ownership of all economic tools by those who did the work. As he worked out this economic theory, he had an explanation for wars, depressions, the conflict between labor and industry, the growth of monopolies, surpluses, poverty, wealth, and a whole host of problems which are a part of our economic life.

Karl Marx also had some theories about the ideal society. Marx believed that after the working man (the proletarians) had revolted against the capitalists and owned the whole economic system that they would take all the gains of science and industry and make them serve mankind. Since there would be no exploitation, no private property, and only one class, there would be no injustice, no poverty, no need. In this new society, there would be the free sharing of all by everyone. Science and industry would unite for the common good and there would be abundance for everyone. The motto of this new society would be: "From each according to his ability, to teach according to his needs."

Here is the way Lenin described this ideal society: "And then will democracy itself begin to wither away owing to the simple facts that freed from capitalistic slavery, from the untold horrors, savageries and infamies of the capitalistic exploitation, people will gradually become accustomed to the observance of the elemental rules of social life that have been known for centuries and repeated for thousands of years in all schoolbooks; they will become accustomed to observing them without force, without compulsion, without subordination, and without the special apparatus for compulsion which is called the state."

If he had been talking about the kingdom of God, he could not have been more optimistic — but he was describing the ideal Communistic society. There are several flaws in his description of this ideal society, but head and shoulders above them all stands this: he fails to take into account the sinful nature of man, the selfishness of unregenerated man, even when placed in an ideal environment. You can wash, powder and perfume, and dress in nylon a pig, but set free it will wallow in the nearest mudhole. So with man who has not been born again. You cannot build an ideal society out of sinful men.

You will never understand communism until you realize that it is a political movement with well-defined aims, techniques, and principles. Basically, communism is a power movement. It is a tightly knit, authoritarian, well-disciplined movement. It relies on such techniques as sowing seeds of distrust, confusion, and the skillful use of propaganda, slogans, catchwords, and phrases; it infiltrates respectable organizations and through means of secrecy takes control of labor unions, humanitarian organizations, news media and those organizations devoted to justice, brotherhood, peace, and co-operation. It uses deceit, violence, subversion, and treachery to advance its cause which is the destruction of democracy and capitalism, and the ultimate supremacy of the Communistic dictatorship.

While communism in theory is antireligious, anti-God, militantly atheistic, yet it is fair to say that communism is basically a religion. It is a religion because it offers a framework for man's understanding of himself, the world in which he lives, and his place in this world. It is a religion because it demands absolute and ultimate loyalty. It is a religion because it not only offers its followers a faith by which they may live but also a plan of action which will bring mankind a society in which the Communist concept of ultimate good will be achieved.

When you know what the Communist ideology, program, and techniques are, you have to ask yourself: How do you explain the phenomenal growth of communism in our century? What is its appeal? How can intelligent people choose communism in preference to the way of Christ?

Well, we will have to admit that for some people Communist doctrine makes sense. Rule God out of the picture, deny the existence of sin, accept an optimistic view of human nature

and believe that basically all life can be explained on the level of the material, and communism makes sense.

But this does not tell the whole story. Why do not the uncommitted nations embrace democracy? Why cannot they see that communism cannot be trusted, that it has no concern for the world? When the leaders of the so-called nonaligned nations met in Belgrade recently, why did they not more vigorously condemn Russia for the resumption of nuclear testing, Russian colonialism, Russian threats to world peace? Why did they not side with the West, and especially the U.S., which has given them eight billion dollars in aid since 1946? Why cannot they see that Christianity offers them their only hope for a just and peaceful world?

Part of the answer to this puzzle can be found in the history of so-called Christian civilization. Historically, Italy, France, Germany, England, Spain, Portugal, and the United States have been called Christian nations. But how have these nations practiced Christianity at home and abroad?

Our record is anything but pleasant reading. How have we treated the native Indians in America? What has been our record in regard to slavery and the descendants of the slaves which the Civil War set free? What has been our record in Central and South America? in Cuba since the days of the Spanish-American War? Who dropped the first atomic bombs on Hiroshima and Nagasaki? What is our record regarding segregation, discrimination, exploitation, social injustice? How seriously have we worked on the problems of poverty, illiteracy, and disease among the migrants and those who live on the wrong side of the tracks? Look at the record of Belgium in the Congo, of the Portuguese in Angola, of South Africa, where apartheid gets its primary support from the Dutch Reformed Church.

We do not like to admit it but I believe that communism is God's judgment on a church that across the centuries said, "Lord, Lord," but refused to obey the teachings of Christ and to build his kingdom of love, justice, brotherhood, and righteousness.

If the world is to reject Karl Marx and accept Jesus Christ, what must be done?

First of all, let us see what cannot be done. Communism will not be destroyed by bombs or by bullets. We tried that technique on Hitler but who would say that Nazism is dead? Communism is an idea, and you do not kill ideas with bullets. An idea is destroyed only by a better idea.

In the second place, the world will never choose Jesus Christ if we Christians continue in the way in which we have been going. In the early centuries, it was said that the Christians were able to turn Roman culture and civilization upside down because they "outthought, outlived, and outdied" the pagan world. If we hope to make Christ supreme in our day, we must give him an ever greater devotion, loyalty, and sacrifice than the Communists give Karl Marx. Our Christianity must be enthusiastic, our dedication complete, and our sacrifices real and meaningful. We have to live the gospel instead of talk about it. We have to work for social justice, brotherhood, peace, and the elimination of poverty, hunger, and exploitation.

Several years ago, a Duke University professor, lecturing on Communism and Christianity at another university, said: "The challenge of communism cannot be met successfully until that which gives the movement its momentum is thoroughly examined and understood.

"Communism cannot simply be wished away. It will not collapse by dint of being called bad names. Communism can be overcome only by the example and dissemination of better social and political systems. We shall win converts to the democratic way of life when by the force of example and by Christlike deeds of mercy and charity we prove that our system actually provides more substantial justice, more genuine freedom and equality than that which the Communist system promises in theory but repudiates in practice."

In a subsequent article the author will discuss ways in which Protestant Christianity confronts communism. — Ed.

Advice From Macedonia

ORA W. GARBER

What may we Christians offer to our God
In order to return to him his due?
Is there for us some standard measuring rod.
This greatly troubles many a searching soul
Whose deep concern is that he may be true.

Of our possessions shall we give the whole,
Or will some part of them as well suffice?
How shall we of the Spirit then be led?
Although no one of us can fully know
Another's duty, is there no advice?

There is. To the Corinthians Paul once said
That those in Macedonia long ago,
Their precious newfound faith in Christ aglow,
Gave of their scanty wealth with glad accord,
"But first they gave themselves unto the Lord."



The witch doctor of the high Andes sometimes rubs the one who is ill with a guinea pig to draw out the evil spirit "which is causing the illness"

"Gringo" Medicine in the High Andes

by Estella Horning

TO DO medical work among a needy and neglected people is an experience far different from working in the shiny, expensively equipped hospitals of the United States. It is an experience that is sometimes heart-warming and satisfying, at other times heartbreaking and frustrating.

We live and work in an area that is only about fifteen miles from the capital city of Quito in Ecuador, a city of about 250,000 population, with a modern university, modern buildings, beautiful parks, heavy traffic, shops in which almost anything one desires can be bought – for a price, and a city served by about 500 doctors! There is probably no city in the United States with such a high ratio of doctors to population.

But as you leave the city to go north and descend the low range of hills which surrounds it, you enter a different world of dust and cactus, eucalyptus trees and stunted corn, mud and straw huts, inhabited by a handsome dark-skinned people who bear heavy burdens, speak a different language, have their own way of life, and look with distrust on the white man who so long oppressed them. A people with whom and an area in which not one of Quito's many doctors has desired to live and work and serve. There are a number of cultural reasons why this is true.

First, in Ecuador, university education is for the few and carries with it a prestige which, in the Latin culture, must be demonstrated by manner of dress, residence in the city, avoidance of physical labor and everything dirty.

Second, most people of Spanish ancestry consider themselves better than the Indian.

Third, even though there is a significant group of liberal

and humanitarian-minded people who desire the betterment of Ecuador's Indian people, they too may be received with mistrust in an Indian community, the result of centuries in which the white man's chief interest in the Indian was for the purpose of exploitation.

Fourth, the Indian community has a folk medicine and a group of *curanderos* (medicine men) and *brujos* (witch doctors) who, though their practice is illegal, have continued to hold the confidence of most of their people.

There are at present a total of six missionary doctors assigned by various mission boards to Ecuador. Of these, only one is working primarily in the city. The others are trying to some degree to meet the needs of the neglected people of the jungle and the rural mountain areas.

However, in Ecuador, as in the United States, a "foreign" doctor may not just enter the country and immediately begin to practice. He must first fulfill the requirements of the Ecuadorian medical profession. Some North American doctors have been given a special permit to practice in rural areas without receiving full Ecuadorian credentials. Others have been refused such permission.

Three doctors, including our own, by presenting documents, taking a series of oral examinations, and presentation of a doctoral thesis to the university, have obtained an Ecuadorian medical degree from the university. The other three are at some stage of this process. This has been a time-consuming procedure of from two to four years in each case. The legal requirement for the practice of medicine is one of the primary obstacles for missionary doctors in Ecuador.

Fortunately for the sake of simplicity, no requirements or limitations have been placed on missionary nurses as yet, and many nurses have been able to do effective work in isolated or neglected areas. Although we may not become members of the professional nurses organization of the country, we have been given complete freedom to serve according to our capacities.

The culture of the Quechua people among whom we work is group centered. High value is placed on following tradition and custom, and the person who does something new and different is not looked upon with admiration, but rather is admonished and criticized, and frequently ostracized. This is in contrast to our own culture in which the person who is different may gain some prestige. When we consider this and other cultural factors, we can only wonder at how much of what we have brought, including a new religion, has been accepted.

The physical and spiritual needs of our people are great. Approximately half of the babies that are born die. The diet is inadequate — chiefly corn — which is prepared in a great variety of forms. Meat is eaten primarily at fiestas or perhaps to flavor soup once a week. Milk is seldom used. Fruits and vegetables are not raised locally and are perishable; so they are used sparingly.

There is no sanitation. Bodies are ravaged by parasites. A great variety of contagious diseases is common. There is no concept of isolation of the sick, nor is there even the physical possibility in most cases, for the whole family often sleeps in one room, with the doors shut to keep out the cold of the night. Children weakened by malnutrition and a disease like measles may never regain their strength and may eventually die of pneumonia or dehydration. People are plagued by fear of evil spirits that inhabit the ravines and dominate the night.

In this society where disease and death are daily companions, where evil spirits plague, where tradition and custom bind, the *curanderos* and *brujos* do a thriving business. These local medicine men have many treatments, including herb teas made from a variety of local plants, that are effective for many conditions. But some of the remedies produce intense physical effects which may even result in death for a person already debilitated by disease. However, in a society which profoundly believes in evil spirits, the *curanderos* are regarded with a mixture of respect and fear.

Many of their treatments are based on the premise that evil spirits produce pain, fever, and disease. A person in intense pain is frequently rubbed with a live guinea pig with the expectation that the evil spirit will pass into the guinea pig and thus relieve the person. Although there are many cases in which the patient does not seem to improve, it frequently happens that the guinea pig dies after this treatment, giving credence to the theory of the procedure. The medicine men also make little cloth dolls in the image of the sick person, hoping thus to lure away the evil spirits and cure the patient. Our children occasionally find them in the ravines and bring them home. It is said that these little dolls may also be used to cast evil spells. However, little of these matters is communicated to us.

The *brujos* have the confidence and protection of most of the Indian people. Some of those who will bargain longest and hardest with us over a bill



Estella Horning teaches first aid to a class of women at Calderon

of 10 sucres (60c) in our clinic for medicines provided below cost will pay without question from 200 to 500 sucres to a *curandero,* regardless of whether the treatment results in cure or death. If the missionaries give medicine to a person who is also being treated by a *brujo* and the patient dies, the medicine of the *gringo* is blamed.

However, from the first our missionaries in Ecuador have dispensed medical aid to those who came for help, and little by little confidence has increased. First, a nurse was added to the staff, and later a doctor. Now more than 1,000 new patients come to the clinic each year.

There are some who having discovered that the *gringo* medicine is effective will bring their children at the first sign of a cough or a fever. There are others who give voluntary testimonials and recommend to their neighbors that we can help them.

There are a few mothers who are convinced of the value of vaccination and will bring their babies for immunization. But others who have heard of vaccination will bring their babies after they have already contracted whooping cough, for example, and ask for the vaccine. They could see no value in it while their children are well. The concept of disease prevention by hygiene and immunization is as yet poorly understood and hesitatingly accepted.

Opportunities for dietary instruction come as an open door, for people will invariably ask what the sick person should eat. If we forget to tell them, they will return to ask about diet and to inquire as to what tea should be taken with their pills. As we learn the use of some of the local herb teas people have greater confidence in our medicine, knowing that a familiar remedy can be taken along with our pills.

The need for medical care and health instruction in the rural areas of Ecuador is great and remains a challenge that is as yet unmet. It is our trust and yearning that *gringo* medicine may become one of the effective means of witnessing to the gospel by the church in Ecuador.

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For the sake of God everywhere, I believe the time has come for every congregation and every individual churchman to say a final "no" to racial discrimination in any form, in any place at any time. — *Anglican Archbishop Joost de Blank of Capetown, South Africa.*

Sim Togasaki

Continued from page 7

Center. Akira (Aki) has engineering degrees from MIT and USC and is employed at Indianapolis, Indiana, in the Allison division of General Motors. Carolyn Etsuko, a high school student, and Stephen Makoto and David Kazumi, both in grade school, are still at home.

But the particular story that interests us here is how the Togasakis became Brethren. It goes back to Pearl Harbor. Most readers will recall the unreasoning fear and frenzy with which the American people then turned against all things Japanese. The Togasakis remember well; they got the short end of the deal. On February 15, 1942, they were forced to leave their home in Alameda, an island city that sits in San Francisco Bay just off Oakland. They lived hard by the Alameda Naval Air Station, and Mrs. Togasaki was an enemy (sic) alien. They moved to Berkeley a few miles away.

On March 29, the Togasakis moved inland to Visalia; all those of Japanese ancestry, whether Nisei (i.e., American-born) or Issei (i.e., native Japanese), had been asked to leave the coast. Sim hoped to operate his business out of Visalia and got a virtual promise from the government that he would not be forced to move again. This lasted for exactly two months; on June 2, the Togasakis — along with other Pacific Coast Japanese — were moved into the Colorado River relocation center at Poston, Arizona (such installations in Germany we called "concentration camps"; when we sponsored them they were called "relocation centers").

Sim was forced by the government to sell out all his merchandise, though after the war it was admitted that this had been an illegal move since only 14% of Mutual Supply was owned in Japan. A ceiling was put on the price that Sim could ask for his goods; but no such restraint was put upon the buyer who then proceeded to resell them. Sim sold out at a loss; his buyer immediately resold at an exorbitant profit; and the government charged Sim $6,000 for auditing the books of the firm.

As a prominent member of the Japanese community and an officer in the Japanese-American Citizens League, Sim was one who helped decide how to co-operate with the government. Today, Sim, holding out his hands in the traditional fish-measuring gesture, says that the FBI has a dossier on him "that thick."

The primary motive of all the Japanese-American negotiations with the government was to co-operate as fully as possible. In all the moves involved in the evacuation, Sim and his colleagues persuaded their fellow Japanese to go voluntarily and without resistance or protest. This was accomplished, and it is now a matter of government record that absolutely no evidence of attempted sabotage by Japanese-Americans, either Nisei or Issei, was ever found. Yet, because of prejudice and public hysteria, the government officials persisted in abusing the very committee that had come to co-operate with them. They insulted them, slandered them, treated them as enemies and traitors. Sim's earlier training in nonviolence stood him in good stead here.

Cutting the New Year's Cake

by Mrs. L. Russell Johnson

■ The cutting of a special cake is one of the high points in the New Year's celebration in Greece. This cake is baked previously to the holiday. It is a plain white cake of even texture, somewhat resembling our pound cake, but is made of a yeast dough. It is an attractive cake, with the year and some simple design on the top and is baked to a delicate brown. Many of the housewives make their own, but the bakery shops are also full of them a few days before the holiday. When the dough is mixed a coin or possibly a gold pendant (for a necklace) is embedded in the dough.

Before the cake is cut on New Year's Day, each member of the family is supposed to make a wish. The first piece is cut for the father or head of the house. The next piece is cut for the mother, then one for each of the children according to age, and one for the house. Not one is forgotten and if there are relatives in a foreign country or apart from the family, a piece is cut for them also. Any guests present on this day, contrary to ordinary Greek hospitality, receive the pieces cut last. This is a custom which binds families together as a unit. The wish of the one who is fortunate in receiving the piece with the coin is supposed to come true within the year.

When one understands the history of Greece and how many of the people, especially fathers, have had to leave families and go to other countries to work for many years to support their families, one can then appreciate how even these simple but sincere customs have helped to tie the families together and keep them loyal to one another. This is a significant custom and can be adopted by any culture.

After a time at Poston, the Togasakis planned to move to Pueblo, Colorado, nonsensitive territory. But Dr. T. T. Yatabe, a friend of Sim's who lived in Chicago near Bethany Seminary, contacted Ralph Smeltzer, who was there heading up the Brethren Service hostel program, designed specifically to give displaced Japanese-Americans a place to live until they could get situated in Chicago. The arrangements were made, and, in July 1943, the Togasakis moved into one of the Bethany apartments. After a few weeks they removed to the Brethren Fellowship House nearby; sometime later they took up residence in the co-operative apartments organized by some of the Chicago Brethren. Having been in frequent contact with Brethren, the Togasakis began to attend First church. And before the year was out, Harper Will had baptized them into the Church of the Brethren.

In February 1946, Sim and his family were free to return home to Alameda, though through a quirk of the law they were forced to pay rent on their own home for some six years thereafter. Word of their coming preceded them back to the Oakland church. Some members did not welcome the news and determined to give these foreigners the cold shoulder. Face-to-face contact with the Togasakis soon changed this attitude, however; the warmth of their charm can melt a cold shoulder at the distance of a pew's length. The Oakland people soon discovered that, rather than being an embarrassment, the Togasakis were one of the greatest blessings God had ever sent to that congregation.

The Oakland church house is a very small one, to be sure, but nonetheless a very difficult one to get out of; a person gets "visited" to the point that he loses even the desire to escape. And inevitably, the last car to pull away is the Togasakis. These untimely-born Brethren have equaled and surpassed their teachers in this time-honored Dunker trait. It has gone so far that even the children have given up on their plea, "Let's go home, Daddy," and have become content to "visit" in their own rather rambunctious way. In any case, it is clear that the Togasakis have been accepted — in every sense of the term.

Sim is now a deacon, has been moderator any number of times, and has served the Oakland church in almost every other conceivable capacity. He has been on the Northern California district board, a delegate to regional conference, a member of the La Verne College president's advisory council, and at Long Beach a member of Standing Committee.

He first attracted Brotherhood attention, however, by a more devious method. At the San Jose Conference of 1951, Sim was in attendance. With him he brought a mass of flowers, dozens upon dozens of flowers, so many flowers that the Conference scene-setters were hard put to find containers for them. Now there is no more generous giver than Sim Togasaki, but the story behind these flowers needs to be told. Sim had gone to a Japanese friend of his (the thing Sim has the most of is friends). This particular friend was a wholesale flower merchant, and to him Sim said, "I want you to give me some flowers to take to my church conference."

"O.K.," the flower man replied, "I will give you some flowers — if you will take the whole flat." (There was an airline strike in progress, and the flowers could not move; they were doomed to wilt where they were.) So all of the flowers Sim gave to the Conference did not cost him a cent.

Sim is as active in his Japanese-American orbit as he is in the church orbit. In addition to running the Mutual Supply Company, he is an officer in the Japanese-American Citizens

The Kindly Snow

MABEL M. KISTLER

The snow is falling softly down
Upon the streets of every town.
So thick and fast its downward flight.
All will be covered by the night.

Like tiny sailboats from on high
Each flake spreads sail and leaves the sky.
Then slowly through the winter's day
Each charts a course the earthward way.

It blankets all the housetops white
And leaves the branches spangled bright.
And all the deadened winter grass
Is covered with a warm, white mass.

The old brown leaves left on below,
Are decorated with the snow.
And stark, lone trees as we pass by
Are outlined white against the sky.

Embossed in white the brick walls stand
Like bulwarks of another land
And flurries of the blowing snow
Are drifted in a ragged row.

The pureness of the kindly snow
Has covered ugliness below,
Like God's great mercy from above
That covers hatred here with love.

League, an organization consisting of some 20,000 members in 80 different cities. He is a director of the California-Nevada JACL Credit Union; a director of the Sumitomo Bank; a director of the San Francisco Japanese Chamber of Commerce; a member of the Japanese Benevolent Society; and a member of the famous San Francisco Commonwealth Club. He is listed in the current issue of "Who's Who in the West." And he gets around; he has been to Japan three times since the war and to no telling what other places how many times.

Perhaps the only time that the two worlds of Sim Togasaki have actually intersected was at the wedding of his daughter Motoko. The congregation there consisted of about half and half Brethren and Japanese. It was my personal privilege to conduct the service. Later Sim told me that a number of his Japanese friends had expressed appreciation for the way in which it had been handled. "And," he said, "many of them were Buddhists." Thus, almost by accident, did the ancient Oriental religion of the East meet the ancient "Dutch" religion of Eastern . . . Pennsylvania.

And yet, to meet him at church, one would never guess that he was dealing with a celebrity. Sim likes to talk — but not about himself. His friendliness, his bubbling humor, and his air of semidistraction (he often impresses one as a person who has lost something but cannot remember what he is supposed to be looking for) — all these tend to hide the fact that here is an influential and experienced man of the world. And though his precedents certainly make him the most unlikely Dunker of them all, to know him is to know one of the most natural Dunkers in the world.

A MODERN PARABLE

Wayne J. Eberly

There were two men in our town.
The one read the newspapers and magazines.
He listened to the news reports daily on television.
He read about and listened to important people who talked about our enemies.
He heard them speak of the dangers of radioactive fallout in case of an atomic attack.
He heard the builders of home shelters adding their voices to the clamor to build a home shelter to protect his family.

"Look after your own," the voices said.
"Prepare yourself for survival!"

And he became frightened.
Verily, he felt that war was coming and that he must be ready.
So he took himself secretly into his basement.
And there — in private — he built himself a shelter.
For himself and his family he built a shelter.
And in the shelter he placed beans and corn,
biscuits and water.
Yea, seven shelves filled he with food and drink.

But he was frightened still.
What if his neighbors — who had built no shelter —
tried to find protection in his?
What could he do?
There was room only for his own!
He could not take in any others!
So he kept his hunting rifle in the shelter to insure his own survival — to drive off his friends and neighbors.
And some commended him.
And some said, "Yea, it is the moral right of every man to save himself."
(Forgetting that a wise Teacher once said, "He who saves his life shall lose it.")

But still the man was scared.
For the shelter itself became the symbol of his obsession for safety — security — survival.

The second man also read the news and listened to the commentators.
And he was frightened, too.
But he said within himself, "I have been called to serve the King of kings.
He has said that to love is to give.
The way to find life — to make it worth living — is to spend it, not to preserve it.
Therefore, I will give myself to work for peace, not to prepare for war.
I will not sit back and wait for destruction.
I will not allow the apostles of self-preservation to speak for me.
I will speak for Christ!"

And so he supported efforts to strengthen peace and goodwill.
He spoke out against brainwashing —
whether it was of the Communist variety
or done under the guise of civil defense.
He urged strengthening of the United Nations.
He proposed we give the Peace Corps a real opportunity to prove itself.
He suggested that a small fraction of our billions for military defense could work wonders in helping people.

He became unpopular.
He wore himself out.
In the end he spent both himself and his substance working against fear and hysteria —
working for peace and cooperation and reconciliation.

But he was at peace with himself.
He did not fear death.
For he knew that to give one's self in serving his Lord
is the only way really to find life.

KINGDOM GLEANINGS

"Uncle Buster," known to members of the Tennessee District as well as to young people attending Camp Cedar Creek, died in November. His funeral was conducted at the Citronelle Colored Baptist church, Ala.

The Spiritual Life Institute will be held on the Bridgewater College campus, Feb. 13-15. Leaders scheduled are Dr. James T. Clarke, Stewart Kauffman, Merle Crouse, Edward K. Ziegler, and Carl E. Myers.

The young adults of the Central Region will hold their winter retreat, Dec. 30 — Jan. 1, at Camp Friendenswald, Cassopolis, Mich., twelve miles north of Elkhart, Ind. Warm clothing, skates, skis, toboggans are in order.

A correction needs to be made in the December issue of the Leader. The resource materials listed on page 12 at the end of the article, The National Service Board for Religious Objectors, should be ordered from the Church of the Brethren General Offices, Elgin, Ill., rather than from the NSBRO office.

The commission on ministry and evangelism of Eastern Pennsylvania is sponsoring a program for ministers in the morning and afternoon of Jan. 1, at the Mechanic Grove church. Morley J. Mays, dean of Juniata College, will bring a message at each session. Discussion leaders include Murray L. Wagner, William Longenecker, Jr., William L. Gould, and Guy Wampler, Jr.

The theme for the 1962 observance of the World Day of Prayer, March 9, sponsored by United Church Women is "For God So Loved the World." Packets of materials for this observance are now available and should be ordered from: P & D Department, National Council of Churches, P. O. Box 323, Cathedral Station, New York 25, N. Y. The 1962 service was written by the women of Uruguay, in keeping with the year's emphasis on Latin America. The leader's guide suggests that local prayer fellowships be held in preparation for the day.

Brotherhood Fund Giving Report

The Annual Report for Brotherhood Fund giving, Oct. 1, 1960 — Sept. 30, 1961, reveals that three of the five regions increased in per capita giving over the previous year. The record is given below.

Region	*1959-60*	*1960-61*
Southeastern	$ 4.74	$ 4.79
Eastern	10.48	10.36
Central	8.94	8.52
Western	7.04	7.59
Pacific	7.13	7.63

The per capita giving for the entire Brotherhood was $7.82. This report lists the giving of every congregation for Brotherhood Fund and Bethany Seminary development during the past year, and the self-allocation goals for Brotherhood Fund and Bethany Seminary development in the year 1961-62. Copies are being sent to pastors, treasurers, church board chairmen, finance chairmen, and district leaders. Others interested in securing a copy, may receive one without charge from the Department of Interpretation, Church of the Brethren General Offices, Elgin, Ill.

Brethren Tours' scheduled trip to Europe and the Holy Lands, March to May 1962, is now assured. It is planned to be in Jerusalem over Easter. There is still room for tour members. For information write: L. W. Shultz, North Manchester, Ind.

The thirty-ninth annual observance of Race Relations Sunday will be Feb. 11, 1962. The theme is, "By This Shall All Men Know . . ." The 1962 Race Relations Message stresses that ". . . the only sure test for the disciple of Christ is love." Suggestions and resources for action are included in the message. Copies of the 1962 Race Relations Message may be purchased at $2.50 a hundred or 5c each from the National Council of the Churches of Christ, 475 Riverside Drive, New York 27, N. Y.

New Subscription Prices for Periodicals

At the last meeting of the General Brotherhood Board costs and subscription prices on periodicals were reviewed. After careful consideration a new price schedule, effective April 1, 1962, was approved as follows:

Journeys	45c per quarter, five or more to one address
CBYF Bible Studies	20c per quarter, five or more to one address
Adult Quarterly	20c per quarter, five or more to one address
Horizons	55c per quarter $2.50 each annually, group rate to church when mailed to individuals $2.75 single subscription
Leader	$2.75 each annually, when 25 or more are ordered $3.25 each annually, when 5 to 24 are ordered $3.50 single subscription

Prices of other periodicals remain the same as at present.

The Church Calendar

December 31

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Growth Toward Christian Maturity. 1 Cor. 13; Eph. 4:11-24. Memory Selection: Let us leave the elementary doctrines of Christ and go on to maturity. Heb. 6:1 (R.S.V.)

Jan. 7-14 Universal Week of Prayer
Jan. 12-14 General Services and Finance Commission conferences in Eastern Region
Jan. 19-21 General Services and Finance Commission conferences in Eastern Region
Jan. 21-28 Church and Economic Life Week
Jan. 28 — Feb. 4 Youth Week
Feb. 4-9 Youth Seminar, Washington and New York



Christian Training Is a Family Affair

by Pattie Stern

WOMEN from seven different tribes have accompanied their husbands to Kulp Bible School, where they have come for Christian training. Their first difficulty is communication. The men have little trouble communicating in the trade language of the North, which is Hausa. But many of the women have had no occasion to learn this trade language and come to the Bible school knowing little or no Hausa at all. But if one is to talk with one's neighbors of a different tribe, it is essential to find a medium of communication, and so efforts are made to learn Hausa.

The same problem is evident in the classroom. All instruction is given in Hausa, and all reading is done from Hausa readers and the Hausa Bible. To a woman who is just learning to read, perhaps even learning for the first time how to hold a pencil or how to make a mark on a piece of paper, trying to learn to read in Hausa might be comparable to our asking our children to use first-grade readers printed in French or Spanish or any strange language.

Classes are held for the women in the school building daily from 7:00 to 8:00 a.m. and from 4:00 to 5:00 p.m. This enables the women not only to use the school building during hours when it is not in use for the men's classes, but also to fit in their studies during a time when they would not be busy cooking food. Most of the men are married, and so classes began with twenty women students last year and added two new brides this year. We hope it is possible to provide facilities to take in another class next year, and so the

ze of our women's classes would e about doubled.

The first lessons given in the omen's school were lessons in the ausa language, after which beinning reading was studied. A w of the women had attended hool in their home communities r a year or more before coming the Bible school, and these omen were soon separated from e others and given more adnced work. Reading is conidered to be of great importance the curriculum so that the omen will be able to read their ibles and hymnbooks, as well as her Christian literature.

In addition to the classes in ading and writing, the curricum consists of classes in Bible udy, the Christian home, hyene, sewing, cooking, and elentary arithmetic.

Women are not allowed to ring babies of over two months age to classes with them. Up to vo months of age, the babies are ost often asleep on their mothers' acks, or can be quietly nursed uring the lesson if they cry. But they get older they begin to riggle and squirm, to make ises, and to be more inclined to ant to play. Also, little babies eing the adorable creatures that ey are, the mothers find it diffilt to study when their baby is ere and is so much fun to play ith! So each family with small children brings along to the Bible school a nursemaid or baby-sitter to care for the baby while the mother is in class.

This is quite in line with their culture, as the older children are expected to care for the young ones; if there is no older sister, frequently a young girl relative of either the father or mother is brought into the home to help out with the care of the young children so the mother may be more free to do her work about the compound or to hoe in the farm.

However, bringing a baby-sitter to the Bible school presents a considerable problem because there is no junior primary school nearby for the baby-sitter to attend, and people here are very conscious of attaining education in this age. When the Bible school was temporarily located in Mubi, these baby-sitters were able to attend the junior primary school close by. Lack of a junior primary school near here remains an unsolved problem. Those with school-age children (of whom there are very few, as most of our students are young couples) generally leave their children with relatives in a village where there is a school for them to attend.

Most of the students are young, and so the arrival of new babies is not an uncommon occurrence. Sometimes the mothers wish to



Filling the "planter bottle" with seed on planting day, the day after the first heavy rain, usually in May

Two Nigerian girls planting guinea corn from their small-mouthed gourds



Mealtime on planting day



have their babies in the government hospital in Mubi (in which case, one of the staff members is often routed out of bed in the middle of the night to rush the expectant mother the twelve miles to the hospital); sometimes they go to the mission hospital at Lassa to wait for their babies, in which case they will plan to go several weeks ahead of the expected time. In either case, they are automatically excused from classes until they feel strong enough to return — usually when the baby is two or three weeks old.

When a woman in the Bible school is ill or has a new baby, the other women in the village are organized to help her with her grinding and carrying water for some time until she is stronger.

Each Friday afternoon all the women, including those of the community, gather for their weekly women's meeting. They take turns bringing a short message, reading the Scripture, and leading the singing. At this meeting community problems are also discussed, and items for prayer are brought before the group.

It is the hope of the school that the women will get such help and training during the three years they are here that they will be able to assist their husbands in evangelistic work and maintain good Christian homes when they return to their villages.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). —Editor.

Christians in Racial Crisis. Ernest Q. Campbell and Thomas F. Pettigrew. Public Affairs Press, 1959. 191 pages. $3.50.

Why does not the church have more influence in molding present-day society? This book answers this question by presenting the results of a scientific study of churches and ministers in the city of Little Rock during the crisis of school desegregation in 1957-58. Ministers and sociologists will find it extremely interesting to look back and try to understand why the churches failed in this crisis. We can learn much from Little Rock. The authors help us to see the many factors involved in taking various positions in regard to a serious local issue which touches the Christian ethic at a fundamental level. It is not so simple a question to answer, "What would you have done?"

The racial crisis continues, North and South, and, therefore, the dilemma continues to confront the church and its ministers so that the book is not out of date. The authors arrive at some general hypotheses which can be tested in other situations, other social conditions which challenge the Christian position. Even though the minister is the key person he needs the counsel and support of thinking laymen; some of them should read the book also. This book should have wide acceptance in the South; it tells of a Southern situation, and it is written by authors from the South. This means the North should also learn from it. — *Edward Angeny, Kent, Ohio.*

Light Against Darkness. Bela Vassady. Christian Education Press, 1961. 176 pages. $3.00.

Here is a carefully written summary of Biblical theology constructed around the theme of light against darkness. Avoiding the dualism of two equally powerful forces of good and evil, Vassady sees the Bible as a record of God's work in the drama of human history. Israel, freed from Egyptian bondage to a covenant with God, failed to become a light to the nations. God's redemption came to fulfillment in harmony with the Servant concept of Isaiah 40 ff. in Jesus, who is "the Light of the World." Through him God calls us all into a community of Light (the church). The church's task is walking in the Light and completing God's mission by bearing the Light to all the world. The church must witness to the Light, practice holiness, grow in unity, walk in faith, all of which involves repentance, gratitude, hope, love and obedience.

This book is to be recommended to careful Biblical thinkers for its fine overview of the Biblical drama, its concept of the church as mission, its statement on how unity in the church must be achieved, and its depth of understanding of the difficult concept of Light in the Bible. — *Ronald K. Morgan, Hutchinson, Kansas.*

The Pastor and Vocational Counseling. Charles F. Kemp. Bethany Press, 1961. 190 pages. $3.50.

This book is a useful tool for the pastor who is interested in the total day-to-day life of his members. It brings together brief, pointed glimpses into the thinking of competent theologians on the relation of daily work to men's faith and spiritual health.

Almost half of the book is given to surveying the sources of help available outside the church in the professional guidance movement. This is information to which the pastor will probably refer many times as he moves with more and more confidence in referring members to places where they can receive help and in offering the service of the church where professional guidance alone is not enough.

Most books on vocational counseling limit their scope to dealing with youth in their original choice of a lifework. Kemp goes much farther by opening up the church's relation to the person who is in job difficulties owing to wrong choice of work, age, handicaps, or conscience. The difference between guidance and recruitment for church vocations and the proper relation between the two are dealt with only lightly because of the broad nature of the book and the abundance of good denominational materials on the subject. Though not a "must" for the Brethren pastor, it is a valuable addition to his counseling tools. — *J. Benton Rhoades, New York, N. Y.*

Quest of the Historical Jesus. Albert Schweitzer. Macmillan, 1961. 413 pages. $1.95, paper edition.

The modern paperback usually connotes cheap and sensational fiction, but such is not always the case. Several legitimate publishers are now producing economical paperback editions of much of our best literature. The fields of religion and philosophy have not been excluded from this movement. Many classics formerly out of print or too expensive can now grace the shelves of most Christian inquirers. Such a book is the above. Since 1906 it has been a major text among the classic theological writings and is familiar to most students. This new

edition makes it available to more people. The burden of the manuscript is to examine the historical nature of the person of Jesus of Nazareth as compared to what men try to make Jesus be. The problem of the Christ of our faith and the man of Nazareth is carefully diagnosed for our benefit.

Those serious students of theology who have not read this volume will find it profitable and stimulating. Certainly all our pastors should have long since been acquainted with it and laymen wanting to "dig in" will appreciate its fresh availability. — *Floyd Bantz, McPherson, Kansas.*

Prophets of Israel (1) Isaiah. George Knight. Abingdon, 1961. 96 pages. $1.00.

Seldom has theological understanding been so appropriately combined with Biblical scholarship as in this little commentary on Isaiah. Professor Knight, now of McCormick Theological Seminary, uses the best of critical scholarship to plumb the depths of both Isaiah of Jerusalem and the Isaianic writer of the Exile. The most startling conclusion expressed was the opinion that the suffering Servant of Isaiah 40-55 was none other than God himself. While such a statement adds depth to our understanding of the later Incarnation, it confuses the distinction between Creator and created and dulls the responsibility of the people of God to act vicariously in history. Nevertheless, this little volume will undoubtedly prove of great assistance in adult Bible study groups or for personal instruction. — *Graydon F. Snyder, Chicago, Ill.*

***The New-Time Religion.** Claire Cox. Prentice Hall, 1961. 248 pages. $3.95.

Claire Cox, a newspaperwoman of wide experience, presents an objective and detached report on changes in church life and program in America in recent years. Her descriptions are concise and vivid. Her style is journalistic which is both an advantage and a disadvantage. The typical and unusual is often given undue emphasis, while the truly profound changes are sometimes given a superficial evaluation. The newspaper exposé type of reporting adopted does not often lend itself to serious treatment of the topics brought under consideration. She raises far more questions than she answers.

On the positive side, the book contains a wealth of information about Protestant and Catholic religious activities which would be difficult to obtain elsewhere. Obviously, much research effort has gone into it. Some of the fifteen or so topics treated under the theme, New-Time Religion are church architecture (From Gothic to Tepee), evangelism (The Quiet Evangelists), the modern pastor's wife and parsonage (Meanwhile, Back at the Manse . . .), trends in church finance (The Church in the Marketplace), the trend toward church-centered social activities (Praise the Lord and Pass the Coffee), and the trend toward church mergers (Reformation, U.S.A.).

There is much that is up-to-date and refreshingly interesting, although disturbing, in this book. Those wanting to be informed on religion as practiced by mid-twentieth century Americans will learn much here. However, readers will have to look farther for answers to the serious questions they will surely be stimulated to ask about American religion. — *Emmert F. Bittinger, Hagerstown, Md.*

The Ecology of Faith. Joseph Sittler. Muhlenberg Press, 1961. 104 pages. $2.25.

First of all, as a general statement, every preacher and many laymen should read the Lyman Beecher Yale lectures on preaching as soon as they are available, regardless of the lecturer or the theme.

Here are the 1959 lectures by the professor of theology of the Federated Theological Faculty of the University of Chicago. Ecology is the science which deals with the relationships between organisms and their environment. The author deals with preaching as an ecological problem, that of relating the gospel, the *kerygma*, to its cultural environment which today is different from any previous period and demands new ways of communicating the gospel. Hence the book's subtitle, The New Situations in Preaching. Dr. Sittler reveals his intimate familiarity with the gospel and the culture to which it must speak, with St. Paul and the world of Conrad, Auden, and Salinger.

When you buy this book you may also want to buy a good dictionary, for the author is a master at using new, fresh, precise, and exacting words. At times reading is difficult (for a book in communication!) but there is unusually rich ore in its mine for persistent miners.

Chapters such as the Role of Imagination in Preaching, the Maceration of the Minister, and the Shape of the Church's Response in Worship are uniquely creative and can be, if studiously read, singularly rewarding. — *Harold Z. Bomberger, McPherson, Kansas.*

Seven Words to the Cross. Robert F. Jones. John Knox Press, 1961. 92 pages. $2.00.

How often have we heard sermons on the Last Seven Words From the Cross? Well, here is a fresh approach. If you are interested in the texts which form the basis for these seven searching sermons, look up the following: Matt. 27:39-40; Luke 23:42; Luke 23:36-37; Mark 15:39; Mark 15:35-36; Luke 23:50, 52; John 20:25, 27-28.

Perhaps the most provocative sermon to our thinking is the one on The Word That Showed the Power of Negative Thinking. The thesis is based on the repentant thief who addressed the cross with these words: "Jesus, remember me when you come in your kingly power." The author points out he had done some negative thinking about himself, seeing his sin, and now he was repenting, asking Jesus for help which he gave. He also points out that the prodigal on returning to his father had done some negative thinking which led him in humility to say: "Father, I have sinned against heaven and before you: I am no longer worthy to be called your son."

This is a fine book which will sharpen our consciences and strengthen our faith in our Christ who gave his life on the cross. — *Chester I. Harley, West Milton, Ohio.*

The Theology of the Christian Mission. Gerald H. Anderson, editor. McGraw-Hill, 1961. 314 pages. $6.50.

Dr. Lesslie Newbigin, the Bishop of South India, underscores the pertinence of the theme of this book when in the Foreword he writes, "Today the question of the theology of the Christian mission is a question that — whether recognized or not — knocks at the door of every congregation."

To whom and for whom is this book written? To everyone, minister or layman, who is vitally concerned about the basis for and the urgency of the Christian mission today. Do

we of the church today know what we are so busily running around to do and why?

In this volume one gets the thinking of not one but twenty-seven authors. Dr. Gerald H. Anderson, the editor, is professor of church history and ecumenics at Union Theological Seminary in the Philippines. He has put together this symposium of twenty-five essays by some of the most able and illustrious scholars of our time — Protestant, Anglican, Greek Orthodox, and Roman Catholic — some representing the younger churches. It is a comprehensive volume with four main sections under which the essays are grouped. They are: (1) The Biblical Basis, (2) Historical Studies, (3) Christianity and Other Faiths, and (4) Theory of the Mission.

While these essays are not easy reading, neither are they as formidable as their titles might indicate. In most cases the language is understandable if carefully read. No reader will find himself in complete agreement, nor will all of his haunting questions be answered. There are some almost frightening ideas tossed in and he who fears for his well-guarded preconceptions may throw the book down before reading very far and cry "Heresy." But on the other hand, those brave and searching souls who are honestly pursuing the truth will have a delightfully stimulating experience in these pages.

The Foreword by Dr. Newbigin, and the Introduction by the editor are enough to whet any healthy appetite for what is to follow. Here is an opportunity to have one's perception of the Christian faith sharpened by the deep insights of the greatest scholars. — *Gorman A. Zook, McPherson, Kansas.*

From Death Camp to Existentialism. Viktor E. Frankl. Beacon Press, 1959. $3.00.

The title of this unusually inspiring little book could be easily misleading. Existentialism here has nothing to do with some of the things often associated with it, such as uninhibited life on Paris' Left Bank or the use of the word itself as a sort of password for sophistication. In this book, "existence" has to do with a person's meeting life squarely, in the "present moment."

The author is a well-known, professionally recognized Christian psychiatrist who writes without bitterness and hatred about his very personal experiences in concentration camps. This offers the reader a rather rare view of these camps.

Frankl is able also to lay aside his psychiatric language and express himself not only in language that any reader can understand, but also in a way which will not allow most readers to lay the book down until the 110 pages are finished.

The key theme of the book is related to what Dr. Frankl learned from his experience about the meeting of suffering in life — and especially, the importance of each individual's finding the meaning of unavoidable suffering in his own life. In camp, they had to learn that " . . . it did not really matter what we expected from life, but rather what life expected from us."

Gordon W. Allport, in the Preface, calls this book " . . . a gem of dramatic narrative, focused upon the deepest of human problems." As such, it is highly recommended for the Christian reader. — *Byron Royer, Chicago, Ill.*

The Christian's Secret of a Happy Life. Hannah Whitall Smith. Fleming H. Revell, 1952. 248 pages. 95c.

This book seems to have been a classic in its day, printed in 1870. The publishers say that over 2,000,000 copies have been sold. It is finding a new acceptance in this generation. Hannah Whitall Smith was a devout Quaker and writes a book that is devotional, and helpful in understanding the meaning of the Christian faith. The book is divided into three parts, The Life, Difficulties, and Results. The section on Difficulties deals with difficulties concerning faith, will, guidance, doubts, temptations, failures, to select a few. Chapters in the section on Results include Bondage or Liberty, Growth, Service, Practical Results in Daily Life.

Many will find this book rewarding for devotional reading as well as a help in understanding what practical Christian living means. — *W. Glenn McFadden, Pasadena, Calif.*

The Church and the Exceptional Person. Charles E. Palmer. Abingdon, 1961. 174 pages. $1.75.

To those interested in the church's ministry to the exceptional person, this is a jewel. The exceptional person is any one who is significantly different from the average in such ways as intelligence, physical ability, sensory perception, or emotional adjustment. Every community has its handicapped people. Very often, the church ignores them. To the pastor, church school teacher, church administrator, Christian education worker, or parent of such a person, the book offers practical help in a wide range of problems related to establishing a meaningful church ministry to them. Such topics are covered as determining the nature of the handicap, locating the handicapped individual, how to set up a special class, teacher training, church and church school facilities needed, and so on. All are treated within a framework of loving concern for all who are "different."

The book is a leadership training text in the Co-operative Series, but is of wider interest than this might indicate. — *Emmert F. Bittinger, Hagerstown, Md.*

Two Trends in Modern Quaker Thought. Albert Fowler. Pendle Hill, 1961. 31 pages. 35c.

Pendle Hill is a Quaker religious center for study and research on the part of mature students. Publication of analyses and testimonies meant to be an authentic and relevant word to our generation from the Society of Friends is a regular feature of Pendle Hill.

Some of the pamphlets in the past have been notable. There has never been a better written and more relevant pamphlet in their entire series.

It would be gratuitous to comment on its meaning to Friends. But it has immense suggestiveness to a large section of Protestantism. In this day when a profession of "religion in general" threatens to replace Biblical and historical Christianity, how is this society of mystics getting along?

Albert Fowler knows the inner life of his Society; he knows Christian history; he knows that with the coming of the twentieth century we have come into the "post-Christian era." Great numbers who retain church membership are in fact utilitarians and humanists without knowing it. The great storm of secularism which had been brewing for two centuries has broken and the climax is yet to come.

Everyone interested in Quakerism, every student of church history, and especially all those who boast they are noncreedal Christians would profit by reading Albert Fowler's tract for the second time. — *F. E. Mallott, Chicago, Ill.*

Highlights of the World Council Assembly

In their eighteen-day meeting in New Delhi, India, some six hundred delegates to the Third Assembly of the World Council of Churches worshiped and worked together and made decisions on major topics that will influence the course of the ecumenical movement for years to come.

Among the assembly's most important actions were the following:

- Admission of the Russian Orthodox Church to membership in the World Council. With an estimated 50,000,000 adherents, the Russian Church is the largest single religious body in the Council, and its admission makes Eastern Orthodoxy the largest "confessional family" in that body.
- Integration of the International Missionary Council into the World Council, thus bringing together two of the main forces of worldwide Protestant and Orthodox Christianity.
- Adoption of an appeal to all governments to make every effort to take "reasonable risks for peace" in order to dispel the climate of suspicion that leads to war. The assembly also endorsed a report warning that years of living under the threat of nuclear war will reduce mankind's sense of human worth and dignity.
- Approval of the first detailed plan for Christian unity ever acted on by a World Council assembly. The plan called for interlocking communities of churches which recognize one another's members and ministers and allow joint participation in communion. This was suggested rather than a single ecclesiastical organization. Another unity report which the assembly endorsed called for removal of barriers which keep members of different churches from taking communion together.
- Adoption of a new basis for World Council membership which specifically mentions the Trinity and the Scriptures instead of requiring only recognition of Jesus Christ as Lord, as in the original basis.
- Condemnation of violations of religious liberty through "legal enactments or the pressure of social customs."
- Denunciation of anti-Semitism as a "sin against God and man."
- Endorsement of a report on Christian witness which urged the creation of cells of Christian laymen and women in areas where the church has lost contact with the masses.
- Election of six new presidents and a one hundred-member Central Committee, including twenty-one representatives from the U.S. The first American layman to be elected a World Council president was Charles C. Parlin, a Methodist from New York.
- Participation in the first official World Council communion service celebrated according to the Anglican rite. Although the service was open to all, Orthodox and some Lutheran churchmen, in accordance with their doctrines, did not participate.
- Expression of solidarity with those in South Africa who serve and suffer for the elimination of racial discrimination.

Mystery at Rock City. Christine Noble Govan and Emmy West. Sterling, 1960. 153 pages. $2.50.

All children from eight to twelve will enjoy this fast-paced mystery which involves the "Lookouts" at the famous Rock City Gardens. However, the child who has visited Lookout Mountain and the Gardens will also enjoy the descriptions of the Fairyland Caverns. Good family relationships and gang co-operation are an integral part of the story. — *E. Louise Larick, La Verne, Calif.*

Human Development: Selected Readings. Haimowitz & Haimowitz. Thomas Y. Crowell, 1960. 795 pages. $4.25.

The selection of the material for this book was guided by three questions: What kind of children do we want? What readings in science, philosophy, or fiction eloquently describe the nature of infants and children? and How can this knowledge be applied to help children grow? These criteria give a good insight into the purpose and contribution of the book.

This is an excellent study and to students of psychology, sociology, and education, it would be most helpful, revealing, and interesting. — *Glee Yoder, McPherson, Kansas.*

Datebook's Complete Guide to Dating. Edited by Art Unger. Prentice Hall, 1960. 244 pages. $3.95.

This book truly reaches down into and answers many of the problems facing the teens of today. In a world of rapidly rising delinquency and crime, youth are challenged to conform to the crowd, where the average morality is very low. For many the questions of what is right and wrong are very perplexing. Exactly what are Christian morals? Although Datebook does not indicate a definite Christian stand it does hold up a very high standard. I feel that this book eliminates most of the generalizations found in so many articles and books, and delves into the situations with an open and honest frankness.

Not only does Datebook clarify the doubts of many young people, but it also helps parents to understand better and sympathize with adolescent problems. Too often in many homes, sex is a word to push off into the corner for another day. But if the teen of today is to face up to the great responsibility of maintaining truly Christian morals, he must first thoroughly understand his problems. Datebook gives guidance in these problems. — *Shirley Studebaker, LaGrange, Ind.*

News and Comment From Around the World

CWS Rushes Aid to Disaster Victims in Greece

Church World Service is supplying food, clothing, and bedding to some 4,000 persons left homeless after a flash flood and cyclone that hit Athens, Greece, and the surrounding countryside. John Metzler, Church World Service representative in Greece, reported that forty-three persons in Athens lost their lives in the flood waters which also devastated large agricultural areas.

Dutch Catholics Urged to Pray for World Council Assembly

Roman Catholics in the Netherlands were urged by their bishops to pray for the success of the non-Catholic World Council of Churches Assembly held recently in New Delhi, India. The archbishop of Utrecht expressed the hope that non-Catholics would reciprocate by praying for the success of the coming ecumenical council which will convene no earlier than Dec. 8, 1962.

The bishops of the Roman Catholic Church in Switzerland also urged their faithful to pray that the Holy Ghost will enlighten and strengthen the non-Catholic World Council of Churches Assembly.

Reform Jews to Establish Action Center in Capital

A two-year controversy ended when the Union of American Hebrew Congregations reaffirmed its decision to establish a Reform Jewish center in Washington to deal with religious, social, and political issues. An overwhelming majority of some 1,300 delegates to the Union's biennial assembly endorsed the plan after a four-hour debate.

The discussion was highlighted by the reading of a telegram from Secretary of Labor Arthur J. Goldberg supporting the idea of the center. Mr. Goldberg is a newly elected member of the Union's board of trustees.

Methodists Urge Massive "Race for Peace"

The Methodist Division of Peace and World Order recently called on all Christians in this country and abroad to join in a massive race for peace as an alternative to mankind's being "consumed in the fires of war." The division stressed that church members have a Christian responsibility to become informed and effective peacemakers and to serve as ambassadors of reconciliation.

The Methodist emphasis will include peace missions to the world's tension areas, invitations to foreign nationals to tour this country, studies of peacemaking alternatives, and petitions with at least 1,000,000 signatures supporting President Kennedy's goal of universal, total, and safeguarded disarmament.

Another aspect of the Methodist program includes observance of a Covenant Sunday for Peace by some 39,000 denominational churches on Dec. 31 with prayer vigils and prayer-study-action groups.

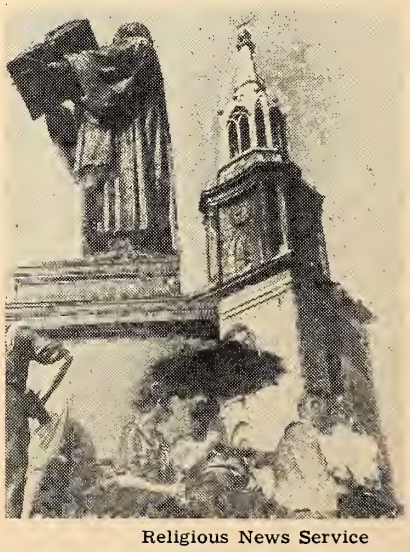
Methodists File Plans for Proposed UN Church Center

The Methodist Church has filed plans for its proposed United Nations church center with the city building inspector's department in New York City.

The $2,000,000 center will be a twelve-story building of aluminum and tinted glass with a granite exterior at the ground-floor level. It was designed to harmonize with United Nations buildings which it will face across the street.

Planned as an interreligious center, the building will house Methodist offices which maintain a liaison with the UN, and office space will be available for any other religious groups with similar activities.

The executive board of the National Council of Churches' Division of Christian Life and Work has given its support to the center. Several denominational bodies have expressed interest in using some of the available office space.



Religious News Service

East Berlin residents take the sun in the shadow of the Martin Luther statue before the Marienkirche, which dates from the 13th century and is Berlin's oldest church. The church was to have been the focal point for the German Kirchetag in July, but Soviet Zone authorities barred all public ceremonies



Religious News Service

A new eight-pfennig stamp issued by the West German government honors Johannes Gutenberg, credited with having printed the first Bible from movable type in the 15th century. He was one of the "famous Germans" selected by Bonn postal authorities for a stamp series. The United States honored Gutenberg in 1952, issuing a stamp on the 400th anniversary of his invention

U.S. Stamp Honors Clergyman Who Invented Basketball

A commemorative four-cent postage stamp has been issued to mark the 100th anniversary of the birth of the Presbyterian clergyman who invented the game of basketball in 1891.

The stamp honoring Dr. James Naismith was placed on sale at Springfield, Mass., where as an instructor in physical education, he nailed a pair of peach baskets to the gymnasium balcony and laid down a set of basic rules that still virtually unchanged govern the game now played in more than fifty countries.

Dr. Naismith early became interested in the work of the YMCA and determined to make it his career rather than the parish ministry. Later he went on to secure a Doctor of Medicine degree from the University of Colorado, but continued in the

field of physical education in serving for thirty-nine years as director of athletics at the University of Kansas. He never did much preaching from a pulpit, but emphasized the need for honesty, sportsmanship, clean living, and healthy bodies.

Swiss Baptist Union Urged to Permit Women Delegates

Some 200 Swiss Baptist women have called on the Swiss Baptist Union to permit women delegates to its annual meetings.

The women pointed out that some small Baptist churches find it difficult to appoint men delegates for various reasons, and in such cases women should be allowed to take their places. Under the Swiss Baptist Union's present constitution, churches may name only men as official delegates to national meetings.

United Presbyterian Church Seen in South Africa

A unification of the Presbyterian Churches in South Africa that will result in a General Assembly with a majority of African commissioners is likely within the next five years. Presbyterian publications in South Africa point out that steady progress is being made in unity consultations between the Presbyterian Church of South Africa and the Bantu and Tsonga Presbyterian Churches.

The Presbyterian Leader said, 'One thing is certain, the United Church will have far more Africans in it than presently. In fact, the Assembly will have a majority of African commissioners."

Dutch Churches Plan Joint TV Program

Protestants, Old Catholics, and Roman Catholics in the Netherlands are co-operating in a new Bible broadcast for children. The sponsorship by all three churches is unique in Dutch television. The series will start with a cycle on the Old Testament and the life of David. A second cycle after Christmas will deal with Old Testament prophecies concerning Easter.

Djakarta Christians Organize New Co-operative Body

Churches and various civic, educational, and labor agencies in Djakarta, Indonesia, have set up a Co-operative Council of Christian Activities, the first of its kind in the history of the city. An announcement said that the new body was developed "as part of the realization of the rapid growth of the ecumenical movement" in Indonesia and is intended to be a Christian witness in all fields of life in the nation's capital city.

Co-operating are some sixty churches representing nearly all of the denominations of the city and ten Christian civic, educational, and labor organizations.

Congo Conflict Brought Denominational Groups Closer Together

Delegates to the fourteenth annual Convention of the Pentecostal Fellowship of North America heard reports that the conflict in the Congo had actually helped to bring denominational groups closer together.

Speakers told of missionaries who moved over to stations of another denomination for safety. Missionaries also emphasized the necessity of starting schools in many areas of the Congo. Then if it become necessary for missionaries to leave, they would leave an educational framework behind them.

Methodist Ministers March in Procession for Peace

Methodist ministers donned robes with sackcloth stoles, shouldered signs, and marched in peace processions during Veterans' Day observances in Detroit, Mich. About fifty clergymen and some laymen were involved in demonstrations which stressed the dangers of the arms race and called for renewed efforts to achieve world peace.

The ministers carried signs reading, "End the arms race, not the human race," "There will be no veterans of another war," and quoting President Kennedy's phrase, "Mankind must put an end to war, or war will put an end to mankind."

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ly as I do now. Recently Brethren from India came to us and lifted our sights spiritually. And now Prime Minister Nehru came here to be enlightened, apparently, on what it is all about — this stupid cold war business which seems to be getting "hotter." Though he is not a professed Christian, he did, no doubt, get his idealism from Mahatma Gandhi who, doubtless, got his Christian idealism from missionaries.

He said something like this: "Hate is so characteristic on both sides of the iron curtain that it does what it always does — twists the minds of those who hate." What preacher could preach a better sermonette, and so timely?

Just who are the most pagan, anyway? Perhaps we who dropped the first and only atomic bombs so far and have not always honored our treaties with our American Indians should remember the homely phrase about the kettle calling the skillet black. To be sure the Communists have wrong ideas. But who is one hundred per cent right — and righteous, whose minds are "untwisted"? — E. F. Sherfy, 162 Courtney N. E., Roanoke, Va.

Classified Advertising

SANCTUARY ARRANGEMENT — A new method of church seating that all users like. Installations may be seen at the New Presbyterian church, Charlottesville, Va.; the College Street church, Bridgewater, Va.; Brethren church, Sebring, Fla. Write for information: J. D. Wampler, 119 Oak Ave., Sebring, Fla.

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